AN APPENDIX

TO THE

Three English *Volumes in Folio of* MORERY's

GREAT

Hiſtorical, Geographical, Genealogical and *Poetical*

DICTIONARY:

Being a Curious MISCELLANY of

Sacred and Profane Hiſtory.

Containing, in ſhort,

The LIVES and moſt Remarkable ACTIONS

MVSEVM

OF

The Patriarchs, Judges, and Kings of the Jews; Of the Apoſtles, Fathers, and Doctors of the Church; Of Popes, Cardinals, Biſhops; *&c.* Of Hereſiarchs and Schiſmaticks, with an Account of their principal Doctrines; Of Emperors, Kings, Illuſtrious Princes, and Great Generals; Of Ancient and Modern Authors; Of Philoſophers, Inventors of Arts; and all thoſe who have recommended themſelves to the World by their Valour, Vertue, Learning, or ſome Notable Circumſtances of their Lives. Together with the Eſtabliſhment and Progreſs both of Religious and Military Orders, and the Lives of their Founders. As alſo the fabulous Hiſtory of the Heathen Gods and Heroes.

The DESCRIPTION

Of Empires, Kingdoms, Common-Wealths, Provinces, Cities, Towns, Iſlands, Mountains, Rivers, and other conſiderable Places, both of Ancient and Modern Geography; wherein is obſerv'd the Situation, Extent and Quality of the Country; the Religion, Government, Morals and Cuſtoms of the Inhabitants; the Sects of Chriſtians, Jews, Heathens and Mahometans; the principal Terms of Arts and Sciences; the Publick and Solemn Actions, as Feſtivals, Plays, *&c.* the Statutes and Laws; and withal, the Hiſtory of General and Particular Councils, under the Names of the Places where they have been celebrated.

The whole being full of Remarks and Curious Enquiries, for the Illuſtration of ſeveral Difficulties in Theology, Hiſtory, Chronology and Geography, *&c.*

This *APPENDIX* being collected from Authors of Character, and chiefly from the *French* SUPPLEMENT to the ſaid DICTIONARY, printed in *Holland* in the Year 1716. And wherein Foreign Lives and Tranſactions are continued to the ſaid Period.

By *JER. COLLIER*, A. M.

LONDON:

Printed by *Geo. James*; and ſold by R. SARE and F. GYLES in *Holborn*; B. and S. TOOKE at the *Middle-Temple* Gate; G. STRAHAN over-againſt the *Royal Exchange*; W. TAYLOR in *Pater-Noſter-Row*; J. BOWYER, and W. and J. INNYS, in S. *Paul*'s Church-Yard. MDCCXXI.

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BRITANNICVM

The Patriarchs, Judges, and Kings of; Of the Apostles, Fathers, and Doctors of the Church; Of Councils, Bishops; &c. Of Patriarchs and Sabbaticks, with an Account of their principal Doctrines; Of Emperors, Kings, Illustrious Princes, and Great Generals; Of Ancient and Modern Authors; Of Philosophers, Inventors of Arts; and all those who have recommended themselves to the World by their Valour, Virtue, Learning, or other Noble Endowments or their Lives. To which is added the Establishment and Progress both of Religious and Military Orders, and the Lives of their Founders. As also the fabulous History of the Heathen Gods and Heroes.

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Of Empires, Kingdoms, Common-Wealths, Provinces, Cities, Towns, Islands, Mountains, Rivers, and other considerable Places; both of Ancient and Modern Geography; wherein is observed the Situation, Extent and Quality of the Country; the Religion, Government, Morals and Customs of the Inhabitants; the Sects of Christians, Jews, Heathens and Mahometans; the principal Terms of Arts and Sciences; the Publick and Private Actions, as Feasts, Plays, &c. the Sentences and Laws; and withal, the History of General and Particular Councils, under the Names of the Places where they have been celebrated.

The whole being full of Remarks and Curious Enquiries, for the Illustration of Several

APPENDIX Authors of Characters, and chiefly from the French SUPPLEMENT to the two Dictionaries, printed in Folio in the Year 1701. And wherein Foreign Lives and Translations are continued to the End of Queen Anne's Reign.

By JER. COLLIER, A. M.

LONDON:

Printed by Geo. Strahan and Rob. Gosling in Fleetstreet; B. and S. Tooke at the Middle-Temple-Gate; G. Strahan over-against the Royal Exchange; W. Taylor in Pater-Noster-Row; J. Nicholson, and W. and J. Innys, in St. Paul's Church-Yard. MDCCXXI.

TO THE READER.

THIS *APPENDIX* to the Three *Engliſh* Volumes of *Morery*'s DICTIONARY, being chiefly collected from the *French* and *Dutch Supplement* printed in *Holland* in 1716, it may be expected I ſhould lay a brief Account of this Outlandiſh Performance before the Reader.

To begin, the laſt *French* Edition of *Morery* was printed in Five Volumes at *Paris* in 1712. To this, in 1714, they publiſhed a large *Supplement* by itſelf, conſiſting of *Corrections* and new *Articles*, that thoſe who were furniſhed with the former, might not be oblig'd to purchaſe the laſt Edition. As ſoon as this new *Supplement* came into *Holland*, the *Dutch* Bookſellers reſolved to print it there, as an Addition to their Three Editions, the laſt of which was publiſhed in 1702. But to make the Work more complete, they apply'd to a Learned Perſon who had gone a conſiderable Length in drawing up a *Supplement*. Their Application being comply'd with, this Author threw the whole *Paris Supplement* into the *Dutch* Edition of 1716. As to the Enlargements upon old Matter, the Additions are only inſerted where the Senſe is clear, without the whole Article. Theſe Additions, together with ſome little Repetition, ſometimes neceſſary for Perſpicuity, are mark'd with a *, which Aſterisk is likewiſe, generally ſpeaking, ſet before the Citations.

The Miſtakes in the *Paris Supplement* are corrected. Farther, *Morery* gives the Hiſtory of none but dead Authors; but the *French Supplementer* ventures more Freedom, and furniſhes ſome of the Living. The *Dutch* Gentleman writes by *Morery*'s Precedent, and meddles with no body out of their Coffin.

The *French Supplementer*, tho' he promiſes an Inſertion of the new Articles in the *Paris* Edition of *Morery*, *A. D.* 1712, and which are omitted in the Editions prior to this Date; notwithſtanding this Promiſe, he falls pretty much ſhort in the Performance. This Deficiency is made good in the *Dutch* Preſs: Here the Reader will find *Articles* extracted from the laſt *Paris* Edition, which are neither in the *Holland* Editions, nor in the *Paris Supplement*. And beſides, there are additional Articles of Geography, which the Author of the *French Supplement* ſeems to have neglected, eſpecially upon the Courſe of his Undertaking.

As to the Head of Geography defective in *Morery*, 'tis now ſupply'd, tho' not without ſomething of Diſtinction. For Inſtance, with reſpect to Kingdoms, States and Provinces, which we are concerned to be better acquainted with; here the Plan is farther beaten out, and the Detail more particular; but as to Places remote, and ſeldom taken Notice of, the Management is ſomewhat different. With regard to the firſt, not only the Names of the Cities and Boroughs are mentioned, but even the Villages ſometimes, where there's any thing uncommonly remarkable.

And in regard *Morery* has miſs'd pretty much in his Deſcription of *Copenhagen*, and his Overſights are corrected from the Memoirs of a very conſiderable Perſon, who lived more than twenty Years in that City; they muſt not go unmentioned. And ſince theſe Corrections ſtand in the *Dutch* Undertaker's *Preface*, the Reader ſhall have them in the *Engliſh* one.

Copenhagen, ſays *Morery*, *is divided by a great Arm of the Sea.* This Arm is ſo far from being a great one, that the Bridge which lies over it, is ſhort of fifty Paces. *The ſmaller Diviſion, is that in the Iſland* Amagger. This, as the *Dutch* Prefacer obſerves,

ſerves, is ambiguouſly expreſs'd, and ſeems to report that the whole Iſland *Amagger* lies within the Circuit of *Copenhagen*, which is a Miſtake; for this Iſland is two or three Miles in Circumference. It ſhould have been ſaid therefore, that this Part of *Copenhagen*, which is called *Chriſtian-Haven*, from *Chriſtian* IV. who built it, ſtands within the Iſland *Amagger*, and the other Moiety in that of *Zealand*.

The Caſtle, continues *Morery*, *ſtands in this Diviſion*. But there are two Structures in *Copenhagen* called *Caſtles*, the Citadel and the King's Palace, call'd the *Schloot*: But neither of theſe are ſituate in the Iſland *Amagger*, but in that of *Zealand*.

Morery falls into the ſame Miſtake with reſpect to the Situation of the *Mint*, the *Exchange*, and the *Arſenal*, which he tells us are in the Iſland *Amagger*; but he is quite out; for theſe three Buildings are in the Iſland of *Zealand*.

Morery adds, that *Tycho-Brahe*'s fine Globe is in the Arſenal: But this is not ſo; for this Globe is lodg'd in the Obſervatoire, commonly called the *Round-Tower*. He mentions a great many Bridges in *Copenhagen*, whereas there are but two at the moſt, one of which is only for the Convenience of the Garriſon, and has no more than a few Planks laid together.

He reports the principal Churches are S. *Nicolas*, the *Holy-Ghoſt*, and *Our Lady's*. They ſhould have been reckon'd thus: *Our Lady's*, which is the Cathedral; S. *Peter*'s for the *Germans*, S. *Nicolas*, the *Holy Ghoſt*, and *Trinity*.

He ſpeaks of the *Tailebote* Caſtle: But this Caſtle is but a ſmall Timber Houſe. And beſides, the Name is *Tollebode*, which ſignifies the *Cuſtom-Houſe*.

To conclude; the moſt remarkable Things in *Copenhagen* are, 1. The *Haven*, which is admirable. 2. The *Citadel*, which defends the Town, and is a regular Pentagon. 3. The *Arſenal*. 4. The *Obſervatoire*, a very high round Tower, and which a Man may drive up in a Coach. 5. The *Exchange*. 6. The *Libraries*. 7. The Room of Curioſities in the *Arſenal*. The Houſes in this City are computed at about five thouſand eight hundred, and the Inhabitants threeſcore thouſand. Thus far the *Dutch Supplementer*.

As to my Share, over and above *Tranſlating*, and ſometimes Enlarging, a ſhort Suggeſtion may ſerve. And here the Reader may pleaſe to take Notice, that the following *Articles* are of my own Collection, *viz.* the Speeches delivered upon publick Occaſions by the Conſul *Marius* and *Cataline*; by *Symmachus* Governor of *Rome*, with S. *Ambroſe*'s Counter-Harangue relating to the Altar of *Victory*; the *Diſpenſing Power*, *Grabe*, *Medals*, *Points*, (Hebrew,) *Pyrrho*; the *Jews* Modern, the *Samaritans* Modern; with others too many to mention.

The Errors occaſion'd by the Preſs, and otherwiſe, in the two firſt *Engliſh* Volumes of this *Dictionary*, printed at *London* in 1701, are corrected, and the Hiſtory of Foreign Affairs carried as far as the Year 1716. As to the Tranſactions in our Iſland and *Ireland*, my *Period* may be ſeen in the Title Pages and *Prefaces* to the Three *Engliſh* Volumes.

In the Edition of *Morery* printed in 1701, there are ſome Lives of *Saxon*, *Engliſh* and *Scottiſh* Kings, together with other Perſons of Condition, written in a fanciful or negligent manner. Theſe being the Remains of a former Edition, in which I had no Concern, could not well be altered, conſidering the Model then agreed on. However, where the Perſons are imaginary, and the Hiſtory romantick, I have directed expunging the *Articles*.

I am far from Tranſlating the whole Two Folio's of the *Dutch Supplement*. This would have unneceſſarily ſwell'd the Price, and been heavy in the Entertainment: For not a few *Heads* in this *Holland* Impreſſion are borrow'd from the three *Engliſh* Volumes: And as for the reſt paſs'd over, they are foreign Genealogies, lean Subjects, and ſuch as make no Muſick.

I ſhall now referr the Reader to the Book, and detain him no longer with Introduction.

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A N

AN APPENDIX TO THE Great Hiſtorical, &c. DICTIONARY.

THIS Letter was formerly a Vowel in the Oriental Languages: For Inſtance, in the *Samaritan* and *Hebrew*, where it had the Power of our *A*. However, the Learned are not altogether agreed about this Matter. The *Latins* made ſometimes uſe of this Capital for the Number Five hundred, as may be ſeen in *Valerius Probus*. *Baronius* mentions ſeveral old Verſes uſed for marking Numbers: The firſt of which is,

Poſſidet A Numeros quingentos ordine recto.

When there was a ſtrait Line ſtruck over the Head of the *A*, it ſignify'd Five thouſand. Amongſt the Forms of the *Roman* Courts of Juſtice, *A* ſtands for *Abſolvo*; for which Reaſon it is called a Letter of *Grace*. Upon Inſcriptions and Medals, *A* ſtands for a great many Words; for *Auguſtus*, *Ædes*, *Ædilis*, *Ædilitas*, *Æra*, *Ærarium*, *Ager*, *Albo*, *Amicus*, *Anima*, *Anni*, *Annis*, *Anno*, *Antiquo*, *Argentum*, *Aula*, &c. In Proper Names, *A* is put for *Aulus*; but becauſe anciently they uſed to write without parting the Words from each other, this has ſometimes been the Occaſion of Miſtakes and Ambiguities: For Inſtance, in the Word *Agellius*, ſome will have it that *A* ſignifies *Aulus*; and others make it the firſt Letter of *Agellius*. *A*, *D*, in the Letters *Miſſive*, of the old *Romans*, ſignify *Ante Diem*; and ſome ignorant Tranſcribers, miſtaking the meaning, made *AD* of them. For Proof of this, the Reader may conſult moſt of the Editions of *Tully*'s Epiſtles, where we read, *ad* IV. *Kal.* *ad* VI. *Id.* *ad* III. *Non.* &c. inſtead of *Ante Diem* IV. *Kal.* &c. Thus in *Valerius Probus*, *A. D. P.* ſtands for *Ante Diem*, *Pridie*. * *Iſidor. Etymolog. Lib.* 1. *Pierius. Hieroglyph. Lib.* 47. *Voſſius. Sanctius*, &c.

AAGARDUS, (*Nicholas*) Rhetorick Profeſſor in the Univerſity of *Copenhagen*, flouriſh'd towards the middle of the Seventeenth Century, and publiſh'd the following Tracts; *De Optimo Genere Oratorum*. *De Ignibus Subterraneis*. *Animad. in Ammianum Marcellinum*. *De Stylo Novi Teſtamenti*. *Diſputationes in Tacitum*. *De Nido Phœnicis*. *De Uſu Syllogiſmi in Theologia*, &c. * *Geo. Matth. Konig. Biblioth. Vetus & Nova.*

AALEM. See *Morery*, Vol. I. and for thirty Families, read three hundred.

AAMA, a Province in *Africk*, fifteen Days Journey from *Tunis*: There's no coming at it without great Difficulty and Danger; Travellers being oblig'd to paſs through a Defile of fifteen Miles in Length, and but twenty Paces in Breadth. Each Side of this narrow Paſſage has a deep River cover'd with Sand; and notwithſtanding the Stream is very rapid, it is hard to diſcover the Motion of the Sand upon the Surface. In ſhort, there is no diſtinguiſhing the *Terra-firma* from the Water, without a long Pole to ſound with. * *Revolut. de Tunis.*

* AARDALFFIOERD, in *Latin Aardalius Sinus*, a Gulph in the Northern Ocean, upon the Coaſt of *Bergen* in *Norway*, near the Town *Stavanger*: Some Maps call it *Bulen Fioerd*. * *Bandrand.*

AB, ſignifies Father in *Hebrew*, from whence comes the *Chaldee* and *Syriac Abba*, and the *Greek* and *Latin Abbas*. S. *Mark* and S. *Paul* have retain'd the *Syriac* and *Chaldee* Word *Abba*, to ſignify Father; becauſe, when they wrote, 'twas commonly ſo uſed in the Synagogues and Chriſtian Aſſemblies. The Evangeliſts and Apoſtles have inſerted a great many *Syriac* Words in their *Goſpels* and *Epiſtles*; and, becauſe they wrote in *Greek*, they have likewiſe given the Interpretation in that Language. Thus *Barthomeus* is ſaid to be the Son of *Timeus*; *Tabitha* means *Dorcas*; and *Elymas* ſignifies a Magician, as it's explain'd by S. *Luke*. Farther, *Abba*, which ſignifies a Father in the common Senſe, was afterwards uſed as a

Mark of Affection and Regard. The *Scribes* and *Phariſees* affected this Diſtinction from a Principle of Pride; for which Reaſon, our Saviour commanded his Diſciples *to call no Man Father on Earth, becauſe One is our Father, which is in Heaven.* The Chriſtians afterwards called the Governor of a Monaſtery an Abbot: This Title, in the Reign of *Charlemagne*, has been given to Temporal Lords. There was likewiſe formerly Count Abbots in *France*; and the *Genoeſe* call one of their Magiſtrates the People's Abbot. * *Rom. Cap.* viii. *v.* 15. *Galat. Cap.* iv. *v.* 6. *Mark, Cap.* xiv. *v.* 36. S. *Matt.* xxiii. *v.* 9, &c.

* ABAFFI, (*Michael*) Prince of *Tranſylvania*, ſet up for Governor of this Country in the Year 1661. He ſtyl'd himſelf likewiſe Prince of *Sicily*, and his Father was a Magiſtrate in *Hermanſtat*, the Capital of *Tranſylvania*. *Chimin Janos*, ſupported by the Emperor, was a powerful Rival for ſome time; but the Grand Seignior undertaking the Protection of *Abaffi*, caſt the Scale on that ſide: He had other Competitors, who, tho' making their Court to *Mahomet* IV. could do nothing to his Diſadvantage. In the Year 1687, the Emperor *Leopold* concluded a Treaty with Prince *Abaffi* and the States of *Tranſylvania*; in which 'twas ſtipulated, That the Prince of *Tranſylvania* ſhould have the ſame Privileges and Authority which had been granted him by the Grand Seignior and the States, upon Condition that he ſhould govern according to the Laws and Cuſtoms of the Country. A Defenſive Alliance was likewiſe agreed between the *Imperialiſts* and *Tranſylvanians*. Upon the Death of this Prince, the Emperor own'd his Son for his Succeſſor; but Count *Tekly* diſputing for the Principality with him, and being aſſiſted by the *Turks*, made himſelf Maſter of ſeveral great Towns in 1690. This Year the Grand Vizir *Kuperly*, having the Command of the *Ottoman* Forces, defeated the *German* Army, and regain'd ſeveral Places conquer'd by his Imperial Majeſty; for inſtance, *Niſſa*, *Wydin*, *Semandria*, *Belgrade*, &c. But there was none but this laſt of any conſiderable Strength. After this Advantage, the Faction continuing in the *Turkiſh* Empire, *Tekly* could make nothing of his Pretenſions in *Tranſylvania*; for the *Imperialiſts* recover'd all they had loſt in this Principality, not excepting *Great Waradin*, which they took after a Blockade of two Years. * *Memoires du Temps.*

ABAGAMEDRI, a large Country in *Ethiopia*, Part of the Dominions of the *Abyſſine* Emperor; it's ſituated between the *Nile*, the *Abanhi*, and the Coaſt of *Zangebar*. * *Sanut. Lib.* 2. *Robbe Geograph. Tom.* 1.

ABARINDA, a Promontory in *Aſia the Leſs*, near *Lampſacus*, upon the *Helleſpont*: 'Twas hither that *Conon* the *Athenian* Admiral retir'd with nine Ships, after he had been beaten by *Lyſander*. * *Plutarch. Life of Lyſander.*

ABARITH, a Town in *Galilee*, where the Burghers ſignaliz'd themſelves in the *Jewiſh* War with the *Romans*, having the good Fortune to take all the Baggage and Equipage belonging to King *Agrippa*, and the Queen *Berenice* his Siſter. * *Joſeph. Lib.* 2. *de Bell. Judaic. cap.* 43.

ABASCHES, (or *Abaſſi.*) They live in *Georgia*, upon the Confines of *Mingrelia*, in the *Levant*: They ſubſiſt themſelves chiefly upon Rapine and Plundering their Neighbours. To ſtop their Incurſions, 'twas thought neceſſary to build a Wall of ſixty Miles Circumference, as Father *Lamberti*, a *Theatin*, reports, who liv'd a long time in this Country. Theſe People are ſometimes call'd *Abaſſas*; they are mention'd in *Juſtinian's Novels*; and the Hiſtorian *Procopius* relates they were Chriſtians, and had been Allies to the *Romans* a long time. * *Baudrand, Calvin, Lexic. Jurid.* &c.

ABBAS-ABDALLA, (or *Ebn-Abbas-Abdalla,*) *Mahomet's* Couſin-German, and Grandſon to *Abdallmothleb*, this falſe Prophet's Grandfather; he is reckon'd a Doctor of the firſt Claſs amongſt the *Turks*: Theſe they call *Saabath*, by way of Excellency, as much as to ſay the *Prophet's Companions*. *Abbas-Abdalla's* Authority is of the greateſt Conſideration for determining Matters of *Traditions*. They report that the Angel *Gabriel*, that brought *Mahomet* the *Alchoran*, appear'd to him at Ten Years old, and made him Maſter of the Senſe of that holy Book; and in Conſequence of the Privilege of this Viſit, he had the Title of *Targi uman Alchoran*; that is to ſay, Interpreter of the *Alchoran*. He died in the Year of the *Hegyra* 68, or that of our Lord 690. When he expir'd, they cry'd out through all the Neighbourhood, that the great *Rabani*, or Inſtructor of the *Muſſilemans*, was dead.

ABBESS, upon the Vacancy of an Abbey or Priory, Application was made to the Founder for proceeding to a new Election. After the Election was made by the Houſe, and the Patron had given his Conſent, he wrote to the Biſhop to confirm the Proceedings. At the Confirmation of the Elect, the Abbeſs took an Oath of Canonical Obedience to the Biſhop of the Dioceſe, by which ſhe engag'd her Duty to the Biſhop and his Succeſſors, and promis'd to govern purſuant to the Statutes of the *Foundation*, and to maintain and preſerve the Goods, Rights, and Eſtates belonging to the *Houſe*. The ſame Forms and ſolemn Engagements were requir'd of Prioreſſes, Abbots and Priors. * Collier's *Church Hiſt. Vol.* II. *p.* 107. *& Records Num.* XXXIII. *&* IV.

* ABBOT, (*George*) Upon his Misfortune of ſhooting the *Keeper* at *Bramzill-Park*, King *James* I. order'd ſeveral Biſhops, Judges and Civilians, to enquire whether the Caſe amounted to an *Irregularity*. This Committee, upon the Score of the different Opinions of the *Canoniſts*, came to no Reſolution in their Anſwer; but deſir'd his Majeſty's Diſpenſation to indemnify the Archbiſhop: Upon which the King awarded a Commiſſion to *Williams* Biſhop of *Lincoln*, then Lord-Keeper, and ſeven other Biſhops, empowering them to diſpenſe with any Irregularity or Suſpicion of Irregularity, in caſe the Accident had drawn a Blemiſh of that Kind upon *Abbot*. Not to mention the favourable Report in the Commiſſion, there was a learned *Apology* drawn up for the Archbiſhop; in which ſeveral Objections, fetch'd from the *Canon Law*, are diſabled, and a Biſhop's Recreation in Hunting prov'd Defenſible from *Charta de Forreſta*, 13 *R.* II. *Cap.* 13. from *Lyndwood's Provincial Conſtitutions*, and from Sir *Edward Cook's* Opinion when the Queſtion was put to him. Thus the Archbiſhop was ſcreen'd from Proſecution, and kept his Poſt. But about ſeven Years after, in the next Reign, upon his refuſing to licenſe Dr. *Sibthorp's* Sermon, where, to promote the *Loan*, this Divine had laid down Arbitrary Maxims, and deliver'd ſeveral things againſt Law, and ſubverſive of Property. For refuſing to licenſe this Sermon, the Archbiſhop incurr'd his Majeſty's Diſpleaſure, and was ſuſpended from his Archiepiſcopal Juriſdiction. * *Collier's Church Hiſtory, Vol.* II. *and Records* N° CVIII. *Reliq. Spelman.*

ABDIA, a Mountain in *Paleſtine*, within the Tribe of *Manaſſes*, beyond *Jordan*: 'Twas ſo call'd from *Abdia*, or *Obadiah*, Steward of King *Ahab's* Houſhold, who hid and maintain'd fifty Prophets in the Time of Famine in a Cave here. This Mountain afterwards proving a Shelter for Thieves, *Herod* the Great diſlodg'd them, and ſtopt all the Caverns. 1 *Kings* Chap. xviii. *Simon Dictionaire de la Bible.*

ABDIARA, a Kingdom in *India* beyond the *Ganges*; it lies North of the Kingdom of *Pegu*: The Capital of the ſame Name ſtands upon the River *Pegu*. * *Baudrand.*

ABDIRAN, a *Saracen* Prince, who making a ſtout Reſiſtance againſt *Charlemagne*, paſs'd the *Garonne*, ſack'd *Bourdeaux*, and gave himſelf up to all manner of Licenciouſneſs. * *Sabell. Ennead.*

* ABEL. To add ſomething to what has been ſaid in the firſt Volume of *Morery* and the *Supplement*, it may be obſerv'd that the *Scripture* informs us, that *Cain brought of the Fruit of the Ground for an Offering; and that* Abel *offer'd the Firſtlings of his Flock, and the Fat thereof*; but then theſe laſt *Hebrew* Words may be tranſlated, *Firſt-fruits and Milk*. For the Word *Cheleb*, which in this Place is tranſlated *Fat*, is in other Places of the *Septuagint* turn'd *Milk*. Thoſe who expound the Text in *Geneſis* to this Senſe, obſerve that nothing ought to be offer'd to God but what it was cuſtomary to make uſe of for the Support of Life. And that ſince at this time of Day no Fleſh was eaten, it ſeems not at all probable any Animal ſhould be ſacrific'd to God Almighty: And, beſides, 'twas the Practice of the higheſt Antiquity to make no Religious Offerings, excepting the Fruits of the Earth, Wool, Herbs and Flowers. Notwithſtanding this Remark, all the Verſions and Expoſitors of the Bible agree that *Abel* offer'd the *Firſtlings of his Flock*; and that which follows of his offering the *Fat*, is no more than a *Hebraiſm*, and only means that he offer'd the beſt of the Kind; for in this Language, *Fat* is made uſe of to ſignify the Goodneſs and prime Quality of Things: Thus the *Fat of Wheat* ſignifies the beſt. 'Tis

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uncertain whether *Abel* offered a whole Victim, or only a Part of the Animal; whether 'twas a Peace-Offering, or an Holocauſt. The *Talmudiſts* will have it a whole Burnt-Offering.

Our Bleſſed Saviour gives *Abel* the Title of the *Firſt Righteous Perſon that was murdered.* Some of the *Fathers* were of Opinion that *Abel* was never married; but upon what ground they went, it's not eaſily diſcovered. On the contrary, 'tis probable, that ſince *Abel* lived 128 Years, (*Geneſ.* iv. *v.* 25. compared with *Gen.* v. *v.* 3, 4, and 5.) and in a time too when the Multiplication of Mankind was neceſſary; for theſe Reaſons, I ſay, 'tis probable that *Abel* had Wife and Children. To proceed, notwithſtanding *Abel* deſerves no leſs than the reſt of the Patriarchs to ſtand in the Saints *Kalendar*, and that his Offering is mentioned in the Sacrifice of the *Maſs*, with the Sacrifices of *Abraham* and *Melchizedeck*; yet we don't find the Primitive Church paid this Regard to his Memory. The *Greek* Church, though they have particular Feſtivals for the Patriarchs, and Prophets, have not ranged *Abel* in the Holy *Liſt*; neither does his Name appear in any of the *Latin* Martyrologies, till the Tenth Century: And over and above, 'tis not in the new *Roman* Martyrology. However, the *Litanies*, which invoke him for the Recommendation of dying Perſons, have been made long ſince. Some Martyrologies ſet him at the 25th of March, as being a Type of our Saviour's Paſſion, whoſe Death the Ancients reckoned to this Day. * *Hieron. Tradit. Hebraic. in Geneſ. Eutychius. Patriarch. Alexandr. in Annal. Pererius, &c. in Geneſ. Bayl. Diction. Hiſtoric.*

ABELLI, (*Lewis*) Biſhop and Count of *Rhodes*, lived to the latter End of the Seventeenth Century: Amongſt ſeveral other Performances, he wrote a Tract in Divinity, called *Medulla Theologica*, which gave Occaſion to *Boileau* to call him *Moëlleux* in his *Lutrin.*

Que chacun prenne en main Moëlleux Abeli.

This Biſhop lays down Maxims very diſtant from the *Janſeniſt* Doctrine. He is charged with aſſerting, 1. *That a Man may follow a leſs probable Opinion, and practiſe that which is ſinful, according to the Opinion of another Caſuiſt, which ſeems to us more probable.* 2dly, *That 'tis not certain that the Precept of loving God above all other Things, is perpetually obliging upon the ſcore of intrinſick Reaſonableneſs, and not by Accident only, as this Author ſuppoſes.* 3dly, *That a Confeſſarius never needs ſcruple the Abſolving thoſe Penitents whoſe Lives are no better than a continual Viciſſitude of Confeſſions and Relapſe.* *Abelli* wrote the Life of *Vincentius Paulus*, the Founder and firſt General of the *Congregation* for the Miſſionaries; a Tract of the Principles or Moral Rules delivered in the Chriſtian Religion: He likewiſe wrote a Book concerning the Church's Tradition, with reference to the Worſhip of the Bleſſed Virgin, *&c.* This laſt Performance, printed at *Paris* in a Second Edition *An. Dom.* 1675, was a very entertaining Piece to the *Proteſtants*, becauſe it furniſhed them with good Arguments againſt the *Converters*, who would make them believe, that if there was any thing puſhed too far in theſe Religious Applications, they were only ſome Monaſtick Fancies, or unallowed Exceſſes, which were conſtantly corrected by the Biſhops. This Book the *Reformed* made great uſe of againſt Monſ. *de Meaux's Expoſition of the Catholick Faith.* In ſhort, *Abelli* made himſelf a Champion for the moſt extravagant Opinions relating to the Worſhiping of the Bleſſed Virgin. Theſe Exceſſes were very unſerviceable to the Biſhop of *Meaux's* Undertaking, and fell foul upon thoſe moderate Perſons who either publiſhed or approved a Book, entituled, *Avis Salutaires de la Sainte Vierge à ſes Devots Indiſcretes*: Or, *the wholſome Advice of the Bleſſed Virgin to her Indiſcreet Worſhipers.* *Abelli* reſign'd his Biſhoprick when he found himſelf diſabled by Age. He retired to the Monaſtery of S. *Lazarus*, and died in *October* 1691, in the 88th Year of his Age. * *Bayle Dictionaire Hiſtor.*

ABELLINAS, (*Abellina Vallis.*) A large and pleaſant Valley in *Syria.* It lies between the Mountains of *Libanus* and *Antilibanus*: The River *Pharfar* runs through it, and it takes in the famous *Damaſcus.* * *Baudrand.*

ABIA, the fifth King of the *Parthians*: He levy'd War againſt *Izates* King of the *Adiabenians.* The Enterprize was undertaken at the Inſtance of *Izates's* Nobility, who had made an Inſurrection againſt him, becauſe he had gone over to the Jewiſh, or (as ſome ſay) the Chriſtian Religion. *Abia* was unfortunate in this unjuſt, invaſive Expedition. For after a Defeat in the Field, he retired to a Caſtle, where he was ſo hard preſſed by *Izates's* Troops, that at laſt, deſpairing of an Eſcape, he killed himſelf for fear of falling into the Enemy's Hands. * *Joſeph. Antiq. Lib.* 20. *cap.* 2.

ABIA, Chief of one of the four and twenty Courſes into which the *Jewiſh* Prieſts were divided by King *David.* Every one of theſe Claſſes ſerved ſucceſſively at the Altar ſeven Days, that is, from one Sabbath to another. The Privilege of *Chief*, ſettled by King *David*, continued in the ſame Family. The Headſhip or Primacy of the firſt Claſs fell to *Joiarib* or *Jehoiarib*, and that of the eighth Courſe to *Abiah* and his Deſcendents. The Turns of theſe four and twenty Courſes were finiſhed in a hundred and ſixty eight Days. *Joiarib's* Courſe entred upon their Miniſtration on the 15th of *July*, in the 4709th Year of the *Julian* Period. This is proved, becauſe, according to the *Jews*, the Courſe of *Joiarib* was in Office when *Jeruſalem* was taken by *Titus Veſpaſian*, in the 4783d Year of the *Julian* Period, the 70th of our Lord, the 9th or 10th of the Month *Ab*, which begins the 27th of *July* upon *Friday* in the Evening. From hence it follows that the Courſe of *Joiarib* muſt begin upon a Sabbath-day the 4th of *Auguſt.* Now in reckoning back from this Year 4783 of the *Julian* Period, and counting 161 Revolutions, in which the whole Service of the Turns of the Sacerdotal Families was finiſhed, reckoning to each of theſe Revolutions or Circuits of Time 168 Days; for within this Period the Miniſtrations of the four and twenty Courſes were completed: Now upon this *Computation*, the Day when the Courſe of *Joiarib* (mentioned in 1 *Chron.* xxiv.) firſt entred upon Service, falls upon a *Saturday* the 15th of *July*, in the 4079th Year of the *Julian* Period. Now the Courſe of *Abia* being the eighth, that muſt follow by conſequence fifty Days after, which falls upon Saturday the 2d of *September*, according to the *Julian* Kalendar. This Remark ſerves to fix the Time of S. *John Baptiſt's* Conception; for his Father *Zacharias*, Prieſt of the Courſe of *Abia*, officiated in the Temple a few Days before his Wife *Elizabeth* conceived. * 1 *Chron.* xxiv. *v.* 10. *Luke* i. *v.* 5. *Thoinard, Harmon. Evang.* Printed at *Paris* in 1707.

ABILA. There were three Towns of this Name: The firſt was in *Cœlo-Syria. Euſebius* reports, 'twas alſo called *Lyſania*, from *Lyſanias* the Governor. The Territory and Dependencies of this Town are called *Abilene* by S. *Luke.* There was another *Abila* in *Phœnicia*, and a third near the River *Jordan.* * *Luke cap.* iii. *Joſeph. Antiq. Lib.* 29. *cap.* 5. *Plin. Lib.* 5. *cap.* 18.

* ABLAVIUS, (or *Ablabius*) was *Præfectus Prætorio* under *Conſtantine* the Great, from the Year 326 to 337. His Intereſt being great at this Emperor's Court, put him in a Condition to weigh down his Rival *Sopater*: He had a great Poſt in *Africk* in the Year 314, if that Letter for conveying the *African* Biſhops to the *Council* of *Arles* was ſent him by *Conſtantine*: But the Name in a Manuſcript is *Ælaphius*, and moſt probably it ſhould be *Ælianus.* *Ablavius* was Conſul in the Year 331, and had a ſtately Houſe at *Conſtantinople*, which was afterwards *Placidia's* Palace, Daughter to *Theodoſius* the Great. The Emperor *Conſtantine* at his Death appointed him to aſſiſt his Son *Conſtantine* at the Council-Board. But this young Emperor ſoon diſmiſſed him, upon Pretence to gratify the Military Men. *Ablavius*, thus diſcarded, retired to his Country-Houſe in *Bithynia*, where he enjoy'd himſelf not long: For the Emperor *Conſtantius* ſent ſome Officers of the Army with a Letter to him, by which he ſeemed to make him Partner in the Empire: At leaſt *Ablavius* interpreting the Contents to this Meaning, aſked them where the Purple was which was ordered him by the Emperor: Upon this, more Officers ruſhed in and killed him. His Daughter *Olympiadis* was contracted to the Emperor *Conſtans*, who treated her accordingly. But this Prince being killed in the Year of our Lord 350, his Brother *Conſtantius* married her to *Arſaces* King of *Armenia.* * *Eunap. cap.* 4. *Zozim. lib.* 2. *Ammian. Marcell. lib.* 2.

* ABNER, the Son of *Ner*, was *Saul's* Uncle, and General of his Forces. * 1 *Sam.*

* ABONITICHOS, or (*Abonus's Wall*) a Town of *Paphlagonia* near the *Euxine* Sea. 'Twas here that the famous Impoſtor *Alexander* I. appeared. *Lucian* makes Men-

Mention of him in his *Pſeudomantis*. This *Alexander* deſired, the *Romans* the Name of the Town might be changed and called *Jonopolis*. *Ptolomy* places it between *Sinope* and *Teuthrania*.

ABOU-HANIPHA, ſurnamed *Al-Nooman*, a famous *Arabian* Doctor. He was Son to *Thabet*, and born at *Conſa* in the 80th Year of the *Hegyra*. He is reckoned the moſt famous Expoſitor of the *Mahometan* Law: He is counted the *Chief* of the four Heads of thoſe *Sects*, whoſe Deciſions 'tis equally lawful to follow in doubtful Queſtions. Notwithſtanding his Qualifications, his Reputation did not run high till the Caliph *Almanzor* impriſoned him at *Bagdet* for refuſing to ſign the Opinion of Abſolute and Irreſpective Predeſtination. But *Abou-Joſeph* who was at the Head of *Juſtice*, and may be ſtyled the Chancellor of the Empire under the Caliph *Hadi*, brought *Abou-Hanipha*'s Doctrine to ſuch a Degree of Credit, that no body could be a good Muſsleman without being an *Hanaphite*, that is, a Diſciple of *Hanipha*. He died in Priſon at *Bagdet* in the 105th Year of the *Hegyra*. About 335 Years after his Death, Sultan *Melikſchah*, of the Family of the *Selvigides*, built him a ſtately Mauſoleum in the Town laſt mentioned; where he likewiſe founded a College for thoſe who profeſſed his *Sect*. This was done in the Year of our Lord 1092.

The principal Works of this Doctor are the *Meſnad*, that is to ſay, the *Support*, in which he endeavours to make good the principal Points of the *Mahometan Belief*, from the Authority of the *Alchoran* and *Tradition*. He wrote likewiſe a Treatiſe called *Filcalam*, that is to ſay, Scholaſtick Divinity, and a *Catechiſm*, entituled, *Moallém*, or the *Maſter*; where he aſſerts, that a true Muſsleman, who is Orthodox in the Faith, can never be liable to God's Diſpleaſure, though he falls into a great many Sins; for remarkable Failures in Duty don't make a Man loſe his Faith; and that Grace is not at all incompatible with ſinful Practice. Theſe and ſome other reſembling Propoſitions gave one *Vazai* an Occaſion to write a Tract againſt him, entituled, *The Contradictions of Abou-Hanipha*. A great many *Mahumetan* Authors of Character have written a Panegyrical Life of this Doctor; and ſome of them pretend to find his Name in the *Old Teſtament*, and that the *Scriptures* have ſome Predictions concerning him no leſs than of their Prophet *Mahomet*. All theſe Authors agree, that he was a moſt excellent Perſon both in Learning and Practice, and that his Life was remarkable for Diſcipline, and Diſengagement from the World: Theſe extraordinary Qualities make him conſidered as the Head and principal Director in the *Mahometan* Religion; and there are none but the *Schütes* or Followers of *Hali* who reject him. * *D'Herbelot. Bibliothec. Orientale.*

ABOULMAAN, and *Ghil-Mirzah*, were the laſt Deſcendents of *Tamerlane*, who reigned in the *Trans Oxane* Province, and in that of *Choraſſan*. They formed an ill-concerted Enterprize with *Argoun* Prince of *Candahar* againſt *Schei-beg* King of the *Usbecks*. This Prince defeated them in a Set-Battle, where they loſt both their Lives and Dominions. Another Branch of *Tamerlane*'s Poſterity retreated to the *Indies*, and erected the Empire of the *Mogul*, where they reign at preſent. * *D'Herbelot. Bibliothec. Orientale.*

* ABRAHAM, (the Patriarch) lived 175 Years. The Hiſtory of this great Perſon being mentioned at large in the *Scriptures*, which are in every body's Hands, I ſhall forbear dilating upon it. The *Sethian* Hereticks diſperſed a Book called, *the Apocalyps* or *Revelation* of *Abraham*, as S. *Epiphanius* reports. *Origen* cites a ſpurious Piece of this Patriarch, where a good and a bad Angel diſpute concerning his Salvation. *Abraham*'s *Aſſumption* is likewiſe a ſuppoſititious Tract; 'tis cited in the *Synopſis* that goes under the Name of S. *Athanaſius*. The Hiſtorian *Hecatæus*, if we may believe *Joſephus*, wrote *Abraham*'s Life. In the *New Teſtament* the Place where good Mens Spirits were carried after Death, is called *Abraham*'s Boſom. The 9th of October is marked for *Abraham*'s Feſtival in the Martyrologies. The ancient Chriſtians built a Church where they ſuppoſed him buried, which the *Turks* have ſince changed into a Moſque: The pretended *Oak* at *Mamre* had a great Regard paid it both by Pagans and Chriſtians, till the Reign of *Conſtantine* the Great, as S. *Jerom* informs us. But this Emperor broke the ſuperſtitious Cuſtom, and built a Church there. * *Geneſ. Philo. Lib. de Abraham. Joſeph. Antiq. Lib.* 1. *Euſeb. Præp. Evangel. Lib.* 9. *cap.* 17. *Epiphan. &c.*

* ABSOLUTION. As far as the Seventh Century, when the *Penance* was publick, Abſolution for great Crimes was ſeldom or never given before *Satisfaction*. When the Miſbehaviour was unknown, the Prieſt frequently abſolved the Penitent ſoon after Confeſſion. At the latter End of the Second, and the Beginning of the Third Century, ſome Crimes were refuſed Abſolution: But afterwards none were denied, after they had gone through the Courſe of Diſcipline. The Penitent, who had been excluded the Church's Communion, was reſtored upon Abſolution. The Form of this Diſcharge was *Deprecatory* till the Thirteenth Century, as appears by the *Ordo Romanus*, the *Penitential* of *Egbert*, and the *Euchologion*: But all theſe Forms ſuppoſed the Power of the *Keys*, and that Biſhops and Prieſts are particularly commiſſioned for this purpoſe. Notwithſtanding the Uſe of the *Deprecatory* Form, there's no Reaſon to quarrel at that called the *Indicative*; where the Prieſt pronounces, *I abſolve Thee*. For the Forms of Abſolution, though never ſo *Indicative* and *Abſolute*, are always to be conſtrued in a *Deprecatory* Senſe: For no Prieſt ever pretended to abſolve in his own Name, or by vertue of an Independent Authority. No; the Power is ſuppoſed to be borrowed, and the Office exerciſed by a delegated Juriſdiction. 'Twas the Cuſtom to grant a publick Abſolution upon *Monday* in *Paſſion*-Week to thoſe who were put under Penance in the Beginning of *Lent*. In *Spain*, and at *Milan*, this ſolemn Abſolution was given on *Good-Friday*: Upon which Day, or *Eaſter-Eve*, 'twas likewiſe granted in the *Eaſtern* Churches. Afterwards, in the Twelfth Century, it has been the Cuſtom of the Church of *Rome* to abſolve the Penitents upon *Confeſſion*, before Penance performed.

Abſolution *ad Cautelam*, is granted to a Perſon excommunicated in an Eccleſiaſtical Court, from whence the Defendant makes an Appeal: The Deſign of it is to put him in a Condition to maintain his Cauſe before a ſuperior Juriſdiction. * *Hittorpius. Godeau's Church Hiſtory, Lib.* 3. *Morinus de Penitent.*

* ABSYRTUS, Son of *Aëtes* King of *Colchos*. *Valerius Flaccus* reports, that *Aëtes* ſent him with a Fleet to purſue his Siſter *Medea*; and that having come up with her at the Mouth of the *Iſter*, juſt when ſhe was to be married to *Jaſon*, he diſturbed the Wedding, and threatned to burn their Ships. *Pliny* relates, that *Abſyrtus* was killed upon the Coaſt of *Dalmatia*, which gave the Name to thoſe Iſlands called *Abſyrtides*. According to *Hyginus*, he gave Chaſe to *Medea* and *Jaſon*, as far as the *Adriatick* Sea: That he reach'd them upon King *Alcinous*'s Dominions: That being ready to come to Blows, this Prince mediated an Accommodation, upon Condition *Medea*'s Honour had been preſerved: But *Jaſon* not liking this Article, conſummated the Marriage. Upon this *Abſyrtus* purſued him, and was ſlain. * *Apollonius, Lib.* 4. *Argonaut. Plin. Lib.* 3. *cap.* 26. &c.

ABULLA, one of the two little-made Rivers which ſurround the Country about *Baſſora*, a Town of *Arabia the Happy*, near the Mouths of the *Tygris* and *Euphrates*, in the *Perſian* Gulph. The other River is *Mocali*. The Country water'd by *Abulla* is the moſt fruitful and pleaſant in the *Turkiſh* Dominions. *P. Daniel Huet. Traité de la Situation du Paradis Terreſtre, Chap.* 17.

ABU-SAID, was *Tamerlane*'s Great Grand-Son, and ſucceeded *Abdallah*, Son of *Ulug-Beg* in the Territories of *Turqueſtan*, beyond the River *Oxus*. He was poſſeſs'd at firſt of the Country of *Khoraſan*, and extended his Empire from *Caſgar* to *Tauris* towards the Weſt, and from *Kerman* to *Khovarezſmie*. But after ſeveral fortunate Expeditions, and having refuſed a Peace offered him by *Huſun Caſſan*, and purſuing him too far, he fell into an Ambuſcade, and was ſlain near *Tauris*. *Abuſaid* lived till towards the latter End of the Fifteenth Century. * *D'Herbelot, Dictionaire Oriental.*

ABYDOS, A Town in *Phrygia the Leſs*, over againſt *Seſtos*. The Bridge which *Xerxes* made over the *Helleſpont*, between theſe two Towns, was ſeven Furlongs long. *Herodot.*

* ACADEMY. (The *French.*) This *Society*, ſince the Printing of their *Dictionary* in 1694, have thought fit to review this great *Work*; and to make it more ſerviceable to the Publick, they intend to furniſh a Second *Edition*, where all the Words will be ranged in Alphabetical

tical Order; whereas in their first *Edition* the primitive Words are only disposed in the manner above mentioned, and the Derivative or Compounded placed under them. In the mean time, they have employ'd themselves in making Remarks on the *French* Language, and particularly upon the Performance of M. *de Vaugelas*.

ACADEMY (*Royal*) of *Inscriptions*, settled by *Lewis* the Fourteenth in the Year 1663. It consisted at first of no more than four or five Members, whose Business it was to make *Inscriptions*, *Types*, and the *Legenda* for Medals; to furnish Devices and other lasting Curiosities for the Honour of the King's Memory. The Number of this *Society* was afterwards increased to a President and eight Fellows. And in the Year 1701, the King put them under a stated Regulation, and augmented their Number to forty. They meet at the *Louvre* upon *Tuesdays* and *Fridays* in the Afternoon from Three to Five. At present, the Business of this *Academy* is chiefly to strike Medals upon the principal Occurrences relating to *France*. However, they spend some of their time in reading upon old Medals, and retrieving a great many curious Things in the *Greek* and *Latin* Antiquities. They have furnish'd the History of *Lewis* the Fourteenth in Medals. A considerable Performance 'tis, both with respect to the Stamps and Characters, and the Matter contained in them.

ACADEMY, (the *Royal*) of *Sciences*, founded at *Paris* in the Year 1666, chiefly by the Assistance of Monsieur *Colbert*, Comptroller-General of the Finances, at the Instance of the Abbot *Bourzeis*, and M. *du Clos*. These Gentlemen made a great Progress upon the Subject of their Business: But notwithstanding their Success and regular Meetings, they were not confirmed by the *French* King till the Year 1699. By the Rules of their *Society*, settled by his Majesty, they are to consist of four Sorts, that is, eighteen Honorary Members and Pensioners, and the same Number of *Associates* and *Elevés*, or Scholars. In each of these Distinctions there are three Geometricians, three Astronomers, three Mechanick Philosophers, three Anatomists, three Chymists, three Botanists, with a Secretary and Treasurer. The Meetings of this *Academy* are at the *Louvre* every Week on *Wednesdays* and *Saturdays*. Every one of these Academy Gentlemen choose a Subject to work on. At every Meeting, the Pensioners, when their Turn comes up, are obliged to give some Observations upon the respective Sciences: The Honorary and Associate Members have the Liberty to report what they have remark'd. All their Papers are lodged in the Secretary's Hands. These Gentlemen make Experiments, and report what curious Passages they meet with in Foreign Books. And here the Works of the *Members* are read, and a Critick made upon them. This Academy has a Privilege from his Majesty to examine all sorts of Engines and Machines. There is already publish'd a History of their Observations for several Years; where the Reader will meet with a great many serviceable and curious things. * *Hist. de l'Academie Royale des Sciences.*

* ACACIA, or *Acalia* (*Martin.*) For the Year five hundred and forty one, in *Morery* Vol. I. read, one thousand five hundred forty one.

ACANTHONAULONA, or *Acanta-Launona*, a Town within the Tribe of *Benjamin*, near *Gibea* of *Saul*, distant almost four Miles from *Jerusalem*, and famous for the *Romans* making it a *Place d'Armes* when they besieg'd *Jerusalem*. * *Joseph. de Bell. Judaic. Lib.* 5. *c.* 6.

ACCENSI, or *Accensi Forenses*, Officers belonging to the *Roman* Consuls, *Decem Viri*, *Prætors*, Proconsuls, and Governors of Provinces, under the Republick. They were chosen out of Manumized Slaves: There was more Trouble than Credit in their Business, as we may learn from *Tully* in one of his Letters to his Brother *Quintus*, Proconsul of *Asia*: *Accensus eo etiam numero, quo eum majores nostri esse voluerunt; quod hoc non in beneficii loco, sed in laboris aut muneris, non temerè nisi libertis deferebant quibus non multo secus quam servis imperabant.* They went before the Magistrates, and executed their Orders. Their chief Employment was to call the People to the publick Assemblies. And it is from this Branch of their Function that *Varro* says they were called *Accensi*, from *acciendo*. The Form the Magistrates made use of upon this Occasion was, *Voca ad Concionem omnes Quirites huc adduce.* That is, *Summon all the* Romans *to appear at the Assembly*. Thus the *Accensus* used to cry, *Omnes Quirites ite ad Concionem*, *Gentlemen all to the Assembly.* Part of their Business was to attend the *Prætor* or Chief Justice when upon the *Bench*, and to give him Notice of the Time every three Hours. Thus at Nine in the Morning, which was the *Romans* third Hour, they cry'd aloud, *Hora tertia. Accensi* in the *Roman* Troops, according to *Festus*, were Supernumeray Soldiers, and made use of as Recruits to those that were dead or wounded.

* ACCENT. To what is mentioned in *Morery's* Supplement under this *Article*, may be added, that M. *Wetzstein*, *Greek* Professor at *Basil*, has written a learned Dissertation against the Paradoxes of M. *Hennin*, in which he maintains, that the Accents either in Prints or Manuscripts are much more ancient than the other pretends. 'Tis true, he grants that these Accents have not always been mark'd by the *Ancients* in the same manner, and gives the Reason for it: For since the Pronunciation of the *Greek* Language was not the same among all the Subdivisions of that Nation, 'tis not at all strange that the *Dorians* should mark one way, and the *Eolians* another: And farther, he takes notice that the same People have pronounced differently upon the Progress of Time. This very learned Dissertation was publish'd at *Basil* in 1686, with the Title of *Dissertatio Epistolica de Accentuum Græcorum antiquitate & usu.* 'Tis set to the End of his Apologetick Discourse for the true Pronunciation of the *Greek* Tongue.

Though it's not impossible to fix the Time differently from this Author when the *Greeks* mark'd their Books with Accents; yet it may be safely affirmed, that *Hennin* and *Isaac Vossius* have made these Distinctions too modern, and that *Wetzstein* likewise has stretch'd some of his Assertions a little too far. The first *Greek* Manuscripts where these Accents and Aspirations are met with, it may be, reach no higher than the Seventh Century. And of this we have several Instances in the *Palæographia* of Father *Bernard* of *Montfaucon*. Notwithstanding there are a great many Manuscripts after this *Period*, in which there are none of these *Marks*: But it does not follow from hence, that the *Greeks* made Use of no Accents in these later Centuries. This Observation proves no farther than that the greatest Part of the Transcribers neglected to insert them; and for this Reason we seldom find old Manuscripts accented. The Marks have been different in different Ages; at first they made use of Points, which altered after the Twelfth Century, with farther Variations downwards. The *Greek* and *Latin* Copy of *Cambridge*, containing the four *Evangelists*, and the *Acts* of the Apostles, and which is more than one thousand Years old, has no Accents. 'Tis true, the *Greek* and *Latin* Copy of S. *Paul's Epistles*, in the *French* King's Library, of no less Antiquity than the *Cambridge* Manuscript, has Accents; but then 'tis apparent they were afterwards inserted, because they have no Resemblance with the Hand of the Book. *Georgius Syncellus* mentions a *Greek* Copy of the Bible very exactly transcribed, and distinguished with Points and Accents. This Author reports, that this Copy came into his Hands from the Library of *Cæsarea* in *Cappadocia*; and that by the Title-Page it appears, it had been transcribed from another Copy corrected by S. *Basil*.

Hennin does not seem perfectly exact, where he asserts the *Accents* were invented by the *Arabians*, and brought to Perfection by *Aschalil*, about the time of *Mahomet's* Death; that the *Masorets* of *Tiberias* began this Custom about the middle of the Sixth Century; and that Rabbi *Judah Ben David Ching*, born at *Fez* in the Eleventh Century, gave the finishing Stroke.

'Tis granted possible, that the *Jews* may have borrowed their Points for their Vowels from the *Arabians*; but which way they should take their *Accents* from them, is somewhat incomprehensible; because the *Arabick* Tongue has no Accents in Prose, or Verse. 'Tis true, Poetry is very ancient among the *Arabians*, and used a great while before *Aschalil-Ebn-Ahmed*, who only improv'd it towards an Art, by distinguishing the Measure of the Verses, which we call Feet. This Matter has been well dilated on by *Samuel Clark*, in his Book entituled, *Prosodia Arabica.*

As to the *Jews*, 'tis very probable the *Masorets* of *Tiberias* put Accents to the *Hebrew* Texts of the Bible. Those who affirm, that Rabbi *Judah* of *Fez* perfected the Manner and Use of these Accents, go only upon a Supposition that this Rabbi was the first *Jewish* Grammarian:

rian: But this is a Miſtake; for Rabbi *Saadias Gaon*, who lived a great while before *Judah Ching*, wrote a *Hebrew* Grammar. The *Hebrew* Accents have ſomething common with the *Greeks* and *Latins*; they mark the Strength and Faintneſs in Pronounciation, that is, where the Voice ought to riſe or fall. When a learned *Jew* reads the *Hebrew* Bible, he comes ſomewhat near ſinging, becauſe he pronounces with all the Inflections of the Voice, directed by the Accents. That which is particular to the *Hebrew* Language in reſpect to Accents, is, that they have the ſame Effect with the Points and *Virgulæ* in *Latin*, *Greek* and *French*, and diſtinguiſh the Sections, Periods, and Parts of Periods. * *P. Simon. Crit. Hiſt.* of the Old Teſtament. *Palæograph. Græc. D. Bernard. de Montfaucon.*

ACCIUS, a modern Poet, living, according to *Julius Scaliger*, at the Beginning of the Sixteenth Century. He is ſaid to be the Author of a Paraphraſe upon *Æſop*'s Fables, in Hexameters and Pentameters. *Scaliger* commends him for a judicious Poet, for the Purity of his Diction, and the Harmony in his Verſification. However, he makes him ſome Abatement, and obſerves, that *Accius* ſometimes miſcarried, by endeavouring to throw too much Senſe into a few Words, and giving himſelf the Liberty of Points and Jingles. * *Jul. Scalig. de Art. Poet.* &c.

* ACCOLTI, *(Francis)* For Four hundred ſixty and nine in *Morery* Vol. I. read, One thouſand four hundred and ſixty nine.

* ACCURSIUS, (*Francis*) born at *Florence*, in the Thirteenth Century, gained a great Reputation by his *Gloſſes* upon the Civil Law. He taught in this Faculty at *Bologna*, and afterwards going off to a cloſe Retirement, he wrote upon the whole Civil Law. This Work, being ſo very ſerviceable to young Students, made all the other *Gloſſes* before him in a manner inſignificant, being neither ſo exact in their Method, nor full in their Matter. The Contradictions obſerved in *Accurſius*, in the Opinion of ſome learned Men, are not to be reckoned either to any Inconſtancy of Sentiment, or Defect of Memory; but that in reporting the different Opinions of thoſe before him, he only mentioned the firſt Letter of the Authors Names. This Letter, as his Vindicators will have it, being worne out, or omitted in ſeveral Copies, the Reader has miſtaken his Opinion, for a Teſtimony cited by him. His Authority was formerly ſo great, that they called him the Advocates Idol. A great many Civilians ſince his Time have taken as much Pains to comment upon his *Gloſs*, as to explain the Texts of the *Pandects* and *Codes*. *Ludovicus Vives*, and ſome other Criticks, who admire Language, and a beautiful way of Writing, have exclaimed violently againſt the Barbarouſneſs of his Style. *Accurſius* died in the Year 1229. He uſed to ſay, there was no need of ſtudying Divinity for Knowledge in Religion, the *Roman* Laws being ſufficient Inſtructors in that Matter. * *Bayle Diction. Hiſtor.*

ACEPSIMAS, an Anchorite in the Neighbourhood of *Cyrus* in *Paleſtine*. He ſpent ſixty Years in a Cell without ſpeaking to any body, and lived only upon Water and Lentils: At laſt, foreſeeing the Time of his Death, he opened his little Apartment about ſeven Weeks before his Deceaſe, and received Viſits. His Biſhop, being one of his Viſitors, laid his Hands on him, and ordained him Prieſt, which he ſubmitted to upon the Conſideration that he had but a few days to live. * *Theodoret. Hiſtor. Religioſ.*

ACGIA, one of thoſe Iſlands the *Arabians* call *Ranege*, which lies in the *Æthiopick* Ocean over againſt *Zanguebar*, or the Coaſt of *Caſreria*. The Inhabitants of this Iſland are almoſt all Foreigners and Mahometans. 'Tis about thirty Miles from the main Land over againſt the Town *Baïs*. 'Tis four hundred Miles in Circumference. There is no Wheat grows in the Iſland, but the People ſubſiſt upon a ſort of *Indian* Grain call'd *Mays*. There is another leſſer Iſland near this, with a Volcano Mountain in the Middle of it, and diſcharges great Quantities of Fire. * *Herbelot. Bibliothec. Orientale.*

ACHAIS, a Town upon the *Caſpian*, near the River *Oxus*. 'Twas called *Heraclea*, till *Antiochus*, Son to *Seleucus*, rebuilt it. * *Plin. Lib. 6. cap.* 16.

* ACHILLES. This Hero did not leave *Troy* upon his Diſguſt with *Agamemnon*, as is related in the firſt Volume of *Morery*; but only retired to his Tent upon the *Sigæan* Shore, and forbore fighting till *Patroclus* was killed, and *Agamemnon* had given him Satisfaction. * *Hom. Iliad.* 1. *& alibi.*

ACHMET, Son of *Sarim*. There is a Book of his extant, which pretends to interpret Dreams upon the Principles of the *Indians*, *Perſians*, and *Egyptians*. 'Twas tranſlated by *Leo Tuſcus* from *Greek* into *Latin* about the Year 1160. 'Twas publiſh'd in *Latin* in 1577 from a very imperfect Manuſcript in *Sambucus*'s Library: And in this Edition it paſſed for a Tract written by *Apomaſares*. *Leonclavius* gave the Publick Notice of this Miſtake in his *Turkiſh* Annals. *Rigaltius* was the firſt that publiſhed it in *Greek*: And upon the ſcore of the Reſemblance of the Matter with *Artemidorus*, he printed it at *Paris* with that Book in 1603. *Rigaltius* is of Opinion that this *Achmet* was the Son of *Habramius*, mentioned by *Geſner*; that he was a Phyſician, and wrote a Treatiſe ſubdivided into ſeveral Books, entituled, *Peregrinantium Viatica*: That this Book was in *Greek* in *Don Diego Hurtado de Mendoza*'s Library, who was Ambaſſador at *Vienna* when *Geſner* wrote. *Achmet*'s Name is not inſerted in *Leo Tuſcus*'s Copy: *Rigaltius* has tranſlated the Preface from this Manuſcript into *Latin*; though he is inclined to believe, 'tis none of *Achmet*'s, but made by *Leo Tuſcus*. That which is moſt conſiderable is, that *Achmet* and *Syrim* ſtand upon the Title of the Manuſcript with the Names of *Syrnacham*, *Baram*, and *Tarphan*. The firſt of theſe three laſt was Dream-Interpreter at an *Indian* Prince's Court; the ſecond practis'd in the ſame Character at *Saaniſan*, the King of *Perſia*'s Court; and the third had the ſame Buſineſs in *Egypt*. After all, this Book was written by ſome Chriſtian; for the Author begins with the Holy Trinity. *Rigaltius* believes the *Greek* Text no more than an old Tranſlation, and that the Original was written in *Arabick*. * *Bayle Diction. Hiſtor.*

ACHSIKETH, a Town in the *Trans-Oxane* Province, and a Dependence on the City *Fargana*, ſtands upon the River *Schaſch* or *Jaxartes*, according to *Baudrand*. 'Tis ſituated in a very pleaſant Champaign; all the Eaſtern Geographers place it in the Latitude of forty two Degrees and twenty Minutes, with the Longitude of one hundred and one Degrees, twenty Minutes. There was a famous Doctor born in this Town called *Achſikethi*: He wrote a Book of *Schorou*, or the *Mahometan* Laws, which has been commented upon by *Sighanaki*. * *Herbelot. Dictionaire Orientale.*

ACIDALIUS, *(Valence)* had a ſtrong Talent for Criticiſm, and promiſed a great deal that way if his Life had held. He was born at *Wiſtoch*, in the Elector of *Brandenburg*'s Dominions, in the Sixteenth Century. 'Tis thought his ſtudying with too much Application was the Cauſe of his Death, which happend in the twenty ninth Year of his Age, *An.* 1595. There are Notes of his upon *Quintus Curtius*, *Tacitus*, *Velleius Paterculus*, and *Plautus*, beſides Harangues, Epiſtles, and Pieces of Poetry. *Bayle Diction. Hiſtor.*

* ACOEMETÆ, Monks ſo called by the *Greeks*, becauſe, as ſome pretend, they never went to Bed: But this is a Miſtake; for 'tis impoſſible they could always be ſinging Divine Service without ſome Repoſe. To go to Matter of Fact, they ſubdivided their *Society* into ſeveral Choirs, each Choir ſinging the ſame Office ſucceſſively without Intervals of Silence: So that relieving each other, the whole Day and Night were ſpent in theſe holy Exerciſes. A Noble Man, called *Johannes Studius*, founded a Monaſtery for theſe *Acœmetæ* at *Conſtantinople*, and dedicated it to S. *John Baptiſt*: And thus the *Acœmetæ*, about the Year 463, were called *Studitæ*. There were about a thouſand Religious ſettled in this Houſe, which was a long time famous for a great many People eminent for Devotion and Learning. This Monaſtick Inſtitution was afterwards ſettled in the Weſt. *Sigiſmund* King of *Burgundy* brought it into a Monaſtery at *Augaunum*: 'Twas likewiſe introduced at S. *Dennis*, *Dijon*, S. *Martins* of *Tours*, and ſeveral other Monaſteries in *France*. The *Latins* call this Office, *Laus Perennis*. * *Evagrius*, *Lib.* 3. *cap.* 18. *&* 21. *Theodor. Lector. Lib.* 1. King *Pipin*'s Charter, and the Edict of King *Clovis* concerning the Monaſtery of S. *Dennis*, *Du Cange*, &c.

ACOSTA, (*Peter Raymond*) For Grand Maſter of *Malta*, in Engliſh *Morery*, Vol. I. read *Grand Maſter* of *Rhodes*.

ACOUS,

ACOUS, a Town in the Valley of *Aſpe* in the *Bearn*, where the General Aſſembly for the Country is held: 'Tis about twelve Miles below the Town of *Oleron*. * *Davity*, Tom. 5.

ACRA, a Hill in *Jeruſalem*, upon which the Palace for the *Sanhedrim* was built: 'Twas burnt by the *Romans* when *Titus* took the Town. When the *Latin* Chriſtians were Maſters of *Jeruſalem*, and inſtituted an Order of Knights, they built them an Hoſpital upon this Hill for lodging Pilgrims who came to viſit the *Holy Land*; and from hence they were call'd Knights of S. *John d'Acra*. Afterwards, *Ptolemais* was call'd *Acra* when theſe Knights retir'd thither, after they had loſt *Jeruſalem* and the reſt of *Paleſtine*. * *Simon, Dictionaire de la Bible.*

ACRABATANE, or *Acrabatanus*, a Lake of *Ethiopia*, near the River *Aſtabore*, which the Inhabitants were forc'd to quit upon the ſcore of the prodigious Number of Scorpions. For this reaſon the Country is call'd the *Country of Scorpions*. Bochart, Hieroz. Lib. 4. cap. 29.

ACRAS, a Mountain of *Syria* near *Laodicea*; it tumbled into the Sea in the Year of our Lord 856. This Earthquake was felt in *Syria*, *Arabia*, *Perſia*, and as far as the *Khoraſſan*. *D'Herbelot. Bibliothec. Oriental.*

ACRATUS, a Manumized Slave belonging to the Emperor *Nero*; he was always prepar'd for Miſbehaviour and Miſchief, and for theſe Qualifications he was ſent into *Aſia* and *Greece* to ſeize the moſt valuable Statues of the Gods, and all the Wealth that was conſecrated to them. When he came to execute his Office at *Pergamus*, and attempted to carry off the fineſt Performances in Sculpture and Painting, the Burghers made ſuch a vigorous Oppoſition, that he was forc'd to retire with nothing. * *Tacit. Annal. Lib.* 15. & 16.

ACRON, or *Acronius*, (*John*) taught the Mathematicks, and read upon Phyſick at *Baſil* with great Reputation; he died in the Flower of his Age 1563, and wrote *de Terræ Motu*, *de Sphæra*, *de Aſtrolabii & Annuli Aſtronomici Confectione*. There was another *Ruart Acronius*, at the beginning of the Conteſt between the *Calviniſts* and *Arminians*. He wrote a Tract againſt the latter, with reference to the Magiſtrates Power in Matters of Religion. He was one of the ſix Champions for the *Contra-Remonſtrants* againſt the *Arminians*, at the famous Conference at the *Hague*, held in the Year 1611. *Bayl. Diction. Hiſtor.*

ACSOR, a Town of the *Upper Thebais* upon the *Nile*, about a Day's Journey from *Couſs*, the moſt Southern Town of *Egypt*: The Ground is well improv'd, and produces great Quantities of Date-Trees; and the Earth is particularly fine for making Earthen-Ware, for which they have a great Trade in all the Country of *Egypt*. * *D'Herbelot. Biblioth. Orient.*

ACTE, or *Acta*, a delicious Country upon the Coaſt of the *Ægean* Sea, near *Mount Athos*. *Acte* in *Greek* ſignifies the *Beach*; and from hence likewiſe *Attica* was firſt call'd *Acte*, becauſe it ſtretches along the Shore to the Promontory *Sunium*. *Acte* was likewiſe the Name of a Territory in *Peloponneſus*. * *Theophraſt. Lib.* 8. *Plantar. Plutarch.* 4. *Simpoſ. Q.* 4. *Thucyd. Lib.* 4. &c.

ACTE, a Woman-Slave enfranchis'd by *Nero*, who was ſo fond of her, that he was very near making her Empreſs. This Perſon being an *Aſiatick*, *Nero* took Occaſion to give out that ſhe was certainly deſcended from *Attalus* King of *Pergamus*. * *Sueton. in vit. Neron. cap.* 28.

ACTS *of the Apoſtles*, the fifth *Canonical* Book in the *New Teſtament*. S. *Luke* declares himſelf the Author in the Beginning of the firſt Chapter, in his Addreſs to *Theophilus*; from whence it appears that the *Acts* was written after his *Goſpel*. It is call'd the *Acts of the Apoſtles*, becauſe it contains the Hiſtory of what was done by them after our Saviour's Aſcenſion, at *Jeruſalem* and in *Judea*, and other Countries. S. *Luke* carries the Hiſtory in general to the time the Apoſtles diſpers'd themſelves for preaching in remoter Parts; and afterward confines himſelf to the relating S. *Paul*'s Voyages, Succeſſes and Hardſhips, till he was tranſported to *Rome*. In this Book, the Beginnings and firſt Progreſs of the Chriſtian Church, and by what extraordinary Aſſiſtances the Goſpel was afterwards propagated to diſtant Countries of the *Gentiles* by S. *Peter* and S. *Paul*, are related. S. *Luke* delivers nothing of the Voyages and Succeſs of the reſt of the Apoſtles; becauſe he was neither an Eye-Witneſs of Matter of Fact, nor could learn it from his Maſter S. *Paul*. He gives us an Account of the Time when he finiſh'd this Hiſtory at *Rome*, which was two Years after S. *Paul*'s Arrival there; that is, in the Year of our Lord 63. From hence it may be collected, that this Book takes in the Hiſtory of about thirty Years. 'Tis written with great Elocution: His Manner of Reporting is noble; and the *Speeches*, eſpecially that of S. *Paul* to King *Agrippa*, are written with great Force and Addreſs. S. *Chryſoſtom* complains that this Book was not often enough read by the Chriſtians of his time. There are ſeveral Books entitled the *Acts of the Apoſtles*, forg'd either by Hereticks or other indiſcreet Chriſtians. The firſt who ventur'd upon this Practice was a Prieſt, and S. *Paul*'s Diſciple, who out of an exceſſive Zeal for his Maſter, forg'd the *Acts of* S. *Paul* and *Tecla*, and put them upon S. *Luke*: But *Tertullian* and S. *Jerom* aſſure us, that he was convicted of this Impoſture by S. *John*. Afterwards the *Manicheans*, mention'd by *Philaſtrius*, counterfeited the *Acts* of S. *Peter* and S. *Paul*, in which they interſpers'd their own Heterodoxies. And here they make the Apoſtles maintain, that the Souls of Men and Beaſts are of the ſame Nature, and report Miracles wrought by them to make Dogs and Sheep ſpeak. Afterwards the *Acts* of S. *Andrew*, S. *John*, and the Apoſtles in general, were counterfeited by the ſame Hereticks; as S. *Epiphanius*, *Philaſtrius*, and S. *Auſtin* relate. The *Ebionites* had likewiſe a ſpurious Book of the *Acts of the Apoſtles*, as we may learn from *Epiphanius*. To theſe may be added the Voyages of S. *Peter*, falſly attributed to S. *Clemens Romanus*; the *Acts of S.* Philip and S. *Thomas*, written by the *Encratitæ* and *Apoſtolici*; the *Memoires of the Apoſtles*, furniſh'd by the *Priſcillianiſts*; the *Itinerary of the Apoſtles*, rejected in the ſecond Council of *Nice*; and ſome others. * *Du Pin. Biblioth. Eccleſ.* &c.

ACTS of the Conſiſtory, were Edicts or Declarations of the *Roman* Emperors in Council, and ran in this Form: *Imperat. Diocletianus & Maximianus* A. A. *in Conſiſtorio Dixerunt: Decurionum Filii non Debent Beſtiis Objici.* That is, *The Emperor's* Diocleſian *and* Maximian *have declared in Council, that the Children of the* Decuriones, *or Senators in Country Boroughs, ought not to be thrown to the wild Beaſts in the* Amphi-Theatre. The Senate and Military Men, either through Fear or Flattery, oftentimes ſwore by theſe Edicts of the Emperors: And *Tacitus* relates, that *Nero* ſtruck the Name of *Apidus Merula* out of the Senator's Liſt, becauſe he refus'd to ſwear by the *Acts* of the Emperor *Auguſtus*. * *Antiq. Rom.*

ACTS of the Martyrs, or *Acta Martyrum*, a Book not read in the Congregation by the Church of *Rome*: For though the Roman Catholicks don't queſtion the Truth of ſeveral Matters of Fact; yet in regard the Authors are unknown, and a great many Romantick Relations intermix'd, ſuch as the Lives of S. *Quiriſius*, S. *Julitta*, and many others, they think it adviſable to ſtand off from the whole. However, this Church allows the Lives of *Paul* the Hermit, of *Arſenius*, *Hilarion*, and other Monks; but then they are only thoſe written by S. *Jerom*. In ſome Churches, the *Acts* of S. *Sylveſter* are read, though the Author is altogether unknown. * *Gelaſ.* 1. *de Lib. Apocryph.*

ACTIUS, (*Thomas*) a Lawyer, who wrote a Book *de Infirmitate & ejus Privilegiis*; and another upon *Cheſs*. His firſt Treatiſe is inſerted in the Seventh Tome of *Tractatus Tractatuum*. * *George Mathias Konig. Biblioth. vetus & nova.*

ACUDIA, a very remarkable ſmall Bird in the *Weſt Indies*; 'tis made like a Beetle, and is leſs than a Sparrow. This little Bird is made uſe of inſtead of Lamps or Candles to work by in the Night, affording Light enough to Spin, Write or Paint by. It has two Stars near the Eyes, and two others under the Wings, which project a great many Rays, and enlighten to a ſurprizing degree. If any one rubs his Hand or his Face with the Moiſture of theſe little Stars, he will appear all of Fire while the Moiſture laſts. This Bird was very ſerviceable to the *Indians*, who knew nothing of Wax or Tallow-Candles till the *Spaniards* came among them. * *Herrera.*

ACUMOLI, or *Acumulum*, a Town in the Kingdom of *Naples*, in the farther *Abruzzo*, upon the Confines of *Marca Anconitana* and *Umbria*: It ſtands upon the River *Trento*, between the Towns *Aſcholi* and *Rieti*. * *Baudrand.*

ACZU,

ACZU, or *Acſu*, a Town in *Great Tartary*, near the Lake of *Kithay*, according to *Sanſon*'s Maps; but in the newer Maps of Mr. *Witſen*, it ſtands in the Kingdom of *Tanguth*, upon the Border of the Lake *Chiamoy*, or *Chimoi*. Some are of Opinion, that *Aczu* may be the old *Auzacia*, Capital of *Scythia*, and call'd *Imaus*. * *Mat. Diction. Geograph.*

ADAD, or *David*, King of the *Auxumites*, a People in *Ethiopia*, made War upon *Damian*, King of the *Homerites*, who liv'd in that Part of *Arabia the Happy*, now call'd the Kingdom of *Aden*. Theſe *Homerites* had been Chriſtians for ſome time, and govern'd by a Prince of that Belief. But *Damian* was a great Enemy to Chriſtianity, perſecuted thoſe who profeſs'd it, and gave the *Jews* leave to exert their Malice to exterminate the Chriſtians. *Adad* being in ſome Diſpoſition to turn Chriſtian, made a Vow to be baptized, in caſe he defeated the Enemy. Upon coming to a Battle, he gain'd an entire Victory; and carrying on his Succeſs to the Extent of his Wiſhes, he made good his Promiſe, and by his Example brought on the Converſion of his Subjects. * *Cedren. le Sueur, Hiſtoire de l'Egliſe & de l'Emp. ſur l' An* 541.

* ADELBERT, or *Albert*, Biſhop of *Prague* in *Bohemia*: The Incorrigibleneſs of his People made him quit his Dioceſe, and travel into *Hungary*. From hence he went forwards into *Pruſſia*; but the Country being too obſtinate to relinquiſh their Idolatry, they martyr'd the Biſhop, and cutting the Corpſe in pieces, left it for Birds of Prey. * *Hoffman.*

ADALGISUS, Sovereign of the *Azorenians*, who ravag'd *Lombardy*: This *Adalgiſus* hew'd the Ambaſſador of *Beneventum* and *Capua* in pieces, upon his Return from *Conſtantinople*, where he had procur'd Succours from the Emperor *Baſilius* againſt him. * *Zonaras Cedren.*

ADAM, Archdeacon of the Patriarchal Chamber, and Head of the *Religious* in *Chaldea*. *Elias*, the *Neſtorian* Patriarch of *Babylon*, ſent him to *Rome* in the beginning of the Seventeenth Century: This Patriarch having got his Biſhops to examine the Profeſſion of Faith ſent him by Pope *Paul* V. charg'd *Adam* to preſent the Inſtrument to his Holineſs, with the Amendments made by his Prelates; giving this *Adam* Order at the ſame time to correct what the Pope ſhould find exceptionable: This ſeem'd a very reſigning Commiſſion, which *Adam* executed with great Care and Punctuality. He carry'd a Writing with him, wherein he pretended to ſhew the Reſemblance between the *Eaſtern* and *Roman* Church, and that their Diſagreement was only in Terms. This accommodating Confeſſion was firſt laid before his Patriarch, and by his Order tranſmitted to the reſt of the Biſhops of that Party, and a whole Year was ſpent in going from Town to Town to procure the Biſhop's Approbation. *Peter Strozza*, Secretary to *Paul* V. was order'd to draw up an Anſwer to this Confeſſion: This Reply had more Stiffneſs than Condeſcenſion in it: He conſtrued nothing to a favourable Senſe, but put the *Legate* to the Hardſhip of complying not only with the Doctrines, but with the Manner of the Expreſſion uſed at *Rome*. However, *Adam* ſubmitted to the full Length, ſign'd the Pope's Propoſals from Point to Point; and not contenting himſelf with abjuring the Errors of his Countrymen, he wrote ſeveral Tracts, and got them diſpers'd at home, to diſengage the People from their Miſtakes, and ſhew to what degree he had been enlighten'd in the *Weſt*. After three Years ſtay at *Rome*, he return'd to his Patriarch, and brought him Pope *Paul* the Vth's Brief, in which the Softnings and Temper propos'd by this Patriarch were all rejected, as has been already obſerv'd. *Adam* return'd with two Jeſuites in his Retinue, who had Inſtructions to endeavour the entire Re-union of this *Sect*. * *Bayle's Diction. Hiſtor.*

* ADAM *de Orlton*. For One thouſand three hundred and ſeventy five, in *Morery* Vol. I. read One thouſand two hundred and ſeventy five.

ADAM, or *Adamantio*. For *Gregory* III. in the Firſt Vol. of *Morery*, read *Gregory* XIII.

ADARSA, or *Adaſa*, a *Paleſtine* Town within the Tribe of *Ephraim*. At this Place *Judas Maccabeus*, with three thouſand Men, gain'd an entire Victory upon *Nicanor*, and kill'd him thirty five thouſand upon the Spot. *Joſephus* calls the Town *Adaſo*. * 1 *Maccab.* 7. *Joſeph. Antiq. Lib.* 7. *cap.* 17.

ADELITES, or *Almoganenians*, in Latin *Adelitti*, *Almoganeni*, a Name the *Spaniards* gave certain People, who by the Flight, Sound and Singing of Birds, could exactly foretell what good or ill Fortune would happen to any body. They were very careful to preſerve this nice Learning in Books, where there are Rules laid down for all ſorts of Predictions: Theſe *Fortune-Tellers* are rang'd under three Diviſions, *Maſters*, *Fellows*, and *Scholars*. They are reported to be ſurprizingly knowing in another ſort of Buſineſs; that is, to tell not only which way Horſes and Beaſts of Burden have gone, but they will point out the Road where any Man has paſs'd, either alone or in Company, with that Particularity, as to tell you whether the Ground is hard, ſoft or dirty; whether it's ſandy or greenſword; whether 'tis a great Road or Bye-Path, cauſey or rocky. So that in ſhort, they can tell you the exact Number of the Travellers; and, if need be, trace them by the Print of their Feet. * *Laurent. Valla. Lib.* 1. *Hiſtoriarum.*

ADEMAR, or *Aimar*, a Monk of S. *Cibar*, in *Angoleſme*, liv'd in the Beginning of the Twelfth Century: He wrote a Chronicle of *Aquitaine*, beginning in the Year 829, and ending in 1029. He wrote likewiſe a Chronology of the Abbots of *Limoges*, publiſh'd by Father *Labbé*, in his *Biblioth.* of Manuſcripts. He got *Amalarius de Officiis Divinis* tranſcrib'd, and ſome of the Learned make him the Author of the Supplement to this Work. This *Supplement* treats of S. *Bennet's Monaſtick Rule*; 'tis publiſh'd by *Mabillon* in his *Analecta*: Tho', after all, 'tis more probable *Amalarius* himſelf wrote this Additional *Tract*, notwithſtanding it is not found amongſt his Manuſcripts. * *Voſſius de Hiſtor. Latin. Du Pin. Biblioth. Eccleſ.* XI. *Cent.*

* ADEODATUS, See *Morery*, Vol. I. where 'tis miſprinted *Adeodarus*.

ADAERBIGIAN, or *Adherbigian*, a Province in *Perſia*, the ſame with what was anciently call'd *Media*, within that Empire: 'Tis in this Province that *Cajumarath*, who, according to ſome Authors, was the Son of *Aram*, Grandſon to *Sem*, and Great Grandſon to *Noah*, began the firſt Race of the *Perſian* Kings. This Country is very near the *Gordian* Mountains, where, according to the *Eaſtern* Tradition, *Noah*'s Ark reſted; and 'tis very probable that the firſt Monarchy was ſet up in this Country. The *Perſians* believ'd the Worſhip of Fire was firſt ſettled in this Province by *Zoroaſtres*. The Poet *Selman*, in his Panegyrick upon this Province, ſays, that God has made the moſt illuſtrious Diſcovery of his Glory in this Place. This Province takes in Part of *Media* and *Armenia the Great*. The chief Towns are *Tabris*, or *Tauris*, *Ardebil*, *Maraga*, *Selmas*, *Nakſchivan*, *Merend*, *Siahkouch*, &c. * *D'Herbelot. Biblioth. Orientale.*

ADGILUS, Duke of *Friſia*, ſucceeded his Father *Rabed* in the Year 719. He countenanc'd the Chriſtian Religion, tho' much harraſs'd by his Father. He died in the Year 737, and was ſucceeded by *Gondeband*. * *Le Sueur Hiſtoire de l'Egliſe & de l'Empire.*

ADHED *Ledinillah*, was the Eleventh and Laſt *Caliph* of the *Fathamites* in *Egypt*; he was Son to the Emir *Joſeph*, and began to reign in the Year 1160. He govern'd to Commendation, and was a Prince of great Bounty and Magnificence. In his Time, the *Franks* entred *Egypt* with a powerful Army, and oblig'd this Prince to ſue for a Peace, and pay them a Million of *Dinars*, to reimburſe them for the Charge of the Expedition. The *Franks* marching into *Grand Caire* to receive this Sum, frighted the Burghers to that degree, that by *Adhed*'s Conſent, ſome of the principal Inhabitants wrote to Sultan *Noradin*, then in Poſſeſſion of *Syria*, to let him know the miſerable Condition the *Franks* had reduc'd them to, and ſolicite for Succours. *Noradin*, who was in the Intereſt of the Caliphs *Abaſſides* of *Bagdet*, (Enemies to the *Fathamites*) making his Advantage of this Occaſion, ſent his beſt General *Schirgoneh*, that is, in the *Perſian* Language, the *Lion of the Mountain*, to their Aſſiſtance. This great Man bringing eighty thouſand Horſe with him, the *Franks* did not think it adviſeable to hazard a Battle; for as ſoon as they were inform'd of his March, they left *Egypt* and reimbark'd. *Schirgoneh* mov'd on notwithſtanding, and came to *Caire* in the Year of our Lord 1168. The Caliph looking on him as his Deliverer, receiv'd him with all imaginable Regard, put him in the Poſt of Firſt Miniſter, with

with the Command of all his Troops; but his Advancement was but ſhort, his Death happening about ſeven Weeks after; *Adhed* gave his Command to *Saladin*, *Schirgoneh*'s Nephew. This General aiming farther, endeavour'd to diſpoſſeſs *Adhed*: This Project going on ſucceſsfully, *Saladin* acquainted Sultan *Noradin* with what paſs'd; upon which this Prince immediately ſent him Inſtructions to coin Money with *Moſthadi*'s Effigies, the thirty third Caliph of the *Abaſſides*, then reigning at *Bagdet*. This Order being executed when *Adhed* was ſick, he died without knowing how things went againſt him. After his Death, *Saladin* made himſelf abſolute Maſter of *Egypt*; the Caliph of *Bagdet* was recogniz'd, and an End put to the Government of the *Fathamites*. This Account is ſomewhat differently reported by *Gulielmus Tyrius*, but too long to be inſerted. *D'Herbelot Biblioth. Orientale.*

ADIMA, a Town in *Muſcovy*, upon the *Mooxa*, in the *Mordnates* Country, ſeventy Miles from *Moſcow*. * *Hoffman.*

ADMIRAL, (The Iſles of) *Inſulæ Admirales*, *African* Iſlands in the Sea of *Zanguebar*, lying North of *Madagaſcar*, and Eaſt of the Kingdom of *Melinda*. * *Baudrand.*

ADO, Archbiſhop of *Vienne*, in *Dauphiné*, was born the beginning of the Ninth Century: He wrote a General *Chronicle*, divided into ſix Periods. The 1ſt begins with the World, and reaches to the Deluge; the 2d begins at the End of the firſt, and is carry'd to *Abraham*; the 3d ſtretches from *Abraham* to *David*; the 4th ends at the Captivity; the 5th comes forward to our Saviour's Incarnation; and the 6th commences from that Period, and reports what happen'd to the Author's time. * *Baronius*, *Voſſius de Hiſt. Lat. Du Pin* IX. *Cent.* &c.

ADONAI, ſignifies Lord in the *Hebrew* Language. The *Maſſorets* ſet the Points which belong to the Conſonants of the Word *Adonai* under *Jehovah*, becauſe the *Jews* were prohibited to pronounce that Word; none but the High-Prieſt having the Liberty to ſpeak it, and that only in the *Sanctum Sanctorum*. * *Genebrard*, *Capell. de Nomine Dei Tetragrammato.*

ADOPTIANS, Hereticks in ſeveral Parts of *Spain*: The Heads of their *Sects* were two Biſhops, *Felix* and *Elipandus*; they held our Saviour was God only by Adoption. This Heterodoxy was likewiſe call'd the *Felician Hereſy*, and ſeems a Branch or Conſequence of *Neſtorianiſm*. It was condemn'd at the Council of *Frankfort* in the Year 794. * *Hornius*, *Hiſtor. Eccleſ.*

ADORATION, or a Circumſtance of Worſhip the Pagans gave their pretended Deities: The Poſture for this Religious Regard was putting their Hand to their Mouth and kiſſing it. Thus, as *Pliny* deſcribes it, *Adorare* is, *manum ad os admovere*. They paid their Adoration ſometimes ſtanding, and ſometimes kneeling, with their Faces cover'd; and after having turn'd to the Right about their Statues and Altars, they fell proſtrate, and kiſs'd their Hands. They worſhip'd none but *Saturn*, with their Head uncover'd, which was originally a *Greek* Cuſtom. And thus in *Feſtus*, *Lucem facere*, *Saturno Sacrificantes*, is to uncover their Heads. 'Tis certain, the *Romans* had always a Veil or Mask on, when they Sacrificed, for fear they might be diſcompoſed at the Sight of ſome unfriendly Perſon, call'd off their Attention by affecting Objects, or diſturbed by ſome unluckly Omen. The *Roman* Cuſtom of turning to the Right about the Statues and Altars, gave occaſion to the Gingle in *Plautus*'s *Curculio*; where *Phredromus* crying, *Quo me vertam neſcio*; *Palinurus* anſwers him, *Si Deos ſalutas, dextro verſum cenſeo.* Proſtration was likewiſe the laſt Circumſtance in Adoration. Thus *Livy*, ſpeaking of the *Carthaginian* Ambaſſadors, tells us, that when they came into the *Roman* General's Tent, they threw themſelves at his Feet in the Poſture of Adoration; *More adorantium procubuerunt.* Some haughty *Roman* Emperors required this deep Homage; but thoſe who were moſt modeſt, particularly *Alexander Severus*, refus'd ſuch extravagant Submiſſion. *Dii prohibeant*, ſays this Prince, *ut quiſquam ingenuorum pedibus meis oſculum figat.* *Lampridius.*

ADRAMITTIUM, a Sea-Port in *Troas*. S. *Paul* did not embarque for *Rome* at this Place, but at *Cæſarea* in *Paleſtine*; and therefore the Ship of *Adramittium*, mention'd in *Acts* xxvii. is to be underſtood only of a Ship belonging to that Port. See *Engliſh Morery*, Vol. I.

ADRIANI, (*John Baptiſt*) born at *Florence*, in the Year 1511. He was deſcended from a noble Family, and wrote a Continuation of *Guicciardin* in *Italian*. His Hiſtory begins in the Year 1536, and is written with great Judgment and Exactneſs. He had his *Memoirs*, as it's moſt probable, from *Coſmus* Duke of *Tuſcany*, a Prince of great Genius and Penetration. *Thuanus*, who gives this Account of *Adriani*, frankly confeſſes that he has borrow'd a great deal from this Author. Beſides this *Hiſtory*, *Adriani* has three Funeral Orations extant; one upon the Death of *Charles* V. another upon that of *Coſmus* Great Duke of *Tuſcany*, and the third upon *Jane* of *Auſtria*, married to *Francis de Medicis*. *Bayle* thinks him the Author of a long Letter about the old Painters and Statuaries, printed in the beginning of *Vaſſari*'s third Volume. * *Thuan. Hiſt. Lib.* 68. *Poggian. de Scriptoribus Florentinus. Bayle Dict. Hiſtor.*

ADRIATICK, *Mare Adriaticum*, or *Illyricus Sinus*; now call'd the *Gulph of Venice*. 'Tis this Part of the *Mediterranean* which ſtretches from the Summer Weſt, to the Winter Eaſt, between *Illyricum* and *Italy*. 'Tis about ſix hundred *Italian* Miles in Length, and two hundred where broadeſt, and took its Name from the old Town *Adria*, at the Bottom of the Gulph. The ancient Geographers call it *Mare Superum*, or the Upper Sea, in Contradiſtinction to that upon the Coaſt of *Tuſcany*, which they call *Mare Inferum*, or the Lower; commonly giving the Diſtinction of Upper to that Part of the Globe which lies Northward. This Gulph, much the biggeſt in the *Mediterranean*, may be ſubdivided into ſeveral others; for Inſtance, the Gulphs of *Camerino*, *Cattaro*, *Santa Croce*, *Drin*, *Narenza*, *Syponto*, and *Trieſte*. There are a great many Rocks and Iſlands in this Gulph upon the Coaſt of *Illyricum*, moſt of which belong to the *Venetians*. The Country upon each ſide of this Gulph are, in the modern Names, *Albania*, *Dalmatia*, *Iſtria*, *Friuli*, *Marcha Treviſana*, the Dukedom of *Venice*, *La Poleſine di Rovigo*, the Duchy of *Ferrara*, *Romandiola*, the Duchy of *Urbin*, *Marca Anconitana*, *Abruzzo*, *Capitanata*, *Terra di Bari*, and *Terra di Otranto*. Several old Authors by the *Adriatick* mean all that Part of the Sea near *Italy*. Thus S. *Luke* (*Acts* xxvii. *v.* 27.) relates, that S. *Paul*, when caſt upon the Iſland *Melita*, or *Malta*, was wreck'd in the *Adriatick*; for its plain by the Quarter of the Wind, and the Coaſt S. *Paul* ſteer'd afterwards to go to *Rome*, that the Iſland *Melita* in the *Adriatick*, between *Italy* and *Illyricum*, was not the Place where S. *Paul*'s Ship was ſtranded. Notwithſtanding there are ſeveral Princes whoſe Dominions confine upon the *Adriatick*, as the Grand Seignior, the Emperor of *Germany*, the Republick of *Venice*, the Pope, and the little Commonwealth of *Raguſa*, the *Venetians* pretend to be ſole Maſters in this Sea, and make out their Claim to this Sovereignty by Conqueſt, and long Poſſeſſion. The Pope ſends a Bull every ninth Year to the Senate of *Venice*, to confirm the Grant of the Tythes of the Clergy to this Government for the Defence of the Gulph. * *Leander Alberti Deſcript. Ital. Juſtiniani & Nani*, *Hiſtory of* Venice. *Houſſaye*, *Hiſtoire du Gouvernement de Venice.*

* ADRIAN, the IId Pope, a *Roman* by Deſcent, was ſeventy ſix Years old when elected to that Dignity: The beginning of his Pontificate was diſturbed by ſome ſeditious Commotions at *Rome*, rais'd by the Duke of *Spoleto*; but the Emperor *Lotharius* marching into *Italy*, quell'd theſe Diſturbances. Thus things being brought to a State of Repoſe, *Adrian*, by way of Acknowledgment, took off the Excommunication pronounc'd upon this Prince by *Nicolas*, his Holineſs's Predeceſſor. The Cenſure paſs'd for the Emperor's having divorced his Empreſs *Thyedburga*, and married *Valrade*; and that this Relaxation might be defenſible, *Adrian* had the Emperor's ſolemn Word, that he had quitted *Valrade*; but his Majeſty, who did not deal ſincerely, died ſoon after at *Lucca* in the Year 868. This Year *Adrian* held a Council at *Rome* againſt *Photius*; and afterwards ſent two Legates, *Donatus* and *Stephen*, to aſſiſt at the General Council at *Conſtantinople* in 869. He approv'd what was done againſt *Photius* in this Council; but afterwards embroiled himſelf with the *Greek* Emperor, and the Patriarch *Ignatius*. 'Twas upon a Diſpute for Juriſdiction in *Bulgaria*, which both the Pope and Patriarch of *Conſtantinople* laid claim to. There are extant about thirty ſix or thirty ſeven Epiſtles of this Pope, upon different Subjects relating to the Church. He was ſuc-

ceeded by *John* VIII. * *Anaſtatius in vit. Nicol. Platinæ. Ciaconius. Du Cheſne. Baronius Annal. Du Pin Bibliotheque, Eccleſ.* IX.

ADRIAN VI. For *Charles the Bald*, in *Morery* Vol. I. read *Charles the Hardy.*

ADRIANUS, (*Cæſar*) Inſtead of he adopted *Antony Le Debonnaire*, *Morery* Vol. I. read he adopted *Antoninus Pius.*

ADRIAN VI. He was choſen Pope by *Charles* V.'s Party: He refus'd the changing his Name. Soon after his Promotion to the Chair, he renewed the Alliance with *Charles* V. compoſed the Diſturbances in *Italy*, and attempted a Reformation in the State and Eccleſiaſtical Diſcipline; ſent his Nuntio *Cherigat*, Biſhop of *Teramo*, with large Inſtructions and a Brief to the Dyet held at *Nuremberg*, in the Year 1522; in which Year the Iſle of *Rhodes* was taken by *Solyman the Magnificent*, on *Chriſtmas-Day.* Some Hiſtorians charge *Adrian* VI. with neglecting the Succour of this Iſland. However, it muſt be ſaid he had great Deſigns for promoting the Honour of God and the Reformation of Manners; but Death prevented the Execution of what he had projected. He died in the ſixty fifth Year of his Age, having ſat but a Year, eight Months, and ſix Days. Some blame him for being too ſlow and irreſolute in what he undertook; that he was no Friend to Learning, and under-qualify'd for the Politicks and Fineneſs of the Court of *Rome*, which made Cardinal *Pallavicino* give him the Character of *an excellent Churchman, but an indifferent Pope.* However, in ſaying this, *Pallavicino* ſpoke more like a Stateſman than a Cardinal; for it's certain *Adrian* VI. was a moſt excellent Pope. 'Tis true, the *Romans* did not admire him, becauſe he ſhew'd himſelf averſe to Luxury and extravagant Expence; and that he was more inclin'd to reform the *Italian* Cuſtoms than to imitate them. His Epitaph is an Evidence of the Modeſty and Unpretendingneſs of his Temper; and that Poſts of Government and Command were a Mortification to him. *Hadrianus* VI. *hic ſitus eſt, qui nihil ſibi infælicius in vita, quam quod imperaret, duxit.* This Pope wrote ſeveral Tracts. *Quæſtiones quodlibeticæ. Diſputationes in Lib.* 4. *Magiſtri Sententiarum. Epiſtolæ*, &c. He order'd his Fourth Book, upon the *Maſter of the Sentences*, to be reprinted when he was Pope: Neither would he allow the expunging what he had written, that the Pope might err, even in Matters of Faith. * *Onuph. & Ciaconius, in Vit. Pontiff. Bellarmine de Script. Eccleſ. Poſſevin. in apparat. Du Pin New Biblioth. Eccleſ.* XVI *Cent.*

ADRIAN, ſuffer'd Martyrdom at *Cæſarea*, in the Perſecution rais'd by *Gallerius Maximianus.* The Occaſion of his being at *Cæſarea*, was a Viſit to the Confeſſors. The Governor *Firmilian* order'd him to be thrown to the Lions on the 5th of *March*; upon which Day his Feſtival is kept by the *Latin* Church. * *Euſeb. de Martyribus Paleſtinæ.*

ADRIAN, a *Greek* Author, in the beginning of the Sixth Century; he wrote an Introduction to the Scripture, printed in *Greek* at *Augsburgh* in 1602, and inſerted in the Eighth Volume of the *Engliſh* Criticks. * *Caſſiodor. de Divin. Lection. Photius Biblioth.*

ADRIAN, an *African* by Birth, and Abbot of the Monaſtery of *Neridan*; was pitch'd on by Pope *Vitalian* to travel into *England* for the Converſion of the *Saxons*: He accompany'd *Theodorus* thither, whom the Pope had nominated Archbiſhop of *Canterbury.* They came into *France* in the Year 669, and from thence went forward into *England.* *Adrian* aſſiſted *Theodorus* to perſuade the *Britans* to a Conformity with the Cuſtoms of *Rome*, to inſtruct the *Saxons*, and bring the *Engliſh* to a ſtricter Diſcipline. He ſurviv'd *Theodorus*, and lived to the 9th of *January* 709. * *Bede Hiſt. Mabillon, Second Siecle Benedictin.*

ADRUMETE, a Town in *Africk*, upon the Sea, in the *Byzacene* Province: 'Twas a Colony of *Phœnicians*, and an Epiſcopal See under the Metropolitan of *Carthage*: 'Tis call'd *Adrumetos* by *Ptolomy*, and *Adrumetum* in *Saluſt* and *Pliny.* There was a Council held there in the Year of our Lord 394. 'Tis thought 'tis the ſame Town with that call'd *Mahometta* in the Kingdom of *Tunis*, upon the *Mediterranean.* * *Strabo Lib.* 7. *The* Notitia *of* Africk, *in the laſt Edition of* Optatus, *publiſhed by M.* Du Pin.

ADVOCATES of Churches, in *Latin Advocati:* So thoſe were call'd, who were entruſted with defending the Rights and Privileges of the Church in Temporal Courts; for this reaſon they are commonly call'd *Defenſores.* At firſt, thoſe who manag'd this Buſineſs were *Bariſters* by Profeſſion, and pleaded for the Churches upon Occaſion; but afterwards this Name was given to Military Men of Quality, who march'd their Forces to repel any remarkable Invaſion on the Church. Thus the Church of *Rome*, when oppreſs'd by the *Lombards*, choſe the Kings of *France*, or Emperors of *Germany*, for their *Defenſores* or Protectors. 'Tis reported in the Life of *Charles the Great*, that the *Romans* pitch'd upon him for S. *Peter's* Advocate againſt the Kings of the *Lombards*; and that Pope *Leo* III. ſent him a Banner, and Keys, as Marks of the Poſt he had undertaken. The Emperor *Henry* II. had likewiſe the Title of S. *Peter's* Advocate. The Advocates of the Church were choſen at firſt by the reſpective Biſhops and Abbots, before the Earls of the Precinct, empower'd by the Prince for this purpoſe. Sometimes the Prince named them, and ſometimes the Pope. The Founders of Churches often reſerv'd the Titles and Juriſdiction of *Defenders* to themſelves, and their Heirs. Upon the Progreſs of Time, thoſe who appear'd in Civil Courts, to maintain the Intereſt of the Church, rais'd a Juriſdiction to themſelves, and ſat as Judges in Cauſes where the Vaſſals and Tenants of the Church were concern'd: The Churches likewiſe ſettled ſome Part of their Demeſnes upon them, the better to engage their Aſſiſtance. When any Force or violent Diſſeizure was to be remov'd, theſe Defenders rais'd the Churches Vaſſals, and brought them into the Field: They likewiſe carry'd the Standards of their reſpective Churches. Thus the Count de *Vexin*, as Advocate for the Abbey of S. *Dennis* in *France*, carry'd the *Oriflamme.* The chief Defenders conſtituted Deputy-Advocates under them, who took care of the Dependencies upon the Church or Abbey. But theſe Men, upon the Score of their Exactions and Injuſtice, had their Office ſuppreſs'd at the Council of *Rheims*, An. Dom. 1148. * *Du Cange Gloſſar. Latin. See* Defenders *in* Morery's *Supplement.*

ÆGIALIUS, Son of *Adraſtus*, one of the ſeven *Greek* Officers call'd *Epigonæ*; that is to ſay, the Sons of thoſe Generals that were kill'd at *Thebes.* Theſe *Epigonæ* march'd to *Thebes*, to revenge the Diſgrace done to their Fathers, whom the *Thebans* would not ſuffer to be buried. *Ægialius* was the only Perſon that was kill'd in the Conteſt by *Laodemantus*; the other ſix returned with Victory. * *Hygin. Fab.* 71.

ÆGILA, a Town in the Territories of *Sparta.* During the ſecond War with the *Meſſenians*, 'twas attack'd, when the married Women were keeping the Feſtival of *Ceres*; but the Women, who it ſeems were the beſt Guard of the Town, charged with their Knives and Spits, and fought with ſuch Courage, that they forced the Enemy to retire, and took the General *Ariſtomenes* Priſoner. * *Pauſan. in Meſſen.*

ÆGIUCHUS, one of *Jupiter's* Names; 'tis the ſame with *Ægiochus.* There are Medals of the Emperors *Philip* and *Valerian*; upon the Reverſe of one of which there is a Goat, with this Inſcription, *JOVI CONSERVATORI AUGUSTI*; and upon the other, a Goat with a little *Jupiter* upon her Back, with theſe Words, *JOVI CRESCENTI.* * *Antiq. Græc. & Rom.*

ÆGON, a famous Combatant at the Olympick Games, born at *Zacynthus*, or *Zant:* He took a Bull by one of his Feet, dragg'd him from a Hill into the Town, and made a Preſent of him to his Miſtreſs. * *Theocrit. Idyll.* 4.

ÆLIA, the Name of ſeveral Towns built by the Emperor *Ælius Adrianus.* The moſt famous was *Ælia Capitolina*, or *Jeruſalem.*

ÆLIANUS, (*Mœvius*) an *Italian* Phyſician, who, in a great Mortality, was the firſt that preſcrib'd Treacle againſt the Contagion; which prov'd a Remedy to thoſe that had the Plague, and a Preſervative to others. *Galen*, in his Tract of Treacle, gives this Phyſician great Commendation for his Skill in managing his Patients.

ÆLIUS, (*Gallus*) a *Roman* Gentleman, lived in the Reign of *Auguſtus*, and was the firſt that brought *Arabia Felix* under the *Roman* Juriſdiction. The Geographer *Strabo* accompanied this Officer into *Egypt*, and other *African* Provinces. * *Plin. Lib. 6. c.* 38. *Strabo Geogr.*

ÆOLIA, a Country of *Aſia* in the *Ægean* Sea, now call'd *Sarcum:* 'Tis not that Place where the Poets ſuppoſe *Æolus* keeps his Court. The Iſlands between

Sicily

Sicily and *Italy*, being in *Mythology* the Seat of the Winds. * *See* Engliſh *Morery*, *Vol.* I..

ÆONS, Hereticks who appeared in the Firſt Centuries of Chriſtianity. The *Gnoſticks*, *Valentinians*, and their Diſciples, ſuppoſed a great many *Æons*, out of which they made their Sovereign Being, which they called *Pleroma*, or an entire Deity. To underſtand their Heterodoxies, we are to obſerve that their Principles are drawn from *Platoniſm*, which maintains different Ideas in God Almighty; which, as ſome of thoſe Philoſophers fancy, are real and diſtinct Eſſences. 'Twas under this Notion theſe Hereticks conſidered them, aſſerting them Perſonal Beings, and Emanations from God Almighty: That they were of the ſame Subſtance and Nature, though of different Degrees in Greatneſs and Power. *Simon Magus* was the firſt Inventor of theſe *Æons*. This extraordinary Knowledge they called *Gnoſis*, from whence the *Gnoſticks* had that Diſtinction. *Valentinus* improved this Syſtem, to which his Diſciples have made Additions and Alterations, ranging the Production and Claſſes of the *Æons* as their Fancy led them. The firſt *Gnoſticks* had but eight *Æones* in their Scheme, under four *Conjugations*: The firſt was *Bythos* and *Sige*, *Depth* and *Silence*. 2. *Mens & Veritas*, *the Mind and Truth*. 3. *Verbum & Vita*, the *Word and Life*. 4. *Homo & Eccleſia*, *Man and the Church*. The *Gnoſticks* who came afterwards made a large Supplement, and at laſt *Valentinus* furniſhed his *Pleroma* with thirty *Æons*, to which he gave different Names, drawn from the Divine Attributes. *Sophia*, or Wiſdom, which is the laſt of theſe *Æons*, produced *Achamot without* the *Pleroma*, and *Chriſt* and *the Holy Spirit within it*; and all theſe *Æons* in Conjunction formed the *Saviour*. All Material and Immaterial Beings, even to the *Demiurgus*, or Maker of the World, are ſaid to ſpring from the Paſſions of *Achamoth*. Of all *Valentinus*'s Scholars, none but *Accionicus* kept cloſe to his Maſter's Syſtem; the reſt made a great many Alterations, either in the Number, Ranging, or the Names of the *Æons*. * *Iren. Lib.* 1, 2. *Tertul. contra Valentin. Epiphan. Hæreſ.* 31.

ÆSION, a Nobleman of *Athens*; had ſo great an Eſteem for *Demoſthenes*, that he publickly declared this Orator had done more Honour to *Athens*, than 'twas poſſible for his Country to return. * *Plutarch. Vit. Demoſthen.*

AFRASIAB, the ninth King of *Perſia*, of the firſt *Dynaſty*, called *Piſchtadians*: He was a *Turk* by Birth, and King of all the Country beyond *Oxus*, or *Gihon*; ſince called *Turqueſtan*. This Prince, notwithſtanding his *Turkiſh* Deſcent, was extracted from *Tour*, Son of *Feridoune* King of *Perſia*, and in vertue of this Genealogy, laid Claim to the *Perſian* Kingdom. He tried to make good his Pretenſions againſt *Mamougcher*, then reigning in *Perſia*; and handled this Prince ſo roughly in the Field, that he was forced to fly to the Mountains of *Thabareſtan* in *Hyrcania*. However, ſome time after *Afraſiab* came to a Treaty with this unfortunate Prince, and gave him Leave to return to his Dominions, upon Condition that the River *Oxus* or *Gihon* ſhou'd be the Barrier between *Perſia* and *Turqueſtan*. This Treaty was kept during the Life of *Mamougcher*; but *Naudar*, his Son, who ſucceeded him, made an Infraction upon the Articles. This proved an unfortunate Step, and drew a formidable Army of *Turks* into the Field, who paſſing the *Gihon*, came powdring upon him. *Afraſiab*, who commanded theſe Troops, pick'd out *Naudar*, and killed him with his own Hand. This Blow put an End to the War; for the *Perſian* Army having loſt their Prince and General, were quickly routed, and the *Turk*, in conſequence of this Victory, became Maſter of *Perſia*, where he reigned without Diſturbance twelve Years. There was then in *Perſia* a famous Nobleman, called *Sam Neriman*, who was reckoned the braveſt Perſon in the Country; but he unfortunately died at this Juncture. However, *Sam* left a Son behind him, called *Zallzur*, no leſs qualified in Reſolution than his Father. This Nobleman, not enduring the Ravage and Cruelty of the *Turks*, raiſed a conſiderable Army, attacked *Afraſiab*, chaſed him out of *Perſia*, and obliged him to repaſs the *Gihon*. And after having reſcued his Country from an inſupportable Oppreſſion, inſtead of mounting the Throne himſelf, he went in queſt of ſome Perſon of the Royal Family. At laſt he met with a Prince of this Deſcent, called *Zou*, or *Zab*, Son of *Taa-maſh*, and had him crowned. And thus he retrieved the Honour of his Nation, and repair'd the Breach which a Foreign Uſurper had made in the Line of the *Piſchtadians*.

Kiſchtaſb, Son of *Zou*, was not ſo proſperous upon ſucceeding his Father; for *Afraſiab* gave him Battle, and routed him to that degree, that he was forced to quit his Dominions, and leave the Conquerors a third time Maſter of all *Perſia*. And ſoon after *Kiſchtaſb* died, and the Monarchy of the *Piſchtadians* ended with him. In the mean time *Zall-zur*, who had canton'd ſome Troops, and fortified himſelf in the Southern Parts, called *Siſtan*, or *Segeſtan*, was very ſolicitous for an Expedient to deliver his Country from the Devaſtations, Inſults and Barbarities of theſe *Turkiſh* Gueſts. While his Thoughts were thus employ'd, a brave and enterprizing *Perſian* Prince ſet up his Standard againſt the Foreigners; his Name was *Kaicobad*, who goes for the Founder of the ſecond Regnant Family of the Kings of *Perſia*. This Prince, after he had got himſelf proclaimed by the Country, ſent for *Zall-zur*, and his Son *Roſtam*, and gave them the Command of his Army. Upon this, they immediately marched againſt *Afraſiab*, gave him a total Rout, and forced him to retire out of *Perſia*. However, this Diſgrace did not diſcourage him from levying new Troops, and making his utmoſt Effort againſt the *Perſians*. This happen'd in the Reign of *Kaikhoſe-rou*, *Kaicobad*'s Grandſon: But this Expedition proved fatal to the Aggreſſor; for being puſhed with his Brother *Ghar-ſchiavez* to the Mountains of *Adherbigian*, or *Media*, they were both taken Priſoners, and put to Death. This Account *Khoademer*, a *Perſian* Author, gives of this Matter. But to examine the Hiſtory more cloſely, *Afraſiab* muſt have lived three or four hundred Years, to have had a Share in all theſe Martial Undertakings; and therefore to bring Truth and Time together, we are to obſerve ſome Hiſtorians relate that all the Kings of *Turqueſtan*, ſo famous for Victory and Succeſs, took the Name of *Afraſiab* or *Farſiab*, that is, Conqueror of *Perſia*. However, the Prince of this Name above mentioned conveyed his Memory to Poſterity with great Advantage; and all the *Turkiſh* Families, who have made a Noiſe in the World, pretend a Deſcent from this great Conqueror. *Selgiuk*, Founder of the Monarchy of the *Selgiuſides*, had a mind to be reputed the four and thirtieth in the Male right Line from *Afraſiab*. And the *Ottoman* Monarchs, who draw their Genealogy from the *Selgiuſides* by the Family of *Ogouz-khan*, put *Afraſiab* among the reſt of their Anceſtors. * *D'Herbelot. Biblioth. Orient.*

* AFRICK. This Diviſion is taken under two Diſtinctions by the Ancients, 1*ſt*, for the third Part of the World, parted from *Aſia* by the *Nile*, and ſurrounded by the Sea for the Remainder; 2*dly*, for the Country which ſtretches along the Coaſt from the Streights of *Gibraltar* as far as the great *Syrtes*, to the Place which old Authors call *Aræ Philenorum*. In this Senſe it was a *Roman* Dioceſe, diſtinguiſhed from *Egypt*, and comprehended *Mauritania*, *Numidia*, the Territories of *Tripoli* and *Zingitana*, which Diviſion was particularly called *Africk*.

The Original of the Africans.

Africk was inhabited by the Deſcendents of *Mizraim*, Son of *Ham*, who planted *Egypt* and *Lybia*, and ſtretcht forward by little and little to the Extremities of the Country. 'Tis likewiſe believed that the Poſterity of *Phut*, another Son of *Ham*, ſettled in *Lybia* and *Mauritania*. As for *Cuſh*, the firſt Son of *Ham*, the *Æthiopians* are deſcended from him; but then theſe *Æthiopians* are properly *Arabians*. 'Tis certain, that not only *Egypt* and the Coaſt of *Africk*, but likewiſe the more Inland Parts, to the utmoſt Bounds, have been very anciently inhabited by different *Clans*, little known at a Diſtance. The *Lybians* had a great Share of Plantation; the *Nazamones* another; and the reſt was planted by a great many diſtinct Nations, whoſe Names are mentioned by *Herodotus*, *Pliny*, and the old Geographers. The *Phœnicians* and *Greeks* ſettled ſeveral Colonies along the Coaſt of the *Mediterranean*. The moſt famous is that of *Carthage*, built by *Dido*, who came from *Tyre* to *Africk* in the 882d Year before the Incarnation.

The Diviſion of Africk.

Africk, according to what has been obſerved, being taken for the third Part of the World, may be divided by the old Geography into three Parts; that is to ſay, *Egypt*, which takes in *Lybia* and *Thebais*; *Africa*, which comprehends all the Country along the Coaſt from the great *Syrtes* to the *Streights*, and which is ſeparated by a Ledge of Mountains from the Inner *Lybia*; and the

third

third Subdiviſion, which takes in all the reſt of *Africk* from theſe Mountains, and the Confines of *Egypt*, to the fartheſt Point of that Continent. The old *Roman* Geographers ſubdivided that which they called *Africk* properly into three Provinces, *Mauritania*, *Numidia*, and *Africk*. Each Diviſion was afterwards farther ſubdivided into two; that is, *Mauritania* into *Tingitana*; and *Cæſarienſis*, and one Part of *Numidia*, was made a ſeparate Province, and called *Mauritania Sitifienſis*. *Africk* was likewiſe ſplit into three Cantons, that is, into the Proconſulary, *Byzacena* and *Tripolitana*. This was the Diviſion of *Africa* in the Reign of *Theodoſius* the Great, excepting that *Mauritania Tingitana* was disjoined from the *African* Provinces, and laid to *Spain*. *Egypt* was anciently divided into three Parts, the Upper and Lower *Egypt*, and *Thebais*; *Lybia*, which lies next to the *Mediterranean*, and takes in *Cyrenaica* and *Marmarica*; was joined to it. The reſt of *Africk* was divided into the Inward *Lybia*, and the Upper and Lower *Æthiopia*.

The moſt conſiderable Towns in Africk.

Formerly *Carthage* was the Metropolis of *Africk*: The Republick, of which this City was the Capital, diſputed a long time with the *Romans* for the Sovereignty of the World. 'Twas ſackt and burnt by *Scipio* the Younger, in the Conſulate of *Cornelius Lentulus*, and *Lucius Mummius*, in the 608th Year of *Rome*. It remained uninhabited 22 Years, and then the *Romans* ſent a Colony thither, which ſignified little. About 200 Years after, *Julius Cæſar* ſent a ſecond and much better furniſhed Colony, which reſtored the Town almoſt to its firſt Luſtre. From this Time it was the Capital of *Africk*, and one of the moſt conſiderable Cities of the Empire, till 'twas taken by the *Saracens*, towards the latter End of the Seventh Century; and now being entirely ruined, the Burghers and Wealth were carried off to *Tunis*.

Utica was the next conſiderable City to *Carthage*. Theſe two Towns were ſituated in two large Promontories, with large Bays. The other conſiderable Places in the Proconſular Province are, *Adrumetum Hippozaritos*, and *Tabraca* upon the Sea; *Thapſus*, *Telepte*, *Ruſpæ*, *Capſa*, *Tiſir*, and *Tuburdes*, diſtant from the Shoare. In the *Tripolitane* Diviſion, *Tacape*, *Sabrata*, *Oca*, *Abrotonon*, and *Leptis*, along the Coaſt. In *Numidia*, *Hipporegius* or *Hippo*, and *Ruſſicada*, by the Sea Side; *Conſtantina*, *Milevis*, *Bagais*, *Tagaſta*, *Madaurum*, *Sicca*, *Lambeſa*, and *Tebeſta*, up in the Country. In *Mauritania Sitifienſis*, *Igilgilis*, now called *Gigeri*, upon the Sea, and *Sitiphe* farther up in the Country. In *Mauritania Cæſarienſis*, *Tipazum*, *Ruſuccurra*, ſituate upon the Coaſt. In *Tingitana Tingis*, now *Tangier*, upon a Promontory of the *Streights*, *Lixa Banaſa*, and *Sala* upon the Ocean; *Ruſſacadira* upon the *Mediterranean*; *Volubilis* and *Tocoloſida* up in the Country. To paſs from the Condition of Things under the *Roman* Empire, and come to the Modern State: The principal Towns of *Africk* at preſent are, *Morocco*, *Fez*, *Algier*, *Tunis*, *Tripoli*, and *Barca*. In *Egypt*, *Alexandria*, *Grand Caire*, *Zaide*, and *Damietta*. In the Country all along the Coaſt of the Weſtern Ocean, *Darra*, *Teſete*, *Zuingſiga*, *Genehoa*, *Tombut*, *Cano*, *Caſſera*, *Gangara*, *Madinga*, *Gubar*, *Zegzeg*, *Zamphara*, *Benin*, *Diafara*, *Medras*, *Salvador*, *Engara de Dongo*, and the *Cape* of *Good Hope*. Upon the Red Sea ſtands, *Suaquem*, *Ercoco*, and *Adel*. Along the Coaſt of the *Arabian* and *Æthiopick* Ocean, *Magadozo*, *Melinde*, *Mombazza*, *Quiloa Mozambique*, *Mongalo*, and *Barva*. In the *Abbiſſine* Empire, *Chaxumume*, *Angot*, *Beleguanza*, *Abiancantiva*, *Sova*, *Amera*, *Ambiam*, *Georgia*, *Zet*, *Tirut*, and *Caphat*. And in the Empire of *Monomotapa*, the Towns are, *Zembra*, *Bagametro*, *Butua*, and *Monomotapa*.

And now a Word or two, by way of Supplement, touching the Chriſtian Religion formerly ſettled in a great Part of this Country. Norwithſtanding *Salvian* (*Lib. 7. de Provident.*) affirms, that the Church of *Carthage* was founded by the Apoſtles, 'tis certain, S. *Auſtin* owns (*de Unitate Eccleſ. cap.* 15.) that the *Africans* were not converted till Chriſtianity had made a great Spread in the World; it ſeems probable was not planted in *Africk* till about 100 Years after our Saviour's Paſſion; and that the firſt Miſſionaries for this Purpoſe were ſent from *Rome*, as S. *Auſtin* and Pope *Innocent* the Firſt aſſure us. But granting this Part of the World had not the Happineſs of the earlieſt Converſion, it can't be denied but that Chriſtianity gained Ground in a very little time, and flouriſhed in all that Part of the Country under the *Roman* Empire. The Perſecutions carried off a great many; but the Martyrs ſuffering with ſuch Reſolution, made their Religion ſpread the farther. For *Tertullian* obſerves, *Plures efficimur quoties metimur à vobis*, *ſemen eſt ſanguis Chriſtianorum*. When the *Heathen* Perſecutions ceaſed, the *African* Church was harraſs'd with the *Donatiſts* Schiſm, which began in the Year 370, and laſted above three Centuries, notwithſtanding the Deciſion of Councils, Laws of Princes, publick Conferences, and ſeveral learned Tracts made uſe of to ſuppreſs it. The Diviſion of Provinces in the Church was in the time of S. *Cyprian*, ſettled conformably to the Civil Regulations; but the Metropolitical Juriſdiction was not fix'd to the Metropolis, the eldeſt Biſhop of the Province being reckoned the Metropolitan. But here the Biſhop of *Carthage* muſt be excepted; this Prelate being as it were the Patriarch of all *Africk*, and had particular Privileges in Precedency and Power thro' all the Provinces. And as *Africk* was plentifully inhabited, and ſtock'd with a great many Cities, Towns, Villages and Caſtles; ſo the Biſhops were proportionably numerous; inſomuch that ſometimes Villages and Caſtles were erected into Sees. Thus the *African* Councils conſiſted commonly of a great many Biſhops. In the Conference held at *Carthage* in 411, there appeared 470 of this Order. And in a Liſt of the *African* Biſhops, drawn up in the time of *Hunnericus* King of the *Vandals*, there were 458, and all baniſhed by this *Arian* Prince. Notwithſtanding this Calamity, the *Catholick* Churches recovered in ſome meaſure; ſo that when *Juſtinian* regained *Africk*, *Reparatus* of *Carthage* held a Council of 217 Biſhops. The whole Number of the *African* Biſhops, drawn from old Regiſters and Records, were 690. But when the Country was conquered by the *Saracens*, the Church was in a manner entirely ruined; for in the Popedom of *Gregory* VII. there were but three Biſhops in all *Africk*. The *Arabians*, who ſeized the Country in the VIIth Century, brought in *Mahometaniſm*. The Natives, who were tired with their Government, and drove them into the Deſarts, have been notwithſtanding ſo unhappy as to retain their Heterodoxies.

* AGATHO, (Pope) was a Monk of *Sicily*, promoted to the Chair after *Domnus*, the 11th of *April*, 679. In his Pontificate, the Church was diſturbed with the Hereſy of the *Monotholites*. *Agatho* got this Hereſy condemned at *Rome* in a Council conſiſting of 120 Biſhops. Afterwards he ſolicited the Calling the Sixth General Council at *Conſtantinople* in 608, and ſent four Legates with Letters to the Emperor *Conſtantine Pogonatus*. Before he was Pope, he was Treaſurer to the Church of *Rome*. He refuſed to pay the cuſtomary Tribute to the Emperor, which his Predeceſſors had paid when their Promotion was owned by their reſpective Emperors. But it ſeems this Pecuniary Homage was firſt impoſed by the *Gothick* Kings in *Italy*, and from their Time continued by the Emperors of *Conſtantinople*. The great Authority which, as the firſt Volume of *Morery* relates, was given to S. *Cyril*, S. *Athanaſius*, S. *Ambroſe*, S. *Auſtin*, and S. *Jerom*, in the Sixth General Council, muſt be underſtood of their Writings; for theſe Fathers were dead long before. * *Du Cheſne*. M. *du Pin*, *Nouvelle Biblioth.* &c. *VIIth Cent.*

AGE, at firſt reach'd no farther than five and twenty or thirty Years, but afterwards 'twas ſtretch'd to a hundred. *Servius* upon *Virgil* obſerves, that an Age is ſometimes taken for thirty, ſometimes for a hundred, and ſometimes for a thouſand Years. Man's Life is commonly divided into four Ages, or Diſtinctions of Time; that is, Infancy, which goes to fourteen Years; Youth or Adoleſcence, which ends at four and twenty; the latter Part of Youth, and Middle-Age, reaches to ſixty; and Old Age takes the reſt. Under the *Roman* Republick, the Age in which a Man was qualified to ſerve in the Field, and in Poſts of Government, is as follows: To be liſted, the Perſon muſt be at leaſt ſeventeen Years old: No body could be Queſtor or Treaſurer before ſix and twenty. Thirty Years was required to be choſen a Tribune of the People, or an *Ædilis*; and at this Age the *Patricii*, or young Noblemen, were admitted into the Senate. A Man could not be choſen Prætor till five and thirty, nor Conſul till forty three. However, ſometimes Diſpenſations were granted under the Emperors. It appears from *Tacitus*, that at the Beginning of the *Roman* Com-

Commonwealth, Offices of the greateſt Dignity and Concern were given without any nice Regard to the Perſon's Age; and thus the Reader may meet with young Conſuls and Dictators. As far as we can learn, the Age for theſe Poſts of Honour and Truſt was not fix'd till the 373d Year of *Rome*, under the Conſulſhips of *Poſthumius Albinus*, and *C. Calpurnius Piſo*. That then, as *Livy* reports, the Tribune *L. Julius* got a Bill paſs'd for regulating the Age for Offices. * *Antiq. Rom. Roſin.*

* AGENOR. Some will have it that *Agenor* and *Belus* were Sons of *Libya* and *Neptune*, and that this *Libya* was *Io*'s Daughter, whoſe Father was *Taſus*, deſcended from *Inachus*: That *Agenor* travelled into *Europe*, married *Thelephaſſa*, by whom he had four Sons, *Phenix*, *Cilix*, *Cadmus*, and *Taſus*, and a Daughter called *Europa*, whom ſome believe was *Phenix*'s Grand-Daughter. This is what *Apollodorus* relates. But to diſmiſs this Account, which has ſomewhat of a Fabulous Air, and proceed to what looks like Truth; *Cadmus* built *Thebes*, 1519 Years before the Incarnation. *Phenix* and *Cylix* left their Names upon *Phœnicia* and *Cilicia*, and *Taſus* built *Thaſus*. About the ſame time, *Danaus* Son of *Belus*, and Brother to *Agenor*, came, as 'tis pretended, from *Egypt* into *Greece*. A great many Authors are of Opinion, that *Agenor*, *Cadmus* and *Danaus*, were not of *Egyptian*, but *Phœnician* Original. Others report *Agenor* the Son of *Triopas*, a King of *Argos*, and that his Son *Grotopus* ſucceeded him. It muſt be confeſſed, the Genealogies of theſe very ancient Times are not a little perplex'd; ſo that it's hard to draw a Deſcent without ſome Miſtake. * *Marmora Arundeliana. Plutarch. Pauſan. Euſeb.*

AGISYMBE, a large Country in *Æthiopia* beyond the *Equator*, according to *Ptolomy*. Some will have it the ſame with *Zanguebar*. *Sanſon*, not improbably, believes *Agiſymbe* is the Country which goes under the Name of *Monemugi* and *Monomotapa*. M. *Maty*, in his Geographical *Dictionary* publiſhed in 1701, makes *Agiſymbe* a Town in the Kingdom of *Congo*: That it ſtands in the Duchy of *Batta*, upon the River *Lelunda*, above the Town of S. *Salvador*, from whence 'tis diſtant threeſcore Miles.

AGNAN, (*S.*) Biſhop of *Orleans* in the Fifth Century. In this Prelate's Time, *Attila* King of the *Huns* marched into *France*, plundered the Country, and threatned *Orleans* with a Siege: Upon this the Biſhop went to *Aetius*, the Emperor's General, then at *Arles*, to ſolicite for Succours. *Aetius* promiſed to ſend him Relief upon the Enemy's Aproach; and ſitting down before the Town, *S. Agnan* gave the firſt Notice of the Succours March, kept up the Courage of the Garriſon and Burghers; ſo that *Attila* was forced to raiſe the Siege, and was afterwards routed. 'Tis ſaid that *Agrippinas*, Governor of *Orleans*, having recovered his Health by the Benefit of *S. Agnan*'s Prayers, granted him a Diſcharge of all the Priſoners: And that in Memory of what was now done, (by a particular Privilege afterwards granted) the Biſhops of this Town have a Right to releaſe all the Malefactors upon their firſt Day of their coming thither. In Proceſs of Time, this Entry of the Biſhop grew ſtill more honourable; Four Barons of the Duchy of *Orleans* being obliged, by their Tenure, to carry him in a Chair upon their Shoulders. * *Gregor. Turon. Lib.* 2. *cap.* 7. S. *Marthe. Gallia Chriſtiana.*

AGNES. (*S.*) The *Acts* of her Martyrdom, under the Name of S. *Ambroſe*, being counterfeit, there's nothing to be known certainly of her, but what is reported by *Prudentius* in his 14th Hymn, and by S. *Ambroſe* in his Book *De Virginitate*. Their Account comes to this; That this Girl, at about twelve or thirteen Years of Age, made a noble Confeſſion of Faith at *Rome*, underwent a great deal of Torture, and was executed at laſt. *Prudentius* adds, that the Judge finding that Torture could not ſhake her Conſtancy, condemned her to be expoſed without her Cloaths, and that ſhe was preſerved from the Barbarity of this Sentence by a Miracle: The firſt that offered to look on her, being ſtruck blind, fell down half dead. 'Tis ſaid this Proſecution was brought upon her by one that courted her for Marriage, whom ſhe refuſed, and declared unalterably for a ſingle Life. The Time of her Martyrdom is not certainly known. *Bollandus* reckons it to the Reign of *Aurelian*, in the Third Century; but Father *Ruinart*, a *Benedictin*, thinks the Aſſigning it to the Year 304 moſt probable. S. *Jerom* ſays in Commendation of her, that her Fortitude conquered her Age, and the barbarous Judge that condemned her; and that ſhe was willing to ſuffer Martyrdom, rather than quit her Reſolution of not living like a Nun. *Beata Martyr Agnes, quæ ætatem vicit & tyrannum, & titulum Caſtitatis Martyrio conſecravit.* * *Hieron. Epiſt. ad Demetriad. Auguſt. Serm.* 273. & 354. *Martyrologies. Menæon*, &c.

AGNO and *Clanio*, *Clanius Fluvius*, a River in the Kingdom of *Naples*: It riſes in the Mountains confining upon the farther Principality, croſſes *Terra di Lavoro*, runs near *Nola* and *Acerra*, makes the Lake of *Patria*, and then diſcharges itſelf into the Gulph of *Gaeta*, between the Mouth of the *Vulturnus*, and the Ruins of *Cumæ*. Some Maps call this River *Patria*. * *Leandre Alberti, Deſcription of Italy.*

AGNOITES, ſo called, becauſe they pretended our Bleſſed Saviour did not know the Day of Judgment: They were a Branch of the *Eutychian* Sect, and *Themiſtius* was the firſt who propagated this Miſbelief in the Sixth Century. *Eulogius*, Patriarch of *Alexandria*, who lived in the ſame Age, wrote a Tract againſt theſe *Agnoitæ*, and ſent it to *Gregory* the Great, who approv'd the Performance. *Photius* has given an Extract of this Treatiſe, and affirms ſome Monks of *Paleſtine* were the Beginners of this Hetorodoxy. * *Gregor. Magn. Lib.* 8. *Epiſt.*42.

* AGOBARDUS, Arch-biſhop of *Lyons*, a celebrated Prelate in the Ninth Century. At the Council of *Attigni*, held in the Year 820, he appeared vigorouſly againſt thoſe that ſeized the Revenues of the Church, and afterwards wrote againſt the Encroachment. To this Period his Conduct was unexceptionable; but in the Year 833, he was ſo hardy as to declare againſt his Prince *Lewis le Debonair*, in Favour of his Son *Lotharius*, who rebelled upon his Father. *Agobardus* went ſo far in this ſcandalous Revolution, as to vote the Depoſing of *Lewis* in the Aſſembly at *Compiegne*. The Rebellion being broken, and the Emperor reſtored the next Year, his Majeſty got *Agobardus* depoſed in the Council of *Thionville*. His Buſineſs was two Years afterwards brought upon the Board, at a Meeting of the States at *Stramiac* near *Lyons*; but the Biſhops being not there, there was nothing done. At laſt *Lewis le Debonair*'s Children having got themſelves reconciled to their Father, *Agobardus* was reſtored to his See, and aſſiſted at a publick Meeting at *Paris*; and in ſhort, he recovered the Favour of this Emperor. He was both a Learned Divine and an Able Stateſman: He wrote againſt the Worſhip of Images, and ſeems to have been of the Opinion, that it was adviſable to remove them quite out of the way. He wrote againſt the Heterodoxy of *Felix* Biſhop of *Urgel*, who held our Bleſſed Saviour was the Son of God by Adoption. He addreſſed the Emperor that the Laws againſt the *Jews* might be put in Execution: He likewiſe ſolicited the Repeal of *Gondebaud*'s Law, which allowed the deciding Controverſy by ſingle Combat, or by Fire or Water Ordeal. He maintained the Rights and Authority of the Sacerdotal Order, and anſwers the Objection that wicked Prieſts had no Commiſſion to adminiſter the Sacraments. Laſtly, he wrote a Book to diſengage People from a Miſtake then generally followed, that Witches have a Power to raiſe Storms. *Papirius Maſſonus* publiſhed his Works in 1606. *Baluzius* printed them again in 1666. This laſt is a very beautiful perfect Edition, and furniſhed with curious Remarks. It has likewiſe the Addition of *Agobard*'s Tract againſt *Amalarius*'s Book *De Officiis Divinis*. * *Ado, Vienn. in Chron. A. C.* 810, and 815. *Walafridus, Strabo in Carm. apud Caniſium, Antiq. Lect. Papirius Maſſonus, & Baluzius. S. Marthe, Gallia Chriſtiana.*

AGONISTARQUE, *Agoniſtarcha*, a Perſon whoſe Buſineſs it was to ſee the *Athletæ* exerciſed before the Combat. This Office is mentioned in an Inſcription publiſhed by *Ligorius*, as follows:

APOLLINI. INVICTO
SACRUM.
M. AURELIUS. M. AUG.
LIB. APOLLONIUS.
AGONISTARCHA. COM
MODIANUS.

The *Agoniſtarcha*'s Office differed from that of the *Gymnaſiarcha*, being the firſt Perſon in the School of Exer-

ciſe: His Buſineſs was likewiſe different from the *Præfectus Ludi.* The Reader may conſult *Mercurialis de Arte Gymnaſtica* concerning the Diſtinction of theſe Employments.

AGONISTICKS, a Branch of the *Donatiſts* in *Africk:* They committed a great many Diſorders, under the Pretence of ſeeing Juſtice done in Towns and Places where Fairs were kept. *Optatus* takes notice of them thus; *Præcones per vicina loca, & per omnes nundinas miſit circumcelliones, Agoniſticos nuncupant.* Optat. Lib. 3. contra Parmen.

AGOUSTA, *Auguſta*, a ſmall Town in *Sicily*, but very ſtrong: It ſtands upon the *Eaſtern* Coaſt of the Iſland, and was built in 1229 by the Emperor *Frederick*; who three Years after ordered a Citadel to be made to improve the Fortifications. It ſtood at firſt almoſt upon an Iſland, in a very rich Spot of Ground; and to make the Place ſtill ſtronger, the little *Iſthmus* was cut through in the Sixteenth Century, and a Stone Bridge made for a Communication with the Continent. This Town has a very large Haven, defended by three ſtrong Forts, built upon Rocks in the Sea; ſo that Ships may ride there with all the Security imaginable. 'Twas carried by the *French*, not without Difficulty, in 1675. But they thought it adviſable to quit it three Years after. This Town was almoſt ſwallowed up by an Earthquake on the 11th of *January* in 1693. * *Cluver. Baudrand.*

AGRANA. (*Lex*) For eight hundred Acres, in *Morery* Vol. I. read, eighty Acres.

* AGRICOLA, (*Cneius Junius*) *Domitian's* General and Vice-Roy in *Britain:* March'd into the Northern Parts of the Iſland as far as *Gramp's-Hill*, or *Grant's-Baine*, defeated *Galgagus*, General of the *Calidonians*, in a main Battle; brought this Part of *Britain* to a Submiſſion, ſailed round the Iſland, and arrived at *Richborough* in *Kent*, from whence they ſet out. * *Tacit. in Vit. Agric.*

* AGRIPPA, (*Herodes*) was Grand-ſon to *Herod* the Great. His Uncle *Herod Antipas* married his Siſter, and was Tetrarch of *Galilee* when this *Herod Agrippa* was made King of *Judea* by *Caligula*. *Herod Antipas*, after the Death of *Tiberius*, loſt his Tetrarchy: For his Wife being an ambitious Lady, affected the Title of Queen, and prevailed with her Huſband to go to *Rome* for that Diſtinction. But *Agrippa* had ſo much Intereſt with the Emperor *Caligula*, that he baniſhed them both to *Vienne* in *Dauphiné*. However, out of Regard to *Agrippa*, he was willing to give his Siſter her Liberty; which ſhe handſomely refuſed, and followed her Huſband's Fortune. * *Joſeph. &c.*

AGRIPPA, (*Vibulenus*) a *Roman* Gentleman, proſecuted for Treaſon by *Tiberius*, in the Year of *Rome* 789. Having obſerv'd the Iniquity of the Proceedings at Tryals of this nature, he did not think it worth his while to prolong his Life till Sentence paſs'd, but poiſoned himſelf in the Court before the Evidence had gone through their Charge againſt him. People were much affected with this deſperate Expedient; which Surprize was ſtill increaſed by ſeeing *Agrippa*, juſt expiring, dragged from the Bar to the Priſon, and ſtrangled there. * *Dio Caſſius, Lib.* 58. *Tacit. Annal. Lib.* 6. *cap.* 40.

AGRIPPINUS, (*Paconius*) a *Stoick* Philoſopher, who lived in *Nero's* Reign. *Epictetus* and *Arrian* mention him with great Commendation, for ſhewing himſelf ſo decently undiſturbed when indicted for Treaſon. *Agrippinus's* Sentence proved only Baniſhment, notwithſtanding he ſhewed the ſame Diſaffection to Arbitrary and Tyrannical Princes, for which his Father ſuffered under *Tiberius.* * *Tacit. Annal. Lib.* 16. *Sueton. in Tiberium, cap.* 61.

AGRIPPINUS, Biſhop of *Carthage*, lived about the End of the Second Century; though neither the Year in which he was promoted to that See, nor the Time of his Death, can certainly be determined. He held a Council at *Carthage*, where it was decreed, that Hereticks and Schiſmaticks, pretendedly baptized during their Separation from the Church, ſhould have Catholick Baptiſm given them at their Return. This Practice held on in *Africk*, and a great Number were re-baptized from this Biſhop's time to S. *Cyprian.* This laſt Prelate maintained the ſame Sentiment againſt Pope *Stephen*, and kept cloſe to the Deciſion of the Council above mentioned. Some Authors have thought *Agrippinus* the immediate Predeceſſor to S. *Cyprian*, and S. *Auſtin* ſeems to favour this Opinion. But it appears clearly from S. *Cyprian* himſelf, that *Agrippinus* lived much higher in Antiquity. *Quando multi jam anni ſunt*, ſaith this Father, *& longa ætas, ex quo, ſub Agrippino bonæ memoriæ viro, convenientes in unum Epiſcopi plurimi, hoc ſtatuerint, &c.* That which is particularly remarkable upon this Subject is, that *Agrippinus* did no more than carry on the Cuſtom ſettled both in *Africk* and *Aſia*, and confirm'd by the Councils of *Iconium* and *Synnada*, as *Firmilian* reports in a Letter to S. *Cyprian.* * *Cyprian. Epiſt.* 71. *&* 73. *Auguſt. Lib.* 3. *de Baptiſm. Annal. Cyprian. ad Ann.* 248, *&c.*

AGUIRRE, (*Joſeph Saenza*) Cardinal, was of the ſame Family with *Michael Aguirre:* He entred into the Order of the *Benedictins* when very young, and was conſiderably remarkable for a good Life and Learning. After having been Abbot of the College of S. *Vincent* at *Salamanca*, he was firſt choſen Reader upon the *Scriptures*, and afterwards Cenſor and Secretary to the Council of the Inquiſition in *Spain.* At laſt, Pope *Innocent* XI. gave him a Cardinal's Cap in 1686. His Studies were not at all broken by this Promotion: He went on with what he was upon, and publiſh'd a Hiſtory of the Councils of *Spain*, much larger and better vouched than that which *Garcias Loaiſa* put out in the Sixteenth Century. He likewiſe publiſhed a *Syſtem* of Divinity, drawn from the Works of *Anſelm* Arch-biſhop of *Canterbury.* His Behaviour was all along Exemplary: His Purple gave him no Tincture of Intereſt or Pride. For Inſtance, he made no Scruple to retract in writing his Opinion of the Doctrine of *Probability*; being convinced 'twas not agreeable to the Strictneſs of the Chriſtian Morality. He was born the 24th of *March* 1630, and died at *Rome Auguſt* the 19th, 1699. His firſt publick Performance in Learning was a Tract entituled, *Ludi Salmanticenſes:* It contained Theological Diſſertations. In 1671, he printed three Tomes of Philoſophy. Two Years after, he publiſhed a Tract upon *Ariſtotle's* Morals, and another upon the Vertues and Vices. And in 1683, he printed a Book againſt the *Declaration* of the *French* Clergy at their Aſſembly in the Year 1682. 'Tis entituled, *Defenſio Cathedræ Sancti Petri.* * *Memoires du Temps.* M. *Dupin, Nouvel. Biblioth.* XVII. *Cent.*

AGULANS, a People mentioned by Hiſtorians who wrote the *Holy War*; they own'd the *Saracens* for their Sovereigns when the *French* marched into *Syria:* Though, after all, 'tis not certain whether they were a Nation or a diſtinguiſhed Party, for they are mentioned with *Publicans* and *Azymites.* The Hiſtorian *Guibart* reports, that theſe *Agulans* were about three thouſand; that they valued neither Swords, Arrows, nor Lances; themſelves and their Horſes being ſheathed in Iron. As for their Offenſive Weapons, they had nothing but a Ponyard. * *Guibart Geſtorum Dei, Lib.* 3. *cap.* 8.

AGYLÆUS, (*Henricus*) tranſlated *Photius's Nomo-Canon.* This Verſion, and that of *Gentianus Hervetus* made before, were printed without the *Greek* Text. But *Agylæus's* is preferable to the other for two Reaſons; firſt, there is more in it, being made from an entire *Greek* Copy; and, 2*dly*, it runs more in the Lawyers Style. Thus, notwithſtanding the *Nomo-Canon* was firſt printed at *Paris* in *Greek* and *Latin*, with *Hervetus's* Verſion, and *Balſamon's* Commentaries, afterwards *Henricus Juſtellus*, in his *Bibliotheca Juris Canonici Veteris*, has publiſhed this *Nomo-Canon* in *Greek* and *Latin*, with *Agylæus's* Tranſlation; to which he has added *Photius's Prolegomena*, which lay concealed a great while, and at laſt were brought to Light by the Learned *Uſher*, Arch-biſhop of *Ardmagh.* In this new Edition, *Juſtellus* has mark'd the Differences in all the Manuſcripts he had an Opportunity to look into. He has likewiſe made a Supplement, or Addition, of what he thought wanting in the *Greek*, corrected the Tranſlation where he found it not anſwer the Original, and altered ſome Terms where the Expreſſion upon Subjects of Divinity, was not altogether exact. * *Juſtel. in Præfat. Gerard. Voſſ.* &c.

AGYLLA, a very old Town in *Tuſcany*, ſo call'd from its Founder; who, according to *Virgil*, brought a Colony from *Lydia.*

Haud procul hinc ſaxo incolitur fundata vetuſto,
Urbis Agyllinæ ſedes, ubi Lydia quondam
Gens bello præclara, jugis inſedit Hetruſcis.

Dionyſius Halicarnaſſeus, Lib. 3. and 4. relates, that the Town was built by the *Pelaſgans*, who came from *Theſſaly.*

Lyco-

Lycophron, *Livy*, and *Halicarnaſſeus*, deſcribe it Rich and Powerful: It was afterwards call'd *Cap*, and now *Cervetæra*. *Virg. Æneid.* 8.

AHMED, (*Khan*,) Son of *Holagu*, and Brother to *Abaka*, whom he ſucceeded, was the ninth Emperor of the *Moguls*, of the Family of *Ganghis Khan*. 'Tis the ſame Perſon with *Nicoudar Oglan*: He was the firſt of the Moguls that turn'd *Mahometan*; and after receiving this new Religion, took the Name of *Ahmed*. He wrote a long Letter to Sultan *Almaleck Almanzer Kellaon*, Sovereign of *Egypt* and *Syria*, and at that time the moſt conſiderable Muſſelman Prince. The Purport of *Ahmed*'s Letter was to give him an Account of his Converſion; that he reſolv'd to declare publickly for *Mahometaniſm*, and give Countenance and Protection to all thoſe of that Religion: He ſucceeded his Brother *Abaka* to the diſinheriting of *Argoun*, his Brother *Abaka*'s Son. This Sultan's changing his Religion, occaſion'd great Diſturbances in the Kingdom, and embroil'd him with his own Family, for the *Moguls* or *Tartars* had then a ſtrong Inclination for the Chriſtian Religion; inſomuch that this Prince, tho' commendable enough in ſeveral reſpects, could never gain them to his Intereſt. His Government was ruffled in the firſt Year of his Poſſeſſion, which makes the 1282d Year of the Incarnation; for *Argoun*, Son of *Abaka*, being uneaſy at *Ahmed*'s uſurping his Throne, retir'd into the Province of *Khoraſan*, where he made what Preparation he thought neceſſary to attack his Uncle, but did not aſſert his Right openly till the Year after. *Ahmed*, advertis'd of theſe Commotions, order'd his Troops to march under the Command of *Alinak*, a brave and experienc'd General, who ſoon diſperſed the Troops that *Argoun* had drawn together. This young Prince being thus unfurniſhed with an Army, was oblig'd to retire toward *Khoraſan*, and ſhut himſelf up in the Caſtle of *Burdeah*, where *Alinak* was quickly with him. However, he did not think it proper to apply to Force, but made *Argoun* believe he could reſtore him to his Uncle's Favour: Upon this Aſſurance *Argoun* ſurrender'd himſelf, and was convey'd to the Sultan's Camp; but as ſoon as he came there, his Uncle order'd him to be ſecur'd, and a Guard of four thouſand clapt upon him. *Ahmed* now fancying himſelf diſentangled, and out of Danger, reſolv'd to return to *Bagdet* to live at his Eaſe, and reſign himſelf to his Pleaſure. Before he went off, he order'd the Emir *Bouga*, who had the Charge of *Argoun*, not to let him live above a Week: But this Emir *Bouga*, with a great many other Court-Lords, not being pleas'd with the Sultan's unactive and voluptuous way of Living, reſolv'd to enlarge *Argoun*, and fall upon *Alinak*'s Quarters. This Reſolution being immediately executed, *Alinak* was ſurpriz'd and kill'd with the Sultan's Principal Officers. *Argoun* putting himſelf at the Head of his beſt Troops, purſued the Sultan, who receiving Advice of what paſs'd, got off from *Effarain* where his Mother *Coutai-Khatoun* was encamp'd, near *Serab* in the Province of *Adherbigian*; but ſome of *Argoun*'s Horſe purſu'd ſo hard, that they quickly overtook him, and brought him to *Argoun*'s Camp. This Prince put him into the Hands of the Sultaneſs *Kongurtai*, his Mother-in-Law, whoſe Children *Ahmed* had put to Death. This Princeſs having ſuch a Revenge in her Power, had him quickly executed: This happened in the Year of our Lord 1284. * *D' Herbelot. Biblioth. Orientale.*

AICSTADT, *Aiſtadienſis*, or *Quercu Politanus Epiſcopatus*, a little State in the Circle of *Franconia* in *Germany*; it reaches in Length from Eaſt to Weſt upon the River *Alt-Mul* fifty four Miles; the Breadth is but ſmall, about fifteen Miles towards the Eaſt Quarrer, and nine in the Weſt: 'Tis a fruitful Country, tho' Woody in ſome Places. On the Weſt, 'tis bounded with the Marquiſate of *Anſpach*, and on the Eaſt with the Duchy of *Newburgh* and the Palatinate of *Bavaria*. The principal Towns are *Gunzenhauſen*, *Dolmſtein*, and *Aicſtadt*; the Capital *Weiſemburgh*, tho' within this Biſhoprick, is a Free Imperial Town. The Biſhoprick of *Aicſtadt* is Suffragan to the Archbiſhops of *Mentz*; one of which founded it in the Year 748. This Biſhop is a Prince of the Empire, and the Cathedral Chapter conſiſts of a Dean and ſixteen Canons. * *Maty, Diction. Geograph.*

* AIDAN, born in *Ireland*, in the Seventh Century: He was ſent by a Synod of the *Scots* Clergy to convert the *Engliſh* in *Oſwald* King of *Northumberland*'s Dominions. At his coming to *Oſwald*'s Court, and being ſucceſsful in his Miſſionary Employment, he deſir'd the Biſhop's See might be fix'd in *Holy Iſland*. Before he went off, he receiv'd the Epiſcopal Character from a *Scots* Synod; and now the Buſineſs of Religion under *Aidan*'s Conduct and Application went happily forward; the Audiences were numerous, and Churches built in ſeveral Places: Lands were granted by the King for Support of Monaſteries, and a great many of the *Engliſh* put themſelves under the Diſcipline of the Religious Societies. This way of living might probably be recommended to them by the *Scottiſh* Miſſionaries, who were moſt of them Monks; *Aidan* himſelf being of that Order, and belonging to the Monaſtery of *Hii* or *Iona*. As for his Practice and Behaviour, 'twas particularly ſerviceable and engaging; he lived up to his Doctrine, and made his Example wonderfully ſignificant. He minded nothing of Secular Intereſt, and was, as it were, dead to the Common Satisfactions. Whatever the King or any Perſons of Fortune or Figure gave him, he generally gave away to the Poor; whoever he met with, whether Rich or Poor, he uſed to apply himſelf to them: If they were Pagans, he inſtructed them in the Principles of Chriſtianity, and attempted their Converſion. If they were Chriſtians, he confirm'd them in their Faith, and preſs'd a ſuitable Practice. He likewiſe took care that all thoſe that travell'd with him, whether Clergy or Laity, ſhould ſpend a conſiderable time in reading the Holy Scriptures. *Aidan*, notwithſtanding his Succeſs and admirable Qualifications, did not keep *Eaſter* as the Feſtival was ſettled by the Council of *Nice*, but govern'd himſelf by the Eaſtern Practice, prior to that Synod, and which was ſtill follow'd by the *Scots*, *Picts* and *Britans*. *Aidan* died in the Year VCLI. * *Bede, Lib.* 3. *Cap.* 3. *Malmsbur. de Geſt. Reg. Ang. Lib.* 1. *Huntington. Hiſtor. Lib.* 3.

AJAX. The Emperor *Auguſtus* attempted a Tragedy of this Name: He began with great Fancy and Inclination; but not liking his Performance, he blotted what he had written; and being asked what had become of his *Ajax*, his Anſwer was, *In ſpongiam incubuit*. And here the Jeſt lay in the Ambiguity of the Word; *Spongia* ſignifying both a Spunge and a Dagger. * *Sueton.* See Engliſh *Morery* Vol. I.

AIGLE, *ad Aquilas*, *Aquila*, a Town in *Germany* in the Dioceſe of *Cleves*, on the *Moſelle*, over againſt the Mouth of the *Sare*, two Leagues above *Treves*; to which 'tis ſaid to have formerly been a Suburb. In this ſmall Town there is a very ancient Mauſoleum ſeventy Foot high, and in a Pyramidal Figure. * *Maty, Diction. Geograph.*

AIGLE, *Aquila*, *ad Aquilas*, a ſmall Borough in *Switzerland*, near the Country of *Vallais* and the Lake of *Leman*; 'tis the Head of a Government call'd *Les Quatre Mandemens d' Aigle*. It belongs to the Canton of *Berne*. * *Maty, Diction. Geogr.*

AIGLE-NOIR, (or the Black Eagle) an Order of Knighthood, inſtituted (*January* 18, 1701.) by *Frederick* Marquis of *Brandenburgh*, Elector of the Empire: The Deſign was to give a Luſtre to his Coronation, when he made himſelf King of *Pruſſia* at *Koningsberg* the ſame Day. The Collar of the Order is an Azure Croſs bordered with black Eagles, and tied with an Orange-colour'd Ribbon, which falls from the Left Shoulder under the Right Arm; the Motto is, *Suum cuique*, *Let every Man have his own*. The Statutes made for this Military Society are printed in Folio in *High Dutch*, in which the Medals, the Habits, and Ornaments of theſe Knights, together with their Arms and Seal, are inſerted. This Prince made twenty Knights at his Coronation, who were Princes, or ſome others of the beſt Quality in his Court. * *Memoires du Temps.*

AIR. The ancient Heathens deify'd this Element, and *Anaximenes* the *Mileſian*, and *Diogenes Apolloniates*, maintained it the Sovereign Being. *Tully* and S. *Auguſtin* have taken Pains to confute thoſe Philoſophers. S. *Auguſtin* affirms theſe two learned Men deify'd the Air, becauſe they believed an Infinite Intelligence pervaded every Part of it, and that was likewiſe furniſh'd with a vaſt Number of Finite Spirits. This Opinion is much the ſame with that of the *Platoniſts*, who held God the Soul of the World, and that every Part of the Univerſe was ſtock'd with Spirits. The *Aſſyrians* and *Africans* call the Air *Juno*, or *Venus Urania*. With the *Egyptians*, the Air went under the Name of *Minerva*,

Minerva, and was worſhiped with the ſame religious Regard paid to this pretended Deity. *Diodorus Siculus* has given an intelligible Explication of this *Egyptian* Myſtery: He obſerves they call the Air *Minerva*; that ſhe was *Jupiter*'s Daughter, and a Virgin, becauſe this Element is not ſubject to Corruption, and that 'tis lodg'd in the Upper Part of the World; which Situation gave Riſe to the Fable, that *Minerva* was born of *Jupiter*'s Brain: They gave her blue Eyes, becauſe the Air appears of that Colour. The *Greeks* and *Romans* called the Air both *Jupiter* and *Juno*. The reaſon of this double Diſtinction, was their obſerving two different Qualities in the Air; the one Active and Maſculine, the other Paſſive and Feminine. Thus *Seneca*, in his Natural Queſtions, tells us, *Aera Marem judicant, qua ventus eſt, Fœminam qua nebuloſus & iners.* 'Tis true, in their Natural Philoſophy, *Juno* commonly goes for the Air: And *Tully* explains the Fable thus; *Aer, ut Stoici diſputant, inter mare & cœlum, Junonis nomine conſecratur, quæ eſt Soror & Conjux Jovis, quod ei ſimilitudo eſt Ætheris & cum eo ſumma conjunctio.* Thus the Reaſon of *Jupiter* and *Juno*'s Marriage is, becauſe the Sky and the Air are of a reſembling Nature, and in a cloſe Union with each other. * *Julius Firmicus. Lib. de Error. Profan. Relig. Diodor. Sicul. Cic. de Nat. Deor.*

AITZEMA, (*Leon Van*) a Gentleman of *Weſt-Friezland*, born at *Doccum* in the Year 1600; he was Reſident for the *Hans* Towns at the *Hague*. He wrote a Hiſtory of the *United Provinces*, very ſerviceable to thoſe employed in Publick Affairs; for here the Treaties of Peace, the Inſtructions and Memoirs of Ambaſſadors, the Letters and Anſwers of Sovereign Princes and States, the Capitulations of Towns and other publick Inſtruments, are tranſcrib'd *verbatim* from the Originals. Sometimes theſe State and Hiſtory Papers are inſerted in the Language in which they were written, with a *Flemiſh* Tranſlation; ſometimes without a Verſion, and ſometimes the Original is omitted, and only tranſlated into *Flemiſh*; and in ſome Places theſe Memoirs appear in a Foreign Language, without advertizing the Reader whether Originals or not. There has been two Editions of this Work; the firſt begins at the End of the Truce concluded between *Spain* and the *United Provinces*, reaches from the Year 1621 to 1625. The Second Edition, in Seven Volumes in Folio, was printed in 1669 and 1671. The laſt of theſe Volumes furniſhes a General Table for the other Six, with a Relation of the Peace of *Munſter*; together with another Treaty call'd, *the Lion Reſtored*. This laſt gives a Recital of what paſs'd in the *United Provinces* in 1650 and in 1651, with reference to ſome Poſts of Importance fill'd upon the ſetting aſide the Prince of *Orange*. *Wickfort*, in his Treatiſe of an *Ambaſſador*, Tom. I. p. 172, gives this Character of *Aitzema*'s Performance. *His Hiſtory*, ſaith he, *may ſerve for an Index or* Repertorium *to thoſe who can't come at the Publick Records; but then there is neither Method nor Style in that Part of the Book which is of his own Compoſing. This is commonly the Fault of thoſe who pretend to write Hiſtory in* Holland, *when they go upon this Buſineſs without Publick Order or Permiſſion; for in ſuch Caſes, there is neither Judgment nor Truth in what they produce.* Notwithſtanding this Criticiſm, the Hiſtory is certainly a very uſeful Book, and the Author is particularly obſerv'd to report Diſputes concerning Religion in a very impartial Manner. * *Bayle Dict. Hiſtor. Bernard dans la Table Alphabetique des Livres miſe au devant du Recueil des Traitez de Paix*, en 4 Volumes in Folio.

AIUS, or *Locutius*, a pretended Deity, to whom the *Romans* built a Temple in their *New-Street*: 'Twas upon this Occaſion, "One *Nœrus Ceditius*, a Peaſant, gave No-"tice to the Tribune, that as he happened to walk thro' "the *New-Street* in the Night, he heard a Voice bigger "than Humane from the Top of *Veſta*'s Temple, who "gave Warning that the *Gauls* were marching for *Rome*." This Notice, tho' neglected for the Meanneſs of the Perſon, was made good in the Event. *Camillus* therefore propos'd, that to remove the ill Conſequences of giving ſuch a Provocation to the Gods, they ought to acknowledge this admoniſhing Voice for a new Deity, under the Name of *Aius*, or *Locutius*; and to erect an Altar, and offer up Sacrifices to him. Afterwards, when the Town was demoliſh'd by the *Gauls*, and 'twas debated in the Senate, whether they ſhould quit *Rome* and tranſplant themſelves to *Veii* in *Hetruria*, or ſettle upon the Place and rebuild it; it happen'd when this Point was under Deliberation, that ſome Troops marching by, one of the Captains cry'd out with a loud Voice at *Aius*'s Temple, *Enſign, plant your Colours here, for this is a better Place for us than any other.* This unexpected Motion carry'd their Veneration ſtill higher for their Deity *Locutius*, and made them reckon him the Titular or Guardian Spirit of the Town. * *Livy, Lib. 5. cap. 50. Cicer. Lib. 2. de Divinat. Valer. Maxim. Lib. 1. cap. 7. Plutarch in Vit. Camill.*

AKIBA, *Pezron* pretends he has alter'd the *Hebrew* Text in the Scripture, concerning the Length of the Patriarchs Lives: That the Deſign of this Falſification, was to make People believe the Time for the Appearing of the *Meſſiah* was not yet come; becauſe, according to the *Jewiſh* Tradition, Chriſt was not to appear till the World had laſted ſix thouſand Years; but this Cenſure of *Pezron* is without any good Grounds. *Akiba*, as the *Jews* relate, lived a hundred and twenty Years. 'Tis affirm'd by ſome, that he counterfeited a Book under *Abraham*'s Name concerning the Creation; and that he was the firſt who put the *Deuteroſes* or *Jewiſh* Traditions in Writing. * *Baron.*

* ALCANTARA. Expunge in *Morery* Vol. I. *and was ruined by* Pompey's *Captains.*

ALABASTER, (*William*) an *Engliſh* Divine, born in the Sixteenth Century, at *Hadley* in *Suffolk*; he was Chaplain to the Earl of *Eſſex* at the Expedition of *Cadiz*. 'Tis thought the Pomp and Religious Decorations in the Churches of the Roman Catholicks, and the Regard they paid to the Sacerdotal Character, gave him the firſt Thoughts of going over thither. Theſe Diſpoſitions being cultivated by his new Acquaintance, they made what they call a Convert of him; but upon Experience, not finding his Account in this Change, and diſliking the exceſſive Regard paid to Saints, Angels and Images, he return'd to *England* and his firſt Religion. Here, after ſome time, he was made Canon of *S. Paul*'s, and Rector of *Tharfield* in *Hertfordſhire*. He was a very good *Hebrician*, but had his Jugment miſled by ſtudying and admiring the *Cabbaliſts*. Of this Misfortune, he gave too much Proof in his Sermon when he commenced Doctor in Divinity at *Cambridge*; he took his Text out of the 1ſt Chapter of the *Chronicles*, Verſe the 1ſt. *Adam, Seth, Enoch.* Here, after having ſkim'd over the Literal Senſe, he run upon the Myſtick, aſſerting, that *Adam* in this Place ſignified Misfortune and Miſery; interpreting the reſt of his Text in this ſingular precarious manner. *Francis Garaſſe*, a Jeſuite, falls upon *Alabaſter* in his *Doctrine Curieuſe*, printed in 1623. 'Tis upon the Expedient *Garaſſe* makes uſe of to diſentangle himſelf from the Objection, touching the *three Days and three Nights that our Saviour was to remain in the Heart of the Earth, as* Jonas *did in the Whale's Belly.* "*Alabaſter*'s Expoſition, "ſays this Jeſuite, is ſtill more remote from common "Senſe: This Expoſitor founds himſelf upon Rabbinical "Fancies; which, were they as ſolid in Truth, as they "are ſubtle in the Contrivance, would be pleaſant "enough. Upon theſe Authorities, *Alabaſter* in his "*Apparatus* affirms, *that* Jonas *and our Saviour remained* "*exactly three Days and three Nights, the one in the Heart* "*of the Earth, and the other in the Whale's Belly*, in the "following manner; *Jonas*, ſays he, was carry'd to the "Center of the Earth, as himſelf declar'd. *Ad extre-*"*ma montium deſcendi, & terræ vectes circumdederunt me.*" For being thus deep in the Earth, he had Day and "Night all at once: For looking towards our Hemiſ-"phere, he had Day in his Face, and Night at his Back; "and the next Day the Tables were turn'd, and the "Proſpect contrary. The Inference is, that having "remain'd but a Day and a half in this Condition, ac-"cording to common Computation, by this nice Specu-"lation he muſt have been three Days at the Center, "becauſe he had all that at one time which we have by "Succeſſion. Thus our Bleſſed Saviour, being in the "*Heart of the Earth*, had, like *Jonas*, Day and Night "together, in regard his Soul went as far as the Center "of the Earth, that he might have Day on one ſide "and Night on the other; that by this means he might "ſhorten his State of Separation, without ſtraining Truth, "or prejudicing the Prophecy; ſo very deſirous he was "to viſit his Diſconſolate Diſciples. Now, continues "this Jeſuite, this Expoſition wreſts the Holy Scripture, "is altogether forced and whimſical, and reſembles the "Reveries of the *Rabbins*. 'Twas not therefore without

"Reaſon,

" Reaſon, that this Book was condemn'd at *Rome*". *Bonfrerius*, in his *Prolegomena* to his Commentary upon the *Pentateuch*, printed in 1620, is no leſs ſevere upon *Alabaſter*: His *Apparatus in Revelationem Jeſu Chriſti* was printed in 1607. He likewiſe wrote *Spiraculum Tuborum, ſeu Fons Spiritualium Expoſitionum ex æquivocis Pentaglotti Significationibus. Ecce Sponſus venit ſeu Tuba Pulchritudinis, hoc eſt Demonſtratio quod non ſit illicitum, nec impoſſible computare durationem mundi, & tempus ſecundi adventus Chriſti. Lexicon Hebraicum in Folio.* * Fuller's Worthies, *&c.*

ALADULIA, a Province of *Natolia* in *Aſia*, ſituate between *Amaſia* to the North, and *Caramania* to the Weſt; and lying upon the *Mediterranean* to the South and Eaſt. *Euphrates* and the Mountains of *Amanus* part it from *Turcomania*, from *Diarbeck*, and *Syria*; it comprehends *Armenia* the Leſſer of the Ancients, and the Eaſtern Part of *Cilicia*. *Aladulia* was formerly governed by Kings of its own; but the *Turkiſh* Emperor *Selim* I. ſeized it, after having beheaded *Uſtiagel*, their laſt Prince, who was betrayed by his General, and put into the Sultan's Hands. *Aladulia* at preſent is parted into two Moieties; the Northern Diviſion lying between *Taurus* and *Euphrates*, is a *Beglerberg* or Government, called *Maraſch*, from its Capital: The Southern Part is ſituated between Mount *Taurus* and the *Mediterranean*, where the moſt remarkable Towns are *Ajazzo*, and *Adena*. 'Tis joined to the *Beglerberg* of *Aleppo*. * *Baudrand.*

ALAIN, (*John*) *Johannes Alanus*, a *Dane*, born in 1563, and died in 1630: He wrote a Treatiſe of the Original of the *Cimbri*, and their different Sentiments; Of Natural and Artificial Logick; of the Pronunciation of the *Greek* Tongue; An Apology for *Saxo Grammaticus*, againſt *Goropius Becanus*. * *Vindingius in Rectorib. Hafniæ. Geo. Math. Konig. Biblioth. vetus & nova.*

ALATORF, *Olotief*, and *Anaetoa*, *Alatopha*, *Alatutha*, *Anætoa*; a great Chain of Mountains, which M. *Weitzſen* has put in his New Map of *Tartary*. They reach from the Country of *Paſcatir*, near the Head of *Jaick*, almoſt to the Mouth of that River, all along the Eaſtern Bank. *Alatorf* has different Names, according to the different Countries the Mountains reach thorough. In *Putkatir* or *Paſcatir* 'tis called *Oeralsk*, *Oelotawa*, *Eural*, or *Yſer Geberchte*, that is, the *Iron Mountain*: Over againſt the Lake of *Jaick*, they call it *Soramtowa*. Towards the South, *Weitzſen* places *Sout-Bergen*, that is to ſay, the *Mountains of Salt*; and after them lie thoſe of *Eurack*. M. *Weitzſen* obſerves the Northern Part of theſe Mountains is a fruitful Country; and that 'tis furniſhed with Mines of Iron, with Cryſtal, and Quarries of Alablaſter: And here he places the Mountains which the Ancients called *Rhamici*, or *Rhimnici Montes*.

ALAUTA, *Aluta*, a great River in *European Turky*. It riſes in the *Carpathian* Mountains, in the Northern Parts of *Tranſylvania*, near the little Town of *Czyk*. From thence it runs near *Braſſow* and *Hermanſtadt*: From thence into *Moldavia*, where it runs by the Town of *Alauta*, and diſcharges itſelf into the *Iſter* between *Widdin* and *Nicopolis*. * *Baudrand.*

ALBA, or *Alva* (*Ferdinand Alvarez de Toledo*, Duke of) was born in 1508. His Father was *Garſias* Duke of *Alva*, and his Mother *Beatrix de Pimentel*, Daughter to the Earl of *Beneventum*. *Garſias* being killed in a Battle againſt the *Moors*, his Son *Ferdinand* was bred under his Grandfather, who took great Care of his Education: He had but a ſlender Fancy for learning *Latin*: He was afraid Study would emaſculate him, and that he ſhould reſemble ſome People of Quality, who dozed away their Life, and had nothing but Learning to value themſelves upon. His Inclination lay wholly for the Profeſſion of Arms. The Narrative of a Battle was a great Pleaſure to him, and the moſt frightful Stories of Danger did not make him the leaſt afraid. His Grandfather, who was General againſt the *French* and the *Navarrois*, carried him into the Field when he was a Child; and here it was he learned his Martial Exerciſes. He made his firſt Campaign at ſixteen Years of Age, under the Conſtable of *Caſtile*, who beſieged the *French* in *Fontarabia*. He was very ſerviceable in the taking this Place, and was made Governor of it. His Grandfather died in 1527; and the next Year the young Duke married *Mary Henriquez*, Daughter to Don *Diego Henriquez* Count of *Alba*, by *Katharine de Toledo* his firſt Wife. In 1531, he attended *Charles* the V. into *Germany*, whither this Emperor march'd to ſtop the Incurſions of the Sultan *Solyman*. The Duke of *Alva* being come up with the Army as far as *Hungary*, he threw himſelf entirely into the Friendſhip of Count *Nadaſti*. He followed this great General through all his Motions, and learned his Martial Skill. *Solyman* being beaten out of *Hungary*, the Duke returned into *Spain* with the Emperor. And now Part of his Buſineſs was the Education of his eldeſt Son *Frederick*: And having formed this Youth to his Satisfaction, he carried him along with him to the Conqueſt of *Tunis*, whither he was ordered to go with *Charles* V. and where this Duke contributed very much to the Succeſs of this Expedition. Not long after, the Emperor undertook the Siege of *Marſeilles* againſt *Alva*'s Advice, who would have had his Majeſty ſit down firſt before *Lyons*, a rich populous Town, but not fortified. He likewiſe repreſented that the Carrying this Place would in all likelihood oblige *Francis* I. King of *France*, to make a Peace upon any Conditions. But the Duke's Opinion not being approved, he was forced to obey. He paſſed the *Alps* at the Head of the Guards, the whole Army quickly marching after him. When he came before *Marſeilles*, he examined the Place, and immediately foretold a Diſappointment. And thus firmly believing the Town would not be taken, he made a farther Attempt to diſſuade the Enterprize, but to no purpoſe. In ſhort, the Siege was undertaken, and afterwards raiſed: The Air being unhealthy, threw a Sickneſs into the Army, which carried off a great Part of the Troops. The Emperor countermarched into *Italy*, and from thence returned to *Spain*, after having had an Interview with *Francis* I. at *Aigues-Mortes*. The Duke attended his Majeſty every where, and proved very ſerviceable at the Council-Board. For now *Charles* V. valued his Advice more than ever, in regard of his late Miſcarriage, for not following it. His Majeſty having taken a Reſolution to go for *Germany*, much diſunited by *Luther*'s Doctrine, and ready to break out in a Civil War, he choſe to leave the Duke in *Spain*, being apprehenſive the *French* might give ſome Diſturbance on that ſide, and likewiſe thinking it adviſable to leave ſo ſignificant a Perſon with his Son *Philip*; this young Prince being commanded at the ſame time to reſign to the Duke's Advice, no leſs than if there had been Orders received from his Father. Theſe firſt Commotions in *Germany*, being quickly quieted, gave *Charles* V. Leiſure to undertake the famous Expedition againſt *Algier*. The Duke was ordered to go along with his Majeſty, and make every thing ready for the Undertaking. He executed his Orders with ſuch Diſpatch, that in a little time a Fleet of two hundred Sail was ready to embarque and ſail; the Troops having five thouſand young Gentlemen amongſt them. But by good Luck, this Army did not immediately go aboard: The Men being many of them new-raiſed, the Duke was deſirous to exerciſe them through the Forms of Diſcipline. Now this Buſineſs taking up ſome time, he could not follow the Emperor ſo ſoon as might be expected. In the mean time *Charles*'s Fleet was wreck'd, and his Majeſty forced to come back with leſs than ten thouſand Men out of the fourſcore thouſand he had put aboard. This Misfortune reconciled him to the Duke's ſlower Motions. In the Year 1542, *Francis* I. having declared War againſt *Charles* the V. *Alva* was made General of the Army againſt the *French*; and here he executed his Commiſſion to great Commendation, covered *Catalonia* from the Enemy's Incurſions, preſerved *Perpignan*, and with a handful of Men baffled all the Attemps of the *French*. At his Return to Court, he married his eldeſt Son *Frederick de Toledo*, Marquis of *Coria*, to *Hieronyma de Arragon*, Daughter to the Duke of *Corduba*. The Diſappointment at the Siege of *Perpignan* did not rebate the Courage of the *French*; and beſides, the Princes of *Germany* ſeem'd to threaten a Revolt. This being the Face of Affairs, *Charles* V. reſolved for *Germany*. At his going off, he left the Government of his Dominions to his Son *Philip*, and entruſted the Duke of *Alva* with the Command of his Troops for the Defence of *Spain*. He likewiſe made the Duke Preſident of the Council, and enjoined *Philip* to be governed by his Advice. But his Managing at the Helm in *Spain* proved but ſhort; the Diſturbances in *Germany* riſing to a menacing Appearance, the Emperor thought it neceſſary to have him with him. Upon this, he was commanded to join his Majeſty in *Flanders*, where he was made Great-Maſter

of the Houſhold, and Generaliſſimo of the Imperial Forces. The War flaming out in *Germany*, and the *Proteſtants* taking the Field with a formidable Army, manag'd ſo negligently in Confidence of their Strength, and the Duke hitting the Blot, and making his Advantages of their Miſconduct, brought the Emperor almoſt to as great a Superiority before Winter, as he was inferior to the Enemy in the beginning of the Campaign. His Majeſty carried ſeveral Towns upon a Siege, and forced a great many others to ſurrender without being attack'd, none but the Duke of *Wirtemberg* refuſing a Submiſſion. The Duke of *Alva* having Orders to bring him to, marched at the Head of a ſtrong Detachment, over-run all the Country of *Wirtemberg* with Fire and Sword, carried off a vaſt deal of Plunder, with which he remounted and cloathed his Soldiers, paid them their Arrearages, and gave them ſeveral Months Pay by way of Advance. The Duke of *Wirtemberg*, frightned with this terrible Ravage, offered to ſubmitt. The Duke of *Alva* was of Opinion, he ought not to be received, but his Advice was not taken. However, the Emperor offered him the Duchy of *Wirtemberg*, which he refuſed, and ſuggeſted to his Maſter the beſtowing it upon ſome Prince of the Houſe of *Auſtria*, which the Emperor would not do. Thus the Duke of *Wirtemberg* remained poſſeſs'd of his Duchy, only delivering up three of the principal Caſtles as Security for his good Behaviour. To proceed, *Charles* V's getting the Victory at *Mulberge*, was chiefly owing to the Duke of *Alva*. This General, who till now had prudently avoided a Battle, declared for paſſing the *Elb*, on the other ſide of which River the Duke of *Saxony* was intrenched. *Alva* was one of the firſt that threw himſelf into the Water, to encourage his Troops. In ſhort, the Duke of *Saxony* was beaten, and taken Priſoner, andthe Gaining this Battle put the Emperor in a Condition to give Law to his Enemies. 'Twas ſaid, that the Day of the Fight, and a little before, there appeared ſeveral Prodigies. Upon this Report, when the Duke was afterwards at the Court of *France*, *Henry* II. aſked him, If he perceived the Sun ſtood ſtill that Day: To which the Duke anſwered, *That he was ſo buſy in minding what paſs'd upon the Ground, that he had no Leiſure to obſerve the Sky.* The Emperor reſolving to deprive the Elector of *Saxony* of his Title and Dominions, was inclinable to beſtow them upon *Maurice* Duke of *Saxony*, to whom they had been promiſed. The Duke of *Alva* did what he could to diſſuade him from this Diſpoſition: He ſuggeſted that this Prince was altogether unworthy his Majeſty's Bounty: That to believe *Maurice* would be true, and acknowledging, was to look but a little way into the Politicks; for this Prince, by coming into the Emperor's Intereſt, had broke through his Conſcience and Religion. In ſhort, he foretold all *Maurice*'s Miſbehaviour to the Emperor. But his Majeſty having paſſed his Word, thought himſelf indiſpenſably obliged to make it good. Thus Peace being reſtored in *Germany*, the Emperor reſolved to ſend for his Son *Philip*, the Duke of *Alva* having the Charge of conveying him thither. This Prince was ordered by his Father, that in his Paſſage through *Italy*, where the Princes would entertain him, when he admitted any of them to his Table, the Duke of *Alva* ſhould have the ſame Honour. But this Nobleman being a Perſon of Thought, declined appearing in great Towns, where the Princes of *Italy* eat with *Philip*, either becauſe he was apprehenſive *Philip* might refuſe him this Regard, notwithſtanding the Emperor's Orders; or elſe he was willing to guard againſt Envy, and drawing the Diſaffection of the Firſt Quality upon him. When *Philip* returned into *Spain*, the Duke was commanded to attend him; and by this means he eſcaped the Misfortune of being at the Emperor's Retreat from *Maurice* Duke of *Saxony*. *Alva*, upon his Arrival in *Spain*, retired to his Eſtate, being unpleaſed with *Philip*'s ſtiff poſitive Temper, and reſolved not to flatter his Pride. But he was quickly called off from this Privacy, and ordered to march with a conſiderable Force to the Emperor, who had now great Occaſion for his Aſſiſtance. When his Majeſty was informed of *Alva*'s Arival, he fetch'd a deep Sigh, and ſpeaking to his Officers and Court about him, he told them, *they had ſhown their Loyalty in following him in his Flight; but if the Duke of* Alva *had been there*, (ſaid he) *he would have attended me in my Victory.* The Emperor having made the Peace of *Paſſaw*, turned all his Force againſt *France*. He ſat down before *Metz*, notwithſtanding the Duke did his utmoſt to diſſuade him; and here, after ſeveral unſucceſsful Efforts, where this General did all that could be expected from a Man of Capacity and Courage, they were forced to riſe before the Town. The Duke ſpent the Winter at *Bruſſels* with the Emperor, who carried on the War againſt *France*. And now *Alva* could not be ſpared from his Majeſty to command the Army: But after ſome Stay at the Court, was diſpatch'd to *Spain* to direct *Philip* in his Meaſures, and convoy him into *England*, where he was to marry Queen *Mary*. The Duke was afterwards ſent into the Duchy of *Milan* and Kingdom of *Naples*, to command the Army there, where he diſtinguiſhed himſelf upon ſeveral Occaſions. The Emperor had now reſigned the Kingdoms of *Naples* and *Sicily*, and the Duchy of *Milan*, to his Son *Philip*, whoſe Court was then divided into two Parties. The Duke of *Alva* was at the Head of one of them; and *Roderic Mendez de Silva*, Prince of *Eboli*, headed the other. This Prince was a Perſon of Addreſs, and of a bending complaiſant Humour, and one that could ſpeak very well. If what ſome Hiſtorians report of him is true, he gained his Maſter's Affection by the moſt ſcandalous Compliance, and that the Share of Favour he had was owing to an Intrigue which *Philip* had with *Eboli*'s Wife, and to the ſcandalous Correſpondence encouraged by her Huſband. On the other ſide, the Duke of *Alva*'s Temper was free, reſolute, and averſe to Flattery: His briſk and unceremonious Behaviour, diſobliged his Enemies, and ſometimes gave Diſguſt to *Philip* himſelf. Now the Duke appearing a formidable Rival, the Prince of *Eboli* always took Care of removing him from the Court, upon Pretence of ſome Honourable Employment; and the *French* having made a great Progreſs in the Duchy of *Milan*, *Roderic de Mendez* procured the Duke the Management of this War. He was made Viceroy of *Naples*, Governor of the Duchy of *Milan*, General of the Troops in *Italy*; and all this with larger Powers in his Commiſſion, than had ever been granted to Viceroys and Generals. But the Affairs of *Milan* were in a very ill Condition; the Money which was promiſed the Duke, was not ſent him; the Remittance being ſtopt by the Intrigues of the Prince of *Eboli*. Want of Pay in the Army, made the *German* Troops mutiny, ſo that the Duke could do nothing conſiderable, making but a faint Oppoſition againſt the *French*; who, beſides their other Succeſſes, took *Vulpian*, notwithſtanding *Alva*'s utmoſt Efforts to prevent the Loſs of that Place. While he was preparing to revenge the Diſgraces of this Campaign, he underſtood the Emperor, the Courts of *England* and *France*, had concluded a Ceſſation of Arms for five Years; and now *Philip* II. was King of *Spain* by the Emperor his Father's Reſignation. Soon after, Pope *Paul* IV. breaking with his Catholick Majeſty, and bringing *Henry* II. of *France* into his Intereſt, the War re-commenced in *Italy*, and the Conduct of it was put into the Duke of *Alva*'s Hands, who marched into *Naples*, where the Enemy were likely to appear moſt formidable. He prevailed with the Great Duke of *Tuſcany* to come into the *Spaniſh* Intereſt, having perſuaded *Philip* to give him *Piombino*. He omitted no Expedient to diſpoſe the Pope to a Peace: But this proving impracticable, he thought it beſt to be beforehand with the *French*. To this purpoſe he marched his Army into the Territories of the Church, took *Anagnia*, *Tivoli*, *Oſtia*, and ſeveral other Places. Theſe Succeſſes put *Rome* into a great Conſternation, and made them think upon fortifying the Town.

In the Year 1557, the *French* King ſent the Duke of *Guiſe* to command his Army in *Piedmont*. This General having failed in his Attempt upon the Bridge of *Sture*, beſieged *Valencia*, and took it; and having traverſed the *Milanoiſe*, joined the Pope's Troops, made the Town of *Rome* eaſy, retook *Oſtia*, and ſeveral other Places carried by the Duke of *Alva* the Campaign before: And here the *Spaniſh* Governors of theſe Towns were ſeverely puniſhed for not doing their Duty; *Alva* in the mean time making a vigorous Preparation to oppoſe the Enemy, who now ſeem'd to have Fortune on their ſide. He furniſhed the Garriſons which lay moſt expoſed with Ammunition, and levy'd Troops to put them in a Condition to keep the Field: This laſt was done with the three Millions of Crowns the Third Eſtate of *Naples* offered him, of which he refuſed to take any more than the

the Moiety. As for the great Lords, he not only took what they preſented him with, but laid a Tax upon them over and above: For the making them poor, he thought a good Expedient to ſecure them againſt a Revolt. To keep the Great Duke of *Tuſcany* in the *Spaniſh* Intereſt, he diſpoſed *Philip* II. to yield *Siena*, with the Dependencies, to that Prince. He was ſo well ſkilled in making Advantage of the Juncture, that the *French*, who flattered themſelves with the Conqueſt of the Kingdom of *Naples*, made very ſlow Advances in that Country. This ill Succeſs brought them to a Miſunderſtanding: The Duke of *Guiſe* laid all the Fault of the Miſcarriage upon the *Caraffa's*, the Pope's Nephews. He beſieged *Civitella* to no purpoſe, and one of the Detachments of his Army was beaten. This Train of ill Luck made him reſolve upon quitting the Kingdom of *Naples*. *Colonna*, one of the *Spaniſh* Generals, defeated the Troops of the Church, and afterwards took *Segni*, where the Soldiers carried off a great Booty; the Town ſurrendring at Diſcretion, being plundered. Theſe Misfortunes terrified the Burghers of *Rome*, and brought them to deſire a Treaty. The Duke of *Alva* ſeeming diſinclined to this Propoſal, marched immediately into the Territories of the Church, and reſolved to finiſh the War with all Expedition. And now, after ſeveral Advantages, he determines for taking of *Rome*: And every thing being ready for the Enterprize, and the Night for the Attack come, the Scouts diſpatched to examine the Condition of the Place made their Report, that the Burghers were in a profound Security, and apprehenſive of nothing. But notwithſtanding the Opportunity ſeem'd to preſent thus fair, the Duke changed his Mind all on a ſudden. This new Reſolution the Hiſtorian reckons to Piety, and the Force of Conſcience, which now awakened upon him: He ſeemed to tremble at the Undertaking: The Sacking of an Holy Town, the Sacrilegious Ravage, the Profanations of Churches, the Burning ſo many Palaces and Streets, the Impriſonment, and (it may be) the Death of the Common Father of Chriſtendom, and a great number of Eccleſiaſticks, gave a terrible Shock to his Imagination. *Colonna* and the other General Officers preſſed him to no purpoſe: For he could by no means reconcile himſelf to the carrying a Place, which muſt prove ſo fatal in the Iſſue. The ſame Hiſtorian relates this Recollection was well rewarded. It ſeems the Scouts had made a falſe Report; and 'tis poſſible the Duke might be otherwiſe informed how Matters ſtood; for the *Romans* were really in a good Condition to receive the Enemy; and if they had been attack'd, the Duke had run an equal Riſque with the Garriſon. At the ſame time, News arrived of the famous Battle of S. *Quintin*, where the *French* were routed. This Defeat made *Henry* II. call the Duke of *Guiſe* out of *Italy*, and diſpoſed the *Caraffa's* to a Peace, which was concluded immediately after. The Duke of *Alva*, upon his coming to *Rome*, was very well received by the Pope, who granted him the Collation to Benefices within his Eſtate, and the Diſpoſal of the Revenues of the Church during a Vacancy; which Privilege is ſtill enjoyed by his Poſterity. Soon after, he went into the Duchy of *Milan*, where he brought the Country, which was very much diſturbed by the War, to a State of Repoſe. After this, he paſs'd into *Flanders*, where the War with *France* was carried on with great Vigour; and here the Duke did his Part in the Field to Commendation. The Peace concluded at *Chaſteau-Cambreſis* was farther confirmed by the Marriage of *Philip* II. with *Elizabeth* of *France*. The Duke was pitched upon to marry this Princeſs for his Maſter. He was very honourably treated at *Henry* II's Court, who made him ſeveral conſiderable Preſents; which the Duke refuſed to receive, being apprehenſive his Enemies might thence take Occaſion to make him ſuſpected by the King his Maſter: However, he took thoſe the Princeſs *Elizabeth* made him with Inclination enough. The Inſurrections in the *Low Countries* continuing, the Duke of *Alva* was ſent to ſuppreſs them. He arrived there in 1567, with ten thouſand effective Men, under the Command of the beſt Officers, which the Wars of *Charles* V. or *Philip* II. had bred in *Europe*. To theſe muſt be added two thouſand *Germans*, raiſed by the Ducheſs of *Parma* in the laſt Commotions. Upon the firſt Report of *Alva's* Coming, the Trading People of the Towns and Country, began to retire out of the Provinces in ſurprizing Numbers: Inſomuch that the Ducheſs Governeſs wrote to the King, that in a few Days above an hundred thouſand Men had left the Country, and withdrew their Effects. The Duke's firſt Action was the ſeizing Count *Egmont* and Count *Horn*: Upon this, the Ducheſs of *Parma* deſired Leave of the King to retire; which Requeſt was eaſily granted, and the Duke of *Alva* made Governor in her room. In this Poſt he had a Grant of Powers never before given to any Governor.

But before his going off from *Spain*, the Reader ſhould be acquainted with what happened when he took his Leave of *Don Carlos*, *Philip's* Son. The Duke having told his Highneſs he was going to correct the *Flanderkins* for their Wickedneſs and Rebellion; this Prince, with the Dagger in his Hand, reply'd in a Paſſion, *I had rather drive this Ponyard through your Heart, than ſuffer your going with ſuch an Hoſtile Diſpoſition to ruin thoſe Provinces I have ſo great Affection for:* And having ſaid this, he fell upon the Duke, who clos'd ſo inwardly with him that he could not be hurt, the Prince finding himſelf diſappointed, cried out, The Duke attempted to aſſaſſinate him; but the King believing nothing of it, commended the Temper of his Miniſter.

To return to the *Low Countries*, where the Duke ſet up a Sovereign Council of Twelve, for the Tryal of all Crimes committed againſt the King's Authority; this Court of Juſtice the People called, *The Council of Blood*. The Duke was the Head of this Council: As for the reſt of the Bench, they were Lawyers, of mean Birth and little Merit; excepting *Barlemont* and *Noircarne*, who were Gentlemen of Quality: And here Sentence was often paſs'd by only two or three of theſe Judges. For Inſtance, *Strale*, the Burgo-maſter of *Antwerp*, was condemn'd by no more than *Vargus*, and two other *Spaniards*. This Court had Sovereign Juriſdiction, and there lay no Appeal from it; the Duke having ſuppreſs'd Part of the Juriſdiction of all other Courts in the *Low Countries*, to raiſe the Authority of this. By this new Erection, great Numbers were Condemn'd and Executed for the late Inſurrection: The Inquiſition deſtroy'd ſtill more, though contrary to the parting Advice of the Ducheſs of *Parma*, and the Remonſtrances of the People. The Towns regretted the Breach of their Charters, the People the Loſs of their Liberties, the Knights of the *Golden Fleece* their Privileges: For by the Statutes of their Order, they were not to be try'd but by the Members of their own Society, the King being preſent. But all theſe Securities and Privileges were over-ruled by the Council of Twelve. As for *Alva*, notwithſtanding his other good Qualities, he was of a cruel and inexorable Diſpoſition; his Troops were violent and brave, and wiſh'd for nothing ſo much as a Rebellion: And as for the People, they were enrag'd to the laſt degree. In ſhort, the Face of Things was exceedingly diſmal; nothing but Seizure and Proceſs, Confiſcation and Impriſonment, Blood and Horror, Inſolence and Dejection, Puniſhments executed, and Revenge projected. In the beginning of *June* 1568, eighteen Lords and Gentlemen ſuffer'd at *Bruſſels*; the Drums were order'd to beat at the Execution, to prevent the People's hearing what was ſaid by the Priſoners, and for fear their Compaſſion might drive them to a Revolt. The Execution of Count *Egmont* and Count *Horn* at this Town, ſeem'd to put an end to the Subjects Patience, and gave Occaſion to thoſe Commotions which loſt the King of *Spain* the *Seven Provinces*; for now the Prince of *Orange* being ſummon'd to his Tryal, and not appearing, was condemn'd, proclaim'd Traitor, and his Eſtate in the Provinces ſeiz'd. The Prince, who went off into *Germany*, being ruffled with this Uſage, raiſes Forces, marches into the *Low Countries*, and entertains thoſe who offer'd to join him. But after ſome Variety of Succeſs, by the Conduct of the Duke of *Alva*, and the Bravery of his Veteran Army, he found himſelf oblig'd to diſband his Troops, and retire into *Germany*. Upon this, the Duke returns in Triumph to *Bruſſels*, demands a General Tax of the Hundredth Part of every Man's Eſtate to be rais'd at once, and for the future the Twentieth of all Immovables, and the Tenth of all that was ſold. The States conſented to the firſt Tax, but refus'd the other two, upon the Score of Poverty, and Diſadvantage to Trade. The Duke inſiſting upon his Demands, they petition the King for Relief, but without Succeſs; and thus the Matter reſted till the latter end of the Year. But the Duke, now impatient of farther

Delay,

Delay, publiſh'd the Edict at *Bruſſels* without the States Conſent: The People refuſed to pay, the Soldiers begin to levy by Force, the Country forbears the Market, and the Burghers by Conſequence want Proviſions. The Duke is enrag'd, calls the Soldiers to Arms, and commands ſeveral that refus'd the Payments to be hang'd that Night upon their Sign-Poſts. And now the Officers and Guards being ready to begin the Execution, News comes to Town of the taking of the *Brill* by the *Gueſes*; and the Apprehenſions this Turn had given of a ſudden Revolt in the Province of *Holland*. This unexpected Blow ſtruck the Duke of *Alva*, and for the preſent made him give over his Taxes and Executions. But falling afterwards into a Courſe of Cruelty, the Rebellion encreaſed; and the King of *Spain* being afraid of a total Defection of the Provinces, recall'd the Duke of *Alva*, whoſe violent Proceedings had ſet all things in a Flame. To mention ſomething of the Detail; his Son, after the taking of *Haerlem*, which ſurrender'd at Diſcretion, order'd two thouſand to be executed; and his Father is ſaid to have boaſted, that in ſix Years time he had diſpatch'd eighteen thouſand Men at the Gallows. In the midſt of this unaccountable Management, he had his Statue caſt in Braſs, out of the Cannon taken from *Lewis* of *Naſſau*: The Figure, in an inſulting Poſture, trampled upon two Statues, which repreſented the two Eſtates of the *Low Countries*. This provoking Appearance was erected in the Citadel he had built at *Antwerp*, for the overawing that populous and mutinous Town: But his Memory was far from being immortalized by this Contrivance; for after he had quitted the *Low Countries*, his Statue was pull'd down and broken.

Upon his Return into *Spain*, he met with a Buſineſs, which, as 'twas manag'd, gave him ſome Trouble: *Frederick de Toledo*, Marquis of *Coria*, was ſomewhat of an amorous Complexion. This young Nobleman happened to fall in Love with one of the Queen's Maids of Honour: His Courtſhip was well enough receiv'd by his Miſtreſs, and countenanc'd by the Queen; but his Fancy happening to decay, or removing to ſome other Object, the Lady took it ill to find herſelf abandon'd, and declar'd the Marquis had promis'd her Marriage. On the other ſide, the Marquis denied the Engagement: The King and the Queen concern'd themſelves in the Affair, and endeavour'd to bring the Marquis to a Compliance; and upon his ſtanding off, the Duke was mov'd to lay his Command upon him. *Alva* thinking this Match would be ſome Diſadvantage to his Family, prov'd no more tractable than his Son. Upon this, the Marquis were made a Priſoner at large, and ſent to the Caſtle of *Tordecillas*; the King telling the Duke at the ſame time he might withdraw from the Court. Upon this, he immediately went to *Alva*, and order'd his Son to take Poſt and come to him; and the ſame Day he reach'd his Father, he had him marry'd to his Couſin *Mary de Toledo*, and the Wedding was conſummated the Night following; and now being ſecure he could not be forc'd to a diſagreeable Match, he return'd next Day to Priſon. The King reſenting theſe bold Steps, order'd the Son a cloſer Confinement, and ſent the Father to the Citadel of *Uzeda*. The Pope and ſeveral other Princes ſolicited for his Liberty; but *Philip* was inflexible, and nothing but the Vacancy of the Throne in *Portugal* could have procur'd theſe two Priſoners Enlargement. There were ſeveral who put up a Claim to this Crown, and poſſibly the King of *Spain*'s Pretenſions were none of the beſt: However, he was moſt in a Condition to maintain his Title; and being of Opinion he could not put his Army in better Hands than the Duke of *Alva*'s, he gave him and his Son their Liberty, without being petition'd. The *Portugueze* making a ſhort and a languid Defence, the Duke conquer'd the Country almoſt as faſt as he could march through it. Soon after the Succeſs of this Expedition, he died in his Maſter's Arms at *Thomar*, where the States were aſſembled: This happened on the 12th of *January* 1582, in the ſeventy fourth Year of his Age. The Body was carried to the Church of S. *Stephen* in *Salamanca*, and laid in the Duke of *Alva*'s Vault. * *Strada de Bello Belgico. Temple*'s *Obſervations on the Netherlands. Maurier Memoires. L'Hiſtoire de ce Duc; Imprimée a Paris en deux Volumes in* 12*mo, en* 1698. *Ou l'Extrait de cette Hiſtoire, qu'on trouve dans les Nouvelles de la Republique des Lettres du mois du Janvier* 1699, *pag.* 50.

ALBAZIN, *Albacinum*, a Town in *Great Tartary*, upon the River *Tarmour*, in the Province of *Dawia*; lies in the 122d Degree of Longitude, and the 54th of Latitude. 'Tis three Months Travelling from *Moſcow* hither, and about a Fortnight hence to *Pekin*. This is *Pere Avril* the Jeſuite's Account, which agrees with Mr. *Weitzſen*'s Map. This Town belongs to the *Muſcovites*, and is the Merchants Road from *Moſcow* to *Pekin*: It has a good Citadel for its Defence againſt the *Tartars* and *Chineze*. * *Pere Avril, Voyage à la Chine*, &c.

ALBERT, (*De Lobes*) flouriſh'd in the Eleventh Century: *Sigebert* reports him a celebrated Perſon for the *Belles Lettres*, and *Eccleſiaſtical Antiquity*: That he immortaliz'd his Memory by writing the *Lives of the Fathers*, and making Hymns in Honour of the Saints; and particularly, he inſtructed *Burchard* Biſhop of *Wormes*, and perſuaded him to apply himſelf to the Study of Eccleſiaſtical Learning; and that this Biſhop's *Magnum Volumen Canonum* was, in a great meaſure, written by *Albert*. * *Trithemius. Sigebert. in Chron.*

ALBERT, Archduke of *Auſtria*, Son of *Erneſtus* Prince of *Stiria*, of the Branch of *Inſpruch*; of which *Leopold*, Son of *Albert the Wiſe*, was the firſt Anceſtor. This *Albert*, Archduke of *Auſtria*, had a long Conteſt with the Emperor his Brother *Frederick* III. touching the Succeſſion of *Ladiſlaus*. After a War of ſix Years, he was put to the *Bann*, or out-law'd in the Dyet at *Ratisbon*, held in 1463; *Frederick* ſucceeded as Heir to his Dominions. This *Albert* founded the Univerſity of *Friburg*. * *Hoffman, Lexic. Univerſ.*

ALBERT, Surnamed *the Fair*, Son of *Magnus* Duke of *Mecklenberg*, had more Inclination for Repoſe than War: However, he aſſiſted his Brother *Henry* againſt the *Lubeckers*, and was afterwards at the Siege of *Gueldres* for the Emperor *Charles* V. After the Death of *Frederick* I. King of *Denmark*, this Prince and *Chriſtopher* of *Oldenberg* ſupported the Intereſt of *Chriſtian* II. then kept a Priſoner, and defended *Copenhagen* againſt *Chriſtian* III. but at laſt he found himſelf oblig'd to ſurrender and aſk a Peace. His Son *John Albert*, a learned Prince, and his Brother *Ulrick* Biſhop of *Swerin*, were great Benefactors to the Univerſity of *Roſtock*. This *John Albert* brought in the *Auguſtan* Confeſſion as far as his Authority reach'd, and entred into a League for the Defence of Religion, and the Enlargement of the Landgrave of *Heſſe*. * *Spener, Sylloge Geneal. Hiſt.*

ALBERT, (*Valentine*) was Philoſophy and Divinity Profeſſor at *Leipſick*, and manag'd in the Chair to Commendation thirty four Years. Amongſt other Tracts, he wrote *An Explication and an Apology for the* Auguſtan *Confeſſion, An Examen of the Council of* Trent, *and of* Boſſuet *Biſhop of* Meaux's *Expoſition of the Catholick Faith*: He died in 1697, at ſixty Years of Age. * *Acta Leipſiaca.*

ALBORAC, the Horſe's Name that carry'd *Mahomet* from *Mecca* to *Jeruſalem*. The *Arabian Mahometans* believe *Abraham, Iſhmael*, and ſeveral of the Prophets made uſe of this Horſe. Now there being ſix hundred Years between our Saviour and *Mahomet*, the Horſe having lain by a great while, grew reſtive, and would not ſuffer any body to mount him, unleſs the Angel *Gabriel* ſat behind the Rider. There are ſome *Mahometans* who deny this Relation, and pretend that *Mahomet* had the ſole Privilege of breaking him for the Saddle; and this is the Horſe he intends to mount at the General Reſurrection. * *Bochart. Hieroz.* Part II. Lib. VI.

ALBORG, *Alburgenſis Epiſcopatus*: 'Tis one of the four Provinces of *North Jutland*, in the Kingdom of *Denmark*; 'twas formerly call'd the Dioceſe of *Burglaw*: It lies almoſt wholly within the Gulph of *Alborg*, the *German* Sea, and the *Categat*. 'Tis divided into thirteen Bailliages, containing ſeventy ſeven Pariſhes; Beſides its Capital of this Name, there are *Wenſuſſel* and *Tyſtd*, two other, not inconſiderable Towns. * *Baudrand.*

ALBORG, the Canal of *Alborg*, or *Lymacus Sinus*, a Gulph in the *Baltick*; 'tis commonly call'd a Canal, becauſe it has little Breadth, but a great Length, ſtretching from *Categat*, where it begins, to within a League of the *German* Ocean, and almoſt parting the *Peninſula* of *Wenſuſſell* from the reſt of *Jutland*. * *Baudrand.*

* ALCALA, a Town of *Spain* in *Newcaſtile*: 'Twas here that Cardinal *Ximenes* printed his *Polyglott* Bible: It ſtands in a Plain, has a very beautiful Square, and a ſtately

ſtately Palace. 'Tis eighteen Miles from *Madrid*, and forty five from *Toledo*; 'twas very flouriſhing in the *Goths* Time, had a Biſhoprick Suffragan to *Toledo*; and 'tis mention'd by *Prudentius* in one of his Hymns. * *Prudent. in Periſt. Hymn* 4. *Middendorpius de Academ. Melchior de la Cerda, Lib. de Appar. Latin.* &c.

* ALCIAT, or *Alciato*, (*Andrew*) a very learned Lawyer. However, 'twas his Emblems that gain'd him the greateſt Part of his Reputation: There is a great deal of Elocution, Force and Pleaſantneſs in them: And, beſides the Beauty of the Compoſition, they are ſerviceable for the Conduct of Life. * *Baillet Jugement des Scavans ſur les Poëtes*, Tom. 7.

ALEANDER, (*Jerom*) of the ſame Family with *Jerom Alexander*, Archbiſhop of *Brindi*, and Cardinal. *Jerom* in this Article quitted *Friuli*, his Native Country, went to *Rome*, and was Secretary to Cardinal *Octavio Bandini*; he ſtudied the Civil Law, and wrote a Commentary upon *Caius*'s Inſtitutes: He was one of the Academy of the *Humoriſts*, and wrote a very learned Tract in *Italian* upon the Motto of this Society. He explain'd *Antique Sculptures* and *Inſcriptions*, in a Quarto publiſh'd at *Rome* in 1616, and entitled, *Explicatio Antiquæ Tabulæ Marmoreæ Solis Effigie Symboliſq; Exculptæ: Explicatio Sigillorum Zonæ Veterum Statuam Marmoream cingentis*. He wrote upon the Subject of the *Suburbicary* Churches, publiſh'd a Tract againſt one *Salmaſius*, who had wrote for the Proteſtants upon that Argument. He wrote an Apology for Signior *Marino*'s *Adonis*, againſt the Satyrical Attack of Signior *Stiliani*. *Urban* VIII. having a great Eſteem for him, got him remov'd from the Service of Cardinal *Bandini*, and made him Secretary to Cardinal *Francis Barbarini*, his Holineſs's Nephew. When this Cardinal was ſent *Legate à Latere* to *France*, *Aleander* went in his Train; his Conſtitution was but ſlender, and his Health infirm. Thus the Entertainments he made and receiv'd being too much for him, occaſion'd a Sickneſs, of which he died. He wrote with great Perſpicuity and Elegance, inſomuch that *Nicius Erythræus* uſed to make him this Compliment; *When I read your Works*, (ſays he) *I fancy myſelf a Man of Senſe, and Capacity; but when I turn over other Authors, who value themſelves upon their Elocution, I find myſelf a very ignorant Fellow; for I know nothing of what they would be at.* Nit. Erithræus, Pinacorth. I. *Pag.* 46. Baillet. Jugemens des Savans, ſur les Poets, No. 1420, *&c.*

ALEXANDER VIII. (*Peter Ottoboni*) was born in the Seventeenth Century; his Father *Mark Ottoboni*, Great Chancellor of *Venice*, purchas'd a Patent to make him a Nobleman, which coſt him a hundred thouſand Ducats. His Son *Peter* ſtudied firſt at *Venice*, and afterwards at *Padua*, where he commenc'd Doctor of Law: From thence he remov'd to *Rome*, where Pope *Urban* VIII. made him his Referendary. His Holineſs afterwards made him Governor of *Terni*, *Rietti*, *Civita Caſtellana*, and Auditor of the *Rota*, at the Nomination of the Republick of *Venice*. *Innocent* X. who ſucceeded *Urban* VIII. in 1644, made him Cardinal Prieſt of S. *Saviour*'s in *Lauro*: He was afterwards made Biſhop of *Breſcia*. In 1655, when *Alexander* VII. was advanc'd to the Papal Chair, he made him his *Datary*, and oblig'd him to quit his Biſhoprick of *Breſcia*, to have him with him. He was afterwards a Member of all the Congregations at *Rome*, made Biſhop of *Freſcati*, and Sub-Dean of the Cardinals College. At laſt, upon the Death of *Innocent* XI. he was choſen Pope, *October* the 6th, 1689. The War which then broke out between the Houſe of *Auſtria* and *France*, was not a little ſerviceable to *Ottoboni*'s Election; for the Neutral Cardinals were afraid of making a Pope who was born a Subject to the King of *Spain*; for *Innocent* XI. who came into the World under this Circumſtance, happen'd accidentally to promote the Intereſt of the Reform'd, by countenancing the Houſe of *Auſtria* againſt *France*. The Neutral Cardinals therefore believ'd that *Ottoboni*, who had liv'd a great while in the Church's Dominions, and was a *Venetian* by Birth, was, with regard to the preſent Juncture, preferable to any other. All the Advantage which *France* gain'd by this Choice was, that *Alexander* VIII. encourag'd the *Venetians* ſo ſtrongly to make War upon the *Turks*, and aſſur'd them of ſo conſiderable an Aſſiſtance, that the Peace which the Emperor projected with the Port (to employ all his Troops againſt *France*) came to nothing. As for the reſt, *Alexander* VIII. minded little, excepting the aggrandizing his Family. This is a Truth, as our Supplementer obſerves, ſo well known, that it can't paſs for a Calumny: However, it may not be amiſs to give two Inſtances, amongſt a great many; Monſ. *Menage*, in his *Menagiana*, ſpeaking of *Alexander* VIII. who was choſen Pope at ſeventy nine Years of Age, and in three Weeks had promoted all his Nephews, aſk'd one of his intimate Acquaintance what they ſaid of him. The Anſwer was, *They ſaid he would loſe no Time for the Advancement of his Family.* Oh! Oh! (ſays his Holineſs) *Sono vinti tre hore e mezza: The Clock ſtruck three and twenty hours and a half.* The other Inſtance is in the *Journal de Savans*, of the 15th of *December*, 1692. *Edit. de Holl.* "Amongſt other Commendations which *John Palacio* gives *Innocent* XI. he "flouriſhes moſt upon his having kept his Nephews all "along in a private Condition: This he makes an Imitation of our Saviour, who knew no Relations but "*thoſe that did the Will of his Father.* *Alexander* VIII. "had quite different Views from his Predeceſſor. However, *Palacio* endeavours to fetch him off, and would "have the Reader take Notice, that even here this latter "Pope follow'd our Saviour's Example; for our Saviour, ſaith he, honour'd thoſe of his Family with the "Prieſthood, and charg'd them with preaching the Goſpel: Thus (continues the *Journal*) a Man of Elocution can eaſily find a Colour to flatter the Paſſions of "thoſe in Power, and excuſe the Irregularity of their "Conduct." The Points in diſpute between the Courts of *Rome* and *France* gave little Diſturbance to *Alexander* VIII. He took care to keep his Deſigns in reſerve, and only amus'd the Miniſters of *Lewis* XIV. For a little before his Death, when he found the Opportunity preſented, he publiſh'd a Bull againſt every thing the *French* had done, to the pretended Prejudice of the Papal Authority. And now, in hopes his Holineſs might prove more favourable, they began to change their Language in *France*: The Poets, and Orators made Panegyricks upon *Alexander*'s Adminiſtration; but here they forgot *Solon*'s Maxim, *That there's no pronouncing upon the Happineſs of any Perſon till he is dead.* This Pope reign'd but a Year and four Months; for he died *February* 1, 1691. * *Memoires du Temps, Bayle Diction. Hiſtor.*

* ALEXANDER, Biſhop of *Byzantium*, aſſiſted at the Council of *Nice*; but 'tis not certain whether in Quality of a Biſhop, or whether he was ſent thither as a Prieſt delegated by his Biſhop *Metrophanes*. Thus 'tis difficult to determine preciſely when he was conſecrated Biſhop: Some ſay it was in 313, others in 315 or 317. The Author of the *Paſchal Chronicle* reckons it to the Year 323, and ſome others to that of 320. *Sozomen* reports, that *Conſtantine*, after the Defeat of *Licinius*, making his Entry into *Byzantium*, gave Audience to the Philoſophers, who preſented a Remonſtrance againſt this Emperor's bringing in a new Religion; and complaining that the ancient Cuſtoms for Adoration practis'd by the *Greeks* and *Romans*, and obſerv'd by his Majeſty's Predeceſſors, were growing into Contempt and Diſuſe; and upon their deſiring a Conference with *Alexander* the Biſhop, the Propoſal was accepted. When the Philoſophers met for this Purpoſe, *Alexander* deſir'd them to pitch upon one to ſpeak for the reſt, who were to be ſilent. When the Speaker was choſen, *Alexander commanded him in the Name of Jeſus Chriſt not to ſay a Word.* Upon this Order, the Philoſopher remain'd ſpeechleſs for that time. If *Alexander* was then Biſhop, as *Sozomen* affirms, it muſt have been in the Year 323; for 'twas then *Conſtantine* came to *Byzantium*, after he had routed *Licinius*. But this Relation of *Sozomen*'s after all may be a little queſtionable. *Alexander* nam'd *Palus* for his Succeſſor, and died in the Year 336 or 337; for thoſe that make him live to 340, don't ſeem to be aware that *Paulus*, his Succeſſor, was baniſh'd by *Conſtantine*, and condemn'd in 338 in an *Arian* Synod. * *Athanaſ. Epiſt. ad Solit. Socrat. Eccleſ. Hiſt. Lib.* 1. *&* 2. *Sozom. Lib.* 3. *Baron. Annal.* &c.

ALEXANDER, Biſhop of *Hierapolis*, aſſiſted at the *Pſeudo-Synod* of *Epheſus* in 429, was the Head of a Party againſt S. *Cyril* of *Alexandria*, occaſion'd a long Miſunderſtanding among the Biſhops, and was at laſt depos'd and baniſh'd to *Phamoſis* in *Egypt*. He wrote twenty Epiſtles, now in the Collection of *Chriſtianus Lupus*. * *Concil. Epheſ. Du Pin. New Eccleſ. Hiſt.*

ALEXANDER, a Martyr, and Companion of S. *Sisinnius* and S. *Martyr*, travell'd from *Cappadocia* into the *West*, and settled at *Milan*, when S. *Ambrose* was Bishop there. This Prelate sent them to *Vigilius*, Bishop of *Trent*, in order to their being employ'd in the Conversion of the Neighbourhood. *Sisinnius* was ordain'd Deacon, *Martyr* Reader, and *Alexander Ostiarius*. They acquitted themselves in their Mission with Success, and built a Church in a Town call'd *Methon*, situated in a Valley of the *Alps*, twenty four Miles from *Trent*. *Sisinnius* was first murder'd by the Pagans, and the next Day *Martyr* and *Alexander* shar'd the same Fate. This happen'd on the 29th of *May*, in the Year 397. * *August. in Epist.* 139. *Paulin. in Vit. Ambros. Ruinart*, &c.

ALEXANDER, call'd *de Sancto Elpidio*, a Town in *Italy* near *Rome*, elected General of the Hermits of S. *Augustin* in the Year 1312, and Archbishop of *Amalfi* in the Kingdom of *Naples* in the Year 1325, was a Person of great Learning and Piety. This *Alexander*, at the Instance of Pope *John* XXII. wrote a Treatise of the Jurisdiction of the Empire and the Pope's Authority: 'Tis divided into two Books, and printed at *Lyons* in 1438, and at *Rimini* in 1624. * *Ughel, Italia Sacra, Possevin. Du Pin New Eccles. Library*, &c.

* ALEXANDER, a Heretick and Disciple of *Valentinus*, maintained that the Flesh of Christ might be accounted Human, without being of Man's Substance. See *English Morery*, Vol. I.

ALEXANDER, Son to *Theodorus*, was sent to *Rome* by *Hyrcanus*, to request the Senate that the *Jews* might not be oblig'd to serve in the Field in the *Sabbatick Year*; that they might be free from Taxes during that time, and enjoy the rest of their Privileges: All which was granted them. This Address was presented in the Consulship of *Dolabella*. * *Joseph. Antiquit. Lib.* 14. *Cap.* 17, 22.

ALEXANDER, surnamed *Lysimachus*, of the Sacerdotal Family, and *Alabarcha* of *Alexandria*, that is, Overseer of the Salt-Works. He was one of the *Jewish* Assembly, where S. *Peter* and the rest of the Apostles were question'd about their preaching and working Miracles. This *Alexander* was imprison'd by *Caligula*, and confin'd till the next Reign, when *Claudius* discharg'd him. * *Joseph. Antiquit. Judaic. Lib.* 19. *Cap.* 4.

ALEXANDER, (*Noel*) a *Dominican*, and one of the most laborious Authors of the Seventeenth Century, was born at *Rohan* in 1639. His first and principal Performance is his *Course of Positive Divinity*, entitled, *Choses Choisies de l'Histoire Ecclesiastique, avec des Dissertations Historiques, Chronologiques, Critiques & Dogmatiques, sur plusieurs Pointes importantes*. He continued this History to the Year 1600, in twenty six Volumes in Octavo: There was a Critick run upon his first Volume, but suppress'd. Father *Alexander*, though disengag'd from the Trouble of answering these Remarks, had another Business which gave him a great Disturbance: For having defended the Propositions of the Assembly of the Clergy held in 1682, some Articles of the Liberties of the *Gallican* Church, and the Pretensions of the Regale, he fell under Disfavour at the Court of *Rome*, and his Works were condemn'd by a Decree of *Innocent* XI. dated *July* 13, 1684. In this Instrument, all People are forbidden to read, keep, or print *Alexander*'s Books above-mention'd, under Penalty of Excommunication, not to be taken off but by the Pope. However, this did not discourage Father *Alexander* from going on with his Course of Divinity, which he had then brought no farther than the Thirteenth Century. This Work being written upon the same Principles with what had been censur'd, the Court of *Rome* had no reason to be satisfy'd with it. Whilst this voluminous Undertaking was finishing, he wrote several distinct Dissertations: There are four upon *Thomas Aquinas*'s Works, with a Character of his Person. He had a Contest in Print with Father *Frassier* a *Cordelier*, concerning the Vulgar Translation of the Bible. He also wrote in Defence of Sacramental or Auricular Confession against *Daillé*. After having gone through the Questions in Divinity which occur, in Church-History, as far as the Year 1600, he wrote upon the History of the Old Testament in the same manner: The Performance is in five Tomes, begins with the Creation, and reaches to our Saviour's Incarnation. He afterwards publish'd a System of Dogmatick and Moral Divinity in ten Volumes: He likewise wrote Rules or Instructions for Preaching, and undertook a Commentary upon the Scripture, and begins with the four Gospels. The Epistle Dedicatory to Pope *Clement* XI. is couch'd in a Strain of deep Submission, where he makes a sort of Recantation for having sign'd a famous *Case of Conscience*. All these Books are written in *Latin*; but these following, of which he is the Author, are in *French*, viz. *L'Apologie des Dominicains Missionnairs de la Chine, contre la Defense des nouveaux Chrétiens de la Chine. Eclaircissement sur la Denonciation faite a N. S. P. le Pape sur les Memoires de la Chine. Conformité des Ceremonies Chinèses, avec l'Idolâtrie Grecque & Romaine: Et sept Lettres sur la Morale, la Predestination & la Grace, dans les Principes des Thomistes, contre le P. Daniel. Un Commentaire sur les Epîtres de Saint Paul.* * M. Du Pin New Eccles. Library, Seventeenth Century, Bayle Diction. Histor.

ALFAQUINS, *Alfaquini*, the Name of certain People who liv'd conceal'd in *Spain*, and are as it were the Priests for the *Moors* there. *J. Royas* mentions them in his Book concerning the Proceedings against Hereticks. "In the Kingdom of *Valencia*, saith this Author, 'tis "lawful for the Inquisitors to proceed against *Jews* and "*Saracens*, or other Infidels not baptized, who pretend "to argue with the Christians; particularly if they are "of that Distinction they commonly call *Alfaquins*, or "those who hinder the Exercise and Jurisdiction of the "Inquisition, who circumcise Infants, tamper with He-"reticks, solicite Christians to renounce their Faith, or "to follow the Customs and Publick Ceremonies of the "*Mahometans*." * *J. Royas. de Hæret.* Part I. Sect. 522. *Hoffman, Lexic. Univer.*

* ALFRED. To the Actions and Character of this Prince in the first Volume of *Morery*, may be added his *Civil Regulations, &c.* somewhat more at large. This Prince divided the Kingdom into Counties, and the Counties into Hundreds, and the Hundreds into Tythings. This last Division was call'd *Tythings*, because ten Housholders and their Families were thrown into a distinct Body: These ten Men were all bound to the King for their good Behaviour of each other; particularly, the Lords were to answer for their Slaves, Husbands for their Wives, and Fathers for their Children till fourteen Years of Age. Now if any of the ten happen'd to break the Peace, or fall under Forfeiture, the other nine were to have him ready for Justice, and see him forthcoming. If the guilty Person fled for it, he was not to be receiv'd in any Place without a Certificate from his own Tything; and if any Person was admitted to live at large in a Town, without being entred into some Tything, the Place was finable at the King's Mercy. The Forms of Original Writs are suppos'd to have been first settled by this Prince: The Office of Sheriffs was also his Constitution. The Valuation of the Kingdom, drawn up by the Conqueror, and call'd *Doomsday-Book*, was taken from King *Alfred*'s Schemes; who making an Enquiry into the Estates and Proprietors of the Kingdom, caus'd the whole Account to be registred in his *Winchester* Book: From this Register the Conqueror took his Matter and his Method; insomuch that his *Doomsday-Book* was little more than a larger Edition of that of *Winchester*. County-Courts, and Court-Leets, were another Regulation of this Prince. He was so great a Justicer, that he us'd to re-examine the Causes try'd in his Absence; and if he found any Injustice done, 'twas his Method to send for the Judges and expostulate with them; and if he found them sway'd either by Favour or Interest, he punish'd severely, and return'd the *Lex Talionis* upon them. Thus the Mirror of Justice, written in the Reign of King *Edward* I. tells us, that he executed forty four Judges in one Year. This Prince, considering the Age he lived in, was considerably Learned, as appears by his Translation of *Bede*'s History, the Pastoral of *Gregory the Great*, *Boethius de Consolatione Philosophiæ*, and several other Authors, as his Kinsman *Ethelwerdus* relates of him. In short, considering his whole Life, he appears to be almost a Prodigy of Sense, Virtue, and Greatness. To look to the devout Part of him, he seems to have always lived in a Cloyster. By his Conduct and Exploits in the Field, one would think his Genius and Time had been wholly spent in the Camp. By his Writings, that the University of *Oxford*, which he founded, had engross'd him: And lastly, by the Prudence of his Administration, and Skill in the Art of Government, he seems to have made Law and Politicks his whole Study. * *Asser. Meneven. de Alfred. Reb. Gest. Malmbs. de Gest. Reg. Angl.* Collier's *Church Hist. Vol.* I, *&c.*

ALGOW,

ALGOW, in *Latin*, *Algea*, and *Algovia*, anciently called *Almengovia*, a *German* Province in *Swabia:* 'Tis bounded on the North by the *Danube*, on the East with the *Lec*, to the West with the *Hegou* and the Lake of *Conſtance*, and on the South with the Earldom of *Tyrol*. Within the Circuit of *Algo*, there lies within this Country the Marquiſate of *Burgaw*, and the Earldom of *Bregentz* and *Montford*, the Dioceſe of the Biſhop of *Augſburg*, the Eſtates of the Abbot of *Kempten*, of the Earls of *Foucres*, of *Walbourg*, *Konigſeck*, and *Mindelheim*, with the Towns of *Augsburg*, *Kempten*, *Memingen*, *Iſne*, *Lindaw*, *Biberach*, and *Wangen*. This Country has been left out in moſt Part of the new Maps. * *Baudrand.*

ALI *Ben Hamoudah*, the Twelfth Caliph of the *Mahometans* in *Spain:* He deſcended in a right Line from *Haſſan*, *Hali*'s eldeſt Son: He ordered his Predeceſſor *Solyman* to be ſlain, with all his Family, under the Pretence of taking a Revenge for *Moizad*. This Murder was executed in the Year of our Lord 1070. But 'twas not long that his Ambition and Barbarity proved ſerviceable to him: For in leſs than two Years, one *Abdalrahman*, a Relation, outed him of all, and took the Style of Caliph, with the Surname of *Mortaddi*. Soon after this Diſgrace, *Ali* was killed by one of his own Slaves, and *Caſſen Ben Hamoudah*, his Brother, took the Title of Caliph *Caiem:* This Prince reigned to the Year of our Lord 1021. The *Spaniſh* Hiſtorians call him *Ali Ebn Hamed*. 'Twas this *Caiem* that made a Break in the Regnant Family of the *Ommiades* in *Spain*. * *D'Herbelot, Bibliothec. Orientale.*

ALIBINALI, *Alibinalium*, a Town in *Arabia the Happy* in *Aſia*, near the Principality of *Alibinali*, of which 'tis the Capital. 'Tis about one hundred and fourſcore Miles from *Amanzirifden*, a little farther from *Fartach*, and about ſeventy five from *Guebelhaman*. The Province, which has its Name from this Town, is in the Country of *Seguer*, between the Principalities of *Fartach*, *Amanzirifden*, *Femini*, and the *Arabian* Sea. *Alibinali* and *Guebelhaman* are the principal Towns in't. * *Baudrand.*

ALICANT, (The Gulph of) formerly called *Illicitanus Sinus:* It lies in the *Mediterranean*, and ſtretches along the Coaſt of the Kingdom of *Valencia* in *Spain*, from Cape *Martin* to Cape *de Palos*. The Gulph takes its Name from the Town of *Alicant*. * *Baudrand.*

ALICE, (The Cape of) *Aliſium Promontorium*, a Promontory or Cape of the Higher *Calabria* in the Kingdom of *Naples:* It lies upon the Southern Part of the Gulph of *Tarentum*, and on the Eaſt it is bounded by the Town *Umbriatico*, which was formerly called *Crimiſa*. * *Baudrand.*

ALIMENTARIES. So the *Romans* called poor Children and Orphans of either Sex who were maintained at the publick Charge. The Money for their Support was either paid out of the Exchequer, or raiſed upon Funds, which the Emperors and private Perſons had ſettled by their Laſt Will and Teſtament upon theſe Hoſpitals. Theſe Children they called *Alimentarii Pueri*, and *Alimentariæ Puellæ*. They frequently took their Names from their Founders, and Foundreſſes. *Julius Capitolinus*, in the Life of *Antoninus Pius*, reports, that this Prince ſettled a Society of Girls, called *Fauſtinæ*, from the Name of his Empreſs, *Puellas alimentarias in honorem Fauſtinæ, Fauſtinianas conſtituit.* The ſame Author, ſpeaking of the Emperor *Alexander Severus*, tells us, he followed *Antoninus*'s Precedent, and founded a Houſe of Charity for Boys and Girls, and left his own and his Mother's Name upon it. *Puellas & Pueros, quemadmodum Antoninus, Fauſtinianas inſtituerat, Mammeanas & Mammeanos inſtituit.* * *Jul. Capitolin. in Antonin. & Sever.*

ALINGE KHAN, or *Ilinge Khan*, the Fourth King of the Eaſtern *Turks*, deſcended from *Turk*, the Son of *Japhet*, as they pretend. In this Prince's Reign the *Turks* lived in great Wealth, and much at their Eaſe: This Proſperity made them forget the *Traditions* of their Anceſtors; and Primitive Religion thus decaying in their Memory, they ſunk firſt to Licentiouſneſs, and afterwards into Idolatry. This *Alinge Khan* had two Sons Twins, *Tatar* and *Mogul*, and when their Father grew diſabled by Age, he divided his Dominions between them. Theſe two Princes, after their Father's Deceaſe, lived very amicably with each other, and governed their reſpective Kingdoms with great Juſtice and Conduct. But their Succeſſors not inheriting the ſame Probity and Underſtanding, proved the Occaſion of Quarrels and Wars between the two Nations of the *Tartars* and *Moguls*, who took their Name from theſe two Princes. * *D'Herbelot, Bibliothec. Orient.*

* ALIPIUS, Biſhop of *Tagaſta*, an *African* Town in *Numidia:* He was born at this Place in the Year 357. He was an intimate Friend of S. *Auſtin*, learned Rhetorick and the *Belles Lettres* of this Father, followed him to *Carthage*, and afterwards to *Rome*, and was entangled with him in the *Manichean* Hereſy. He ſtudied the Law at *Rome*, and was afterwards Aſſeſſor or a Judge Aſſiſtant to the Emperor's Treaſurer for *Italy*. However, he reſigned his Office, to go along with S. *Auguſtin* to *Milan*, where he was likewiſe Aſſeſſor to the *Vicarius* or Vice-Roy of *Italy*. S. *Auguſtin* and this *Alipius* were converted at the ſame time to the Catholick Faith, and baptized together at *Milan* by S. *Ambroſe:* This was done on *Eaſter*-Eve in the Year 387. From *Milan* they returned to *Rome*, and from thence into *Africk*, where they lived in a Retirement near *Tagaſta*. When S. *Auguſtin* was ordained Prieſt for *Hippo*, he drew his Friend into the Monaſtery he had founded in this Town. Afterwards *Alipius* travelled into *Paleſtine*, where he made an Acquaintance with S. *Jerom*. At his coming home, he was choſen Biſhop of *Tagaſta* in 394, which was two Years before S. *Auguſtin* was advanced to the See of *Hippo*. The *Roman* Martyrology ſets him at the 15th of *Auguſt*. * *Auguſtin. Confeſſ.* 6, 7, 8. *Epiſt.* 22, 23, 24, 25, 27. *&c. Id. ad Boniface. Lib.* 1. *Contra duas Epiſt. Pelagianorum, Lib.* 2. *Hieron. Epiſt.* 82, *&c.*

ALLEN, (*William*) a *Londoner*, born in the Seventeenth Century: He was a Tradeſman; and though not bred to Learning, being of a ſerious Temper, he was naturaly inclined to Regularity and Strictneſs of Diſcipline. Thus, before his Underſtanding was grown up, he was entangled amongſt the Sectaries, the ſpecious Appearance of extraordinary Devotion, and better Principles, drawing him into Error. At firſt he fell in with the *Antinomians*, who under a Pretence of doing Honour to our Saviour, and raiſing the Efficacy of Grace, make good Works in a manner wholy unneceſſary. Upon his leaving this Perſuaſion, he turned *Anabaptiſt*. Afterwards it pleaſed God to diſengage him from his Miſtakes, and bring him to the Communion of the Church of *England*. And to convince the World he did not alter his Opinion without good Grounds, he publiſhed a Tract, in which he gives his Reaſons for quitting the *Anabaptiſts*. But it ſeems thoſe who printed his Works all together, could not meet with it. He likewiſe publiſhed another Tract againſt the *Diſſenters*, in which he makes it appear the laſt Steps he took in Religion were not made without mature Deliberation. *Rich. Baxter* endeavoured to confute this Juſtification; to which *Allen* replied: But neither is this Reply extant amongſt his Works. Notwithſtanding *Allen* had no learned Education, he was a Perſon of great Induſtry, and reading Books of Rhetorick and Logick in the *Engliſh* Tongue, formed a handſome Style, and wrote with Strength and Perſpicuity. His Works are printed in Folio at *London* in 1707. The Subjects are as follow: I. *Of the Nature, Ends, and Difference between the two Covenants.* II. *A Diſcourſe concerning Faith.* III. *Reflections upon the Doctrine of Juſtification, with Remarks upon a Book written by* Robert Ferguſon, *entituled*, What the Offices of Reaſon are in the Article of Religion which concerns Juſtification. IV. *The Juſtification of Chriſtians explained and ſettled.* V. *A Diſcourſe concerning the Divine Aſſiſtance, or Grace.* VI. *A Practical Diſcourſe concerning Humility.* VII. *An Exhortation to Peace and Concord among Chriſtians.* VIII. *A ſerious and compaſſionate Diſcourſe to the* Nonconformiſts, *particularly to the* Anabaptiſts. IX. *Catholiciſm, or divers Enquiries concerning the Nature and Extent of the Viſible Church, and her Communion.* X. Πρῶτον ψεῦδος, *or the firſt Error of the* Quakers *diſcovered and confuted.* XI. *The Myſtery of Iniquity explained.* XII. *The Future State of the Church.* XIII. *Of the Nature, Time of Accompliſhment, and Order of the things foretold in the* 11*th Chapter of the* Revelations. To which is added, a Diſcourſe upon the Author's Death. * *See his Works.*

ALLIROTHIUS, the Son of *Neptune*, who being deſirous to revenge the Diſgrace his Father had received in his Conteſt with *Minerva*, for the Founder of *Athens*, went by his Father's Order to cut down the Olive-Tree that

that Goddeſs had raiſed on a ſudden. But he happen'd to miſcarry in his Enterprize; for the Ax fell off the Helve, and wounded him mortally. * *Apoll.*

ALMAGESTE, pronounced and written by the *Arabians*, *Almageſhi*, or *Almegiſthi*: 'Tis *Ptolemy*'s Syſtem of the World, called in *Greek*, *Syntaxis Megiſti*. 'Tis from this laſt *Greek* Word that the *Arabians* have drawn their corrupt Pronunciation; and 'tis by another little Corruption from the *Arabians* that we have made our *Almageſt*. This Book was tranſlated from the *Greek* into *Arabick* by *Iſahac Ben Honain*: 'Tis lodged in the King of *France*'s Library, N. 887. * *D'Herbelot*, *Bibliothec. Orientale.*

ALMACUS, or *Thelemachus*, (Saint) an Hermit, who lived in the *Eaſt*: He came to *Rome*, in the Reign of *Honorius*, and ſeeing the *Gladiators* playing a Prize, endeavoured to prevent theſe barbarous Diverſions, as being contrary to the Spirit of Chriſtianity. The Spectators being provoked at this Attempt, ſtoned him to Death, which gave him the Honour of Martyrdom, and the Emperor an Opportunity to put down theſe *Shews*. His Feſtival ſtands at the firſt of *January*. * *Theodoret*, *Lib.* 5. *cap.* 26. *Bede*, *Martyrol.*

* ALNEY, a ſmall Iſland in the River *Severne*. For a larger and more Authentick Account of the Duel fought here by *Edmond Ironſide* and *Canutus*, ſee *Collier*'s Church Hiſtory, Vol. I.

ALOGIANS, Hereticks ſo called, becauſe they denied our Saviour Chriſt to be the Eternal *Word* or *Logos*. Now their Sophiſtry being ſufficiently confuted by *the Goſpel* and *Revelation* of S. *John*, they pretended, as *Epiphanius* relates, theſe two Books were made by the Heretick *Cerinthus*; tho' S. *John* wrote his Goſpel on purpoſe to anſwer and expoſe this Heretick. *Theodotus*, a Currier of *Byzantium*, afterwards maintained *Cerinthus*'s Errors. * *Tertull. Lib. de Præſcript. Epiphan. Hæreſ.* 51. & 54. *Auguſtin. de Hæreſ. cap.* 33.

ALOMATON. 'Tis in *Latin*, *Soſtenium Michaelium*, a Fort in *European Turky*. It ſtands in *Thrace* or *Romania*, upon the Streights of *Conſtantinople*, at the Paſſage into the *Black Sea*. 'Tis plainly the Place the Maps call *Caſtel Nuovo d'Europa*, which is oppoſite to another in *Natolia* called *Caſtel Nuovo d'Aſia*. *Amurath* demoliſhed the Church dedicated to S. *Michael*, built by the Emperor *Conſtantine the Great*, and erected the Fort *Alomaton* on the Ruins, which is therefore called in *Latin*, *Michaelium*. * *Baudrand.*

ALTAEMPS, (*Mark*) Pope *Pius* IV's Siſter's Son, was one of the Cardinals that preſided at the Council of *Trent*. His Father *Wolfgand Altaemps* was a Count of the Empire, in the Dioceſe of *Conſtance*. This Dignity of Legate at the Council was procured him by People that meant him no Service. For the *Borrome's*, who were related to the Pope in the ſame Degree with *Altaemps*, being deſirous to remove him from the Court, work'd him this Commiſſion for *Trent*. He ſtaid at this Council ſomewhat more than a Year; then the Pope recalled him to levy Troops for his Defence: For his Holineſs being informed that the Dukes of *Saxony*, *Wirtemberg*, and the Landgrave of *Heſſe*, were raiſing Men, and that the *Germans* had a ſtrong Fancy to take *Rome* by Storm, (where they found ſo much good Plunder in the Year 1527,) he was very unwilling to be ſurprized. The Harangue Monſ. *Pibrac*, the *French* Ambaſſador, made in the Council, diſguſted this Cardinal very much: He was of Opinion it ought to have a ſmart Anſwer, ſaying withall, *That the Inſolence of this Pettyfogger, who uſed only to diſcourſe with little People, ought to be reprimanded.* To ſpeak clearly, he was neither furniſhed with Learning nor Experience for his Legantine Poſt. But *Pius* IV. his Uncle, was ſatisfied the other preſiding Legates could ſupply his Defects, and teach him how to manage at a General Council. When the Pope ſent him Nuncio to the Emperor *Ferdinand*'s Court in the Year 1560, he ordered the famous *Cornelius Muſſus*, Biſhop of *Bitonto*, to go along with him for his Inſtructor. This Family roſe in their Titles and Dignities afterward; for there was a Duke of *Altaemps* who died in 1620. This Duke was a Perſon of Learning, and 'twas he that collected the *Altaemſian* Library, ſo famous at *Rome*, and which was not wholly ſold out of the Family when *Mabillon* travelled into *Italy*. This Duke, Chriſtened *John Angelo*, publiſh'd the Life of Pope *Anicetus*. *Gaudentius*, another Duke of *Altaemps*, who died in 1677, was no leſs curious in collecting Books, and remarkable in Learning. He publiſhed S. *Chryſoſtom*'s Life, and another entituled, *Piety Triumphant under Perſecution.* * *Amelot de la Houſſaye*, in his Marginal Notes on Father *Paul*, and Cardinal *Palavicini*'s Hiſtory of the Council of *Trent*. *Mabillon*, *Muſæum Italic.*

ALTENA, in ſome Maps *Altona*, a great Town in the Duchy of *Pinemberg*, near the River *Elb*. It is almoſt contiguous to *Hamburgh*, and the Juriſdiction of it is divided between the Town of *Hamburg* and the Lord of *Pinemberg*; the Streets are large, and the Town built high. The little River which runs through the Middle of it parts the Juriſdiction of the five Proprietors, who have their Guards on each Side the Brook. The *Daniſh* Troops are poſted on one Bank, and thoſe of the chief Magiſtrate of *Hamburgh* on the other. The *Reformed* of *Hamburgh*, both *Germans* and *French*, go thither for the Exerciſe of their Religion. This Town was wholly burnt in the late War between the *Swedes* and *Danes*. 'Twas the *Swedes* who reduced it to this Condition by way of Reprizal. * *Memoires du Chevalier de Beaujeu, & Memoires du Temps.*

ALTAR, a ſort of Table. *Noah*, at his coming out of the Ark, built an Altar to the Lord, and offered Sacrifices upon it, (*Geneſ.* viii. *v.* 20.) *Abraham* built one at *Sichem*, and *called upon the Lord there.* He likewiſe built another in the Vale of *Mamre*, (*Geneſ.* xii. *v.* 7. *Gen.* xiii. *v.* 4. and 18.) *Iſaac* and *Jacob* likewiſe built Altars for Divine Worſhip. God ordered the *Iſraelites* not to make him an Altar of Earth, nor build it of Free-Stone, nor make any Steps for an Aſcent. The Tabernacle had two Altars; one for the Burnt-Offerings, deſcribed *Exodus* xxvii. and the other for Incenſe, mentioned in the xxxth Chapter of that Book. *Joſhua*, after the taking of *Ai*, made an Altar of Rough Stone, and ſacrificed upon it. The Children of *Iſrael* were allowed but one Altar for Sacrifice. The Tribes of *Reuben*, *Gad*, and the Half-Tribe of *Manaſſes*, were forced to Apologize for the Altar they made: They juſtified themſelves by declaring 'twas not deſigned for ſacrificing, but only for a Monument of their Relation to the other Tribes, (*Joſhua* xxii.) The Temple had likewiſe two Altars for the ſame Purpoſes with thoſe in the Tabernacle. 'Twas not lawful for the *Jews* to ſacrifice at any other Altar. The Primitive Chriſtians had likewiſe Altars in the Places where they met for Religious Worſhip; and here they offered the Euchariſtick Sacrifice. The firſt Altars were Wooden Tables; afterwards they made them of Stone. And in the Year 509, the Council of *Paris* paſſed a Canon that none but Stone Altars ſhould be conſecrated. S. *Gregory Nyſſen* (*Orat. in Baptiſmum Chriſti*) mentions Stone Altars. In *Optatus* and S. *Athanaſius*'s Time, that is, in the Fourth Century, Altars were commonly made of Wood. The Conſecrating of Altars is an ancient Ceremony, and reſerved to the Biſhops. After the Clergy were not allowed to make uſe of any but conſecrated Altars, they made Portable Altars, which were uſed in Places where there were none conſecrated. The Church had ſome of theſe when *Bede* and *Hincmar* were living. Formerly there was but one Altar in a Church; but afterwards there were ſeveral ſet up in the little Chappels in it. * *Bona de Rebus Liturgicis.*

ALTAR, *Menſa Protheſeos*, or a Side-Board. Thus the *Greeks* call a ſmall ſort of Altar, upon which they bleſs the Bread before they ſet it upon the great Altar where the Euchariſtick Sacrifice is performed. *Goar*, in his Notes upon the *Euchologion*, is of Opinion that the *Greek Protheſis* ought to be tranſlated a Table, and not an Altar. For we are to obſerve, that the *Greek* Church has never above one Communion in a Day, and that upon the ſame Altar; and that the *Protheſis* is only a preparatory Place, upon which the Prieſt pronounces ſeveral Benedictions. *Goar* affirms, that formerly this Table, or *Protheſis*, was in the Veſtry or Sacriſty; and anciently in the Weſtern Church, the Euchariſtick Bread was prepared with a great many Ceremonies in the Sacriſty. * *Du Cange, in Verbo Protheſis. Meurſius Gloſſar. in Pane, P. Simon ſur les Opuſcules de Gabriel de Philadelphie.*

ALTAR of *Lyons*, *Ara Lugdunenſis*, dedicated to *Auguſtus*, in the Year of *Rome* 744. It ſtood in a Temple built at the common Charge of a great many *Gauliſh* Clans, who had each of them their reſpective Statues with Inſcriptions. 'Twas in this Temple, as *Suetonius* reports, that the Emperor *Caligula* ſet up learned Exerciſes.

ciſes. Hither a great many Orators and Poets came from diſtant Parts, to ſhew their Talents in Poetry and Haranguing. But here was a rugged Condition thrown in; for he that happen'd not to pleaſe the Audience, was obliged to expunge his Exerciſe with his Tongue, or elſe to be thrown like a Dog into the *Soane*. This made *Juvenal* mention the making a Speech before the Altar at *Lyons* as a very formidable Circumſtance.

Palleat ut nudis preſſit qui calcibus anguem,
Aut Lugdunenſem Rhetor dicturus ad Aram.

* *Sueton. in Vit. Calig. Juvenal. Satyr.* 1. *v.*43. *Danet.*

ALTENAW, a Town in *Lower Saxony*, in *Latin* *Altenavium*; ſtands in the Country of *Grabenhage*, upon the River *Ocker*, three Leagues from the Town of *Goſlar* to the South, and ſix from *Halberſtadt* to the North-weſt. * *Baudrand.*

ALTEN-HOENAW, *Vetus Hoenavia*, a Town in the Duchy of *Bavaria* in *Germany*; it ſtands upon the River *Inn*, above *Waſſerbourg*. Some are of Opinion that *Alten-Hoenaw* was formerly called *Æni Pont*, *OEni Pons*. * *Maty, Diction. Geograph.*

ALTER-DE-CHAON, *Altera Chaonis*, a Town of *Portugal* in *Alentejo*; it ſtands upon the River *Avis*, four Leagues from the Town of *Port Alégre* to the Weſt. Some Geographers take this Town for that anciently called *Alteri & Alterium*, which others fix at the Village of *Aerra*. * *Baudrand.*

* ALTHEA, Wife to *Æneus* King of *Calydonia*, and Mother to *Meleager*. This Son having killed her two Brothers for attempting to rob his Miſtreſs of the Honour of killing the *Calydonian* Boar, ſhe threw the fatal Log of Wood into the Fire, which, had it not been burnt, would have prolonged her Son *Meleager*'s Life. * *Ovid. Metam. Lib.* 11.

ALTILIUS, (*Gabriel*) born in the Kingdom of *Naples*, Præceptor to *Ferdinand* the younger King of *Naples*, and after Biſhop of *Policaſtro*, lived towards the End of the Fifteenth Century. He was one of the beſt Poets of his Time. There is a great deal of Delicacy and fine Turn in his *Elegies*: He had likewiſe a more than ordinary Talent for Heroick Verſe, as appears by his Poem on *Iſabella* of *Aragon*'s Wedding. *Julius Scaliger* owns this a very good *Epithalamium*, but that it might have been better, if the Author could have check'd his Invention, and not have exhauſted himſelf upon the Subject. *Paulus Jovius*, who has given him a Character of Advantage, complains of his quitting the *Muſes*: However, 'twas a commendable Remove, for he changed his Studies to give himſelf entirely to the *Holy Scriptures*, and the Learning of his Profeſſion. He died in 1484, being above ſixty years of Age. * *Paulus Jovius, in Elog. Jul. Scalig. Lib. Poet. Bayle Diction. Hiſtor.*

ALTIN, *Altinum Regnum*, a Kingdom in *Aſia* in *Great Tartary*, between the Springs of the *Oby* and the *Irtis*; reaches from the 102d Degree of Longitude to the 107th, and from the 56th Degree of Northern Latitude to the 60th. 'Tis inhabited by the *Kalmuck Tartars*: It takes its Name from the Town of *Altin*. * See *Witſen*'s Maps.

ALTMUL, *Alemannus*, *Almonus*, a River in *Germany*: It riſes in the Marquiſate of *Anſpach* in *Franconia*, runs by the Towns of *Papenheim* and *Aichſtet*, croſſes a ſmall Part of *Bavaria*, and diſcharges itſelf into the *Danube* at *Kelheim*, about eight Leagues below *Ingolſtadt*. * *Baudrand.*

ALT-OFFEN, *Buda Vetus*, or *Sicambria*. 'Twas formerly a great Town, built by the *Sicambri*, ſettled in *Lower Hungary* by the Emperor *Valentinian*. 'Twas demoliſhed by *Attila* King of the *Huns*. The preſent Remains of it are a ſmall Village ſtanding on the *Danube* a little above *Buda*. *Baudrand* gueſſes that *Alt-Offen* was *Herculia*, an old Town in *Pannonia*.

* ALVA. (Duke of) See *Alba*.

ALYPIUS, (*Falconius Probus*) Brother to *P. Claudius Hermogenianus Olybrius*, was Præfect or Governor of *Rome* under the Emperor *Theodoſius*. This *Baronius* proves from Inſcriptions, and adds, that there are ſeveral Letters from *Symmachus* to this *Alypius*: He cites the *Roman* Martyrology to make it appear, that S. *Almachius* was killed by the *Gladiators* when *Alypius* was Governor of *Rome*. And laſtly, he gueſſes, 1*ſt*, That *Alypius* Governor of *Egypt*, with whom *John* the *Anchorete* held a Correſpondence, is the ſame with him in this *Article*. 2*dly*, That *Alypius* was converted by converſing with the *Anchorete*. But another learned Author conjectures, that the Martyr S. *Almachius* is but an imaginary Saint; and that the Title of *Almanach* has given him his Canonization. The Book that advances this Fancy is entituled, *The Enthuſiam of the Church of Rome*. He endeavours to ſupport his Conjecture by affirming, "That ſome ignorant "Monk of the Seventh or Eighth Century, perceiving at "the Top of the Kalendar S. *Almanachum*, written abbre-"viated according to the Cuſtom of that Age S. *Alma-"chum*, miſtook this Word, little uſed in his Time, for "the Name of ſome Saint, and giving it a Termination "in *us*, ſet him at New-year's-Day. Chance and Igno-"rance had no ſooner given this new Saint a Being, "but he was provided with Martyrologiſts, who report-"ed him killed by the Gladiators at *Rome*, for endea-"vouring to prevent their Fighting, and that this was "done under the Præfecture of *Alypius*; but no ancient "Author makes Mention of this holy Reſolution. *Al-"cuinus* is the firſt who takes notice of it, and that with "an Air of Doubting.

Notwithſtanding this Conjecture, 'tis certain *Theodoret* reckons this extraordinary Zeal to a Monk called *Telemachus*. And beſides, an Author ought to be very careful when he ventures to ſay, *No body* has related this or that.

AMARMOCHDI, *Amarmochdum*, a Town in *Zanguebar* in *Africk*. It ſtands in the Kingdom of *Melinda*, at the Head of the River *Quilemanco*, which diſembogues itſelf into the *Æthiopick* Ocean at *Melinda*. * *Baudrand.*

AMARUMAYA, *Amarumaia*, a River in Southern *America*. It riſes in *Peru*, near *Cuſco*, in the Country of the *Amazons*; and after having reached a great Length, diſcharges itſelf into the River of the *Amazons* a little below the *Amage* or *Homage* Iſlands. * *Baudrand.*

AMASEUS, (*Romulus*) a celebrated *Greek* and *Latin* Profeſſor at *Bologna*. Pope *Paul* III. entertain'd him in the Quality of Præceptor to his Nephew *Alexander Farneze*. Afterwards he was raiſed to more conſiderable Employments: He had a publick Character to the Emperor, to the Princes of the Empire, and Court of *Poland*. Under the Pontificate of *Julius* III. there was no Man of Learning at *Rome* that made a more ſhining Figure than *Amaſeus*. His Skill in the *Greek* Language was ſhown in his *Verſion* of *Pauſanias*, and the *Expedition* of *Cyrus* the Younger, written by *Xenophon*. He likewiſe wrote a Volume of *Harangues*, and *Scholæ duæ de Ratione Inſtituendi*. But theſe two Books, in which he endeavours to make out that *Latin* is a finer Language than *Italian*, are not printed. In his Compoſitions he endeavours ſtrongly for Perſpicuity and a beautiful Manner. He extended what he conceived too conciſely expreſſed, contracted what was overcharged with Words, and gave Light to obſcure Paſſages. But notwithſtanding his Learning and Exactneſs, *Sylburgius* thought it not unneceſſary to touch his Tranſlation of *Pauſanias* over again. * *Thuan Lib.* 21. *Tiſſier dans ſes Addit. Bayle Diction. Hiſtor.*

AMASTRIS, a Sea-Port Town in *Paphlagonia*, now called *Tamaſtro*: It ſtands upon the *Black Sea*, was formerly very populous, and managed a great Trade from the North with *Aſia Minor*. The Biſhop was Suffragan to the Metropolitan of *Gangra*. S. *Hyacinthus* the Martyr was born and ſuffered here in the Fourth Century. *Palmas* was Biſhop of this See in the Second Century. *Dionyſius* Biſhop of *Corinth* wrote to the Chriſtians at this Town. * *Euſeb. Eccleſ. Hiſt. Baillet, Topog. des Saints.*

AMASTRIS, Daughter to *Oxathres*, *Darius*'s Brother, and Couſin-German to *Statyra*, Daughter of this *Darius*, and Wife to *Alexander the Great*. Having been bred at the Court together, they had a ſtrong Reciprocal Affection. When *Alexander* married *Statyra*, he diſpoſed of *Amaſtris* the ſame way to *Craterus*, one of his chief Favorites. They lived upon very good Terms till after *Alexander*'s Death; when *Craterus*'s Intereſt, or it may be his Fancy, diſpoſed him to marry *Phila*, *Antipater*'s Daughter. Upon this new Engagement, *Amaſtris*, by *Craterus*'s Conſent, married *Dionyſius* the Tyrant, (as they called him) of *Heraclea*, a Town in *Pontus*. His Princeſs being a vaſt Fortune, put him in a Condition to buy the Furniture of *Dionyſius* the Tyrant

of *Sicily*. Thus making a great Figure, being high in Cash, and ſtanding well in the Affection of his Subjects, he enlarged his Dominions by Conqueſt, and ſent a ſtrong Reinforcement to *Antigonus*, during the War at *Cyprus*: In Acknowledgment of this Aſſiſtance, *Antigonus* married his Nephew *Ptolemy*, Governor of the *Helleſpont*, to one of *Dionyſius*'s Daughters, of the firſt Venter. *Dionyſius* had three Children by *Amaſtris*, two Sons and a Daughter; the Daughter had her Mother's Name, and the Sons were *Clearchus* and *Oxathres*. Every thing went well, as long as *Amaſtris* had the Management: For *Antigonus* undertook the Protection of *Heraclea* and the young Princes; and when he reſigned that Poſt, *Lyſimachus* undertook it, and married *Amaſtris*, *Dionyſius*'s Widow. He was very fond of this Lady, till he happen'd to fall in Love with *Arſinoe*, *Ptolemeus Philadelphus*'s Daughter. This transferring his Affection occaſioned a Rupture between him and his Princeſs; and for this Reaſon *Amaſtris* took the ſole Government of *Heraclea*, till her Son *Clearchus* was of Age. This Prince and his Brother *Oxathres* were ſo barbarouſly wicked as to deſtroy their Mother, and that upon no better than frivolous Pretences. *Lyſimachus*, who then reigned in *Macedonia*, reſolved to puniſh this unnatural Villany. Being good at Diſſimulation, he concealed his Enterprize, and pretending the ſame Affection to *Clearchus* as formerly, he was received as a Friend into *Heraclea*. But 'twas not long before he put theſe two unnatural Princes to Death, ſeized all their Wealth, and left the Burghers of *Heraclea* a Free State. But their Liberty was but ſhort-lived: For *Lyſimachus*, upon his Return Home, gave ſuch a lively Deſcription of the good Condition in which *Amaſtris* had left *Heraclea*, that his Wife *Arſinoe* begged the Town of him. He refuſed her this Preſent at firſt; but *Arſinoe* being a Lady of Addreſs, and *Lyſimachus* growing more and more an obſequious Huſband, ſhe gained her Point, and ſent a Governor to *Heraclea*, who treated the Burghers very roughly. * *Photius*, *Polyænus*, *Bayle Diction. Hiſtor.*

AMBER-GREESE, is of an Opaque Subſtance, and ſmells pleaſantly; the leaſt Heat will melt it: It has a ſovereign Vertue to raiſe the Spirits, to ſtrengthen the Stomach, and relieve the Brain. 'Tis found in ſeveral Parts of the Ocean upon the Coaſt of *Muſcovy*, and eſpecially on the Shoar of the *Indian* Ocean. 'Tis ſuppoſed to be a Mixture of Wax and Honey, made by the Bees, upon the Trees with which the Sea-Coaſt of *Muſcovy* are well furniſhed, or in the Clefts of the Rocks, which lie along the Beach of the *Indian* Sea: That this Compoſition baked by the Sun, and afterwards looſened either by the Force of the Wind, the Riſing of the Water, or its own Weight, falls into the Sea, where 'tis brought to Perfection. That which gives Credit to this Opinion, is, that by the Mixture of Wax and Honey, an Eſſence may be drawn with reſembling Qualities to *Ambergreeſe*; and which without doubt would be much better if it were made with *Indian* or *Muſcovy* Honey, where the Flowers are ſtronger ſcented. 'Tis farther obſerved, that ſometimes large broad Pieces of *Ambergreeſe* have been fiſhed up before they had reached their full Maturity; and that when broken, there were Streaks of Wax and Honey in the middle of them.

Yellow Amber, in *Latin*, *Succinum*, is always tranſparent, and not without great Difficulty brought to a State of Fuſion. The Oil drawn off from it has a ſtrong Scent, and is very ſerviceable in Convulſions and Apoplexies. This *Amber* is ſeldom found excepting in the *Baltick*, upon the Coaſt of *Pruſſia*. When the Wind blows from a proper Quarter, 'tis thrown upon the Shoar, whither the neighbouring People run to gather it in the midſt of a Storm. There are frequently within this *Amber* Leaves of Trees, Spiders, Flies, Piſmires, and other Inſects, which live only upon dry Land, which is ſomewhat ſurprizing to the Naturaliſts. *Martial* made an Epigram upon a Piſmire, tranſparently lodged in a Piece of *Amber*: It runs thus:

Dum Phaetonteâ formica vagatur in umbrâ,
Implicuit tenuem ſuccina gutta feram.
Sic modo quæ fuerat vitâ contempta manente,
Funeribus facta eſt nunc pretioſa ſuis.

The Philoſophers have been much embarraſſed in explaining this *Phænomenon*. Before the reporting a probable Conjecture, ſomething muſt be premiſed concerning the Formation of *Yellow Amber*. Thoſe who have travelled into *Sweden* report, that upon the Sea-Coaſts there are great Foreſts of Poplars and Willows, from which in the Summer-time, there runs a conſiderable Quantity of Gum and Roſin; from whence it's eaſy to conceive that part of this viſcous Matter ſticking upon the Branches, and covered with Snow in the Winter, the Rigour of the Seaſon muſt bring it to a hard Conſiſtence, and the bluſtering Winds break it from the Branches, and carry it into the Sea. Now the Sea being in a ſtrong Motion, and the Wind driving the Waves from *Sweden* to the Coaſt of *Pruſſia*, the *Amber* muſt by conſequence follow the Current, and fall into the Fiſhermens Hands. To make this Reaſoning bear, that Part of the *Baltick*, where there is moſt *Amber* found, muſt have a lower Situation than the Trees on the Coaſt of *Sweden*, which is true in Fact. And if the Sea was not very deep, they would find a great Quantity of *Amber* there, without the Help of a favourable Wind, which is now neceſſary to bring it to the Coaſts of *Pruſſia*. There are ſome Pieces of *Amber* taken up in other Parts of the *Baltick*, and ſometimes in the *German* Ocean, into which 'tis diſcharged: For the Sea being always agitated, ſome Quantities of this Subſtance may be driven to very diſtant Shoars, though this does not often happen.

Now *Amber* being formed in this manner, 'tis eaſy to give an Account how Flies, Ants, and other Inſects may be ſeen in the middle of it. For if it happens, that one of theſe little Animals, creeping upon the Branches of a Tree, meets with a Drop of this Roſin, which runs croſs the Bark, and is liquid enough to flow at firſt; if one of theſe little Animals happens to meet ſuch a croſs Adventure as ſhe travels along, ſhe is certainly entangled; and not being ſtrong enough to diſengage herſelf, ſhe is quickly overwhelmed and buried by other Drops, which follow the firſt, and ſpread round about it. The Property of *Amber* for drawing a Straw is ſufficiently known: But the Cauſe of this Attraction lay concealed at leaſt to the old Philoſophers. For to ſay that *Amber* pulls Straw to it by an occult Quality, is only a Confeſſion of one's Ignorance. Some Modern Philoſophers, not without good Probability, are of Opinion, that there is a ſubtil Matter lodged in the Pores of *Amber*, which when 'tis rubbed, ſallies out in a Circle, and being repelled by the ſolider Parts of the Air, it returns to its own Pores; and then thoſe light Bodies which lie in the way are drawn of courſe. But let this be as it will, we are to obſerve, that *Amber* has no particular Sympathy with Straw, more than with other light things; for when 'tis rubbed, it draws Paper, and ſmall Grains of Duſt, &c. with the ſame Strength: Beſides, this attractive Quality is not peculiar to *Amber*. Glaſs, *Spaniſh* Wax, Gum, Jett, and moſt Precious Stones, will do the ſame thing. To examine at length whether *Yellow Amber* is a ſort of Gum or Roſin, would be foreign to this Article: 'Tis enough to take notice, that it ſeems to be a ſort of Roſin, becauſe nothing but Fire will melt it; whereas Water has this Effect upon Gum. 'Tis reported notwithſtanding, that a learned *Dutchman* has found the Secret of reducing *Amber* to a ſoft Conſiſtence without Fire; and that being thus amalgemated, and brought to a Paſte, he can work it to what Figure he pleaſes: And that by this Invention, he has clapt an Embryo in the middle of a Maſs of *Amber*, and kept it in this Condition at *Utrecht* a great many Years. * *Diſſertat. du Sieur Dennys*, 1672.

AMBOYNA, a large Iſland in the *Eaſt Indies*, near *Seran*: 'Tis very fruitful in Cloves and Nutmegs: For gathering and trading in this Commodity the *Engliſh* had five Factories, the Town of *Amboyna* being the Chief. The Fort, tho' built at the Charge of the *Engliſh*, was in the Year 1622 in the Poſſeſſion of the *Dutch*, and garriſon'd with two hundred Men. This Place was thus fortify'd, to engroſs the Trade of *Amboyna* and the Neighbouring Iſlands. And to work the *Engliſh* from having a Share in this Branch of Commerce, they forg'd a Plot for a Pretence to deſtroy the Factory. I ſhall give a ſhort Account of the Falſhood and Barbarities of the *Dutch* Planters practis'd for this Purpoſe. In *February* 1622, ſeveral *Japoneſe* were put to the Torture upon Suſpicion of a Deſign of ſeizing the Caſtle; and upon Interrogatories put to them, whether the *Engliſh* were not concern'd in the Enterprize, the Extremity of the

the Pain made them bend to falſe Evidence, and confeſs they were. Upon this, *Beaumont*, *Johnſon*, *Clark*, and ſeveral others were apprehended; and upon their denying the Charge, put to the Torture. The Manner of this unparallel'd Cruelty was as follows: They drew up the pretended Malefactor by the Hands to the Top of a large Door, where they faſten'd two Staples of Iron on each Side, his Hands being diſtended from each other as far as 'twas poſſible. After this they fix'd his Feet towards the Bottom of the Door, ſtretch'd them to the greateſt Diſtance, and made them faſt. The next Step in their Barbarity was their binding a Cloth ſtrait about his Neck and Face, that little or no Water might paſs; then they poured Water upon his Head till the Cloth was full, ſomewhat higher than the Mouth and Noſtrils: In this Condition there was no breathing without ſucking in the Water; which being continu'd to be poured ſlowy upon him, ſwell'd his Noſe, Ears, and Eyes, to a very painful Size; and at laſt threw him into a Swoon: And to prevent the Perſon's expiring and ſlipping through their Hands, they took him down, forc'd him to vomit up the Water; and as ſoon as he was a little recover'd, drew him up again, and repeated their Cruelty ſeveral times. Thus one *John Clark* was ſerv'd, 'till his Body was ſwell'd to three times the Bigneſs of his natural Proportion; his Cheeks were blown to great Bladders, and his Eyes ſtarted beyond his Forehead. This frightful Teſt making no Impreſſion upon his Conſtancy, they hoiſted him up again, and ſet lighted Candles to the Bottoms of his Feet, till the Blood drawn had put out four of them ſucceſſively apply'd. After this he was fir'd under the Armpits, 'till the Inſide might be ſeen; his Elbows and Palms of his Hands had the ſame Treatment: And being thus miſerably martyr'd, he was carry'd to a Dungeon, 'till Maggots crept out of his Body. Several others were brought to the Water-Rack; and if that prov'd too feeble, the Fire was either try'd or threaten'd. Thus theſe poor *Engliſh*, by the Rage of the Torture, were driven to confeſs a Plot they knew nothing of, and which indeed was no better than a Counterfeit Charge upon them. However, to carry on the barbarous Farce, ten *Engliſh*, ſix *Japoneſe*, and one *Portugueze*, were executed. At the Place of Execution, they all appeal'd to God Almighty, and declar'd themſelves innocent and wholly unconcern'd, with the higheſt Expreſſions of Solemnity. The *Engliſh* the Night before ask'd each other's Pardon for yielding to the Torture, and giving falſe Evidence. Part of this Narrative was brought into *Europe* by ſix of thoſe Perſons who were apprehended for the pretended Plot. The reſt of the Account is drawn up from the Report which the *Dutch Eaſt-India* Company deliver'd to the *Engliſh Eaſt-India* Company, in Defence of their Proceedings at *Amboyna*. **The Hiſtory of the barbarous Cruelties and Maſſacres committed by the* Dutch *in the* Eaſt Indies. *By* R. Hall, *B. D.*

*AMBROSE. (Saint) To this Father's Life, in the firſt Volume of *Morery*, I ſhall add his Anſwer to *Symmachus*, concerning the *Altar of Victory*: But here 'twill be neceſſary to premiſe *Symmachus*'s Addreſs for the Heathen Religion, and particularly for tolerating the Cuſtomary Ceremonies at this Altar, and for reſtoring the Revenue ſettled upon the Veſtal Virgins. This *Symmachus*, who addreſs'd the Emperors *Valentinian*, *Theodoſius*, and *Arcadius*, was a Nobleman and Governor of *Rome*.

May it pleaſe your Majeſties,

'AS ſoon as your Loyal Senate had the Satisfaction to 'ſee the Adminiſtration in acceptable Hands, the 'Laws executed upon Miſbehaviour, and the Blemiſhes 'of the latter Reigns wiped out; laying hold on the 'Opportunity of ſo happy a Juncture, they took the 'Liberty to break a melancholy Silence, and ſent me 'to repreſent their Grievances. This honourable Body 'was refus'd Acceſs to the late Emperor, becauſe ſome 'of the then ſcandalous Miniſtry knew, that being admitted with their Addreſs, they could not have fail'd 'of Juſtice. Having therefore a double Commiſſion, 'as Governor of your City, I ſhall report ſomewhat 'of the publick Affairs, and, as the Senate's Deputy, 'humbly lay their Requeſt at your Majeſties Feet. Now 'the Times are ſo happy, that Men don't think one 'thing and ſpeak another. To report clearly; endeavouring to force Inclination, turns but to indifferent 'Account; Diſſimulation is often the Conſequence of 'ſuch a Method; whereas the Prince is much better 'ſecur'd by Affection than Reſtraint: However, this 'acceptable Expedient was not always ſuggeſted to your 'Majeſty's Predeceſſors. The Selfiſhneſs of the Courtiers was ſometimes the Occaſion of unſerviceable Advice. Now what good Subject can endure theſe Miniſters, who preferr their private Intereſt and Quarrels 'to the Publick Advantage? The Senate has Reaſon to 'purſue thoſe with Cenſure and Reproach, who rather 'than be diſappointed in their Ambition, venture the 'Leſſening of their Prince. As for us, we make it our 'Buſineſs to guard your Honour and Adminiſtration; 'for which way can we make your Majeſty's Reign more 'glorious and commendable, than by appearing in Defence of the Cuſtoms of our Anceſtors, and the Laws 'of our Country, upon which the Fate of the Empire 'depends? For your Majeſty's Character will then appear moſt in Luſtre, when you are convinc'd that nothing is to be done contrary to ancient Uſage, and 'the Precedent of your Anceſtors. And here I ſhall 'crave Leave juſt to recollect the Condition of that Religion which has ſo long prov'd ſerviceable to the Commonwealth. Let the Emperors of both Perſuaſions 'and Sentiments be recollected, and your Majeſties will 'find that the laſt of them adher'd to the old Worſhip, 'and the other did not diſcharge it: If ancient Religion can't make a Precedent, let latter Connivance ſerve 'for this Purpoſe. Who can wiſh ſo well to the barbarous Nations, as not to requeſt the *Altar of Victory*? 'Let us guard againſt the future, and avoid the Preſages 'of Misfortune: Let the Honour of the Diſtinction 'remain at leaſt, tho' the Deity is not worſhip'd. Your 'Majeſties owe a great deal to Victory, and I hope your 'Debt will be increas'd: Let thoſe have an Averſion to 'this Power and Protection, who never receiv'd any 'Benefit by it. As for your Majeſties, we hope you 'won't deſert a Patronage that has given you ſo many 'Triumphs. All People addreſs to this Aſſiſtance, and 'therefore let no body deny the Worſhiping of that 'which every body wiſhes for. And if there was no 'unlucky Preſage in declining this Regard, the bare 'ornamenting the Senate would plead for it. We 'humbly intreat your Majeſties, that thoſe Cuſtoms we 'have been uſed to from our Infancy may be tranſmitted to our Deſcendants: Ancient Uſuage has ſtrong 'Charms in it. What was done in this Caſe by *Conſtantius*, of Immortal Memory, was of ſhort Continuance, 'and good Reaſon for it. Now all thoſe Precedents 'thus ſhort-liv'd, ſhould be carefully avoided. The Senate is ſolicitous to eternize your Memories and Reputation, and that future Ages may find nothing to 'correct in your Adminiſtration. Where ſhall we ſwear 'Allegiance to your Perſons, and Obedience to your 'Laws; and what Terror of Religion will there be to 'frighten Inſincerity, and ſecure the Truth of Teſtimony? 'Tis granted the Deity is Omnipreſent, and 'that there is no Shelter for Perfidiouſneſs: But notwithſtanding this, the Solemnities of Religion, and 'the Preſence as it were of the Immortal Powers, is a 'great Reſtraint upon Miſbehaviour. 'Tis this Altar 'which contributes to general Harmony and good 'Underſtanding, which creates Confidence and Truſt; 'neither is there any thing which gives more Weight 'to the Reſolutions of the Senate, than their doing 'nothing without firſt ſtaking down their Honours, 'and giving the Security of an Oath. Shall this Auguſt 'Place be prophan'd, and laid open to Perjury? And 'ſhall out noble Emperors, who are fenc'd by this ſolemn Engagement, approve ſo dangerous an Innovation? But it may be ſaid, *Conſtantius*, of Divine 'Memory, went thus far. However, let us rather imitate the reſt of that Prince's Conduct, who had never 'attempted any thing of this kind, had another been miſled before him. For the wrong Step of a Predeceſſor is often retriev'd by him who ſucceeds, and the 'Cenſure of a former Precedent produces Reformation. 'When the Practice was new and untry'd, invidious 'Meaſures brought Excuſe along with them: But if we 'ſhould imitate what we know is diſlik'd, that Plea for 'us can by no means be admitted: Let your Majeſties 'rather copy the more ſerviceable and agreeable Parts 'of *Conſtantius*'s Original. This Prince left the Privileges of the Holy Virgins entire, furniſh'd Prieſts of

'noble

'noble Extraction, did not deny the cuſtomary Expence 'for Religion, was attended by the Senate in Cavalcade, 'paſs'd through all the Streets, view'd the holy Places 'without Diſlike, read the Inſcription of the Gods, 'examin'd the Antiquity of the Temples, and admir'd 'thoſe that founded and built them. Although he 'was of another Religion himſelf, he left the receiv'd 'Devotions to the Empire. Indeed, there are great 'Diverſities in theſe Matters, and almoſt every body 'has ſomething Particular, either in the Object or 'Manner of Adoration. The Deity has aſſign'd differ-'ent Guardians and Ways of Worſhip to Towns and 'Countries; and whole Nations, no leſs than particular 'Perſons, have their Titular *Genii*. Beſides, this adhe-'ring to Antiquity fortifies the Notion of the Gods Ex-'iſtence, and leads to the Knowledge of their Perfecti-'ons. For ſince Human Reaſoning is ſomewhat dark 'and perplex'd, which way can we be better convinc'd 'of the Being and Aſſiſtance of the Deities, than by 'ancient Records, and repeated Experiments of the 'Good they have done us? And if Length of Time 'gives any Authority to Religion, we ought to believe 'the joint Teſtimony of ſo many Ages, and follow our 'Fathers Conduct, who ſo happily follow'd their own." 'Let us imagine *Rome* a ſingle Perſon, and making your 'Majeſties the following Addreſs.

Moſt Noble Princes, and Fathers of your Country,

'I Beſeech you would regard my Age, to which the 'holy Rites have lengthen'd me, and give me Leave 'to practiſe the ancient Ceremonies. I don't requeſt 'the Privilege of an old Cuſtom, barely becauſe I am a 'Free City: No, this Way of Worſhip has made me give 'Law to Foreign Nations, and Miſtreſs of the World: 'Theſe holy Rites beat *Hannibal* from the Walls, and 'the *Gauls* from the Capitol. Has long Continuance 'made me ſo unfortunate as to be charg'd with Dotage? 'Granting ſomething of the Reaſonableneſs of Novel 'Inſtitutions; granting this, Reformation in old Age 'is not without Diſgrace; 'tis for the Guardian Gods 'we addreſs your Majeſties. Beſides, Religion, notwith-'ſtanding the Diverſity of the Manner, is every body's 'Concern. Now that which is thus the general Concern, 'ought in Equity to be reckon'd the ſame thing: All 'of us view the ſame Stars, the Heavens are common 'Benefit, and we are all lodg'd in the ſame individual 'World. Why then ſhould we diſagree about differ-'ent Enquiries and Notions concerning Truth? One 'Path will never lead us to ſo retir'd a Secret; but this 'Argument is fit for Men of Leiſure, and Philoſophers; 'Petitioning, and not Diſputing, is our preſent Buſi-'neſs. What great Service has the ſeizing the Reve-'nues of the Veſtal Virgins done your Majeſties Exche-'quer? Can that Favour, which the frugaleſt Emperors 'allow'd, be refus'd by the moſt Generous? Farther, 'their Office is no leſs Ornamental than their Dreſs. 'Tis an honourable Employment to ſpend their Youth 'in the Services of Sacrificing: They deſire therefore 'that the Nominal Privilege and Diſtinction may be 'continued; for ſince their Eſtates are ſeiz'd, 'tis to be 'hop'd their Poverty may ſecure their Character. To 'ſpeak clearly, the ſeizing their Revenues has rais'd their 'Reputation: Single Life, undertaken for the Publick 'Service, is the more valuable for being leſs conſider'd. 'However, far be it from your Majeſties to furniſh your 'Exchequer from ſuch a Fund; may Plundering the 'Enemy, and not Impoveriſhing the Prieſthood, augment 'your Revenues: Can any Gains make your Majeſties 'Satisfaction for invidious Acquiſitions? And ſince no 'body can charge you with Avarice, this Conſideration 'makes thoſe People more unfortunate, when ancient 'Benefactions are taken from them. To ſuffer thus un-'der Princes unblemiſh'd with Avarice, and who make 'no Invaſions upon Property, is a double Calamity. 'Seizure under ſuch Princes ſeems rather deſign'd to 'puniſh the Loſer, than gratify him that takes: The 'Publick Treaſury detains thoſe Farms which dying 'Perſons ſettled upon the holy Virgins and their Atten-'dance. Your Majeſties, the great Protectors of Juſtice, 'are requeſted, that the common Right of Legatees may 'not be deny'd the Religion of your Capital. Let your 'Subjects make their Wills without Apprehenſions of 'Diſappointment: Let them have the Satisfaction to 'believe their laſt Diſpoſitions will not be defeated, 'under Princes ſo free from Covetouſneſs. Let this 'Happineſs of Mankind be a Pleaſure to your Majeſties. 'Indeed this Caſe of the Veſtal Virgins has made dy-'ing People ſomewhat uneaſy. But can we ſuppoſe the '*Roman* Religion ſhould be diſcourag'd by the *Roman* 'Conſtitution? What will the taking away theſe Eſtates 'be call'd, when there is neither Law nor Accidents to 'make a Forfeiture? People lately Enfranchiz'd, and 'even Slaves, enjoy what is left them by Laſt Wills and 'Teſtaments. None but the noble Virgins, the Mini-'ſters of Religion, and the Guardians of the Publick 'Safety, are thrown out of their Eſtates deſcended and 'ſettled upon them. What Satisfaction is it to re-'nounce the World, to dedicate their Perſons to the 'Publick, to draw down the Bleſſings of the immortal 'Gods, and procure the Eternity of the Empire; to 'aſſiſt your Arms and your Eagles with their holy Ap-'plications, to lend the Force of their Prayers for com-'mon Benefits, and yet to be ſtruck out of common 'Right? Is then the Condition of Slaves preferable 'upon the Compariſon? Is the Property of ſingle Per-'ſons of the loweſt Diſtinction ſecure, and ſhall the 'Publick Intereſt ſuffer, which 'tis never adviſable to 'diſoblige? Let no body imagine I am pleading the 'ſingle Cauſe of Religion: No, all the Misfortunes of 'the Empire are owing to Miſmanagements of this 'Kind. Our noble Anceſtors countenanc'd the Veſtal 'Virgins and the Miniſters of the Gods with moderate 'Revenues, and reaſonable Privileges. This Bounty 'continued undiminiſhed, till ſome mercenary Cour-'tiers ſuggeſted the Seizure, and turn'd the holy Re-'venues to mean and ſcandalous Uſes. And what was 'the Conſequence? Why, a General Famine follow'd, 'and the Huſbandman was diſappointed of his Harveſt. 'This was no Fault of the Soil, let us not charge 'the Stars with unfriendly Influences; the Corn was 'neither ſpoil'd by Mildew, nor over-top'd with Oats; 'twas Sacrilege which blaſted the Seaſons, and made 'Nature languiſh and wither. For when Religion was 'thus held to Short-Allowance, 'twas no more than 'reaſonable that Mankind ſhould ſtarve with it. In-'deed, if there is any Inſtance of ſuch a Calamity, 'we are willing the Famine ſhould be imputed to the 'Unfriendlineſs of the Year. The Air is unbenign, 'People live upon Browſe like Deer, and pure Neceſ-'ſity carries the Countrymen into the Woods for Acorns. 'When did any Misfortune of this Kind happen to the 'Provinces, when the Miniſters of Religion had Reſpect 'and Maintenance? When was the Oak ſhaken for 'Human Food? When did the Graſs and Plants 'periſh in the Roots? When did not the Plenty in one 'Country relieve the Diſtreſſes of another; when the 'holy Virgins had their Share in the Product of the 'Field? A handſome Subſiſtence for the Prieſts brought 'Plenty along with it, inſur'd the Fruitfulneſs of 'the Earth; and there was more of general Advan-'tage than Bounty in it. Is it not eaſy to collect the 'Cauſe of former Plenty from the preſent Famine? 'Tis 'poſſible ſome may object, that Publick Support is 'uſually deny'd to a Foreign Religion; but far be it 'from ſuch good Princes to imagine, that what has 'been ſettled by the Commonwealth upon Societies, 'ſhould belong to the Publick Treaſure. For ſince the 'Commonwealth conſiſts of Individuals, thoſe Settle-'ments granted from thence return to ſingle Property. 'Your Majeſties are Sovereign and Supreme; but not-'withſtanding this Prerogative, you protect every Per-'ſon in his own; and value Juſtice above Arbitrary 'Power. Be pleas'd therefore to recollect your Bounty, 'and whether theſe Eſtates, convey'd to new Grantees, 'can be look'd on as a Largeſs to the Publick? Thoſe 'Privileges and Emoluments, ſettled for the Honour 'of the City, are no longer in the Granters Power; 'and that which at firſt was a Bounty, becomes a Debt 'by Cuſtom and Time: And therefore thoſe who ſug-'geſt you will be conſtrued to give, unleſs you take 'away, do but perplex your Conſciences, and inject un-'reaſonable Scruples: 'Tis a more ſerviceable Conduct 'to get the Protection of all Religions, and eſpecially 'of that which was ſo beneficial to your Anceſtors. May 'your Majeſties have the Protection, and leave the 'Worſhip to us. We humbly deſire the Continuance 'of that Religion which preſerv'd your Fathers Em-'pire, and bleſs'd that fortunate Prince with Legitimate

'Iſſue.

'Iſſue. This Emperor, of Divine Memory, looks down 'upon us from the Sky, pities the Diſtreſs of the 'Prieſts, and reckons his own Adminiſtration cenſur'd 'by breaking in upon what he preſerv'd. Let your 'Brother, of Divine Memory, have Part of his Conduct 'rectify'd, and his Memory reliev'd, by reforming un-'ſerviceable Advice: Let that Act be cover'd which he 'did not know was ſo unacceptable to the Senate. 'Tis 'plain the Addreſs to him was deny'd, for fear the Senſe 'of the Publick ſhould come to his Notice; and thus, 'from the Judgment of the laſt Reign, your Majeſties 'may form your Reſolution, and not queſtion reverſing 'that Order, which want of Information occaſion'd.

S. Ambroſe's *Letter to* Valentinian *the Younger.*

Ambroſe, *Biſhop. To the moſt Auguſt and Serene Emperor* Valentinian.

'WHEN I underſtood the noble *Symmachus*, Go-'vernor of the Town, had addreſs'd your Majeſty, 'that the *Altar of Victory*, remov'd from the *Senate-Houſe*, 'might be ſet in its former Place; that your Majeſty 'deny'd this *Pagan* Requeſt; that tho' you had liv'd but 'a ſhort time, your Minority was unſurpriz'd, your Re-'ſolution well grown, and your Faith in full Maturity. 'When I receiv'd this acceptable News, I preſented a 'Petition, which tho' comprehending what was neceſ-'ſary, I deſired a Copy of the Governor's Speech. To 'this, I ſhall return an Anſwer, not that I diſtruſt your 'Majeſty's Chriſtianity, but only by way of Precaution; 'and that I am aſſur'd of Equity and Conſcience when 'this Paper is examin'd. All that I intreat is, That 'your Majeſty would regard the Weight of Things, more 'than the Embelliſhments of Style; for (as the Scripture 'informs us) Men of Learning and great Capacity have 'a Golden Tongue: This Luſtre is apt to dazzle the Sight, 'and gain the Fancy; but Gold, when handled and turn'd 'about, proves only bare Metal: 'Tis true, there's 'Beauty and Value, but nothing of Life or Nouriſh-'ment in it. I deſire your Majeſty would be pleas'd to 'examine the Heathen Religions; they pretend to ſome-'thing that is Great, and look rich upon the Superficies; 'but then the Inſide is coarſe, and barren of Truth and 'Significancy. They talk big of God Almighty, and 'creep to Stocks and Stones at the ſame time. The no-'ble Governor inſiſts upon three Points in his Harangue, 'which he ſuppoſes very conſiderable: That *Rome* may 'have her ancient Ceremonies reſtor'd; that the Privi-'leges of the Prieſts and *Veſtals* may be return'd; and 'that a Publick Famine has been conſequent to the with-'drawing this Revenue. To maintain his firſt Propoſi-'tion, he brings in *Rome* with a melancholy Requeſt 'for the Worſhip and Equipage of her old Religion. 'Theſe holy Miniſtrations, ſays ſhe, ſtopt the Conqueſt 'of *Hannibal* and the *Gauls*, and prevented them from 'carrying the City; and thus the Argument for re-'commending the Power of the pretended Deities is a 'Proof of their Impotence: For when *Hannibal* inſulted 'the *Roman* Ceremonies, and had their Gods againſt him 'in the Field, the Progreſs of his Victory went on not-'withſtanding, and came up to the Walls of the Town. 'Why were they ſo diſtruſtful as to ſuffer a Siege, when 'their Gods were all up in Arms for them? And to 'what Purpoſe ſhould I mention the *Gauls*, who preſs'd 'up to the Capitol, and would have deſtroy'd the poor 'Remains of the Government, had they not frighted a 'Gooſe to diſcover their Attack? You ſee what ſort of 'Guardians are lodg'd in the *Roman* Temples! Where 'was *Jupiter* at this deſperate Criſis? Or did he deliver 'his Oracle in a Gooſe? But what Neceſſity am I under 'to deny the *Romans* the Aſſiſtance of their Religion? 'For did not *Hannibal* worſhip the ſame Deities? Let 'them take their Choice therefore for the Force of their 'Protection: If this Religion conquer'd for the *Romans*, 'twas routed in the *Carthaginians*; and if the *Carthagi-'nians* triumph'd upon this Score, the *Romans* were not 'a Jott the better for it. Let's have no more therefore 'of this Remonſtrance of the People of *Rome*, 'tis made 'only to draw Diſlike upon your Majeſty's Adminiſtra-'tion: Beſides, 'tis miſtaken in Matters of Fact; for '*Rome* has given no ſuch Inſtructions, ſhe ſpeaks to her 'Burghers in other Language. What makes you diſco-'lour me to no purpoſe with the Blood of innocent Cat-'tle? Military Succeſs and Trophies are not to be look'd 'for in the Lungs of a Sacrifice, but in the Skill and 'Reſolution of an Army: 'Twas Methods quite fo-'reign to theſe, that made me Miſtreſs of the World: 'Twas by fighting that the famous *Camillus* ſeiz'd the 'Enemies Standards, check'd the Career of their Victo-'ry, and beat them from the *Tarpeian* Fort; and thus 'Bravery defeated thoſe your Religion could do nothing 'with. What ſhould I mention *Attilius Regulus*, who 'made himſelf a Sacrifice, and reſign'd to Torture for 'his Country? *Scipio Africanus* fetch'd his Triumphs 'out of *Hannibal*'s Army, and not from the Altars of 'the Capitol! What ſignifies your Recital of old Prece-'dents? I hate *Nero*'s Cuſtoms, and thoſe who govern'd 'like him. What need I inſiſt upon Emperors of two 'Months ſtanding, and who began and ended their 'Reign almoſt at the ſame time? Is it ſo very unuſual a 'thing for barbarous Nations to make Incurſions? Was 'he a Chriſtian Emperor that was taken Priſoner by the '*Perſians*? And was not the *Altar of Victory* in being at 'that time? And did *Julian*'s Preſages of Conqueſt make 'his Expedition ſucceſsful? I am heartily ſorry for my Mi-'ſtakes; Recollection warms me with Remorſe, and ſtrikes 'Bluſhes into my Face: Let old Age be only aſham'd 'for being paſt mending; 'tis no Scandal to be convert-'ed with the reſt of the World, for no time is too late 'to grow wiſer; and Truth and Regularity are more 'commendable than gray Hairs: 'Tis no Diſadvantage 'to change for the better; Ignorance of God-Almighty 'was the only Thing I ſhar'd in common with the Bar-'barians. Your Sacrificing is nothing but Blood and 'Butchering: Why do you conſult a dead Beaſt, to 'know the Pleaſure of the Living God? Let the Sove-'reign Being that made me inſtruct me in holy Myſte-'ries, and not a Man who knows little of himſelf. 'Who can inform me better concerning God, than God 'himſelf? How can we give Credit to you in theſe Mat-'ters, when you confeſs yourſelves at a Loſs about the Ob-'ject of Worſhip? There is no travelling, ſaith the Go-'vernor, in a ſingle Path to ſo dark a Retirement: 'That which you are ignorant of, is communicated to 'us by Intelligence from Heaven; and what you reach 'after in uncertain Conjectures, is demonſtrated to us 'by infallible Truth, and Divine Revelation: Beſides, 'your Religion falls much ſhort of the Majeſty of ours: 'You requeſt the Emperors to take the Gods into their 'Favour; but we pray to Chriſt that the Emperors may 'be protected. You worſhip the Product of your own 'Art and Labour; but we reckon it a ſcandalous Fancy 'to think a God can be made. You won't believe Chriſt 'to be a God, becauſe you can't comprehend Death 'could happen to the Sovereign Being; but this Miſtake 'proceeds from want of Conſidering, that the Deity was 'untouch'd when Death took hold of his Human Nature. 'Twas a voluntary reſigning Life; he died only, that 'thoſe who believed in him might live for ever. Can 'any thing be more unaccountable than your Practice? 'You worſhip with Reaſons for Diſgrace, run counter to 'your own Principles, and diſregard your Characters of 'Honour. You believe your Deity a Log: What ſcan-'dalous Worſhip muſt it be under ſuch a Perſuaſion! 'You won't believe Chriſt could die! What an honour-'able Teſtimony is this from Infidelity!

'But the Statues of the Gods (continues the Governor) 'ſhould have their Altars; the Decorations of the Tem-'ples ſhould be reſtor'd: Let theſe things be requeſted 'from a *Pagan* Governor. A Chriſtian Emperor pays no 'Regard to any Altar, but that of our Saviour. How can 'they preſs a Chriſtian Prince to encourage their Sacri-'legious Devotions! Did ever any Heathen Emperor 'erect an Altar to our Saviour? While they ſolicit the 'reſtoring their Superſtition, they ſhould reflect upon 'their own Precedents: By this Recollection, they may 'eaſily underſtand how much Chriſtian Emperors are 'bound to regard their Religion, ſince Heathen Princes 'have been ſo careful of theirs. And ſince the Example 'has been ſet by the wrong Side, let the Reaſon of it be 'follow'd by the right. Farther, we glory in ſpending 'our Blood for our Belief; but theſe People are di-'ſturb'd by a little leſſening their Fortune. What we 'look upon as Marks of Conqueſt, they complain of as 'Injury and Diſadvantage. We Chriſtians never receiv'd 'a greater Favour from the *Pagan* Government, than

'when we were beaten, out-law'd, and carry'd to the 'Stake. Thus Faith reckons that a Reward, which is 'Puniſhment with Infidelity. You ſee our Courage 'and Conſtancy holds on thro' Injury, thro' Want and 'Torture: We rely wholly upon Principles and Con-'ſcience; but they do as good as confeſs thier Ceremo-'nies can't ſtand without Penſions and Eſtates. Pray 'let the *Veſtal Virgins*, ſays the Governor, be reſtor'd to 'their Privileges: Let thoſe make this Plea, who imagine 'no body will live ſingle for nothing: Let thoſe who deſ-'pair of Vertue, encourage by Rewards. And, after 'all, how many Virgins has this Encouragement pro-'duc'd? What flouriſhing is here about a little Single 'Life? Can't Nature be laid aſleep without all this De-'clamation? But how many have they thus ſolemnly pro-'feſs'd? But Seven *Veſtals* in the whole Town. This is 'all the *Poſſe* they can raiſe; the Richneſs of their Dreſs, 'their Purple, Pomp and Equipage, their tempting 'Privileges and Revenues, can't make them exceed this 'ſmall Number: Beſides, 'tis but a Temporary Re-'ſtraint; for when they are thirty ſeven Years old, they 'may quit their Retirement and marry. And now, I de-'ſire they would conſider our Practice, and judge upon 'the Compariſon: Here they may ſee vaſt Numbers un-'der this Reſerve, and almoſt whole Nations engaged to 'Single Life: Here they have no rich Dreſs to invite 'them, a coarſe Veil is more Security for their Honour. 'Here's no Pains taken, no Expence laid out to heighten 'their Beauty and recommend their Perſon; no Purple 'Dreſs, no Luxurious Eating, but frequent Faſting in-'ſtead on't: Here's nothing of Privilege and Profit, 'but all Circumſtances ſeemingly diſcouraging. How-'ever, thoſe who look deeper into the Matter, will find 'this Diſcipline ſerviceable to the Deſign, and that a 'retir'd Profeſſion is recommended by hard Uſage, and 'aſſiſted by Mortification. Mercenary Virginity ſigni-'fies little: To give it Value, it muſt come from Choice 'and Inclination. To be brib'd to Retirement for 'ſome Part of Life, looks like making a Penny of 'one's Perſon. The firſt Succeſſes of Chaſtity, are the 'Conqueſts of Avarice; for a mercenary Temper is a 'dangerous Temptation to Miſcarriage. However, let 'us allow the Encouragements of Bounty and Subſiſtence 'to Women of ſingle Life: I deſire to know, whether 'the Chriſtians are to have any of this Privilege? If ſo, 'what Fund or Exchequer can furniſh ſo vaſt an Expence? 'But if they inſiſt ſuch Revenues are only to be ſettled 'on the *Veſtals*; are they who challeng'd the whole Ad-'vantage for themſelves under Heathen Emperors, not 'aſham'd not to allow us a Share, when our Princes are 'Chriſtian? They complain likewiſe, that their Prieſts 'are not ſubſiſted with the Publick Treaſure: What 'Rhetorick and Remonſtrance have been ſpent upon this 'Head? On the other ſide, the Legiſlature has lately 'thrown us out of Legacies and Hereditary Eſtates; and 'yet there is no Complaint about the Matter: We don't 'think ourſelves injur'd, becauſe the Loſs ſits eaſy upon 'us. For Inſtance, if a Chriſtian Prieſt would have an 'Exemption from the Offices of the Ward or Pariſh; 'he is obliged to give up his Paternal Eſtate. Had the '*Pagans* this Grievance, what a Noiſe would they make 'with it, and in what Tragical Strains would they re-'monſtrate? That a Prieſt ſhould purchaſe the Leiſure 'to execute his Office with the Loſs of his Patrimony; 'that he ſhould be thtown out of all his Fortune to ca-'pacitate him for Publick Service; that he ſhould be 'thus rewarded with Poverty, for ſpending his Time 'for the common Good: I deſire you would conſider 'Matters, and ſee the Comparative Hardſhips put upon 'us. The Under-Officers of the *Temples* have the Be-'nefit to ſtand in *Wills* and *Teſtaments*; neither falſe 'Religion, nor Meanneſs of Condition, nor Scandal 'in Life, is any Bar to a Legacy; none but the Clergy 'are made incapable of this common Right: Thoſe only 'who guard the Empire with their Prayers, and oblige 'the whole Community, can neither receive Legacies, 'nor Deeds of Gift; tho' from the moſt unexception-'able Perſons. Thus, when they can charge nothing 'upon Miſbehaviour, they ſuffer for their Profeſſion, 'and there is a Fine, as it were, ſet upon their Office. 'A Bequeſt left by a Chriſtian Widow to the Prieſts 'of a Heathen Temple, is good in Law; but if ſhe leaves 'it to our Saviour's *Miniſtry*, it can never be recover'd. I 'don't ſpeak this by way of Complaint, but to let them 'know we are ſenſible of the Partiality; and I had ra-'ther we ſhould ſuffer in our Pockets, than in Chriſtian 'Qualities. But here they ſuggeſt, that thoſe things 'which are either granted or deviſed to the Church, con-'tinue unſeized: I deſire they would tell us who has 'taken their Temples Benefactions from them, Hard-'ſhips the Chriſtians have formerly ſuffer'd; and if 'the *Pagans* were thus uſed, it would be nothing more 'than Reprizal; but now we have a great Clamour for 'Equity and Juſtice. But were theſe fine things thought 'on when the Chriſtians were Forfeited and Plundered? 'When they grudg'd them their Lives, and denied them 'the common Benefit of a Grave? How many of us were 'thrown into the Sea, and diſpatch'd by all Kinds of 'Torture? Their now condemning the Cruelties of their 'Anceſtors, is owing to the Conqueſts of Chriſtianity: 'But what Sign of Reformation is this, when they con-'demn their Practice, and yet plead for their Religious 'Eſtabliſhments. No body denies them the Furniture 'and Decorations bequeathed to their *Temples* or *Augurs*; 'the Lands were only taken away, becauſe what they 'challenge upon the Score of Religion, was not religi-'ouſly employed. Thoſe who inſiſt upon Chriſtian Pre-'cedents, ſhould be govern'd by Chriſtian Practice: Now 'the Church has no Fortune, but Truth and Ortho-'doxy: Theſe are her Revenues; the Eſtates of the 'Church are Proviſions for the Indigent. I deſire they 'would inform us, how many Captives the *Temples* 'have ranſom'd, what Diſtribution they have made to 'the Poor, and what Supports thoſe in Exile have re-'ceived from them? The Benefit of the Laws therefore 'is not loſt by converting their Lands to better Uſes. 'Farther, the noble Governor ſuggeſts the Seaſons have 'prov'd the Juſtice of the Prieſt's Claim, and a Fa-'mine has revenged the Sacrilege: Men are forc'd to 'live like Hogs upon Acorns. Prodigies of Calamities 'appear, which were never heard of when the Heathen 'Religion prevailed: As for Feeding upon Maſts, 'twas 'counted a Bounty from the Heavenly Powers; and it 'was the Acorns which made the Oak of *Dodona* wor-'ſhipped. Now, 'tis very unlikely the Gods ſhould 'puniſh in that Diet they uſed to reward: Beſides, 'what Equity is there in ſtarving the World, for the 'Misfortune of a few Prieſts? At this rate the Judgment 'would be exceſſive, and the Puniſhment ſtretch'd far-'ther than the Fault: Farther, their Temple-Privileges 'have been ſuppreſſed a great many Years through the 'whole Empire. Have the pretended Deities been 'aſleep all this time? And does it juſt now come into 'their Fancy to revenge the Affronts put upon them? 'But, granting the Gods made themſelves Reparation 'the laſt Year, what makes them now withdraw their 'Anger, and expoſe themſelves to Contempt? For now 'there is no need of trotting into the Woods for Enter-'tainment; the Harveſt and Vintage afford Plenty, and 'the Husbandman is anſwer'd to his Wiſh. Who can 'be ſo ignorant of the uſual Courſe of Things, as to be 'ſurpriz'd at unfriendly Seaſons? And yet 'tis well 'known, a great many Provinces receiv'd a very plen-'tiful Product, even the laſt Year; for did not the '*Gauls* then grow rich by an extraordinary Crop? 'Great Quantities of Corn were exported from *Pan-'nonia*; and *Rhetia* was fruitful to Diſadvantage: The 'Barbarians grudg'd her Plenty; and thus the large Pro-'duct of the Earth brought Invaſion upon her. I am 'now to encounter the laſt and moſt conſiderable Pre-'tence: 'Tis ſuggeſted, your Majeſty is obliged to re-'ſtore thoſe Supports ſo ſerviceable to your Perſon and 'Empire: For, ſays the Governor, leave us the Wor-'ſhip, and take you the Benefit of our Religion: This 'is that, moſt Chriſtian Princes, which we can't endure; 'for thus they reproach us with their worſhipping their 'Gods under your Authority; for though they have 'none of your Command for this flaming Impiety, they 'interpret your Connivance to conſent. I deſire they 'would keep their Protection to themſelves, and let us 'ſee the Shelter of their *Superſtition*: For if their Dei-'ties can't aſſiſt thoſe that worſhip them, how is it like-'ly they ſhould do us any Good who deſpiſe them? But, 'continues the Governor, the Cuſtoms of our Ance-'ſtors muſt be maintained. Why ſo? Is not Improve-'ment the Conſequence of Time? Are not feeble Begin-'nings brought afterwards to Perfection? And don't 'Arts and Sciences refine upon Leiſure and Practice?

'If

'If old Cuſtoms are ſo unalterably Peoples Inclination, 'what made *Rome* change her Fancy, and go into ſo much 'new Faſhion? What makes them take Leave of their 'Shepherds Cottages, and affect Magnificence and Figure? 'To ſpeak cloſe to their Point, what makes them af-'fect the Ceremonies of conquered Countries, import 'ſo much new Religion, and worſhip the Gods they had 'taken Priſoners? To mention all their Foreign Dei-'ties, is needleſs upon this Occaſion. Among the reſt 'of their Pagan Miſtakes, they make *Victory* a Goddeſs, 'which has nothing of Power or Perſonal Subſiſtence. 'Victory is more a Gift than a Governeſs; and they 'may thank their Legions, not their Religion, for this 'Favour. She muſt needs be a wonderful Goddeſs, when 'ſhe is nothing but the Soldiers Merit, or the Chance of 'a Battle! The Altar of this pretended Deity they would 'have erected by the Parliament Houſe, that is, where 'a Majority of Chriſtians meet of courſe. Now, what 'is this challenging an *Altar*, but inſulting the *Creed?* 'Can it be borne, that a Heathen ſhould ſacrifice where 'a Chriſtian is obliged to be preſent? Yes, ſays the Go-'vernor, in Effect, let all the Company, though never 'ſo unwilling, have their Eyes diſturbed with the 'Smoak, their Ears grated with the Muſick, and their 'Smelling diſobliged by the Frankincenſe. In ſhort, 'let them run through all the Penance of the Sacrifice, 'be entertained with their Averſion, and perſecuted 'through moſt of their Senſes. They are not contented 'to have the Statues and Furniture of their Religion in 'the Baths, the Portico's, and Squares of the City. Muſt 'there be particular Diſadvantages in a common Aſſem-'bly, and muſt not all the honourable Members be made 'eaſy alike? Muſt the Chriſtian Senator be bound by '*Pagan* Solemnities, and made Party to an unwarran-'table Religion? for if he diſcountenances their Swear-'ing at the *Altar of Victory*, he is charged with betray-'ing good Faith; and if he acquieſces, he conſents to an 'impious Engagement. But where, ſays the noble *Sym-'machus*, ſhall we give Security to the Conſtitution, and 'ſwear Allegiance to your Majeſty? Does then the Force 'of the Laws depend upon *Pagan* Ceremonies? Does 'this dangerous Superſtition, to ſpeak ſoftly, tye the 'Subject to the Prince, and bind the Conſcience not 'only of thoſe that are preſent, but of thoſe that are ab-'ſent? And which is more, your Majeſty muſt ſuffer in 'your Religion. Complying with this Requeſt, inferrs 'the Imputation of the Practice. This is in effect to 'make you ſwear at the *Altar* yourſelf: A Thing which '*Conſtantius*, of illuſtrious Memory, did not think he could 'look on without ſomewhat of Apoſtaſy and Pollution. 'He ordered this *Altar* to be taken away, but did not 'order it to be replaced. There was Command in 'one Caſe, and nothing but Connivance in the other. 'If your Majeſty conſents to the Replacing this *Altar*, 'the alledging your not being there will be no ſuffi-'cient Excuſe; for Conſent affects us more than bare 'looking on. Your Majeſty's Edict in Favour of *Sym-'machus*'s Addreſs, makes you preſent in your Mind, 'which is more than if you were ſo with your Body. 'Tis your Majeſty which convenes the Honourable 'Senate; 'tis by your Authority and for your Service 'they come together; 'tis to your Majeſty, and not to 'the Pagan Deities, they engage their Conſcience. 'Tis 'you they prefer to their neareſt Relations, but however 'not to their Religion. This Affection, as the Go-'vernor obſerves, is much better than abſolute Com-'mand. But all this muſt be only expected while Chri-'ſtianity is guarded, which guards your Empire and Au-'thority. Let not your Majeſty be diſturbed, as if the 'Publick might ſuffer by your Refuſal; let them not 'interpret any Accidents to the Diſcountenance of their 'Religion. Thoſe that have look'd into Hiſtory, and Hu-'man Affairs, perceive things have not always the ſame 'Succeſs, and that nothing is more common than Re-'verſe and Revolution. Who was more proſperous than '*Pompey the Great*, or had more good Wiſhes and Pray-'ers from the Temples? But this General, after he 'carried his Conqueſt through a great Part of the World, 'and brought three Triumphs into *Rome*, was routed in 'the Field, purſued out of the *Roman* Territories, and 'murdered at laſt by an *Ægyptian* Eunuch. Who was 'more given to Sacrificing than *Hamilcar* the *Cartha-'ginian* General, who, all the time his Troops were en-'gaged, was devoutly buſy at the Altar? And when he 'found his Army was almoſt routed, he threw himſelf 'into the Holy Fire, to be revenged on the unſervicea-'ble Worſhip. And here I might mention *Julian*, 'who, by giving too much Credit to the Soothſayers, 'burnt his Fleet, and made his Retreat impracticable. 'Thus there's no Concluſion to be drawn from bare E-'vents; As for us, we promiſe nothing upon Futurity, 'nor give Occaſion to any Diſappointment. Thus I have 'replied to the Governor's Harangue, and here my De-'ſign has only been to confute his Addreſs, and not to 'expoſe his Religion. As for your Majeſty, I hope this 'Application will put you upon Precaution; for ſince 'the Governor argues from two former Reigns, that the '*Old* Religion was practiſed by the firſt Prince, and to-'lerated by the latter; and here he deſires your Ma-'jeſty would wink where you can't comply: By his ar-'guing in this manner, your Majeſty may plainly collect 'the Regard you ought to have for your Religion; that 'you are not to follow a *Pagan* Precedent, nor reverſe 'the *Edicts* of your Brother, of pious Memory. For if 'they plead the bare Connivance of Chriſtian Emperors, 'and inſiſt on their not reverſing the Laws of *Paganiſm*; 'how much more is your Majeſty obliged to reſerve a 'Reſpect for your Brother *Gratian*'s Government? In-'deed here tho' you diſlik'd, it would be expected you 'might diſſemble: But ſince this Conſtitution of his was 'juſt and commendable, your Religion and your Rela-'tion too are good Motives to maintain it." *Ambr. Epiſt.*

And here it may not be improper to add ſomething concerning S. *Ambroſe:* After his Father's Death, his Mother, his Siſter, and his elder Brother *Satirus*, removed with him to *Rome*. *Marcellina* was a Nun, and profeſſed by Pope *Liberius*. S. *Ambroſe*'s Education form'd him to Learning. Being a Perſon of Quality, *Anicius Probus*, *Præfectus Prætorio*, and *Symmachus* above mentioned, made an Acquaintance with him. He pleaded for ſome time with ſuch Reputation in *Probus*'s Court, that he choſe him for one of his Aſſiſtant Judges. This *Anicius Probus* afterwards made him Governor of *Æmilia* and *Liguria*, (now known by the Name of the *Milaneze*) the State of *Genoa*, *Piedmont*, the Duchies of *Parma* and *Modena*, with the Territories of *Bologna* and *Romania*. Upon the Death of the Biſhop of *Milan*, the *Arians* and the *Catholicks* endeavouring to chooſe one of their reſpe-ctive Parties, made the Election ſomewhat troubleſome. S. *Ambroſe* being Governor, thought himſelf obliged to go to the Church, and bring them to Temper. And here he harangued the People with ſo much Senſe and good Nature, that they immediately choſe him Biſhop. He endeavoured to decline the Choice, but all to no purpoſe. He was conſecrated on the 7th of *September*, in the Year 374. And Pope *Damaſus* recommended *Simplicianus*, a Prieſt of Character, to live with him. *Secundianus* and *Palladius*, two *Arian* Prieſts, were confu-ted and condemned in the Council of *Aquileia* by S. *Am-broſe*'s Arguing and Intereſt. This Council was held in the Year 381. He denyed the Empreſs *Juſtina* a Church in *Milan* for the Uſe of the *Arians*, and defended the Conſubſtantiality of the *Logos* againſt thoſe Hereticks. He aſſiſted in ſeveral Councils at *Rome*, *Aquileia*, and elſewhere; and held one Synod at *Milan*, where *Priſ-cillian*, *Jovinian*, *&c.* were condemned. His Prudence and charitable Temper were extraordinary, being nei-ther paſſionate on the one ſide, nor over-complaiſant on the other. He refuſed going into the Intereſt of *Maxi-mus*, notwithſtanding this Uſurper promiſed to protect the *Catholicks*, and ſuppreſs the *Arian* Hereſy. When the Emperor *Theodoſius* was diſpoſed to grant the *Jews* a Synagogue, S. *Ambroſe* made a reſolute Remonſtrance againſt it. *Paulinus*, Prieſt of *Milan*, and not the Biſhop of *Nola*, wrote this Father's Life at S. *Auſtin*'s Inſtance. 'Tis likewiſe written by Cardinal *Baronius*. Both theſe Lives were printed before his Works at *Rome* by Cardi-nal *Montalto*, afterwards *Sixtus Quintus*, and dedicated to *Gregory* XIII. The beſt Edition is that publiſhed at *Paris* by the *Benedictines* in 1691. It is two Volumes in Folio, with learned Annotations; with the Life of S. *Am-broſe*, extracted from his Works; and a judicious Critick upon the Writings of this Father. * *Paulin. & Baron. in Vit. Ambroſ. Hieron. Catal. Theodoret, Dupin* IV. *Cent. &c.*

AMBROSIAN (The) Office, a Liturgy uſed in the Church of *Milan*. 'Tis ſo called from S. *Ambroſe*, who was Biſhop there. *Walafridus Strabo* is of Opinion, that this

this Liturgy was drawn up by S. *Ambroſe*, for the Uſe of his whole Dioceſe. But 'tis very probable, that both the Church of *Milan* and other Churches in *Italy* had particular Liturgical *Offices*, different from the *Roman*, and that before S. *Ambroſe*'s Time. When the Popes brought the *Roman Service* into the Weſtern Churches, *Milan* fenced againſt the Innovation with S. *Ambroſe*'s Authority: And from that Time their old Liturgy was called the *Ambroſian Office*. Before *Charlemagne*'s Reign, every Cathedral had ſomething particular in Divine Service: And more than that, there was great Diverſity in *Rome* itſelf. For *Abailardus* obſerves, that none but the Church of *Lateran* in *Rome* kept the old Liturgick *Office* without ſome Alteration. * *Hittorpius.*

AMELOT, *(De la Houſſaie)* an Author living in the Eighteenth Century, very remarkable for his Attainments in State-Affairs. He has tranſlated ſeveral *French* and *Italian* Authors upon this Subject. The Hiſtory of the Council of *Trent* in Quarto, turned into *French* from Father *Paul*'s Original, is *Amelot*'s Performance. *Balthazar Gratian*, a *Spaniſh* Jeſuite's Book, called *The Courtier*, in which there are a great many Politick Maxims, and ſome dangerous ones too, is *Amelot*'s Tranſlation. He likewiſe publiſh'd a Tranſlation of *Tacitus*'s Annals, with Notes, Hiſtorical Remarks, and Reflexions on a great many Paſſages of this Hiſtorian. The greateſt part of theſe Notes are borrow'd from *Spaniſh* Authors. He publiſh'd a new Edition of Cardinal *Oſſat*'s Letters, with Political Notes upon them. He wrote the Hiſtory of the Government of *Venice*, and a long Preface ſet before the Collection of the *Treaties* of *Peace* printed at *Paris* in Six Volumes in Quarto. He was a Perſon of great Penetration, and made very judicious Remarks upon Publick Affairs. He died in the Year 1708. * *See his Works.*

AMELSFELD. The *Sclavonians* call it *Caſſowopolye*, others call it *Coſſowo*, and *Campo Merlino*, *Campus Caſſobus*, *Caſſovius*, *Merulæ Campus*; a Country in *European Turky*. It lies in the Eaſtern Part of *Boſnia*, upon the Confines of *Servia*, near the River *Sitza*. 'Tis a large Champaign Country, and very fruitful. *Priſtina*, and ſeveral other Towns are in it: But 'tis chiefly remarkable for the ſignal Victory gained by *Amurath* I. againſt *Lazarus* Deſpot of *Servia*. In this Battle the Deſpot was taken Priſoner, and the Sultan either killed in the Fight, or ſoon after the Victory. * *Maty, Dictionaire Geograph.*

AMENECLES, a *Corinthian* Burgher: He was the firſt *Grecian* who invented the Building of Galleys with three Benches of Oars: For before this time, the *Greeks* made uſe of none but long Ships and Galleys with fifty Rowers. But after *Amenecles*'s Improvement, they cruized upon the Seas with much more Eaſe and Expedition. Forty Years after *Amenecles*'s Death, there was a Sea-Fight between the *Corinthians* and the *Corcyreans*. *Thucidydes* obſerves, that this was the firſt Sea-Engagement mentioned in Hiſtory. 'Twas two hundred and ſixty Years before the End of the *Peloponneſian* War, which falls in with the firſt of the 29th Olympiad. * *Thucyd. Lib.* 8. *Marſham, Secul.* XVII.

AMERICA, (The Iſles of) *Inſulæ Americanæ*. Under this Denomination we are only to underſtand thoſe ſituated about the *American* Continent, and not all thoſe in the oppoſite Hemiſphere. The chief Iſlands under this Diſtinction are *Caliphornia* in the *South-Sea*, *La Mocha*, *La Chilue*, *La Madre di Dios*, *La Terre del Fogo*, in the *Magellanic* Sea; the Great and Small *Antilles*, under which are comprehended the *Lucayan* Iſland, *Bermudas*, and *Newfoundland*. The *Patagons* in *America* are commonly ſeven Foot and a half high, and not ten Foot, as is related in the Firſt Volume of *Morery*. * *Maty, Diction. Geograph.*

AMERONG, *(Godart Adrian)* of the Family of *Reed*, originally of *Weſtphalia*: He was Governor of the Province of *Utrecht* in the Year 1643, and Preſident of the College of the *Nobles*. He ſpent moſt of his Time in Embaſſies, in which he acquitted himſelf to great Commendation. His firſt Embaſſy was to the Court of *Denmark*, in the Year 1656. He had a nice Juncture to manage; Free Paſſage through the *Sound* was abſolutely neceſſary for the Trade of the United Provinces. This Branch of Commerce was diſturbed by the Cruizing of the *Swedes*, who threaten'd to beſiege *Dantzick*. To ſtop the Roving of theſe *Cruizers*, and prevent the taking ſo conſiderable a Town, was very ſignificant Service. By the Succeſs of this firſt Negotiation, Monſieur *d'Amerong* let his Countrymen know what they might expect from him. For this Ambaſſador and Monſieur *Van Beuning* made a cloſe Confederacy between the *United Provinces* and *Denmark*. Upon this Alliance, Admiral *Obdam* wintered in the Port of *Copenhagen*. Thus the Commerce of the North was reſtored, and the *Swedes* diſappointed in the Siege of *Dantzick*. *Frederick* III. King of *Denmark*, was ſo ſatisfy'd with Monſieur *d'Amerong*'s Conduct upon this Occaſion, that he made him a Knight of the *Elephant*.

But Monſieur *d'Amerong*'s moſt Significant Embaſſy was that to the Princes of *Germany* in 1672. The Arms of *France* had carried their Conqueſts into the Heart of the *United Provinces*; Inteſtine Diviſions expoſing the Remainder to the ſame Misfortune: Neither was there any Likelihood of Reſtoring their Affairs; the *States*, being ſurprized by the Suddenneſs of the War, had no time for making Alliance. Monſieur *d'Amerong* was order'd to ſolicit the Princes of the Empire to ſtop the Courſe of the *French*, which otherwiſe might reach themſelves in the Conſequence. And here he manag'd with ſo much Conduct and Capacity, that the *French* King, diſturbed with the Succeſs of his Negotiation, burnt his Seats and Caſtles, for his refuſing to return into the Province of *Utrecht* at that Prince's Order. But *Amerong* preferr'd the Liberty of his Country to his private Intereſt. And thus refuſing to obey ſo diſſerviceable an Order, he brought the *German* Princes to his Point, procur'd the Aſſiſtances deſir'd, and obliged the *French* to quit their Conqueſts in the *Low Countries*. He had afterwards a Publick Character at the Courts of *Saxony*, *Brandenburgh*, *Brunſwick*, and *Denmark*, where he died, in *October* 1691. * *Memoire Manuſcript.*

AMESIUS, *(William)* an *Engliſhman*, and Divinity-Profeſſor at *Franeker*, lived in the Seventeenth Century. He concerned himſelf very much in the Controverſy with the *Arminians*, and wrote ſeveral *Tracts* againſt them. He is reckon'd a good Caſuiſt: He wrote a little Book in Twelves, entituled, *Bellarminus Enervatus*. *Medulla Theologiæ* was another Performance of this Author. He likewiſe wrote againſt the *Socinians*, againſt *Metaphyſicks*, and in Defence of *Puritaniſm*, &c. He died in the Year 1635.

* AMHARA. For Fifty ſix Provinces in *Morery*, Vol. I. read Thirty ſix.

AMILIA, *(Michael)* Arch-Prieſt in the Church of *Pâmiers*, and Great Vicar of *M. Caulet* Biſhop of this Dioceſe. He was a Perſon of great Probity and Underſtanding: He had a very good Talent for the Pulpit: And before he engaged with the Biſhop of *Pâmiers*, he had been employ'd a conſiderable time in the Dioceſe of *Toulouſe* in Quality of a Miſſionary. He had likewiſe a Genius for Poetry, and turned the Duties and Precepts of Chriſtianity into Verſe, adapted to the common Capacity. Theſe Verſes were printed, and ſet to Muſical Notes at the Charge of the Clergy of *Pâmiers*, and afterwards ſent to the Parochial Curates, to be diſtributed amongſt their Pariſhioners. Thus Father *Amilia*'s Deſign was to teach the Principles of Religion in an agreeable manner, and to prevent Chriſtians entertaining themſelves with prophane Songs. * *Memoires du Temps.*

AMINIUS, *(Rebius)* a celebrated *Roman* Lawyer, and one that had raiſed a great Eſtate. In the Conſulſhip of *Q. Voluſius* and *P. Scipio*, his Age brought great Infirmity and painful Diſeaſes upon him; and not having Fortitude enough to bear up againſt the Shock, he order'd his Veins to be open'd; for he wanted Courage to wait for Nature's Diſcharge. 'Tis no great Wonder to find a Man of Luxury and Licentiouſneſs afraid of the common Methods of Death, which frequently make very rugged Approaches. * *Tacit. Lib.* 3. *Annal. cap.* 30.

AMIUAM, *Amiuamia*, one of the Iſlands called *Majottes*. It lies in the *Æthiopick* Ocean, between *Zanguebar* and the Iſland of *Madagaſcar*. It is about threeſcore Miles in Compaſs, well improv'd, and has a good Haven. * *Baudrand.*

* AMMIANUS, *(Marcellinus)* was bred to the Profeſſion of Arms: He went along with the General *Urſicinus*, when the Emperor *Conſtantius* ſent him into the Eaſt in the Year 350. He returned with *Urſicinus* into *Italy* in 354. He followed him afterwards into *Meſopotamia*, and ſerved under him till *Urſicinus* was laid aſide and diſgraced, in the Year 360. He marched with *Julian*

lian in that Emperor's Expedition againſt the *Perſians*, lived at *Antioch* in the Reign of *Valens*, and at laſt ſettled at *Rome*, where he wrote his Hiſtory. 'Tis not certainly known when he died; but that he lived to the Year 390, appears from his XXVIth Book, where he mentions the Conſulſhip of *Nectarius*, who was Conſul that Year with *Valentinian* II. This Hiſtory, conſiſting of thirty one Books, begins with the Reign of *Nerva*, and is carried on to the Death of *Valens*. But the thirteen firſt Books are loſt, and even the nineteen remaining have ſuffer'd by Time, and the Negligence of Tranſcribers. And though his Style is ſomewhat rough, he clears a great many Paſſages in Antiquity; and the Reader may learn many things in him which are not to be met with elſewhere. He ſpeaks with Temper, and ſometimes with Commendation of the Chriſtian Religion, notwithſtanding he was a Heathen himſelf. But the Emperor *Julian* is the Hero in his Hiſtory. *Gronovius*'s Edition is the beſt: 'Twas printed at *Leyden* with *Remarks* in 1693. * *Voſſius de Hiſt. Lat. Lib.* 11. *cap.* 9. *De Hiſtor. Græc. Lib.* 11. *cap.* 18. *La Mothe le Vayer, Jug. des Hiſt. Henric. & Adrian, Valeſ. &c.*

AMNON, a *Rabbi* of *Mentz*, contemporary with *Moſes Barnachman*, lived about the Year 1242. He was condemned to die for Judaiſm at *Mentz*. The *Jews* report, the Biſhop of *Mentz* and the principal Burghers requiring him to turn Chriſtian, he deſired three Days to conſider: That he repented his having requeſted this Delay. When the Time given him was expired, the Biſhop ſent for him. *Amnon*, upon his Appearing, deſired they would cut out his Tongue, for his having deferred to ſanctify the Name of the Bleſſed God. That the Biſhop, inſtead of his Tongue, order'd his Fingers and his Toes to be cut off: That *Amnon* put them in Pickle, and the next New-Year's-Day he came to the Synagogue, and brought them with him: That having ſaid his Prayers there, he diſappeared, and three Days after was ſeen by a Jew in the Night. This Jew he order'd to ſend his Prayer to all the Synagogues of the *Diſperſion*. The Prayer begins thus; *Grant Conſtancy and Reſolution to the Holineſs of this Day*. *Amnon*'s Order was obeyed, and the *Jews* ſay this Prayer upon every New-Year's-Day, and the Day of Expiation. This Account, with the Prayer, is inſerted in the *Machazor*, or Common-Prayer Book of the *Jews*. * *The Hiſtory of the* Jews, *from our Saviour to this Time, by way of Continuation of* Joſephus's *Hiſtory, corrected and enlarged by M.* Du Pin. *Edit.* Paris *in* 12*mo.* 1710. *Tom.* VII.

* AMONIUS, born at *Alexandria* in the Third Century. His Parents being Chriſtians, gave him a happy Education: And notwithſtanding *Porphyry* charges him with deſerting from Chriſtianity, *Euſebius* and S. *Jerom* are poſitive to the contrary. He was a very celebrated Philoſopher, and made it his Buſineſs to acquaint himſelf thoroughly with the Writings of *Plato* and *Ariſtotle*, and endeavour'd to reconcile the Principles of theſe two Philoſophers. S. *Jerom* puts him in the Liſt of Eccleſiaſtical Writers; and *Euſebius* takes particular Notice of one Book, entituled, *The Conformity of Moſes with Jeſus Chriſt*. But his principal Performance was his *Diateſſeron* or *Monoteſſaron*, that is, a Goſpel extracted from the Four, or a ſort of *Harmony* of the Four Evangeliſts. 'Tis upon this Book *Euſebius* formed his *Canones Evangelici*. Several Authors are of Opinion, that this *Harmony* is the ſame with that which goes under the Name of *Tatian*'s; but this is not certain. That in the *Bibliotheca Patrum*, attributed to *Amonius*, is neither his nor *Tatian*'s. S. *Gregory Nyſſen*, in his *Treatiſe of the Soul*, cites a Paſſage from *Amonius*, to explain the Union between the Soul and Body; and another from this Author and *Numenius* the *Pythagorean*, to prove the Soul's Immateriality. Some will have him Author of *The ſhort Life of Ariſtotle*, and of Commentaries upon this Philoſopher: But theſe belong to another *Amonius*, or rather *Amonianus* of *Alexandria*, a Peripatetick Philoſopher, living towards the End of the Fifth Century, and mention'd in *Photius*'s *Bibliotheca*. * *Hieron. in Catal. Euſeb. Hiſt. Eccl. Lib.* 6. *cap.* 19. *Ammian. Marcellin. Lib.* 22. *Porphyr. in Vit. Plotin. Cave, Hiſt. Litter. &c.*

AMONIUS, (*Andrew*) born at *Lucca* in *Italy*: He travelled into *England* to make his Fortune in the Beginning of the Sixteenth Century; where, if his Life had held out to any conſiderable Length, he had certainly ſucceeded. His Genius lay moſt for the *Belles Lettres* and *Latin* Poetry. He held a great Epiſtolary Correſpondence with *Eraſmus*: And in ſome of his Epiſtles, he repents his having left *Rome*, and ſeems diſſatisfied with his Entertainment in *England*. *Eraſmus* ſent him ſome politick Maxims to advance his Fortune; tho' we have Reaſon to believe it was but in Jeſt. "Don't ſcruple, ſays he, concerning yourſelf in every body's Buſineſs: Juſtle every body, and pretend to ſomething extraordinary: Mortify as many as you can that ſtand in your way, and let your Friendſhip and Averſion be governed by your Intereſt: Give nothing, but where you expect more in Return: Be complaiſant to every body's Humour: Have two Strings to your Bow: Let the World know how many People court your Acquaintance: Give out you are going to leave the Place where you are, and make a Show of preparing for that purpoſe: And produce ſome Letters where you are invited to great Advantages elſewhere." At laſt his Fortune came forward at *Henry* VIII.'s Court, and this Prince gave him a Publick Character to Pope *Leo* X. He died at forty Years of Age, of the Sweating Sickneſs: And if he had lived, 'tis probable his Preferments had gone farther. He was in King *Henry*'s Army at the Battle of the *Spurs*, and when *Therouan* and *Tournay* were taken. The Abridgment of *Geſner*'s *Bibliothec.* gives the following Catalogue of his Poems: *Scotici Conflictus Hiſtoria, Lib.* 1. *Bucolica, ſeu Eclogæ, Lib.* 1. *De Rebus Nihili, Lib.* 1. *Panegyricus quidam, Lib.* 1. *Epigrammata, Lib.* 1. *Poemata Diverſa, Lib.* 1. * Eraſm. Lib. 8. Epiſt. 40. Epiſt. Bayle Diction. Hiſtor.

AMONTONS, (*William*) born in the Year 1663. His Father was an Advocate or Bariſter, who removed out of *Normandy*, and ſettled at *Paris*. His Son *William* happening to be deaf in a great meaſure, lived very retired. Being commonly alone, and giving himſelf wholly to contemplating Nature, he began to think of Improvements in *Mechanicks* and *Machines*. His firſt Attempt to find out a perpetual Motion was an impracticable Fancy. The while he was working upon this Project, he perceived the Neceſſity of finding out ſome Principles proper to the Subject; and that without going upon ſure Grounds, the Enquiry would come to nothing. This Conſideration put him upon ſtudying Geometry. Afterwards he improv'd himſelf in Drawing, Surveying, and Architecture, and was employed about ſeveral Publick Buildings: But 'twas not long before he advanced to higher Attainments; for having made himſelf a conſiderable Maſter in that Part of the *Mechanicks* which is required to the Conveniences of Life, he carried on his Diſquiſitions to find out the Laws of that noble *Mechaniſm*, which God has made uſe of in forming the World. Barometers, Thermometers, and Hygrometers, deſigned to ſhow the Variations of Natural Bodies, (till lately ſo very little known) are probably the moſt ſerviceable Inventions in Modern Philoſophy, for diſcovering the Powers of Matter and Motion. And tho' the Service is conſiderable, the Application is very nice. M. *Amontons* exerted his Thoughts this way; and in 1687, being then but twenty four Years of Age, he preſented the Academy of *Sciences* with a new kind of Hygrometer, very much approved. He propoſed ſeveral new Methods for making Barometers and Thermometers, and here he happen'd to light upon the ſame Thoughts with ſome Principal Members of the *Royal Society* at *London*. What next follows, the Reader may take for no more than an Exerciſe of Fancy, tho' a very ingenious Diverſion. 'Twas this: He invented a way of communicating Intelligence at a great Diſtance in a very little time. For Example, to bring News from *Rome* to *Paris* in three or four Hours, which People living between thoſe two Places ſhould know nothing of. This Undertaking, which looks ſo full of Paradox and Romance, was performed twice in a leſſer Remoteneſs before Perſons of the Firſt Quality. The Secret lies in planting ſeveral Perſons at a great many Places, as it were in a Row. Theſe Perſons being furniſhed with proper Glaſſes, and perceiving certain Signals or Marks at the Poſt before them, convey them to the next, and ſo on. Theſe different Marks ſerve inſtead of ſo many Letters in the Alphabet, which no body could decipher but thoſe of *Paris* and *Rome*. The Glaſſes ſtrengthening the Sight to an extraordinary degree, make the Diſtance of the Men poſted, which ought to be as few as 'tis poſſible: And the ſecond Poſt, tranſmitting the Signal

or Marks to the third, as fast as he receives them from the first, the News is conveyed from *Paris* to *Rome* almost in as little time as such Signals could carry it from one End of *Paris* to another. In 1695, he printed a Book, and dedicated it to the *Royal Academy of Sciences*, entituled, *Remarques & Experiences Physiques sur la Construction d'une Nouvelle Clepsydre, sur les Barometres, Thermometres, & Hygrometres.* Notwithstanding *Clepsydres*, or Water Hour-Glasses, so much used by the Ancients, have been quite laid aside since the Invention of Clocks, much more exact and commodious: Notwithstanding this, M. *Amontons* took a great deal of Pains to make one of these *Water Hour-Glasses*, believing it might be very serviceable at Sea. For by the Manner 'twas contriv'd, the most violent Agitation of a Ship could not disconcert the Motion; whereas our Clocks with Wheels will certainly go wrong with such shaking. The Reader may see in M. *Amontons*'s Book with how much Art and Curiosity his *Clepsydra* is contriv'd. The old Inventions of these Water-Clocks seem not to have reached the Secret. In 1699, he was admitted in the *Royal Academy*, when that *Society* receiv'd its new Regulation: There he laid before them his Discoveries from the *Rubbing of Bodies*, which has given a very serviceable Light to Mechanick Philosophy. His new Thermometer was his next Performance. After his Death, his Rectify'd Barometer appear'd, and another Barometer without Mercury to be used at Sea, with other new and curious Experiments upon the Weather-Glass, and the Nature of the Air. He had a very peculiar Talent for Experiments: His Thoughts were very happy and fine in the Idea, and furnished with a great many Remedies to remove Inconveniences which lay in the way of Invention: To which we may add, a singular Dexterity for Execution. He died in *October* 1705, being no more than two and forty Years old. The Publick has lost a great many serviceable Inventions by his Death; for he was working upon the Improvement of Printing, of Building Ships, and making a Plough. His Candor and Sincerity was no less commendable than his Understanding. But he was a Person who refused to recommend himself any other way than by his Performances, and would never make his Court but by his Merit; which considering the World, is not the likeliest way to advance a Man's Fortune. * *Fontenelle Histoire de l'Acad. de Sciences, Ann.* 1705.

*AMOS, the third of the Twelve small Prophets with the *Latins*, and the second with the *Greeks*, was no more than a plain Herdsman of *Tecoa*, a Town rebuilt by *Rehoboam*, six Miles South of *Bethlehem*, as S. *Jerom* informs us. *Amos* prophesy'd under the Reigns of *Uzziah* King of *Judah*, and *Jeroboam* II. King of *Israel*. He foretold the Captivity of the *Israelites*, and the Judgments that would happen to the Enemies of God's People. *Amasiah*, Priest of *Bethel*, procured his Death in the Year of the World 3219, and 785 before the *Incarnation*: It was about the time of the famous Earthquake, reckon'd to the five and twentieth Year of *Uzziah*, and the fortieth of *Jeroboam*. *Amos*'s Prophecy is chiefly written against the Ten Tribes, whose Ruin and Captivity is predicted. However, at last he gives them some Hopes of being restored, which can mean nothing but the Reign of the *Messiah*. The Style of this Prophet has less Elevation than the rest, and he commonly makes use of Comparisons and Expressions suitable to his Education and Employment. He was put to Death at the Instigation of *Amaziah* the Priest, and not by any Order from the King of *Judah*. The Author of the *Prophets Lives*, reckon'd to S. *Epiphanius*, *Clemens Alexandrinus*, some modern Writers, and *Simler* among the rest, are of Opinion, that this Prophet is the same with *Isaiah*'s Father. But S. *Augustin*, S. *Jerom*, S. *Basil*, *Isidore Hispalensis*, and several modern Writers, very reasonably reject this Opinion. For to speak to the Point, *Isaiah* was a Man of Quality of *Jerusalem*; whereas the Prophet *Amos* frankly confesses he was but a poor Herdsman. * *Clemens Alexandrin. Lib.* 1. *Strom. Hieron. Comment. in Isaiah & Amos, Augustin. Lib.* 18. *de Civit. c.* 29. *Basil. in cap.* 1. *Isai. Huet. Demonstrat. Evangel. &c.*

S. AMOUR, (*William*) Doctor and Professor of Divinity at *Paris*, living in the Thirteenth Century. He had a great Contest with the *Dominicans* in Defence of the University of *Paris*; but the Detail of this Affair is too long to be inserted. He died in the Year 1272. His Works were printed in 1632. The 1st is entituled, *De Pharisæo & Publicano*: The 2d, *De Periculis Novissimorum Temporum*: The 3d, *Collectiones Scripturæ Sacræ.* The Design of these *Tracts* is to expose those Monks and Fryars, who, under the Mask of Humility, Poverty, and Begging, cover their Ambition and Pride. These Men, notwithstanding their mortified Appearance, endeavour to top upon others, to throw off Restraint, and encroach upon the Rights of Parochial Priests and Bishops. He reprimands their Conduct from the Authority of Scripture, the *Ordinary Gloss*, the *Canon Law*, and several *Fathers.* He maintains, that voluntary Beggary is no Instance of Vertue; and that no body ought to relieve a Beggar that's able to work. He disproves some Part of the Charge the *Dominicans* had loaded him with, and foretells the Mischief these new Preachers would bring upon the Church. *Thomas Aquinas* wrote a little *Tract* against this Doctor, entituled, *Adversus Impugnantes Religionem*; and *Bonaventure* wrote another, *De Paupertate Christi, & Apologia Pauperum.* Those who make *S. Amour* an Heretick, exceed in this Censure. To disprove this Imputation, the Reader need only consult *Gulielmus de Nangis*, and other Writers of that Time. *De Nangis* reports, that *S. Amour*'s Book was burnt at *Anagnia*, not upon the score of having any Heresy in it, but because it raised a Faction against the *Religious.* * *Joannes S. Victor, ad Ann.* 1254. *Gulielm. de Nangis in Vita S. Lud. ad Ann.* 1255. *Du Chêne, Chron. de Norman.* 1256. *M. Du Pin, Eccleſiaſt. Library, Cent.* XII.

S. AMOUR, (*Lewis*) Doctor in Divinity, of the Faculty of *Paris*, and one of the *Sorbonne*, was born in that Town, and Godson to *Lewis* XIII. He commenced Doctor in 1644, and soon after distinguished himself in the Business of the *Five Propositions.* He was one of the Doctors whom the Bishops, who desired these *Five Propositions* should be explained with some Distinctions, chose to represent them at *Rome*, under the Popedom of *Innocent* X. He solicited the Cause with great Vigour and Application; but failing of Success, he returned to *France*, and declared for M. *Arnaud*'s Opinion, Doctor in the Faculty of Divinity at *Paris*; and upon his refusing to sign the Censure of this Doctor, he was expelled that *Society.* In 1642, he printed a Journal of what passed at *Rome* relating to the *Five Propositions.* He died in 1687. * *Memoires du Temps, M. Du Pin, Table Universelle des Auteurs Ecclesiastiques.*

AMOU, a River called *Abiamou* by the modern Geographers. The *Arabians* call it *Gihon* and *Nebrer Balkh*, because it runs by the Town of *Balkh*. 'Tis the same with *Oxus* and *Bactrus*: It rises in the Mountain *Imaus*, and runs from East to West. 'Tis true, near the Country of *Ckhovarezm*, the Stream winds very much towards the Spring-Head; but after a long Course, it turns about again and falls into the *Caspian* towards the West. This River is a sort of Barrier between the Eastern *Turks* and the *Persians.* * *D'Herbelot, Bibliotheque Orientale.*

AMPHIDAMAS, a famous Burgher of *Chalcis*, and General of the Troops of that Territory, was slain in a Battle against the *Erythræans.* The most celebrated Poets of *Erythræa* came to *Chalcis* at his Funeral, and put in for the Prize or *Plate.* *Plutarch* reports, that *Homer* and *Hesiod* were two of the Competitors: That the Judges, not willing to pronounce upon the Performances of these two great Poets, proposed the deciding the Disputes by their solving Riddles: And *Hesiod* appearing most exact and nimble at this Business, carried the Prize, which was a Golden Trivet. * *Plutarch. Conviv. Sept. Sapient. Symposiac. Lib.* 5. *Q.* 2.

AMPHORA, an Earthen Vessel with two Handles, and used for a Dry and Liquid Measure: It held about thirty six Pints *Paris* Measure. *Suetonius* reports, that one who stood for the Office of *Quæstor* or Treasurer, drank an Amphora of Wine at a Dinner with the Emperor *Tiberius. Ob epotam in convivio propinante se vini amphoram*; The *Amphora* was kept as a Standard in the Capitol at *Rome*: For which Reason 'twas called *Amphora Capitolina.* 'Twas a Foot square in all the three Dimensions. As for the Man mentioned by *Suetonius*, who strained to drink himself *Treasurer*, he was much outdone by *Alexander the Great.* This Prince, after a hard Exercise at the Bottle, went immediately to another Company: At this Entertainment, the Number being twenty, he drank to each of them, and pledged them in their Turn. When this was done, he call'd for *Hercules*'s Bowl,

Bowl, which held ſix Quarts *Engliſh*. This fill'd to a Brimmer, he drank to *Proteas* a *Macedonian*, and pledg'd him in the ſame Quantity. But this Draught proved as fatal to him as *Socrates*'s Hemlock, for he fell down immediately, and then was ſeiz'd with that violent Fever, which carried him off. And this, in all likelihood, was the Poiſon he is reported to have died of. * *Sueton. in Tiber. Athenæus, Lib.* 10. *cap.* 11. *& Lib.* 12. *cap.* 18. *Diodor. Sicul. Lib.* 71. *Plutarch. in Alexand. Macrob. Saturnal. Lib.* 5. *cap.* 21.

*AMPOULE, (*The Holy*) a Vial kept in the Church of S. *Remigius* at *Rheims*. *Tradition* goes, that a Pigeon brought it full of Balm from Heaven, when *Clovis* was Baptized by S. *Remigius* at *Rheims* in the Year 496. This Story is currently reported in S. *Remigius*'s Life, attributed to *Hincmarus*, by the Author of S. *Clotilda*'s Life, by *Flodoardus* and the Annals of S. *Bertin:* But there is nothing of it in the Hiſtory of *Gregorius Turonenſis*. On the contrary, this Hiſtorian informs us, that when *Clovis* came into the Church, and preſented himſelf for Baptiſm, every thing was prepared for that Sacrament. Beſides, the old Life of S. *Remigius* abridged by *Fortunatus*, who lived but forty Years after this Saint, ſaith nothing of the *Ampoule*. S. *Remigius*'s Life, attributed to *Hincmarus*, was drawn from Memoirs of ſlender Credit, as appears from miſtaking the Time of *Clovis*'s Baptiſm. For this Life reports, that *Clovis* was Baptized upon *Eaſter*-Eve; whereas *Avitus*, in a Letter to the ſame *Clovis*, informs it was upon *Chriſtmas*-Eve. This, with the Silence of *Gregory* of *Tours*, who ſeldom or never omitts any Miracle, is a ſtrong Preſumption that the Story of the *Ampoule* was unknown in his Time. *Chiffletius* wrote againſt the Tradition of the *Ampoule*, and *Alexander Jeſunator* wrote an Apologetick Tract in Defence of it. This laſt was printed in 1652. * *Gregor. Turon. Hiſt. Francor. Lib.* 2. *cap.* 31. *Hincmar. Coronatione Caroli Calvi, Tom.* 1. *pag.* 744. *Aimoinus, Lib.* 1. *cap.* 16. *Flodoard. Hiſt. Rhemen. Lib.* 1. *cap.* 13. *Le Sueur. Hiſt. de l'Empire & de l'Egliſe, à l'an de J. C.* 496.

AMROU *(Ben Al-As)* one of the greateſt *Mahometan* Generals in the Beginning of that falſe Religion: He carried his Conqueſts through *Egypt*, *Nubia*, and a great Part of *Lybia:* He built *Foſthat*, near the ancient *Egyptian Babylon*, and laid Siege to *Jeruſalem*, and took it. 'Tis true, being informed by a *Grecian*, that he that took *Jeruſalem*, muſt have but three Letters in his Name; and he having four, he procured the Caliph *Omar* to ſit down before the Place; and to this Prince *Jeruſalem* ſurrendred. Now, in *Arabick*, *Omar* has but three Letters, and *Amrou* four. He was choſen Referee, to decide the Competition between *Moavie* and *Hali*, for the *Caliphat*. This Choice proved lucky for *Moavie*; for this *Amrou*, who had the Reputation of a long Reach, managed his Fellow-Referee ſo dextrouſly, that he prevailed with him to conſent to the depoſing *Hali*, and immediately proclaimed *Moavie*, who was the firſt Caliph of the Family of the *Ommiades*. * *D' Herbelot, Bibliothec. Oriental.*

AMUR, or *Amoer*, *Amura*, a River of *Great Tartary*, in *Aſia:* It riſes near the Lake *Baycal*, in the Province of *Dauria*, in the 117th Degree of Longitude; parts this Province from the *Mogul*'s Territories, runs by the Town of *Albazin*; and after having held a long Courſe through a Country not well known, falls into the Eaſtern Ocean, in the 55th Degree of Northern Latitude, and the 152d of Longitude. This River runs at leaſt a hundred and twenty Miles, and receiving a great many ſmaller ones in its Paſſage, muſt needs be very great. Father *Avril*, a Jeſuite, calls it *Yamour*, in a Book entitled, *A Voyage from Moſcow to China*. He tells us, that Pearls and Rubies are fiſhed there, as they are likewiſe in the Rivers *Aurguna* and *Schingal*, which fall into it: And, that at the Mouth of *Yamour*, there is a Foreſt of Ruſhes, ſo big that a Man can ſcarce Fathom one of them. This is without doubt the ſame River which *Sanſon* calls *Ghamas* in his great Map of *Aſia*. *

*ANABAPTIST. To what is mentioned of this Sect in the Firſt Volume and *Supplement* to *Morery*, we may obſerve, that we are not to reckon thoſe Ancient Biſhops and Churches Anabaptiſts of the modern Diſtinction, who Re-baptized thoſe who had been Baptized, or rather Waſhed by the Hereticks. This Re-baptization, as 'tis commonly call'd, anciently practiſed in the Eaſtern Churches, was confirmed in the Councils of *Synnada* and *Iconium* in the Third Century; and in a Council held in *Africk* under *Agrippinus* Biſhop of *Carthage*, a Decree paſs'd to the ſame Purpoſe. The ſame Uſage was conſtantly obſerved in *Africk*, from *Agrippinus* to S. *Cyprian*. In the Year 255, and 256, this Controverſy was warmly managed between Pope *Stephen* and S. *Cyprian*; which latter, with the *African* Biſhops, decreed the Re-baptizing thoſe who had been Baptized by Hereticks. *Stephen*'s Reſolution was contradictory to theirs: He determined, that all Hereticks whatſoever, that return'd to the Church, ſhould be received only by Impoſition of Hands. *Siquis à quacunque Hæreſi venerit ad vos, nihil innovetur, niſi quod traditum eſt, ut manus ei imponatur in pœnitentiam. Firmilian*, Biſhop of *Cæſarea* in *Cappadocia*, ſtruck in with the *African* Biſhops, wrote to S. *Cyprian* againſt *Stephen*'s Sentiment, and, amongſt other Topicks, argued from the Cuſtoms of his own Country, *Cappadocia*; and S. *Cyprian* at a Council held at *Carthage*, had the ſame Practice confirmed. The Eaſtern Churches were a conſiderable time divided upon the Queſtion, as *Dionyſius Alexandrinus* obſerves. Afterwards, the Catholick Church made a Diſtinction upon Hereſy. The Council of *Nice* ordered the Re-baptizing the *Paulianiſts:* S. *Athanaſius* ſeems to void the Baptiſm of all Hereticks: S. *Baſil* is of Opinion, that all Hereticks, not excepting the *Encratites* and *Novatians*, ought to be Re-baptized. However, he grants their Baptiſm was allowed in ſeveral Churches; and that where ſuch a Cuſtom is received, he is willing to hold Communion with them. S. *Cyril* and S. *Epiphanius* are by no means favourable to the Baptiſm of Hereticks. The firſt Council of *Arles* in the Weſt, held in the Year 314, came to a Deciſion upon the Queſtion, and decreed, that thoſe who were Baptized in the Name of the Trinity, ſhould not have that Sacrament repeated. S. *Auſtin* and the Weſtern Church govern'd themſelves by this Diſtinction. The *Donatiſts* kept to the ancient *African* Cuſtom, Re-baptizing not only Hereticks, but Schiſmaticks alſo, and even the Catholicks who came over to them. *Optatus* does not diſallow their Practice, with reſpect to Hereticks; but then he condemns their Conduct in Re-baptizing Schiſmaticks and Catholicks, who they look'd on as guilty of Schiſm. On the other ſide, S. *Auſtin* ſeems to maintain all Baptiſm given in the Name of the Trinity valid, whether performed by a lawful Miniſter, or not. The Eaſtern Churches, without making uſe of the Diſtinction ſettled by the Council of *Arles* and S. *Auſtin*, conſider Hereticks under three Diviſions: They order the *Paulianiſts*, *Eunomians*, *Sabellians*, and other old Hereticks, who did not adminiſter the Sacrament with three Immerſions, to be Baptized. The ſecond ſort of Hereticks were to be received with Anointing, or Chriſm, without new Baptiſm; that is to ſay, the *Macedonians*, the *Novatians*, the *Teſſara Decatitæ*, and the *Apollinarians:* And, thirdly, the *Neſtorians*, the *Eutychians*, the *Severians*, the *Acephali*, and the *Monothelites*, were only required to abjure their Hereſy. This threefold Diviſion is ſettled by the ſecond Council at *Conſtantinople* in *Trullo*. * *Launoi, de Concilio Plenario. Du Pin, Eccleſ. Library, Cent.* III. &c.

*ANACLETUS, the ſecond Succeſſor to *Linus* in the See of *Rome*. Some Authors call him *Cletus*. Thoſe Writers who make *Cletus* and *Anacletus* two Popes, are undoubtedly miſtaken: For all the Ancients who mention *Cletus* in the Liſt of the Popes, ſay nothing of *Anacletus*; and thoſe who put *Anacletus* there, omitt *Cletus*. The Author of the Poem againſt *Marcion*, reckoned to *Tertullian*, is the only Exception to this Obſervation. *Anacletus* ſucceeded *Linus* in the Year 77; and after his Death, the See was filled with *Clemens*, who wrote the two Epiſtles to the *Corinthians*. And this is all the Ancients inform us concerning *Anacletus*. 'Tis true, he's inſerted as a Martyr in the Martyrologies, and ſo are ſeveral other Biſhops of *Rome* of the higheſt Antiquity. However, S. *Irenæus* gives this Title to none but *Teleſphorus*, and 'tis not improbable that thoſe of the moſt ancient Popes of *Rome* might be reckoned Martyrs in the Martyrologies; becauſe they openly profeſſed Chriſtianity in the Capital of the *Heathen* Religion. *Bucherius*, in his Kalendar of the Popes, ranges *Anacletus* with thoſe Biſhops who did not ſuffer Martyrdom. In Pope *Damaſus*'s *Pontifical*, he is reported to have finiſh'd a Church in Honour of S. *Peter*'s Memory, which he began to build when only a Prieſt: And that during his Pontificate, he ordain'd three Deacons, five Prieſts, and ſix Biſhops; but

but there's no depending on this Relation. The three Epiſtles which go under this Pope's Name, are no better than *Iſidore Mercator's* Forgery. * *Iren. Lib.* 3. *cap.* 3. *Euſeb. Hiſt. Eccleſ. Lib.* 3. *Optat. Lib.* 1. *Auguſtin, Epiſt.* 165. *Bucherius's Catalogue: Two Catalogues publiſhed by Father Mabillon. Baron. ad An.* 103, 106, 112. *& Martyrol.* 13. *&c.*

ANANIAS, Son of *Nebedeus*, ſucceeded *Joſeph* in the *Jewiſh* High-Prieſthood, was the ſixty eighth from *Aaron* in the Dignity, and the fifteenth from the Incarnation. *Quadratus*, Governor of *Syria*, ſent him Priſoner to *Rome*, to clear himſelf before the Emperor, from the Charge of a Practice for a Revolt. Here he defended himſelf ſo well, that he was acquitted. After his Return, he impriſoned S. *Paul*, and ordered him to be ſtruck on the Face, which occaſioned the Apoſtle's ſaying, *God ſhall ſmite thee, thou Whited Wall.* And here Dr. *Hammond* is of Opinion, that *Ananias* was not God's High-Prieſt, becauſe the *Aaronical* Line had been ſomewhat interrupted by the *Romans*; at leaſt as to the Succeſſion of the Eldeſt Branch: And that *Ananias* was only *Naſi* or Vicar to the High Prieſt. This *Ananias* proſecuted S. *Paul* before *Felix*, *Feſtus*, and King *Agrippa*. He kept his Poſt about ſeven Years, and was then turned out by the Prince laſt mentioned, who put *Iſhmael* Son of *Phabeas* in his room. He was killed ſoon after the *Jews* revolted from the *Romans*. * *Acts* xxiii. *v.* 3. *Joſeph. Antiquit. Lib.* 20. *cap.* 5. *& de Bell. Judaic. Lib.* 2. *c.* 31, 32. *Hammond, Annot. in* iii. *Luke.*

* ANASTASIUS, Emperor of *Conſtantinople*, in the Beginning of the Sixth Century. For this Prince's Life, the Reader ſhall be referred to *Morery*, Vol. I. In this Place I ſhall only take notice, that the Author of a Diſcourſe of *Free-Thinking* cites a Paſſage out of *Victor Tunonenſis*, with a Deſign (as far as it appears,) to ſhake the Authority of the *New Teſtament*. The Paſſage cited from the Learned Doctor *Mills* is this: *In the Conſulſhip of* Meſſalla, *at the Command of the Emperor* Anaſtaſius, *the Holy Goſpels, written by Idiot Evangeliſts, were corrected and amended.* This, by the way is the *Free-Thinker's* Tranſlation. Now to ſhew this Teſtimony does a Deiſt no Service, we may obſerve, that *Meſſalla* was Conſul in the *Weſt An. Dom.* 506. and that this ſmall Chronicle of *Victor's*, reaching but to a Dozen Pages, ends *An. Dom.* 566: By Conſequence this Remark might be nothing but an old Story of threeſcore Years ſtanding. The next Inference is, that *Victor* might not be ſo good a Voucher for the Relation as this Author would have it. His next Remark, *ab Idiotis Evangeliſtis*, which the *Free-Thinker* tranſlates by *Idiot Evangeliſts*, reflects that Character of Diſadvantage upon himſelf, which he ſeems willing to throw upon the *Evangeliſts*. For Ἰδιώτης, and *Idiota*, both in *Greek* and *Latin*, mean nothing more than a Perſon illiterate and unlearned.

And as to the Fact itſelf, Doctor *Mills* might have diſentangled his Scruple, had that been the worſt of his Diſeaſe; for this Learned Doctor, in his *Prolegomena* to the *New Teſtament*, tells us, *That 'tis certain, as certain can be, that no ſuch altered Goſpels were ever made publick. What Tumults? What Tragedies would they have raiſed? They would have coſt that hated Emperor his Crown and his Life: The Fact would have been ſpoken of, and deteſted by all the Hiſtorians; and not be found only* (as it is; for *Iſidore* in his *Chronicon* declares he took it from *Victor*) *in one blind Paſſage of a puny Chronicle.*

To this it may be ſubjoined, that 'tis plainly demonſtrable, that no ſuch Alterations in the Goſpels ever paſs'd upon the World, as this Writer would ſuggeſt. For this Point, there is evident Proof from the *Greek* and *Latin* Fathers of the Four firſt Centuries. In the Writings of theſe Learned Authors, there is ſcarcely a Verſe in the New Teſtament but what is cited in one Place or other: The Agreement of theſe ancient Quotations with the Manuſcripts now extant, is undeniable Proof, that the Copy continued in the ſame unaltered Condition as they were in before the Reign of *Anaſtaſius*. And to reinforce the Evidence, if need were, we might bring in the entire Commentaries of S. *Auguſtin*, S. *Jerom*. S. *Chryſoſtom*, S. *Cyril*, *Theodoret*, *&c.* all dead before the Beginning of the Sixth Century: And yet their Text of the *New Teſtament* is the ſame with the *Modern*: To which we may add their Expoſitions, for farther Demonſtration. For the Texts they explain could not be altered in their Books, without making new Commentaries to agree with them. And to this may be added the *Latin*, *Italick*, and S. *Jerom's* Verſions, beſides others in the *Eaſt*, and all before the Date of this pretended *Alteration.*

That this General Alteration is meer Whimſy at the beſt, may appear from the following Conſideration: For if this bold Undertaking was really executed, and the very Bibles of *Victor* and *Iſidore* (with all the reſt) ſo altered and interpolated, what could the Meaning of thoſe Men be to publiſh the Fact, and tranſmit it to Poſterity? Indeed, what Tranſcriber would not have ſuppreſs'd thoſe Paſſages in both the Chronicons? Suppoſe all the World had Inſincerity and Folly enough to comply with ſuch a Practice, yet one may fairly conclude they would not have taken Pains to convey ſo hideous a Character of themſelves to After-Ages; they ſhould not have recorded the Forgery: They wou'd not certainly have ſo far abuſed the *Evangeliſts*, whom they believed inſpired, nor ſo effectually have deſtroyed that Religion, which this pretended Correction deſigned to preſerve.

In the next place we may take notice, that this *Free-Thinker* has omitted a very ſignificant Word both in his *Latin* and *Engliſh* Tranſlation, and which both Doctor *Mills* and *Victor* had furniſhed him with. The Word left out is *Conſtantinopoli*: At *Conſtantinople*, ſays *Victor*, *the Goſpels were amended.* And was this a *General Alteration?* Did this *Correction*, ſuppoſing there was any ſuch, reach all over Chriſtendom? Wou'd *Theodorick*, then reigning in the *Weſt*, have ſubmitted to this Order of *Anaſtaſius?* Of *Anaſtaſius*, I ſay, an unpopular Prince, and who could ſcarcely command within his own Palace? Thus we ſee the Story ſhrinks into a narrow Compaſs, and is fix'd upon a very unpromiſing Emperor; it pretends no farther than the City of *Conſtantinople.* And as for the Perſon, 'tis hardly imaginable that either this Emperor, or any other Chriſtian, could entertain a Fancy ſo black in the Complexion, and ſo impoſſible to execute. *Anaſtaſius*, if he had common Senſe, muſt needs know, that ſuch a flagitious Attempt would make him ſtill more diſreliſh'd, and draw new Odium upon him.

Laſtly, the Riſe of this ſcandalous Miſtake may probably be accounted for from a Paſſage *in Liberatus Diaconus*, of the ſame Age and Country with *Victor* above mentioned: The Paſſage is in the XIXth Chapter of his *Breviarium. Hoc tempore Macedonius Conſtantinopolitanus Epiſcopus ab Imperatore Anaſtaſio dicitur expulſus, tamquam Evangelia falſaſſet, & maxime illud Apoſtoli dictum, Qui apparuit in Carne, juſtificatus eſt in Spiritu. Hunc enim immutaſſe, ubi habet* ΟΣ, *id eſt Qui, monoſyllabum Græcum; litera mutata* Ο *in* Θ *vertiſſe, & feciſſe* ΘΣ, *id eſt, ut eſſet* DEUS *apparuit per carnem. Tamquam Neſtorianus ergo culpatus expellitur per Severum Monachum.* In *Engliſh* thus: Macedonius, *Patriarch of* Conſtantinople, *was charged by the Emperor* Anaſtaſius *as a Falſary, that had alter'd and interpolated ſeveral Paſſages in the New Teſtament in the Copies uſed in that City; and particularly that in the* 1 Tim. iii. 16. *he had ordered* ΘΣ *to be written inſtead of* ΟΣ: *And for that Crime of Falſification, he was deprived and baniſhed.*

That *Macedonius* might go thus far, as to the Text in *Timothy*, is not altogether improbable: Where the Copies had it ΟΣ, he might poſſibly ſtrike a Stroak within the Ο, and make it ΘΣ. That there are ſome Variations in the ancient Copies, is moſt certain: For Inſtance, there is one now in M. *Colbert's* Library, which reads it ΟΣ. And we may obſerve farther, that *Macedonius* was not the firſt in this Reading; for many Fathers before his Time had cited the Text ΘΣ, and expounded it accordingly. The Matter of Fact, as we may reaſonably conclude, is no more than this, that *Anaſtaſius* ordered the Copies to be amended, *Tanquam ab Idiotis Librariis conſcripta, as written by ignorant Tranſcribers.* Now the Emperor being an unacceptable Prince, the Story grew in the Telling: And thus *Victor* was led into a Miſtake, as if the Emperor had ordered the Originals to be reformed, *Tanquam ab Idiotis Evangeliſtis compoſita.* Neither does this Account ſeem leſs probable, by *Victor's* mentioning only *Evangelia, the Goſpels:* For the Epiſtle to *Timothy* is called *Evangelia* both in *Liberatus*, and *Hincmar.* Thus the *Goſpels*, in the common Phraſe of thoſe Times, took in the whole *New Teſtament.* To diſmiſs this *Article*, both theſe Stories are reported by no one Author: For *Victor*, who has inſerted the moſt ſcandalous Relation, ſays nothing about ΟΣ and ΘΣ: And *Liberatus*, who has given us the more inoffenſive Narrative, is ſilent about the other. * *Philelευther. Lipſienſ.*

* ANA-

*ANASTATIUS, the firſt Patriarch of *Antioch*. We have ſeveral Tracts which go under his Name, though the Criticks are not agreed about his being the Author. The chief and moſt unconteſted Treatiſe is that entituled, Ὁδηγὸς, or, a *Guide to the true Way*: 'Twas written againſt the *Acephali*. 'Tis extant in *Greek*, and tranſlated into *Latin* by *Gretzer*. The *Bibliotheca Patrum* has ſeveral Homilies attributed to *Anaſtatius Sinaita*. The Queſtions and Anſwers, carrying the Name of *Anaſtatius Sinaita*, can by no means belong to this *Anaſtatius*; becauſe the Author cites the Canons of the Council in *Trullo*, the Works of *Maximus*, *Johannes Climachus*, of *Johannes Moſchus*, *Olympiadorus*, and *Nicephorus*; and reckons ſeven hundred Years from *Conſtantine the Great* to his own Time. From whence 'tis evident, the Author of theſe Queſtions was a *Greek* of the Eleventh Century. *Caniſius*, *Turrianus*, and *Combeſis*, publiſhed theſe Tracts. Some Writers diſtinguiſh a Hermit of Mount *Sinai* and the Biſhop of *Antioch* into two Perſons, and will have the latter the Author of the Books above mentioned, and that the Biſhop lived to the Year 618. But there is no good Grounds for this Aſſertion. For 'tis much more probable that *Anaſtatius*, who had been a Monk of Mount *Sinai*, was afterwards choſen Patriarch of *Antioch*. * *Evagr. Lib.* 4. *Hiſt. cap.* 38, 39, 40. *&c. Sigebert, cap.* 42. *de Vir. Illuſt. Gregor. Lib.* 10. *Epiſt.* 22. *Du Pin, Eccleſ. Library, Cent.* VI.

* ANASTATIUS IV. did not raiſe the Structure of *Maria Rotunda*, formerly called the *Pantheon*, but only repaired that noble Building, and turned it into a Chriſtian Church. See *Morery*, Vol. I.

* ANATOLIUS, Biſhop of *Laodicea* in *Syria*, extracted from one of the beſt Families of *Alexandria*, living in the Third Century, was one of the moſt Learned Men of his Time. He founded a Philoſophick School at *Alexandria*, was preferred to the higheſt Poſts of Honour and Truſt in that Town, and acquitted himſelf with Reputation. In the Year 262, when the War between *Æmilianus* and the Emperor *Gallienus* broke out at *Alexandria*, *Anatolius* commanded in the Citadel which held for *Æmilian*. Now the Beſieged being ſtreightened for Proviſions, *Anatolius* acquainted *Euſebius* a Deacon of *Alexandria* with their Condition: This Deacon was in the Town, which had received *Theodoſius*, *Gallienus*'s General: And being allowed to diſmiſs thoſe People unfit for Service out of the Citadel, the Chriſtians marched out in the firſt place, and afterwards all thoſe that had a mind to follow them. Thus the Garriſon, being almoſt evacuated, was eaſily taken by *Theodoſius*: This Deacon *Euſebius* was choſen Biſhop of *Laodicea* after *Socrates*. *Anatolius* travelling through *Paleſtine* about the ſame time, was entertained by *Theoctenus* Biſhop of *Ceſarea*, who conſecrated him for his Coadjutor, in Proſpect he might ſucceed him. But *Anatolius* in his Journey took to *Antioch*, to aſſiſt at the Council againſt *Paulus Samoſatenus*. Hapning to paſs by *Laodicea* at the time *Euſebius* died, he was detained here for their Biſhop in the Year 269. *Euſebius Cæſarienſis* reports the few Books he wrote were excellent in their kind. He left a Tract concerning the keeping *Eaſter*, and another *de Arithmeticæ Inſtitutionibus*, in ten Books. S. *Jerom* in his *Catalogus* gives *Anatolius* a great Character: *Miræ Doctrinæ vir fuit in Arithmetica, Geometria, Aſtronomia, Grammatica, Rhetorica, Dialectica; cujus ingenii magnitudinem de volumine quod ſuper Paſcha compoſuit, & de decem Libris de Arithmeticæ inſtitutionibus, intelligere poſſumus.* He flouriſhed form the third Year of the Emperor *Probus*, and the 278th of the Incarnation, till 282 or 283. The Year of his Death is not certainly known; but in the *Greek* Church he ſtands in the Martyrs Kalendar at the fourth of *October*. There is a *Latin* Tract of *Eaſter* of *Anatolius*'s, done by *Bucherius*, in which there is a Paſſage of *Anatolius* cited by *Euſebius*. There is no Reaſon to queſtion this was a Book of conſiderable Antiquity, becauſe the Author obſerves, that the *Aſiatick* Cuſtom of keeping *Eaſter* on the fourteenth Day of the Moon in *March*, without regard to the *Sunday*, was lately aboliſhed in that Country. * *Euſeb. in Chron. & Hiſt. Lib.* 7. *Cap.* 26. *Ado, Vienn. in Chron. Baron. A. C.* 283. *M. Du Pin, Eccleſ. Library, Cent.* III.

ANATOMY, a Science which lets us into the Knowledge of Human Bodies by the Diſſection of Animals. Thoſe who wrote upon this Subject amongſt the Ancients are, *Hippocrates*, *Democritus*, *Ariſtotle*, *Eraſiſtratus*, *Galen*, *Avicenna*, *Herophilus*, and a great many others: Theſe Men were perfectly convinced of the Neceſſity of underſtanding *Anatomy*, and look'd upon it as the moſt conſiderable Branch of Learning in a Phyſician's Profeſſion: That without it, 'twas impoſſible to know the Uſe of the Parts in Human Bodies, and by conſequence the Cauſes of Diſeaſes. Notwithſtanding this, it has been extremely neglected for ſeveral Ages, and was revived no ſooner than the Sixteenth Century. Thoſe who have contributed moſt to the Recovery and Improvement in this Faculty are, *Carpus*, *Sylvius*, *Veſalius*, *Fernelius*, *Columbus*, *Fallopius*, *Euſtachius*, *Frabicius de Aquapendente*, *Ambroſius Pareus*, *Andreas Laurentius*, *Caſſerius*, *Gaſpardus Bauhinus*, *Hoffmannus*, *Riolanus*, &c. But thoſe who came after theſe laſt mentioned have exceeded their Predeceſſors, and made a great Diſcovery in Human Bodies: *Aſellius* diſcovered the Lacteal Veins in 1622. *Harvey* publiſhed his Circulation of the Blood, and wrote an excellent Tract *De Generatione*. *Pecquet* found out the Receptacle of the Chile, and the *Ductus Thoracici*, in 1651. *Olaus Rudbeck* a *Swede*, and *Thomas Bartholine* a *Dane*, diſcovered the Lymphatick Veſſels in 1651. In 1655, *Wharton* found out the *Ductus Salivales*, called *Glandulæ Maxillares*, for the Conveyance of the *Saliva* into the Mouth. And in 1661, *Steno* diſcovered the *Ductus's* of the Palate, the Noſtrils, and the Eyes. He likewiſe wrote upon the Muſcles, and other Anatomical Subjects, with great Succeſs. In 1642, *Wirſungus* diſcovered the *Ductus Pancreatici*. *Willis*, who wrote after theſe, has given the *Anatomy* of the Brain and Nerves, with much more Exactneſs than thoſe that went before him. *Gliſſon* wrote *de Hepate*, or the Liver. *Graaf* wrote *de Succo Pancreatico*, and the Parts for Generation in both Sexes. *Lower* wrote *de Motu Cordis*. *Thruſton* wrote *de Reſpiratione*: *Peyer*, of the Glands and Inteſtines: *Drelincourt*, of Conception, *de Ovis Faminarum*, *de Placenta Uterina*, *de Membranis*, *de Fœtu*, &c. *Malpighius*, who died firſt Phyſician to Pope *Innocent* XII. in 1694, is particularly famous: He has obliged the World with a great many new Diſcoveries in the Lungs, the Brain, the Livor, the Spleen, the Reins, the Glands, and the Lymphatick Veſſels. He has likewiſe publiſhed an excellent *Anatomy* of Plants, and made curious Obſervations upon Generation, upon Eggs, Silk-Worms, and other things relating to Natural Hiſtory. *Grew* has likewiſe written an Anatomy of Plants. 'Tis hoped M. *du Vernei*, a famous Anatomiſt at the Royal Garden of *Paris*, will ſhortly publiſh ſeveral learned and curious Treatiſes in Anatomy. * *Furetiere, Diction. 2d Edit.*

ANCHEDIVA, in *Latin*, *Angadiva*, or *Angediva*, a ſmall Iſland in the *Indian* Ocean: It lies upon the Coaſt of the Kingdom of *Decan*, about thirty ſix Miles from *Goa* to the South. The *Portugueze* had formerly a Fort in this Iſland, which is now demoliſh'd. * *Baudrand.*

* ANCILE. For, wherein *Marcus* overcame the *Cimbri* in *Morery* Vol. I. read *Marius*.

ANCILLON, (*David*) Miniſter of the *Reformed* at *Metz*, where he was born in 1617. The firſt part of his Education was in the Jeſuites College, which it ſeems was the only Place in that Town for learning the *Belles Lettres*. The Principals of that Society perceiving his promiſing Genius, endeavoured to gain him to their Religion. He removed to *Geneva*, and ſtudied Philoſophy and Divinity there. In 1641, he came to the Synod at *Charenton*, to be admitted Miniſter, and here his Capacity was much admired by his Examiners. The Aſſembly was ſo well ſatisfied with his Learning and Behaviour, that they preferr'd him to one of the moſt conſiderable Churches at their Diſpoſal; 'twas at *Meaux*. Here he exerciſed his Function till the Year 1653, and gave all imaginable Satisfaction. His Learning, his Elocution, and the Regularity of his Life, raiſed his Reputation to a great degree of Notice: And he was look'd on, even by the *Roman Catholicks*, as a Perſon of Diſtinction. After the Year above-mentioned, he returned into his own Country, where his Character runs ſtill higher, and here he continued to 1685, when the *French* King voided the Edict of *Nantes*. This Misfortune upon his Religion carried him firſt to *Frankfort*, and afterwards to *Berlin*, where being well received by the Elector of *Brandenbourgh*, he ſettled with his Family: And in 1692, he died in this Town, being ſeventy five Years of Age. His Father was an eminent Lawyer, and one of his An-

ceſtors had been Preſident at *Mortier*, in one of the chief Sovereign Courts of *France*. This *David* publiſhed a Relation of the Conference between himſelf and Monſieur *Bedatier*, Doctor of the *Sorbonne*, and Suffragan to the Biſhop of *Metz*. As ſoon as Cardinal *Richelieu*'s Controverſial Book, called *The Method*, came out, he wrote, as they ſay, a ſolid Anſwer. But underſtanding M. *Martel*, Profeſſor at *Montauban*, had publiſhed one already, he declined printing his own. However, ſome Sheets of it were afterwards publiſhed, that is, ſo much of it as contained an Anſwer to the Sixth Chapter of the Cardinal's *Method*. To ſpeak properly, 'twas rather an Apology for *Luther*, *Zuinglius*, *Calvin*, and *Beza*. He wrote alſo the Life of *William Farrell*, or, *The Idea of a Faithful Miniſter of Chriſt*. The famous Monſieur *Conrart*, one of his intimate Friends, approved this Performance, and made ſome Marginal Notes on it. But *Ancillon* not conſenting to have it publiſh'd, there was afterwards another ſurreptitious Copy, full of Faults, printed in *Holland*. He likewiſe wrote other Controverſial *Tracts*, in Anſwer to the *Paſtorals*, *Circular Letters*, and *Methods*, the *Gallican* Clergy publiſh'd for bringing over the *Reformed* to their Communion. Theſe Manuſcripts of M. *Ancillon*, ſent to *Geneva* to be printed, were ſomeway loſt in the Conveyance. * *Diſcours ſur la Vie de M. Ancillon*, *Bayle Dictionaire Critique*.

* ANCONA. *Marca Anconitana*, of which this is the Capital, is a Province belonging to the Popedom in *Italy*, lying between Mount *Appennine* and the Gulph of *Venice*. 'Tis about ſeventy two Miles from Eaſt to Weſt, and fifty four from North to South. The Air is heavy and unhealthy, but the Soil is fruitful. There are a great number of Epiſcopal Sees in this Marquiſate, *viz.* *Fermo*, *Lorretto*, *Recanati*, *Macerata*, *Jeſi*, *Tolentini*, *Aſcoli*, *Oſſimo*, *S. Severino*, *Monte Alto*, *Camerino*, *Ripatranſone*, and *Ancona* the Capital.

ANCUD, *Archipelagus Ancudianus*, and *Chiloenſis*, Part of the *Paciſick Sea*, between the Coaſts of *Ancud*, *Chili*, and the Iſle of *Chiloe*. They call it *Archipelago*, becauſe 'tis crowded with a great many ſmall Iſlands. * *Baudrand*.

ANCUD, called alſo *Agualay*, a Province in *Chili*, in Southern *America*, lying between the *Archipelago* of *Ancud* to the Weſt, the *Andes* to the Eaſt, the Country of *Oſſorno* to the North, and the *Magellanick* Country to the South. The *Spaniards* have not yet ſettled any Plantations in *Ancud*. * *Baudrand*.

ANDESCHAN, the firſt Prieſt ſet up by *Nimrod* for worſhiping the Fire: For the *Perſian Magi* pretend this Prince, called a mighty Hunter in the Scripture, was of the Religion of *Zoroaſtes*; and that this *Andeſchan* diſputed with *Abraham* upon the Unity of the Deity, and afterwards adviſed *Nimrod* to throw the Patriarch into a fiery Furnace, to prove this Element had a Divine Being: But *Abraham*, being protected by God Almighty, ſtood the Teſt, and came out untouched. That which gave Riſe to this fabulous Report is a Paſſage in *Geneſis*, where *Abraham* is ſaid to come from *Ur* of the *Caldeans*. Now a great many of the Rabbins will have it, that *Ur* in this Place ſignifies Fire: Whereas almoſt all the Chriſtian Expoſitors take it, very reaſonably, for a Town. * *D'Herbelot*, *Bibliothec. Orientale*.

ANDIVALLO, (*Campo de*) *Andevallenſis Ager*, a ſmall Country in *Andaluſia* in *Spain*, upon the Frontiers of *Portugal* and *Spaniſh Eſtremadura*. The principal Towns in it are *Cortegano* and *Puymago*. * *Baudrand*.

ANDREJOF, a Town near the *Boryſthenes*, between *Muſcovy* and *Poland*, and a hundred and twenty Leagues from *Warſaw*. 'Tis a Place very well known, ſince the famous Treaty called *Pacta Andrejovienſia* between the *Muſcovites* and the *Poles*, concluded in the Reign of *Stephen Battori*. All the Sovereigns of *Europe*, who might have any Concern with theſe two Kingdoms, were invited to ſend Plenipotentiaries to this famous Congreſs. * *Memoires du Chevalier de Beaujeu*.

ANDREW. (S.) To what has been ſaid concerning this Apoſtle, in the Firſt Volume of *Morery*, may be added, that by ſome Writers in the Fifth Century he is ſaid to have preached the Goſpel in the *Greater Aſia*, particularly in *Sogdiana*: That from *Aſia* he travelled into *Greece*, preached in *Epyrus*, and diſputed with the Philoſophers at *Argos*. The latter *Greek* Authors pretend he founded a Church at *Byzantium*; and the *Muſcovites* report he ſuffer'd Martyrdom at *Samaria*. He is commonly painted faſten'd to two croſs Pieces of Wood, like a *Roman* Figure of Ten: This is commonly called the Saint *Andrew*'s *Croſs*; but without any Foundation in Antiquity. The Circumſtances of his Martyrdom likewiſe in the *Acts*, publiſh'd under the Names of the Prieſts and Deacons of *Achaia*, are no better than Counterfeit in the Opinion of the Learned. Some Writers place his Martyrdom under *Nero*'s Reign, and others report he ſuffer'd under *Veſpaſian* or *Domitian*. *Paulinus* relates, that in the Year 307, his Body, with S. *Luke*'s, was carried to *Conſtantinople*, and that a great many Chriſtians living at diſtant Places took part of the Relicks. However, this ſeems not to have been known at *Conſtantinople* till the Reign of *Juſtinian*. For in the Year 550, when the Emperor built the Apoſtles Church, they diſcovered the Corpſe of S. *Andrew*, S. *Luke*, and S. *Timothy*. In the Thirteenth Century, 'tis believed the Apoſtle's Body was removed to *Amalfi* in the Kingdom of *Naples*: And yet, as others will have it, 'twas a long time before this at *Milan*, at *Nola*, and ſeveral other Places. *Gregory the Great*, as 'tis pretended, brought an Arm of this Apoſtle from *Conſtantinople* to *Rome*: And *Gregory* of *Tours* relates, that this Limb was to be ſeen at *Agde* in his Time. S. *Andrew* is inſerted in the moſt ancient Weſtern Martyrologies, and his Feſtival appointed for the 30th of *November*. * *Euſeb. Hiſt. Lib.* 3. *cap.* 1. *Gregor. Nazianz. Orat.* 25. *Philaſtr. Her. cap.* 88. *Paulin. Carm.* 24. 26. *Paulin. in Vit. Ambroſ. Gregor. Turonen. de Glor. Martyr. cap.* 70, *&c.*

ANDREW, (*Toby*) Greek and Hiſtory Profeſſor at *Groningen*, was born at *Braunſfeld*, in the Earldom of *Solms*, in 1604. His Father was Miniſter of *Solms-Braunſfels*, and Inſpector, as they call him, of the Churches in this County: His Mother was Daughter to the famous *Piſcator*, *Hebrew* Profeſſor at *Herborne* in the County of *Naſſau*. In the Year 1634, he was invited to the Profeſſor's *Chair* at *Groningen*, for the Faculties above-mentioned. He managed this Poſt with Commendation till his Death, which happen'd *October* 1676. He was a great Friend to the Memory and Perſon of the famous *Deſcartes*; and 'twas by his Advice *Claubergius* was brought over to this Philoſopher. He wrote in Defence of *Deſcartes* againſt *Revius*, Profeſſor at *Leyden*: 'Tis entituled, *Methodi Carteſiani Aſſertio oppoſita Jacobi Revii*, &c. And the next Year he publiſhed the ſecond Part of his Anſwer. In 1653, he wrote againſt *Regius*, in Defence of *Cartes*'s Remarks, upon a Paper pretending to explain the Nature of the Soul. * *Vie des Profeſſeurs de Groningue*, *Bayle Diction. Hiſtor.*

ANDREW, or *Andreas*, Captain of the Guards to *Ptolomy Philadelphus* King of *Egypt*, with the Aſſiſtance of *Ariſteus*, *Zozibus*, and *Tarantinus*, procured from this Prince the Liberty of a hundred and twenty thouſand *Jews*, and paid four hundred Talents of Silver for their Ranſom. *Andreas* and *Ariſteus* were ſent by this *Ptolomy* to *Eleazer* the *Jewiſh* High-Prieſt, to carry him a hundred Talents of Silver for the Expences of Sacrificing. They likewiſe brought ſeveral other conſiderable Preſents, with a Letter requeſting *Eleazar* to ſend ſome Men of Learning to the Court at *Alexandria*, for Tranſlating the Bible into *Greek*. This happen'd in the Year of the World 3710, and 281 before the *Incarnation*. * *Joſeph. Antiquit. Lib.* 12. *cap.* 2. *Simon Dictionaire de la Bible*.

* ANDREWS. (*Lancelot*) For the third Year of King *Charles* I. in *Morery*, Vol. I. read the firſt Year.

ANDRONICUS, Lieutenant-General of *Antiochus Epiphanes*'s Forces in *Judea*, treacherouſly murder'd by the High-Prieſt *Onias*, in the Year of the World 3882. But Vengeance quickly overtook him; for the ſame Year he was executed by the King's Order in the ſame Place where *Onias* was maſſacred. * 2 *Maccab. cap.* iv.

ANDRONICUS, (*Camaterus*) Governor of *Conſtantinople*, and related to the Emperor *Comnenius*, lived in the Twelfth Century. He wrote a Book in Verſe againſt the *Latins*, touching the Proceſſion of the Holy Ghoſt: 'Tis written in the Form of a Dialogue between the Emperor *Manuel* and the *Roman* Cardinals. This Book was anſwered by *Veccus*. *Andronicus* wrote another Book by way of Conference between the Emperor above mentioned, and *Peter* Patriarch of the *Armenians*; and a third of the two Natures in our Bleſſed Saviour. Theſe *Tracts* are ſaid to lie in Manuſcript in the Duke of

of *Bavaria*'s Library. * *M. Du Pin, New Eccleſ. Library, Cent.* XII.

* ANDRONICUS, *(Livius)* is reckon'd the firſt *Latin* Poet: His firſt Performance for the Stage was in the firſt Year of the 135th Olympiad, that is, the 514th of *Rome*, in the Conſulſhip of *Claudius Cento*, the Year after the firſt *Punick* War, and a Year before the Birth of *Ennius*. From this Period we muſt date the Riſe of the *Latin* Poetry, which though improving upon the Progreſs, was not brought to Perfection till more than two hundred Years after *Andronicus*. His Poems are called Tragedies and Comedies; but the Compoſition is very inartificial and rough-hewn. We have nothing of his Remains, excepting ſome Fragments printed at *Lyons* in 1603, and afterwards at *Leyden* in 1620, with *Voſſius*'s Notes and Corrections. There is likewiſe annexed to this Impreſſion the Remains of ſome Tragedies and Comedies written by *Nevius*, *Ennius*, *Pacuvius*, *Accius*, and ſeveral other ancient Poets. * *Cic. in Brut. & Tuſcul. Quæſt.* 1. *Sueton. Lib. de Illuſt. Grammat. Gellius, Noctes Atticæ, Lib.* 17. *cap.* 21. *Voſſius, de Poet. Latin.* See *Morery, Vol.* I. under *Livius*.

ANDRONICUS, (*Theſſalonicenſis*) a learned *Greek*, who after the taking of *Conſtantinople* by the *Turks* in the Year 1453, travelled into *Italy*, taught the *Greek* Language at *Rome*, and was entertained in Cardinal *Beſſarion*'s Family. From *Rome* he removed to *Florence*, where he held the *Chair* a great while with Reputation. From *Florence* he travelled to *Paris*, in the Reign of *Lewis* XI. where *Hermonimus* of *Sparta* was already ſettled. They were both Profeſſors of the *Greek* Language in this Town. We muſt diſtinguiſh this *Andronicus* from *Andronicus Tranquillus* a *Dalmatian*, who taught *Greek* at the Univerſity of *Leipſick* in the beginning of the Sixteenth Century. This *Tranquillus* was a good Orator; and in the Year 1518 printed a Speech at *Augsburg*, to animate the *German* Princes to a War againſt the Turk. There is likewiſe another Speech of his extant, and a Dialogue between *Sylla*, *Ceſar*, *Pompey*, and *Minos*. There was another *Andronicus Callixtus*, a Peripatetick Philoſopher, who lived in the Fifteenth Century, and wrote a Tract entituled, *De Phyſica Scientia & Fortuna*. *Andronicus Theſſalonicenſis* was reckon'd the beſt *Greek* Profeſſor next to *Theodorus* of *Gaza*: He had read all the *Greek* Authors, and was very well verſed in *Ariſtotle*'s Philoſophy. * *Naudeus, Paulus Jovius, in Eulog.*

ANDUJAR, or *Anduxar*, in Latin *Anduxaria*, a Town in *Spain*, fortify'd with a good Caſtle: It ſtands in *Andaluſia*, upon the *Guadalquivir*, about ſix and thirty Miles above *Corduba*. 'Tis a conſiderable Town, and grown out of the Ruins of the Old *Hiturgis* or *Hurgis*, about three Miles diſtant. This *Hiturgis* was demoliſhed by *Scipio*, for going into the Intereſt of the *Carthaginians*. * *Baudrand.*

ANGELS. The Heathen Philoſophers, and eſpecially the *Platoniſts*, believed the Exiſtence of Immaterial Subſtances unimbody'd. Theſe Spitits, created by the Sovereign Being, had a Share of the Government of the World aſſigned them. They diſtinguiſhed them into Good and Evil *Genii*. The *Jews* own the Being of Angels and Devils. Even the *Samaritans* and *Caraites* ſeem thus far agreed. The *Mahometans* go into the ſame Opinion. That there are ſuch Beings, is evident from the Doctrine of our Saviour and his Apoſtles. Moſt of the old Fathers believed they were not without Vehicles, that is, Bodies of a fine Aerial Texture. The later Divines, purſuant to the Council of *Lateran*, make them all Spirit, without any Corporeal Appendages; and ſuppoſe them created before the Material World, or at leaſt at the ſame time. There has been a great many Diſputes and Varieties of Fancy concerning the Number, Order, Nature, and Powers of Angels; moſt of which Queſtions are not to be reſolved by *Scripture* or Tradition which ſignifies any thing. The Author of the Books *De Hierarchia Cœleſti*, who wrote at the latter end of the Fifth, or beginning of the Sixth Century, is the firſt who ventures to range the Angels into three Hierarchies and nine Orders. The *Jews* likewiſe diſtinguiſh them into ſeveral Orders, and ſet as it were a General at the Head of them. They call him *Metatron*, the ſame with the Chriſtian S. *Michael*. They likewiſe believe the Angels Guardians of Countries, and that they are Intelligences in the Stars, or at leaſt have the Direction of their Motion. The Modern *Jews*, in the fifth Article of their *Creed*, prohibit the Worſhiping of Angels, affirming, *that they ought not to be worſhiped, nor applied to as Mediators or Interceſſors*. Notwithſtanding this, the *Jews* have a great Veneration for Angels; and when they happen to be in Places of Danger, they call upon them as their Guardians. The Invocation is in this Form; *Moſt Holy and Honourable Miniſters of God, protect me, protect me, aſſiſt me, aſſiſt me.* Some devout *Jews*, who make this Prayer, warrant their Practice upon a Paſſage in the 91ſt *Pſalm*, *For he ſhall give his Angels Charge over thee, to keep thee in all thy Ways.* The Chriſtians are all agreed about the Being of Angels, that they are God's Miniſters, for the Aſſiſtance and Protection of Good People: That all the Angels were created in a State of Innocence and Perfection: That a great many of them, degenerating from their primitive Integrity, were thrown out of Heaven for their Pride, and condemned to Everlaſting Puniſhment: And that the reſt were confirmed in Grace, and fix'd immutably in a State of Happineſs: That theſe Happy Spirits are warmly penetrated with the Love of God, Goodneſs, and Truth: And that the Apoſtates, on the other ſide, hate the Sovereign Being, and love Miſchief and Lying. The Chriſtians call them Devils or *Dæmons*; and the *Jews*, *Satans* or *Enemies*, becauſe 'tis ſuppoſed they do all the Miſchief they can to Mankind. For inſtance, they ſuggeſt ill Thoughts, throw Objects of Temptation in the way, and puſh People upon Sin and Miſcarriage. 'Tis theſe Malevolent Spirits that made the Heathen deſert from the true God to Idolatry; that gave Oracular Reſponſes, and poſſeſs'd the Bodies of Men and Women. As to good Angels, 'tis generally believed their Commiſſions are always Benevolent, and their Miniſtry Friendly, excepting when they are order'd to puniſh wicked Men, and execute the Judgments of God. As for the Ancient *Jews*, there is no clear Inſtance of their worſhiping Angels in the *Old Teſtament*, but rather the contrary. But had they believed the Worſhip of theſe Superior Beings lawful, they had particular Motives for ſuch an Application; for Angels had appeared to the Patriarchs, deliver'd the *Moſaick* Laws, conducted them through the Wilderneſs, and *Michael* is ſaid to be their Prince, and to have the Guardianſhip of their Nation, *Daniel* x. and *Daniel* xii. 'Tis true, *Abraham* is ſaid to bow down before the Angels; but then 'tis plain by his Entertainment he took them for Men. *Moſes* and *Joſhua* are commanded to put off their Shoes, and told that the Place was Holy by the Angel that appeared. But *Juſtin Martyr*, *Irenæus*, and *Tertullian*, believed our Saviour appeared to *Abraham* under the Oak; which was likewiſe S. *Athanaſius*'s Opinion. The *Fathers* generally believe 'twas our Saviour appeared to *Joſhua*, from *Joſhua*'s adoring him: Therefore they obſerve that when Angels appeared, they refuſed Adoration, as the Angel that appeared to *Manoa* and S. *John*: Beſides, 'tis not the ſame thing to worſhip Viſible and Inviſible Angels. When they are Viſible, there is a Regard due to the Superiority of their Nature, to their Character and Meſſage; which Reaſons for Regard don't hold when they are unſeen. Farther, *Origen* tells *Celſus*, he ſlandered the *Jews* in ſaying they worſhiped Angels: That nothing is to be worſhiped but God Almighty: Neither are Prayers to be addreſs'd to any but the Sovereign Being: That the right way of Worſhiping God, is by directing our Devotions to him by Jeſus Chriſt, without Application to Angels: That if we are ſo happy as to have God's Favour, all the Angels and bleſſed Spirits will be our Friends, and pray for us without Application. There are ſeveral Texts in the *Old* and *New Teſtament* from whence we may conclude the Worſhiping Angels unlawful. (*Exod.* xx. 2, *Deut.* vi. *v.* 13. with reference to *v.* 4. 1 *Sam.* vii. *v.* 3. where the Word in the *Septuagint* is Δουλεύσατε, which overthrows the Diſtinction between *Latria* and *Dulia*, *Luke* iv. *v.* 8. *Coloſſ.* ii. with *Theodoret*'s Comment. 1 *Tim.* ii. *v.* 5.) To mention ſome more of the *Fathers*, *Irenæus* (*Lib.* 2. *cap.* 57.) declares expreſly the Church did not work any Miracles by Invocation of Angels, or by any unlawful Curioſity. *Theophilus Antiochenus* gives the Reaſon why the Chriſtians could not adore the Emperor; 'twas becauſe his Majeſty was not God. The Council of *Laodicea* (*Canon* 35.) denounced an *Anathema* againſt thoſe that worſhiped Angels. But here 'tis pretended, that this *Canon* is only leveled againſt thoſe Hereticks who hold the Angels

brought

brought Salvation by delivering the *Law*, and worſhiped them excluſively of our Saviour. But that this is not the Meaning of the *Council*, may be made good, 1. By obſerving, that ſome Roman Catholicks have miſ-cited this *Canon*, and pretend the right Reading is *Anguli*, and not *Angeli*: But the *Greek* Original will by no means allow this Correction. 2. Thoſe who alledge that the *Canon* only condemns thoſe who worſhiped Angels excluſively of our Saviour, miſtake the Senſe of the *Canon*, as is apparent, 1. Becauſe the *Council* condemns Angel-Worſhip in general and comprehenſive Terms, without any Reſtraining Clauſe or Limitation: Whereas had they thought it lawful in any reſpect, ſuch a prudent *Aſſembly*, as we may reaſonably collect, would have diſtinguiſh'd the Caſe, remark'd the Fault, and pointed their *Anathema* only upon the Irregularities and Exceſſes of ſuch a Worſhip. 2. Tho' thoſe who are cenſured are ſaid to forſake the Church; yet this implies no more than that they held Private *Conventicles*, as the Canon intimates. For had they maintained the Angels brought Salvation by publiſhing the *Law*, had they look'd upon them as their proper and primary Mediators, had they neither prayed to our Saviour nor worſhiped him; they had been no Chriſtians: And if ſo, they were out of the Juriſdiction of the *Council*. For as S. *Paul* ſays, *What have we to do with them without?* 'Tis not the Cuſtom of the Church to excommunicate Jews, Pagans, or Apoſtates; for that would be to exclude thoſe from a Society that had gone off already; and beſides, her Power does not extend beyond the *Pale* of *Chriſtendom*. 'Tis plain therefore the *Anathema* of the *Council* is levelled againſt thoſe who had not wholly abandoned the Worſhip of our Saviour. What therefore could they be condemned for, but for worſhiping the Angels together with him, and making more Mediators than one? S. *Athanaſius*, in his Diſcourſe againſt the *Arians*, having proved that the Angels waited upon our Saviour, and worſhiped him; adds, they adored him not becauſe he was of a higher Order than themſelves, but becauſe he was a diſtinct and uncreated Nature. For if Dignity and Heighth of Station were a ſufficient Ground for Adoration, all Inferior Angels ſhould worſhip their Superiors: But 'tis not ſo, for Κτίσμα γὰρ κτίσματι οὐ προσκυνεῖ, *One Creature is not to worſhip another*. And after he has produced the Inſtance of S. *Peter* forbidding *Cornelius* to worſhip him, (*Acts* x) and the Angels forbidding S. *John*, (*Rev.* xix.) he concludes, that God alone is to be worſhiped. (*Athanaſ. contra Arian. pag.* 286, & 394.) *Epiphanius* reporting the Hereſy of thoſe who worſhiped the Bleſſed Virgin argues thus; Neither *Elias*, who was carried in a Fiery Chariot to Heaven, and is now living, nor S. *John*, who was particularly favoured by our Saviour, nor any of the Saints, is worſhiped. If God does not allow the Angels to be worſhiped, much leſs the Daughter of *Anna* and *Joachim*. (*Epiphan. Hæreſ.* 79.) And elſewhere he declares, that no created Being ought to be worſhiped and adored. To conclude, S. *Auſtin* is full for the ſame Doctrine. He remarks, that the Angel in the *Revelations* forbids the paying him any Worſhip; that he was the Apoſtle's Fellow-Servant, and that God was only to be worſhiped. (*Auguſtin. de Doctrin. Chriſtian. Lib.* 1. *cap.* 33.) That the Angels, thoſe moſt Excellent Miniſters of Heaven, deſire we ſhould join with them in the Worſhip of none but God. (*Auguſtin. de vera Religione, cap.* 55.) And in the ſame Book he has theſe Words; *Eccleſia Catholica ſolum Deum puriſſimè atque caſtiſſimè colendum prædicat: nullam nobis adorandam creaturam inducens, cui ſervire jubeamur.* (Ibid.) * *Juſtin Martyr, Dialog. cum Tryph. pag.* 283. *Edit. Pariſ. Iren. Lib.* 4. *cap.* 22. *Tertull. Lib. adverſus Judæos, Athanaſ. Lib.* 4. *contra Arian. Origen. Lib.* 1. *pag.* 20. *Edit. Cantab. Lib.* 5. *pag.* 234, &c. *M. Du Pin, Continuation de l'Hiſtoire des Juifs, depuis J. C. juſqu' à preſent, corrigée & augmentée, à Paris* 1710.

ANGELI, (*Peter*) *de Barges*, a Village in the Duchy of *Florence*; ſtudied at *Bologne*, was Scholar to *Hugo Buon Campagno*, afterwards Pope *Gregory* XIII. He likewiſe ſtudied under the famous *Andrew Alciat*: And being particularly famous, *Gulielmus Paulinus* Biſhop of *Montpelier*, and Ambaſſador to the *French* King, made an Acquaintance with him, and carried him to *France*. During his Stay in this Country, he had the Honour to go a Hunting with King *Henry* II. And having obſerved the Manner of this Exerciſe, he afterwards wrote a Poem called *Cynegetica*. He was Profeſſor of Humanity at *Piſa* when *Peter Strozzi* beſieged that Place: And here he taught his Audience to fight as well as to talk; for putting himſelf at the Head of them, he defended the Place till the Duke of *Florence* ſent Troops enough to raiſe the Siege. *Paulus Manutius* and *Thuanus* report him an incomparable Poet, and that no Man of the Age had more Genius, Learning, or Elocution in Proſe and Poetry, than *Peter Angeli*. His *Cynegetica*, in the Opinion of *Thuanus* and *Poſſevine*, is an inimitable Performance. Notwithſtanding he wrote his *Syryades* when he was old, the Expreſſion has great Propriety, the Verſification is ſmooth and muſical, and there are a great many things beautifully deſcribed. He died at ſeventy eight Years of Age. * *Teiſſier, Paul Manut. Lib.* 4. *Epiſt. Poſſevine, Biblioth. Lib.* 17. *cap.* 25. &c.

ANGHIERA, in Latin *Angleria*, a Town in *Italy*, the Capital of the Earldom of *Anghiera*, in the Duchy of *Milan*, ſtands on the Weſt ſide of the *Great Lake*, near the Place where the River *Teſin* comes out of this Lake. 'Tis famous for being the Birth-place of the *Galeazzo's* Dukes of *Milan*. * *Baudrand.*

ANGHIERA, (The County of) *Angleriæ Comitatus*, a great Province in the Duchy of *Milan*, bounded on the North by the *Swiſs Bailliages* and the *Valteline*, on the Weſt by the Valley of *Aouſt*, on the South with the Territories of *Vercelles* and *Novaro*, and on the Eaſt by the *Milaneze*. The Eaſtern Part of it takes in the great Valley of *Seſſia*, and the Weſtern reaches as far as *Lac Majeur*. This Country was erected into an Earldom in 1397 by the Emperor *Wenceſlaus*, in Favour of *John Galeazzo* III. 'Tis very fruitful and populous. Beſides the Capital *Anghiera*, there are *Arona*, *Vogogna*, *Domo d'Oſcella*, and *Margozzo* in it. * *Baudrand.*

* ANGOLEME, a City in *France*, mentioned in *Morery*, Vol. I. 'Tis one of the ancienteſt Towns of the Kingdom, ſtrong by Situation, and well fortified. *Thevet* pretends 'twas built by *Agellius Marus*, Conſul of *Rome*, in the Time of *Tarquinius Superbus*: But this Romantick Account is ignorantly contrived; for not to mention there was no Conſul at *Rome* during the Government of the Kings, 'tis certain the *Romans* did not march into *Gaul* till a long while after this time. In the Sixteenth Century, *Angoleme* ſuffered very much by the *Calviniſts*. Theſe *Hugonots* ſurprized it in 1562; and ſoon after 'twas recovered by the Lord of *Sanſac*. In 1568, the Admiral *Coligny*, reinforced by the Earl of *Montgomery*, took it upon Articles. The *Hugonot* Soldiers treated the Burghers with great Barbarity, killed the Prieſts, raviſhed the Women, and cut them up that were with Child, broke down the Altars, plunder'd the Tombs, dug up the Bodies of the Counts of *Angoleme*, and treated them with great Inhumanity. The Cathedral of S. *Peter*, one of the beſt Churches in *Aquitain*, was demoliſhed, with a great many other Churches and Religious Houſes. *Auſonius* is ſaid to be the firſt Biſhop; but whether he died in the Third, or the Beginning of the Fourth Century, is uncertain. The Biſhop of *Angoleme* has the Title of the King's Arch-Chaplain in *Aquitain*, and is Baron *de la Paine*. The Town has a Mayor and Aldermen, who are Gentlemen by their Office.. * *Gregor. Turonenſ. Lib.* 2. *Hiſt. Recherches des Antiquités de Angouleme, Du Chêne, Recherches des Antiquités de France.*

ANGUIEN, a Title given to the Eldeſt Sons of the Princes of *Condé*. 'Twas under this Diſtinction that *Lewis* of *Bourbon* II. afterwards Prince of *Condé*, gained the Victory at *Rocroy* in 1664. and another at *Nortlingen* in 1645, after having taken *Thionville*, *Philipsburgh*, &c. *

ANICETUS, a Slave Enfranchized by *Polemo* King of *Pontus*, revolted from the *Romans* after the Death of this Prince, levied Forces, ſeized *Trebiſond*, burnt the Fleet which guarded the Coaſt, and made an Alliance with the Barbarians. His Pretence was to ſupport *Vitellius* againſt *Veſpaſian*. This Prince ordered an Army to march againſt *Anicetus*, under the Command of *Virdius Geminus*. This General forced him to abandon *Pontus*, and retire for Shelter to the King of the *Sedochezi*, who ſoon after deliver'd him up to the *Romans*, in the Year of our Lord 69. * *Tacit. Lib.* 3. *cap.* 47.

ANNAT, (*Francis*) Confeſſor to *Lewis* XIV. born at *Roüvergue* in *February* 1590. He enter'd himſelf a Jeſuite in 1607; and after a great many other Promotions, he was *Provincial* of that *Society* in *France*. During this Employment, *Lewis* XIV. made Choice of him for his Con-

Confeſſor, in which Office having continued ſixteen Years, his Age and Infirmities forced him to deſire a Diſcharge; which was not granted by the King without Regret. He has the Character of a Perſon of great Humility and Diſintereſtedneſs, and being very ſtrict in obſerving the Diſcipline of his *Order*. Beſides what he publiſhed in *French*, he wrote three Volumes in Quarto in *Latin*, printed at *Paris* by *Gamoiſy* in the Year 1666. The Firſt Volume treats *de Scientia Media contra novos ejus Impugnatores, una cum Exercitatione Scholaſtica ſub Nomine Eugenii Philadelphi, & Appendice ad Gulielmum Camerarium.* The Second Volume is entituled, *Auguſtinus à Bajanis, hoc eſt Janſenianis vindicatus.* The Third contains the following Tracts; *Catholica Diſputatio de Eccleſia præſentis Temporis. De incoacta Libertate contra Novum Auguſtinum Iprenſis Epiſcopi, Vincentium Leonem, Apologiſtam Janſenii, & Commentatorum quinque Propoſitionum. Informatio de quinque Propoſitionibus ex Theologia Janſenii collectis, quas Epiſcopi Galliæ Romano Pontifici ad Cenſuram obtulerunt. Janſenius à Thomiſtis gratiæ per ſeipſam Efficacis defenſoribus condemnatus. Cavilli Janſenianorum contra latam in ipſos à Sede Apoſtolica ſententiam, ſeu Confutatio Libelli trium Columnarum.* * Bayle, Diction. Hiſtor.

* ANN, (S.) Mother of the Bleſſed Virgin. To what is mentioned of her in *Morery* Vol. I. may be added, that the Time of her Death is uncertain, notwithſtanding the Reports of ſome modern Authors. The firſt *Tract* where ſhe is mentioned, entituled, *De Nativitate Virginis*, is cenſured by the *Fathers* as an Apocryphal and Fabulous Relation. The *Greeks* of the Sixth Century had a Feſtival for S. *Ann*, and the Emperor built a Church in Honour of her at *Conſtantinople* in the Year 550. But then 'twas not certain whether this S. *Ann* was the Bleſſed Virgin's Mother. In the Eighth Century, *Juſtinian* II. built another Church dedicated to the Memory of S. *Ann*, and at this time no body doubted its being the Bleſſed Virgin's Mother. The Feſtival was held on the 25th of *July*. This Religious Regard for S. *Ann* was not brought ſo early into the *Weſtern* Churches: However, the *Greek* Relations of S. *Joachim* and S. *Ann* reach'd thus far in the Reign of *Charles the Great*. But then neither of theſe two Saints had any Feſtival when S. *Bernard* was living. But being afterwards introduced, Pope *Gregory* XIII. publiſhed a *Bull May* 5, 1584; in which it was ordered to be kept on the 26th of *July*. 'Tis commonly believed her Corpſe was brought from *Paleſtine* to *Conſtantinople* about the Year 710, from whence, as 'tis pretended, her Head was ſent by *Lewis* of *Blois* in the beginning of the Thirteenth Century to *Chartres*, where this Relick is ſaid to be kept in the Cathedral. * *Johan. Damaſ. Lib.* 4. *de Fide Orthodox. cap.* 35. *& Orat.* 2. *de Nativ. B. M. Gerſon. Serm. de Nat. B. M. Eckius, Serm. de S. Annæ, Baronius, in Annal. Riccioli, Chron. Reform. Lib.* 8. *cap.* 19. *n.* 13. *&c.*

ANNA, *(Comnena)* Daughter to the Emperor *Alexis Comnenus* and *Irene*, was born in the Eleventh Century. She was a Princeſs of great Learning and Ingenuity. Beſides her Attainments in Hiſtory and the *Belles Lettres*, ſhe was a conſiderable Proficient in Philoſophy. She wrote the Hiſtory of her Father *Alexis Comnenus*'s Reign in fifteen Books. Her Father was Crowned Emperor in 1081, and lived to 1118. This Princeſs, in the Preface of her Hiſtory, promiſes to ſtand clear of Flattery, and write nothing but plain Truth. Her Hiſtory notwithſtanding looks like a Panegyrick; neither will the *Latin* Authors allow that ſhe always founds herſelf upon Matter of Fact. Theſe Writers give *Alexis* the Character of a Tricking Inſincere Prince; and that his Reign has much more of Blemiſh than Commendation in it. It muſt be ſaid, his Jealouſy of the Expedition under *Godfrey* of *Bologne* did the *French* great Diſſervice in the *Holy War*. However, it may be beſt to compound this Matter, and conclude, that the *Latin* Writers fell ſhort in their Temper, and that *Anna Comnena* might be ſomewhat too laviſh or complaiſant in her Father's Commendation. *Hoeſchelius* publiſh'd the firſt Eight Books from the Library at *Augsburgh*. In the Year 1651, *Nicolas Pouſſin* tranſlated them into *Latin*, now extant in the *Louvre* Impreſſion. *Du Chêne* likewiſe printed it with learned Notes. Her *Alexiades* was afterwards tranſlated into *French* by *Couſine*: 'Tis written with great Art and Elocution, and may in ſome meaſure be compared with *Quintus Curtius*'s Hiſtory. * *Geſner, Poſſevin, Voſſius, Miræus, M. du Pin, Eccleſ. Library, Cent.* XII.

ANNIUS, *(Gallus)* one of *Otho*'s Generals who commanded the Army order'd to march againſt *Cecinna* and *Valens*: He was a very brave Officer; but the Mutinies and Cowardice of his Men made his Courage and Conduct ſignify little. He and *Spurinna* had the Guard of a Bridge; and ſoon after, a Fall from his Horſe prevented his coming up at the Battle of *Bebriacum*. *Tacitus* does not relate what became of him under *Vitellius*, and therefore 'tis probable he was comprehended in the Pardons that Prince gave to *Otho*'s Generals. * *Tacit. Lib.* 1. *cap.* 87.

ANNIUS, *(Virianus)* Son-in-Law to *Corbulo*, a famous Officer under *Nero*. *Annius* was ſent Hoſtage to *Tiridates* King of *Armenia*, to bring on an Interview between *Corbulo* and that Prince. *Nero* made him Conſul *Anno Dom.* 67. But before his Year was out, his Father-in Law *Corbulo*, notwithſtanding his great Services, was order'd to chooſe his Death; which Misfortune brought a Cloud upon *Annius*. * *Dio, Lib.* 63. *Tacit. Lib.* 4. *Hiſt.*

ANNONCIADA, a *Society* founded at *Rome* in the Year 1460, by Cardinal *John Turrecremata*, for the marrying poor Maids. It has been ſince erected into an *Arch-confraternity*, and is grown ſo rich by Contributions and Legacies, that this *Society* every *Lady-day* beſtows ſixty *Roman* Crowns, a Suit of White Serge, and a Florin for Slippers, to above four hundred Maids for their Portion. The Popes have ſo great a Regard for this Charitable Foundation, that they make a Cavalcade, attended with the Cardinals and Nobility, to diſtribute Tickets for theſe ſixty Crowns, *&c.* for thoſe who are to receive them. If any of theſe Maids are deſirous to be Nuns, they have each of them a hundred and twenty Crowns, which is double to the reſt, and are diſtinguiſhed by a Chaplet of Flowers on their Head. * *Ritratto di Roma Moderna, & Euſevologio Romano de l'Abbé Piazza, Tratt.* 6. *cap.* 35.

ANSEDONIA, *Anſedonia* in *Latin*, a Town in *Italy* within the Duchy of *Florence*, in the Territories of *Siena*, between the State of *Preſidi* and the Duchy of *Caſtro*. It ſtands upon a little Gulph formed at the Mouth of the River *Peſcia* in the *Tuſcan* Sea. *Anſedonia* ſtands upon the Ruins of *Coſæ*, formerly Capital of a great Earldom, and demoliſhed by *Charlemagne*. * *Baudrand.*

ANSELME, Archbiſhop of *Canterbury*. In *Morery* Vol. I. the *Greek* Church is ſomewhat miſrepreſented; for they grant the Proceſſion of the Holy Ghoſt from the Father, but except againſt the Addition of the *Filioque*; this being a later Addition in the *Creed*, and not ſettled by a General Council.

ANSELME, a Monk of the Order of Diſcalceated *Auguſtinians*, born at *Paris* in the Seventeenth Century. Notwithſtanding his Conſtitution was ſlenderly put together, he enter'd early into this *Society*, and went through all the Diſcipline and Auſterities as long as he lived. He applied himſelf particularly to Moral Divinity and Hiſtory. In 1664, he publiſh'd his Book entituled, *Le Palais de l'Honneur, ou les Genealogies Hiſtoriques des Illuſtres Maiſons de France, & de pluſieurs Nobles Familles de l'Europe.* Here he gives the Genealogies of the Houſes of *Lorrain*, *Savoy*, and ſeveral others; deſcribes the Inſtitution of the Military Orders, and the Principal Offices of the *French* Crown. He likewiſe deſcribes the Ceremonies obſerv'd at the Coronation of the Kings and Queens of *France*, at their ſolemn Entries, at the Baptiſm of the King's Children, and at the Funeral Solemnities of the Kings and Princes. He died in *January* 1694, being ſixty nine Years of Age. The Second Edition of the Genealogical Hiſtory of *France*, and the Hiſtory of the Great Officers of the Crown, was printed in 1710, and conſiderably enlarged by M. *du Fournie*, Auditor of the *Accompts*, and very well verſed in Heraldry and Hiſtory, and who had Father *Anſelme*'s Memoirs to aſſiſt him. * *Journal de Savans de* 1694, *p.* 157. *Edit. de Holl. Memoires Hiſtoriques.*

* ANTEAS. For *Iſmena* in *Morery*, Vol. I. read *Iſmenius.*

ANTENOR, *Perſeus* King of *Macedonia*'s Ambaſſador to the *Rhodians*: His Buſineſs was to engage them for his Maſter againſt the *Romans*; but this was what he could not effect. He was afterwards Admiral of *Perſeus*'s Fleet, and engaging *Eumenes* near the Iſle of *Chio*, defeated a Squadron of thirty five Ships, with Cavalry

aboard for reinforcing King *Attalus*. Upon this Advantage, *Antenor* landed ſome of his Troops, and took moſt of the Enemy Priſoners who had eſcaped on Shoar. This happen'd about a hundred and ſixty eight Years before the *Incarnation*. * *Polyb. Liv. Lib.* 42. *&* 44.

ANTHYMUS, Biſhop of *Nicomedia* in *Bythinia*, ſuffer'd Martyrdom in the *Diocleſian* Perſecution. In the Year 303, *February* 23, he had the Mortification to ſee his Church pulled down by the Order of *Diocleſian* and *Maximianus Galerius*. The next Day, an Edict or Proclamation came out for Demoliſhing the Chriſtian Churches, and for puniſhing thoſe of that Religion. Biſhop *Anthymus* was beheaded, and a great many others ſuffered with him. His Feſtival is kept by the *Latins* on the 27th of *April*, and by the *Greek* Church on the 23d of *September*. * *Euſeb. Eccleſ. Hiſt. Lib.* 8. *cap.* 4. *&* 6. *Lactant. de Mort. Perſec.*

ANTHOLOGION, an Eccleſiaſtick Book uſed by the *Greek* Church: 'Tis a Collection of the chief Offices in that Communion, and contains the Offices of our Saviour, the Bleſſed Virgin, and a great many Saints. There are likewiſe ſeveral Offices in common for the Prophets, Apoſtles, Marryrs, Patriarchs, and Confeſſors. *Leo Allatius*, in his Diſſertation *de Libris Eccleſiaſticis Græcorum*, ſays this *Anthologion* was compiled upon a mercenary View. His Reaſon for this Cenſure is, that excepting ſome Supplemental Paſſages, there's nothing more in it, than what may be met with in the *Menæon* and other Eccleſiaſtical Books of that Church. Beſides this *Anthologion*, *Arcudius* publiſh'd a new one, entituled, *Anthologion Novum*, printed in Quarto at *Rome* in 1598. His Deſign was to abridge the Old *Anthologion*, becauſe the *Greek* Prieſts and Monks, who were obliged to ſay the *Breviary*, could not carry it with them in their Journeys, upon the ſcore of its being too bulky; and here *Allatius* cenſures *Arcudius*, and charges him with changing the old Form, and inſerting a great many novel and ridiculous Additions. * *Allatius, de Libr. Eccleſ. Græc. M. Simon.*

* ANTHROPOPHAGI, or *Cannibals*. Some Writers carry this Practice as high as the *Deluge*, and make the Giants the firſt in this barbarous Cuſtom. 'Tis ſaid, that ſome Inhabitants in *Paleſtine*, of a prodigious Size, fed upon this deteſtable Diet. Hiſtorians report, that the *Scythians* and *Sauromatæ* were *Cannibals*; and *Juvenal* makes a frightful Deſcription of the *Ombites* and *Tentirites*, who after they had killed the Enemy, made a Meal of them. *Livy* reports, that *Hannibal* fed his Troops with Human Fleſh to make them more bold and intrepid. At preſent the Southern Part of *Africk* is moſt remarkable for theſe *Cannibals*. *Veſpuſius* relates, that he has ſeen naked Men and Women feed upon Human Bodies without Scruple or Averſion; that the Son would dine heartily upon his Father's Corpſe; and that their Reputation was raiſed proportionably to the Number of People they had eaten. * *Relation Hiſtorique.*

* ANTINOUS, born in *Bythinia*, and a Catamite to the Emperor *Adrian*. *Dion Caſſius* reports, that he ſacrificed himſelf for prolonging the Emperor's Life, which, as was pretended, required a voluntary Victim. When *Adrian* was at *Alexandria*, a Poet called *Pancrates* preſented him with the Flower *Lotas*, reſembling a Roſe: And having a mind to flatter the Emperor, he told him that Flower was lately produced from the Blood of a Lion his Majeſty had killed in *Libya*. *Adrian* being pleas'd with this fanciful Turn, order'd him as much Corn *gratis* as he had occaſion for out of the Magazine at *Alexandria*: And after this time all the Chaplets made of this Flower were called *Antinoæ Coronæ*. In ſhort, this Catamite's Memory had the Reſpect of all the Equipage of their pretended Deities. For Inſtance, he had Prieſts and Prophets aſſigned him: And to grace his Tomb, Oracular Reſponſes were given at it, and 'tis ſaid dictated by the Emperor himſelf. There were likewiſe pretended Miracles done, and nothing omitted to perpetuate the Worſhip of an infamous Wretch. He died *Ann. Dom.* 1032. *Adrian* ſtruck ſeveral Medals of *Antinous*, and placed his Statue amongſt the Emperors. We have three Medals of his remaining: The Reverſe of the firſt has the Repreſentation of a Temple the Emperor built for him upon the *Nile*, with theſe Words in *Greek*, ΑΔΡΙΑΝΟΣ ΩΚΟΔΟΜΗΣΕΝ, *Adrianus conſtruxit*. And at the Foot of this Temple there is a Crocodile. *Leonicus*, in his Hiſtory, relates his having ſeen a Silver Medal of *Antinous*'s at *Venice*, with theſe Words, ΑΝΤΙΝΟΟΣ ΗΡΟΣ: And on the Reverſe a Sheep with the Legend quite defaced. The third Medal of *Antinous* is a very youthful, beautiful Figure, with this Legend, ΟΣΤΙΛΙΟΣ ΜΑΡΚΕΛΛΟΣ Ο ΙΕΡΕΥΣ ΤΟΥ ΑΝΤΙΝΟΥ ΤΟΙΣ ΑΚΑΙΟΙΣ ΑΝΕΘΗΚΕ, *Hoſtilius Marcellus Sacerdos Antinoi Achæis dicavit*. The Reverſe has a *Pegaſus* mounted by *Mercury*, with his Wings and Wand. Amongſt the reſt of the Monumental Reſpects paid to *Antinous*, that remaining at *Rome* is the moſt remarkable. Within the Inſcription, *Antinous* is placed upon the ſame Throne or State with the *Egyptian* Deities: The Words are, ΑΝΤΙΝΟΣ, ΣΥΝ ΘΡΟΝΩ ΤΩΝ ΕΝ ΑΙΓΥΠΤΩ, ΘΕΩΝ Μ. ΦΟΥΛΠΙΟΣ ΑΠΟΛΛΩΝΙΟΣ ΠΡΟΦΗΤΗΣ. Moſt of the Figures of *Antinous* reſemble *Bacchus*. * *Salmas, ad Solin. p.* 975, *&* 976. *Dio, Lib.* 69. *Spartian in Adrian. Origin. contra Celſ. Lib.* 3. *Clem. Alexandrin. Theodoret, Euſeb. &c.*

ANTIPAS, a Diſciple of our Saviour, whom he calls *His faithful Witneſs*, ſuffer'd Martyrdom under *Domitian*. He was Biſhop of *Pergamus*, put into a Braſs Tun, and roaſted to Death. His Feſtival is kept on the 11th of *April*. * *Apocalyps* ii. *v.* 13. *Simon, Dictionaire de la Bible.*

ANTIPATRIS, a City of *Phœnicia*. For *Obadiah*'s feeding three Prophets, in *Morery* Vol. I. read his feeding one hundred Prophets by fifty in a Cave.

ANTIPATER (*Boſtrenſis,*) flouriſh'd towards the End of the Fifth Century. He wrote a Confutation of *Euſebius*'s Apology for *Eugenius*, divided into ſeveral Diſcourſes. There is a Fragment of his cited in the *Acts* of the Second Council of *Nice*. Here he declares, that *Euſebius* was very well verſed in Hiſtorical Matters, but no exact Reporter, or rather no good Judge in Points of Controverſy and Belief. He blames him for defending *Origen*'s Opinion concerning the Præexiſtence of Souls, and the Son's being ſubject to the Father in reſpect to his Godhead. * *Secundum Concil. Nicæn. Act.* iii. *Tom.* 7. *Concil.*

ANTIPHUS, and *Antimenus*, two Brothers, and Sons of *Ganyctor* of *Naupactum*, treacherouſly murder'd the Poet *Heſiod* in the Territory of the *Locrians*. They were puſhed upon this Aſſaſſination by a falſe Report of his having defamed their Siſter. To conceal the Murder, they threw his Corpſe into the Sea. But the Poet's Dog purſuing them with Hue and Cry, they were ſeized by the *Locrians*, who having a great Reſpect for *Heſiod*, threw them into the Sea, and pulled down their Houſe. * *Plutarch, in Conviv. Sept. Sapient.*

ANTIPODES. For One thouſand four hundred fifty two in *Morery*, Vol. I. read One thouſand four hundred ninety two.

ANTIPYRENIANS, a Ledge of the *Pyrennean* Mountains: It begins at the Valley of *Capſiar*, at the Head of the River *Aude*, and ſtretches from Weſt to Eaſt as far as the Lake *de Salces* upon the Coaſt of the *Mediterranean*; and thus it parts *Rouſſillon* from *Languedoc*. They call them the *Antipyrenians*, becauſe they are directly oppoſite to that Part of the *Pyrenneans* which lies between *Rouſſillon* and *Catalonia*. * *Baudrand.*

ANTITACTÆ, Hereticks ſo called, who notwithſtanding they maintain that God, who created the Univerſe, was Good and Juſt, yet they held that one of his Creatures had ſown Tares, made the Eſſence of Evil, and thrown the Infection upon Mankind. To this Heterodoxy they added, that the Commandments were deliver'd by Evil Principles or Beings. Therefore to revenge the Injury done to God, whom they call their Father, they practis'd the direct contrary to the Commandments. * *Clemens Alexandrin. Lib.* 3. *Strom. M. du Pin, Eccleſ. Libr. of the three firſt Centuries.*

* ANTONIA, Daughter to the Emperor *Claudius*, and married to *Nero*. *Poppea Sabina* miſreported her to *Nero*, as if ſhe had been falſe to his Bed. To make out this Charge, her Women were put to the Queſtion, went through the Torture, and vindicated their Empreſs. * *Sueton. in Vit. Neron.*

ANTONIA, formerly called *Baris*, a Hill of *Jeruſalem* upon which *Herod the Great* built the moſt regular and beſt fortified Tower that was ever ſeen, and called it *Antonia*, in Honour of his Patron the famous *Marc Antony*. This Mountain was ſeventy five Feet high, and inacceſſible on all ſides. *Herod* never ſhew'd more Magnificence than in this Structure. The Tower was faced with

with white Marble from Top to Bottom, and ſo cloſely cemented, that the Joynings could not be diſcovered. This Advantage gave both Beauty and Strength to the Building; for the Superficies being thus ſmooth, and without Prominencies, 'twas impoſſible to climb it. 'Twas ſurrounded with a Wall four Foot and a half high, to make an Approach leſs practicable; and taking in the Circumference of the Wall, 'twas threeſcore Feet in Compaſs. To this Strength on the Outſide, there were ſo many Apartments within, Baths and large Rooms, that 'twas capable of receiving a great many People, and might well be taken for a large and noble Palace. The Offices were ſo commodious and handſomely contriv'd, that it look'd like a little Town. Its Circumference made the Figure of a Tower, and there were four other Towers at equal Diſtances from it; three of which were ſeventy five Feet high. But that which ſtood between the South and Eaſt Angle, was one hundred and five Feet high, and gave a Proſpect of all the Temple. As the Temple was a ſort of Citadel to the Town, ſo the Tower of *Antonia* was a Fort to the Temple; a Garriſon being placed there, to defend and command both the Town and Temple. The Dexterity of twenty Centinels, an Enſign, and a Trumpeter of *Titus Veſpaſian*'s Army, performed that which a hundred thouſand Men could not have done by main Force. Theſe brave Men finding it impoſſible to take the Place by Aſſault, attempted it by Surprize, and in the Night-time: And raiſing ſomewhat of an Aſcent by the Rubbiſh of the Town-Walls, and aſſiſting each other in the Scalado, mounted the Top, and finding the Garriſon aſleep, cut them in Pieces; and then ſounding the Trumpet, and flouriſhing their Colours, gave the Signal of their Succeſs: Upon which all the *Roman* Troops came up; and *Titus* finding himſelf Maſter of this otherwiſe impregnable Place without loſing a Man, beſtowed a Week in demoliſhing it. Before *Jeruſalem* and this Place were laid in Rubbiſh, the High-Prieſt's Officiating Habit us'd to be kept here: And when he had Occaſion to make uſe of it, which was but once a Year, upon the 10th of *September*, the *Romans* deliver'd it, upon Condition it ſhould be return'd when the Feſtival was over. *Joſeph. Antiq. Lib.* 20.

* ANTHONY, (*S.*) the firſt that began the Monaſtick Order, was born in a Village call'd *Coma*, ſuppos'd to be in the *Upper Egypt* near *Thebais*: His Parents, who were Chriſtians of a wealthy and conſiderable Family, took great care to give him a Pious Education. As for furniſhing him with Learning, 'twas not thought neceſſary; for as *Evagrius* and S. *Auguſtin* report, he could not ſo much as read. However, S. *Athanaſius*, tho' he confeſſes he had not learn'd the Alphabet, relates notwithſtanding, that in his Youth he ſpent a great Part of his Time in Reading. He loſt his Father and his Mother at eighteen Years of Age: They left him and his Siſter a conſiderable Fortune. Soon after this, S. *Anthony* reſolving to quit the World, diſtributed his Eſtate amongſt his Neighbours, ſold his Furniture, gave the Money to the Poor, and retir'd into the *Wilderneſs* about the Year 270. He withdrew firſt to a Cell near his own Village, afterwards he ſhut himſelf up in a Sepulchre more remote; and at laſt paſs'd the *Nile* about the Year 285, and retir'd into the Ruins of an old Caſtle, where he liv'd twenty Years. About the Year 305, he was oblig'd to quit this Solitude, and undertake the Government of ſuch as reſign'd themſelves to his Conduct: And now the Number of thoſe who made Choice of this Monaſtick Life encreaſing, they began to build a great many Religious Houſes in the Deſarts. In the Year 311, while the Perſecution under *Maximin* laſted, he quitted his Retirement, to be in a better Condition for aſſiſting thoſe who ſuffer'd for the Chriſtian Religion. When this Perſecution ceaſed, he return'd to his Monaſtery, where working a great many Miracles, he drew a Crowd about him. Not liking to be thus Publick, he travell'd out of View and Converſation into the Mountains, and built a Cell in a little Monaſtery near the Mountain *Calzira*, a Day's Journey from the *Red Sea*. He liv'd a great while in this Solitude, but not without ſtepping out ſometimes to viſit his old Diſciples. In the Year 335, at the Inſtance of S. *Athanaſius* and other Catholick Biſhops, he took a Journey to *Alexandria*, in Defence of the *Nicene* Faith. He ſhew'd himſelf all along very zealous againſt the Hereticks, particularly againſt the *Meletians* and *Arians*. 'Tis ſaid his firſt Reſolution for Retirement was occaſion'd by hearing a Paſſage of the Goſpel read at Church, where our Saviour anſwer'd the rich young Man, *If thou wilt be perfect, go and ſell what thou haſt and give to the Poor, and come and follow me, and thou ſhalt have Treaſure in Heaven.* In his firſt Retirement, he ſpent his Time in Prayer and Meditation, was ſolicited with a great many Temptations, which he broke through by Auſterities and continual Labour. 'Tis ſaid in his ſecond Solitude he was roughly handled by Devils, who made themſelves viſible under many frightful Appearances, and gave him a great many Blows. After being ſufficiently refined and fortified by his third Retirement, he wrought a great many Miracles; and by his Example and Diſcourſes, animated the Monks to perſevere in the Diſcipline they had undertaken. He died in the 19th Year of *Conſtantius*'s Reign, that is in the Year of our Lord 356, being a hundred and five Years old. He order'd his Corpſe to be privately buried in a Mountain where he had liv'd a Recluſe.

Notwithſtanding his Education was not ſpent in Study, he left ſeven Letters in the *Coptic* Language, directed to ſeveral Monaſteries: They were afterwards tranſlated into *Greek*; but now there is only a *Latin* Verſion extant. His Life mentions an Exhortation of his to his Monks; and the Eccleſiaſtical Hiſtorians take Notice of ſome Letters written by him to the Emperor *Conſtantine*, in Favour of S. *Athanaſius*. Beſides this, ſome Writers make him the Author of a *Rule*, and a Sermon which poſſibly may be his; but the other Sermons, reckon'd to him in *Trithemius*'s Time, are certainly ſpurious. S. *Anthony*'s Memory had a great Regard paid it in the Fifth Century. The Abbot *Euthimius* began a Feſtival for him, and ſoon after the *Greek* Church follow'd the Precedent; but the *Latin* Church did not treat his Memory with this Regard till the ninth Century. 'Tis pretended his Corpſe, tho' privately bury'd by his Order, were afterwards diſcover'd and remov'd to *Alexandria*, and from thence to *Conſtantinople*, where a Church was built in Honour of him. Farther, ſome will have it his Body was remov'd from *Conſtantinople* to *Vienne* in *Dauphiné*, and a great many Churches in *France* and *Germany* pretend to his Relicks; but all this is very uncertain. S. *Anthony*'s Life, written by S. *Athanaſius*, is ſtill extant. 'Tis certain by the Teſtimony of the Ancients, that S. *Athanaſius* wrote S. *Anthony*'s Life: However, ſome queſtion the Genuinneſs of this Tract. But after all, their Conjectures for diſproving it are but ſlender; for ſince Father *Bernard de Montfaucon* has given us the *Greek* Original in his new Edition of S. *Athanaſius*'s Works, there is little reaſon to believe it Counterfeit. * *Athanaſ. vit. S. Ant. Hieron. de Script. Eccleſ. Auguſtin, Lib.* 8. *Confeſſ. cap.* 6. *Cyril, in Vit. Euthym. Chriſt. Homil. in Math. Socrat. Lib.* 4. *Sozom. Lib.* 2. *&* 3. *Gregor. Nazian. Orat.* 21, *&c.*

ANTHONY (*de Butrio,*) a Lawyer of *Bologna*, flouriſh'd towards the latter end of the Fourteenth Century, and the beginning of the next. He wrote a Commentary upon the Books of the five *Decretals*, printed at *Venice* in 1578; another Commentary upon the ſixth *Decretal*, printed at the ſame Place; a *Repertory* of the Canon and Civil Law, ſeveral times printed, and ſome Tracts upon the Civil Law. He died in the Year 1408, or as ſome will have it in 1417. * *M. du Pin, Eccleſ. Librar. Cent.* XIV.

ANTHONY (*de Roſellis,*) born at *Arezzo* in the Fifteenth Century: He was a Doctor of Law ſent to the Council of *Baſil* by *Eugenius* IV. and afterwards Secretary to the Emperor *Frederick* III. He wrote a conſiderable Book, entituled, *De Monarchia*, in which he diſcourſes concerning the Emperors and Popes reſpective Authorities; that is, whether the Pope has the two Swords. He likewiſe treats of the Authority of Councils in the Method of the *Canoniſts*. In ſhort, 'tis a complete Work, and decides abundance of Queſtions relating to the Barriers between the Eccleſiaſtical and Secular Juriſdiction. 'Twas printed twice at *Venice*, and is inſerted in the firſt Tome of *Goldaſtus de Monarchia.* * *M. du Pin, Eccleſ. Libr. Cent.* XV.

ANTONIUS (*Lucius,*) Governor of the *Upper Germany* under *Domitian*, being tired with the Cruelty and rallying Reproaches of that Prince, broke out to a Revolt, proclaim'd himſelf Emperor, and ſeiz'd the Publick Money for paying the Army. This Inſurrection made a great Noiſe at *Rome*, and *Domitian* with all the Senate march'd againſt him; but before they had mov'd very

very far, they receiv'd the News that *Antonius* was routed and kill'd by *L. Maximus*, or, as *Victor* writes, by *Appius Norbanus*. Whilſt *Maximus* and *Anthony* were conteſting near the *Rhine*, the *Germans*, who march'd to reinforce the latter, came up to the Banks of the River; but found it ſo ſwell'd of a ſudden, that they could not paſs. * *Dion. Caſſius, Lib. 67. Onuphr. Faſt.*

ANTONIUS, (*Marcus Julius*) Son to the famous *Marc Anthony* and *Fulvia*, was receiv'd into *Auguſtus*'s Favour, and preferr'd from one Publick Poſt to another, till at laſt he was Conſul in the Year of *Rome* 744. He married *Marcella*, *Octavia* the Emperor's Siſter's Daughter; and being thus near related to a Princeſs *Auguſtus* valued ſo much, he was the next Favourite to *Agrippa*, and the Empreſs *Livia*'s Sons. Notwithſtanding all this Bounty and Promotion, he made his Patron a very unſuitable Return; he was one of the firſt that debauch'd *Auguſtus*'s Daughter *Julia*. This, with the Suſpicion of his being concern'd in a Conſpiracy, occaſion'd his being ſentenc'd to Death. Some Hiſtorians report, that he kill'd himſelf to prevent the Infamy of the Execution. He had ſtudied under the Grammarian *Craſſitius*, and wrote an Heroick Poem in twelve Books, and ſome Diſcourſes in Proſe. 'Tis to this *Antonius Horace* addreſs'd the Second Ode of his Fourth Book. He left a Son deep in his Minority, call'd *L. Julius Antonius*: This Youth *Auguſtus* baniſh'd to *Marſeilles*, under the Pretence of promoting his Studies. When this young Gentleman died, the Emperor paid him a particular Regard, and got an Order of the Senate to lodge his Bones in the Vault of his Family; and thus, as far as it appears, there was an end of the Ancient and Powerful Family *Antonia*. * *Velleius Paterculus, Tacit.*

ANTONIUS, (*Silo*) a brave *Roman* Officer, Governor of *Aſcalon*, a Town of *Idumæa*, about ſixty four Miles from *Jeruſalem*. In the beginning of the *Jewiſh* War, he was attack'd by the Revolters, having a very ſlender Garriſon. This Diſadvantage did not in the leaſt ſink his Courage; he drew the ſmall Force he had out of the Place, expected the Enemy with great Reſolution, bore the Shock, hindered them from advancing to the Walls; and at laſt, being reinforc'd with ſome Cavalry, broke their Ranks, forc'd them to retire, and kill'd ten thouſand upon the Spot; amongſt which there were two very brave Officers, *Silas* a *Babylonian* and *John* of the Sect of the *Eſſens*. The *Debris* of the Enemies Army retir'd to *Salis*, a neighbouring Town. On the *Roman* ſide, there was not a Man kill'd, and very few wounded. * *Joſeph. de Bell. Judaic. Lib. 3. cap. 2.*

ANULINUS, (*Annius*) Conſul under *Diocleſian* in the Year 293, Governor of *Rome* in 306, and Proconſul of *Africk* in the Year 313, under the Emperor *Conſtantine the Great*. This Prince directed a *Reſcript* to him in favour of the Catholick Clergy, granting them an Exemption from all Secular Offices. The Hereticks, who had no Share in theſe Privileges, endeavour'd to diſappoint the Imperial Grant; but *Conſtantine* confirm'd it by a ſecond *Reſcript* the ſame Year. *Anulinus* had likewiſe Inſtructions to ſuppreſs the *Donatiſts*. * *Codex, Theodoſ. Sozom. Lib. 1. cap. 9.*

*ANZO, or *Anzio Antium*, a very ancient Town in *Italy*, and Capital of the *Volſcian's* Territories: 'Twas afterwards an Epiſcopal See, and demoliſh'd by the *Saracens* The Ruins of it are ſtill to be ſeen in *Campagnia di Roma*, near the Cape of *Anzio*, about ſixteen Miles from *Velitri* to the South: 'Twas famous for the Temple of Fortune, and the Birth of the Emperor *Nero*. Pope *Innocent* XII. began to repair the Haven of *Anzo*, but died before the Work could be finiſh'd, However, 'tis ſtill carry'd on by *Clement* XI. * *Baudrand.*

APELLES, a famous Painter, living about three hundred Years before the *Incarnation*. There were a great many Paintings of his drawn with all the Exactneſs, and finiſh'd with all the Heightnings imaginable. For the purpoſe, he drew a *Fortune* lying along with a *Cornucopia* in her Left Hand, and her Right Arm faſtened to a Wheel, to hint her Floating and Inconſtancy. A certain Painter, who grudg'd him his Reputation, turn'd Informer, and charg'd him with a Conſpiracy againſt King *Ptolomy*, that he had occaſion'd the Revolt of *Tyre*, and the Loſs of *Peluſium*. The King giving too much Credit to this Information, call'd him a Traitor and an Aſſaſſin, and had certainly cut off his Head, had not one of the Conſpirators clear'd him on the Rack. He drew the Portrait of *Alexander* like a *Jupiter*, with a Thunderbolt in his Hand: This was done with ſo much Life and Strength, that both the Prince and the Thunderbolt ſeem'd to launch out of the Canvaſs. His *Victory*, his *Caſtor* and *Pollux*, his *Calumny*, his *Clytus*, his *Megabyzees*, his *Archelaus*, and *Philip*, are much commended by the ancient Writers. He was a Perſon of great Induſtry and Application, which occaſion'd his ſaying, *Nulla dies ſine linea*. He wrote ſome Treatiſes upon the *Art of Painting*, but they are loſt. * *Plin. Lib. 35. cap. 10. & Alib. Ælian. Hiſt. Var. Lib. 12. Valer. Maxim. Lib. 8. Strabo, Lib. 14.*

APOCALYPSE, or the *Revelation*, the laſt Book in the New Teſtament, written by the Apoſtle S. *John* in the Iſle of *Patmos*. 'Tis a Prophetick Repreſentation of the State of the Church, from the Aſcenſion of our Bleſſed Saviour to the Day of Judgment. Several ancient Writers are not fully ſatisfy'd of this Book's being written by S. *John*; *Caius*, Contemporary with Pope *Zephyrinus*, throws it off to *Cerinthus*. *Dionyſius Alexandrinus*, in his Book *de Promiſſionibus*, cited by *Euſebius*, reports that ſeveral Perſons of Character, before his Time, rejected the Authority of the *Apocalypſe*, believing it neither written by S. *John*, nor any of the Apoſtles; but that *Cerinthus* had publiſh'd it under S. *John*'s Name, to make his Whimſies paſs without Contradiction, and gain Credit for his *Millenium*. As for *Dionyſius*, he thinks it written by another *John*. The Eaſtern Church, if S. *Hierom* may be believ'd, did not take the *Apocalypſe* into the *Canon*; *Euſebius* and S. *Epiphanius* make much the ſame Report. The *Apocalypſe* is not in the Catalogue of Inſpir'd Writings drawn by the Council of *Laodicea*, nor in that mention'd by S. *Gregory Nazianzen*, S. *Cyril* of *Jeruſalem*, nor ſome other *Greek* Writers. *Amphilochius* obſerves, that ſome of the *Greek* Church did not reckon it among the *Canonical* Books. The *Alogian* Hereticks rejected it; but the *Latin* Church has always receiv'd it into the *Canon*, and as written by S. *John*. The Perſon 'tis made to, beſides the Name of *John*, has particular Marks to diſtinguiſh his Character. 'Tis ſaid, our Saviour *ſent and ſignified this Revelation by his Angel unto his Servant* John, *who bare Record of the Word of God, and of the Teſtimony of Jeſus Chriſt, and of all Things that he ſaw*; which Circumſtances and Deſcription can agree to none but the Apoſtle S. *John*. This Book is directed to the Seven Churches in *Aſia*, of which this Apoſtle was Chief Governor: 'Tis likewiſe ſaid to be written in the Iſle of *Patmos*, whither this Apoſtle was baniſh'd, as *Irenæus*, *Euſebius*, and all the Ancients teſtify. *Juſtin Martyr*, *Irenæus*, *Origen*, *Victorinus*, and a great many other ancient Writers, are expreſs in reckoning this Book to the Apoſtle S. *John*. The Place where 'twas written, lets us into the Time when 'twas made. S. *John* was baniſh'd into the Iſle of *Patmos* in the Year 95, and return'd from thence in 97. The *Apocalypſe* muſt by Conſequence be written within theſe two Years.

There have been ſeveral Counterfeit *Revelations*: 'Tis poſſible the *Apocalypſe* of which *Cains* makes *Cerinthus* the Author, was either not written by S. *John*, or elſe ſcandalouſly interpolated. *Clemens Alexandrinus*, in his *Hypotypoſis*, mentions the Revelation of S. *Peter*, which *Euſebius* reckons amongſt Apocryphal or Counterfeit Books: However, 'twas not ſuppoſed written by any Hereticks; and therefore *Sozomen* obſerves that 'twas yearly read about *Eaſter*-time in the Churches of *Paleſtine*. To this we may add the *Revelation* of S. *Paul*, which, as *Sozomen* reports, was much eſteem'd by the *Monks*, and which the *Cophti* pretend to have amongſt them to this Day. There were likewiſe the *Revelations* of S. *Thomas* and S. *Stephen*; the *Apocalypſe* of *Abraham* forg'd by the *Sethian* Hereticks; and the *Revelations* of *Seth* and *Ikaria*, *Noah*'s Wife, the Romance of the *Gnoſticks*: But Time has deſtroy'd all this Trumpery. * *Euſeb. Hiſt. Eccleſ. Lib. 3. cap. 25. Epiphan. Hæreſ. 39. M. du Pin. Diſſertation Preliminaire, Eccleſ. Library.*

APOLLINARIS, (*Claudius*) Biſhop of *Hierapolis* in *Phrygia*, liv'd in the Second Century, in the Reign of *Marcus Aurelius Antoninus*, to whom he preſented an excellent Apology for the Chriſtians in the Year of our Lord 170. He likewiſe wrote five Books againſt the *Heathen Religion*, two againſt *Judaiſm*, two of *Truth*, and one againſt the *Montaniſts*. Theſe Books were extant in *Photius*'s Time, who commends him for his Style. The *Roman* Martyrology pays him the Reſpect of a Saint.

* *Euſeb.*

* *Euſeb. Hiſt. Lib.* 4. *cap.* 26. *Hieron. in Catal. cap.* 26. *Photius, Cod.* 14, *&c.*

* APOLLODORUS, a famous Grammarian, born at *Athens*, liv'd in the hundred ſixty ninth Olympiad, in the Reign of *Ptolomy Phyſcon* or *Evergetes* King of *Egypt*. He was Scholar to *Ariſtarchus* the Grammarian, and *Panætius* the Philoſopher, as *Suidas* informs us. 'Tis this *Apollodorus* who drew the Pedigree of the Gods in his *Bibliotheca*. Of theſe Books there are three remaining, but *Apollodorus* wrote a great many more; for *Harpocration* cites the ſixth, *Macrobius* the fourteenth, and *Stephanus* or *Hermolaus* the ſeventeenth. Beſides this Work, he wrote a Chronicle, a *Treatiſe of the famous Legiſlators*, another of the *Sects in Philoſophy*, and ſeveral other Works cited by the Ancients. The three Books of his extant are but an Abridgment of a greater Work; but this Epitome, as imperfect as it is, is very ſerviceable to give Light to the old Mythology. He begins with *Inachus*, and comes down to *Theſeus* King of *Athens*: Thus this Hiſtory takes in ſix hundred and fifty Years, that is, from the Year 1858 to the Year 1233, before the *Incarnation*. * *Macrob. Saturnal. Lib.* 1. *cap.* 17. *Aulus Gellius, Lib.* 17. *cap* 4. *Diogenes Laert. in Emped. &c. Voſſius de Hiſtor. Græc. Lib.* 1. *cap.* 21, *&c.*

APOLLONIUS, born at *Rhodes*. His Poem upon the *Expedition of the Argonauts*, is according to *Quintillian*, written between the Extremities of a ſublime and creeping Style; and that he is very exact and uniform in keeping to this Mediocrity. And tho', according to *Longinus*, he maintains an Equality, and never flags in his Poem; yet he is far beneath the noble Flights and Deſcriptions in *Homer*. * *Suidas in Apollon. Meurſius, Synt. de Apoll. Voſſ. de Hiſt. Græc. Lib.* 1. *cap.* 16. *& de Poet. cap.* 8.

* APOLLONIUS *(Tyaneus.)* The Learned are divided in their Judgment upon the Character of this Man: Even in his Life-time, he had a great many that commended and diſcommended him; amongſt the latter, the Philoſophers *Baſſus* and *Euphrates* may be reckon'd. *Lucian*, in his Hiſtory of the famous *Alexander Abonitichus*, reports him one of *Apollonius*'s Scholars: *Damis*, another bred under him, wrote his Life. 'Tis from this Author, and from ſome looſe and flying Reports, that *Philoſtratus* has drawn *Apollonius*'s Life: He has ſtuff'd it beſides with a great many wonderful Performances, to furniſh an entertaining Romance. *Eunapius* ſeems ſomewhat ſtruck with this fabulous Performance. *Philoſtratus* ſays he) ſhould not have call'd his Book, *The Life of Apollonius*, but, *The Deſcent of a God upon the Earth*. *Vopiſcus*, upon the Credit of *Philoſtratus*, gives *Apollonius* a great Character. *Dion Caſſius*, who does not ſpeak ſo much to his Advantage, only relates that the Emperor *Caracalla* built him a Temple in the Quality of a Hero. *Xiphiline*, who abridg'd *Dion Caſſius*, reports that 'twas only upon the ſcore of his being a famous Impoſtor and Magician that this Emperor valued his Memory. In the *Dioclefian* Perſecution, *Hierocles*, a *Pagan* Philoſopher, and Governor of *Alexandria*, publiſh'd a Book againſt the Chriſtian Religion, entitled, *Philalethes*; in which he is ſo hardy as to draw a Parallel between *Apollonius* and our Bleſſed Saviour. This Book was confuted by *Euſebius Cæſarienſis*, who lops the Romantick Part of his Character, and ſinks him to the Size of a Philoſopher. *Lactantius* compares his Hiſtory to that of *Apuleius*. S. *Jerom*, in his Epiſtle to *Paulinus* and *Pammachius*, believes him a Magician. S. *Chryſoſtom* takes notice, that he had been look'd on as a Perſon that wrought a great many Miracles; but Time, and cloſer Enquiry, has diſcover'd that there was nothing but Fiction and Impoſture at the Bottom. *Voluſianus* is ſomewhat in doubt about this Matter, and deſires S. *Auguſtin*'s Opinion of *Apollonius* and *Apuleius*. S. *Auguſtin* returns, that there was no one Circumſtance in the juggling of *Apollonius* and *Apuleius* to bring them up to a Parallel with the Miracles of our Bleſſed Saviour. And in another place this Father aſſerts, that their miraculous Performances have no Voucher of Credit to ſupport them. *Photius*, after ſome Commendation of *Philoſtratus*'s Style, adds, that his *Lives* are ſtuff'd with Fiction and Whimſy, and, to ſpeak clearly, good for nothing. *Sidonius Apollinaris*, who knew nothing of *Apollonius* but by *Philoſtratus*'s Report, commends his Philoſophy and Way of Living, but ſays nothing of his Miracles.

The Moderns have a mean Opinion both of *Apollonius*'s Life and the whole Hiſtory of *Philoſtratus*. *Ludovicus Vives*, one of the firſt Criticks of this Period, ſays *Philoſtratus* has corrected *Homer*'s fabulous Stories, by groſſer Fictions of his own. *Joſeph Scaliger* tells us *Philoſtratus* has neither Truth nor Probability in his Narratives; that he has gone beyond all the Bounds of Modeſty in reporting *Apollonius*'s Miracles; and that his Hero was a great Cheat, and no better than a Mountebank that flouriſhes upon his *Orvietan*. *Voſſius* and *Caſaubon* treat *Philoſtratus* no better; and *Lipſius* obſerves him guilty of a great many Faults in the *Roman* Hiſtory. *Baronius* makes *Apollonius* a Wizard, and believed the Devil helped him to do ſtrange things. *Le Sueur* ſeems inclined to believe that all the miraculous Actions ſaid to be done by him were nothing but *Philoſtratus*'s Inventions. M. *de Tillemont*, notwithſtanding he does not engage in a Critick upon *Apollonius*'s Life, takes Notice however of ſeveral Anachroniſms and Miſtakes of *Philoſtratus*. M. *Fleury* looks upon *Philoſtratus*'s Account of *Apollonius* as meerly fabulous. A late Anonymous Author of a Book, entituled, *The Hiſtory of* Apollonius Tyaneus *convicted of Falſhood and Impoſture*, proves; 1. That the Hiſtory of *Apollonius* has no credible Vouchers: 2. That *Philoſtratus* has written a Romance inſtead of a Hiſtory: 3. That the Miracles ſaid to be done by *Apollonius* have the Marks of Impoſture upon them; and that they may all be reſolved into Chance, Dexterity, or Knavery: 4. That the Doctrine of this Philoſopher is contrary in many things to thoſe Notions of Prudence and right Reaſon, which a Man may acquire by the Light of Nature, without farther Aſſiſtance. * *Philoſtrat. in vit. Apollon. Tyan. Lactant. de Inſtit. Chriſt. Relig. Chryſoſt. Lib.* 3. *adverſ. Judeos, M. du Pin, &c.*

* APOLLOS, or *Apollo*, a Jew. S. *Jerom* ſays he was Biſhop of *Corinth*, and believes he retired to *Crete* with *Zenas* the Lawyer. This Conjecture is drawn from S. *Paul*'s recommending *Zenas* and *Apollo* to *Titus* Biſhop of *Crete*. Some of the *Greeks* report him to be the firſt Biſhop of *Durazzo* in *Epyrus*, and others make him the ſecond Biſhop of *Colophon* in *Aſia*. His Feſtival ſtands on the 8th of *December*; but the old *Latin* and *Roman* Martyrologies take no notice of him. * *Acts, cap.* xviii. 1 *Cor. cap.* 1. *Hieron. Comment. ad Tit. Menolog. &c.*

* APOTHEOSIS. 'Tis a Miſtake to ſuppoſe *Auguſtus Cæſar* was the firſt who order'd the Solemnity of an Apotheoſis. For long before his Time, the *Greeks* and *Romans* ranged the Inventors of the Creditable Arts and Sciences amongſt their Gods; and that *Ceres*, *Bacchus* and *Vulcan*, came by their Worſhip this way. They likewiſe deify'd the Founders of Cities and Generals, who had been famous for their Military Skill and Succeſs. Amongſt the *Greeks*, a dead Man could not be made a God, unleſs ſome Oracle had marked him for this Honour; nor at *Rome* without an Order from the Senate. When *Alexander the Great* had a mind *Hepheſtion* ſhould be owned for a God, one *Philip*, coming from *Babylon*, reported that the Oracle of *Jupiter Hammon* had promoted *Hepheſtion* to a Deity, and commanded Sacrificing to him. This News tranſported *Alexander* to that degree, that he cut the Throats of ten thouſand Victims, and ſacrificed himſelf in the firſt place. The *Athenians* carried their flattering Veneration beyond the reſt of their Countrymen. Theſe People were ſo forward, that they would not ſtay till their Great Men were dead, but ſacrificed and adored them living. *Demetrius Poliorcetes* was treated with this extravagant Honour, as *Democares* relates in the twentieth Book of his Hiſtory. *Demetrius*, ſays he, upon his Return from *Leucade* to *Athens*, was met by the Burghers in their Formalities: They had Chaplets of Flowers upon their Heads; they poured out Jars of Wine in a Sacrificing way, and had Muſick and Hymns ſung to him. The People proſtrating themſelves, cry'd out, *Demetrius* was the only true God. *We ſalute you*, ſay they, *with Veneration, O Son of* Venus! *and the High and Mighty* Neptune! *and conjure you to ſettle us in Peace, for you are the only Sovereign Diſpoſer of that Bleſſing: As for the other Gods, they either ſleep over Buſineſs, or are deaf to Application.* The Detail of this Diſtraction may be ſeen in *Athenæus*. *Pythagoras*, the firſt that took the Name of a Philoſopher, having lived twenty Years at *Gotona*, removed to *Metapontum*, and there died. The *Metapontins*, overſet with admiring his

extraordinary Learning, conſecrated his Houſe to a Temple, and made a God of this Philoſopher. The whole Country of *Greece* appointed Sacrifices and Altars for *Lyſander* after his Death. And *Duris* obſerves, that he was the firſt *Grecian* who received Divine Honour, and had Hymns ſung to him: But then this muſt be underſtood during his Life; for long before *Lyſander*'s Time, a great many others had Sacrifices, and other Marks of Divine Worſhip given them after their Death. This Cuſtom of Deifying famous Men was not the peculiar Superſtition of the *Greeks* and *Romans*; this Dotage is ſtill practis'd by ſeveral Idolatrous Nations, particularly the *Chineſe*, who offer Sacrifices to the Ghoſts of thoſe Perſons who have been remarkable for poliſhing Life, and furniſhing Conveniences. * *Herodian, Lib.* 4. *cap.* 2. *Diodorus Sicul. Lib.* 17. *Juvenal. Sat.* 6. *Roſin. Antiquit. Rom. Lib.* 3. *&c.*

* APOSTLES. To what is mention'd upon this Article in *Morery's Supplement*, it may not be improper to ſubjoin, in the firſt place, an Account of their ſeparating from each other, and travelling to diſtant Countries for Preaching the Goſpel; and in the ſecond place to add a Chronological Table of their Hiſtory, or the Apoſtolick Age.

The Travels of the Apoſtles, according to the received Opinion, for Preaching the Goſpel.

'TIS ſaid, that in the four and fortieth Year of the *Incarnation*, the Apoſtles made a Partition of the Provinces of the World, for the better Propagating the Chriſtian Religion. S. *Peter* made Choice of the *Weſt*, as 'tis ſuppoſed, and went to *Rome*. S. *Andrew* executed his Miſſion in *Achaia*, in *Epire*, *Thrace*, and *Scythia*, in *Egypt*, and *Ethiopia*. As to his founding the Churches of *Byzantium* and *Nice* in *Bithynia*, 'tis ſomewhat conteſted: For Pope *Agapetus*, in his *Epiſtles* read in the Fifth General Council, affirms that S. *Peter* was the firſt who Preached the *Faith* in theſe two Towns. S. *James the Great* was beheaded by *Herod*, to oblige the *Jews*. However, the *Spaniards* boaſt of this Apoſtle's making a Voyage to them: But this is exploded by the Learned as a Romance. S. *James the Leſs* was Biſhop of *Jeruſalem*, and never removed from thence. S. *Jude*, or *Thaddeus*, preached in *Syria*, *Arabia*, and *Meſopotamia*; and S. *Simon* performed the ſame Function in *Meſopotamia* and *Syria*. S. *Thomas* carried the Goſpel through *Perſia* to the *Indies*. He likewiſe Preached to the *Ethiopians*, which made S. *Chryſoſtom* ſay he had changed their Complexion, and made them *Whites*. S. *Bartholomew* carried his Commiſſion to the *Greater Armenia*, and made Converts in *Lycaonia* and *Albania*, and in *India* on this ſide the *Ganges*. S. *John* went into *Aſia Minor*, and the Eaſtern Parts of the *Roman* Empire. The *Synodical* Epiſtle of the Council of *Epheſus* to the Clergy at *Conſtantinople*, informs us that he lived at *Epheſus* with the Bleſſed Virgin; but more ancient Writers ſay nothing of this Matter. S. *Paul* Preached three Years at *Epheſus*, and may reaſonably be reckon'd the Founder of this Church; for S. *John* governed here only in the latter Part of his Life. The Biſhops of this Town ſtyle themſelves the Succeſſors and Diſciples of S. *John*. This Apoſtle likewiſe Preached to the *Parthians*. There is a Bible in Manuſcript in the Library of *Geneva*, where, before the Firſt Epiſtle of S. *John*, the Superſcription runs *ad Parthos*: But there is no great Reliance on this. S. *Philip* managed his Character with Succeſs in *Scythia*, and afterwards travelled into the *Upper Aſia*. S. *Matthew* made *Ethiopia* his Charge. S. *Matthias* Preached in *Judea*, and Part of *Ethiopia*. In all theſe Travels and Voyages of the Apoſtles, there is no mention of the new World *America*. Now if either the Apoſtles or their Diſciples had Preached the Goſpel there, ſome Writers would have given us an Account of it. On the contrary, the Hiſtorians who relate the Diſcovery of this Country by the *Spaniards* aſſure us, that they found no Signs of any Chriſtianity there: Whereas in the *Eaſt-Indies*, the *Portugueze* met with ſeveral Remains of this Holy Religion. * *Godeau, Hiſt. de l'Egliſe, Liv.* 1.

A Chronological Table of the Hiſtory of the Apoſtles, or the Apoſtolick Age, according to the received Opinion.

A. D.

33. To this Year the Acts of the Apoſtles, written by S. *Luke*, are to be referred, that is, from the 1ſt Chapter to the Martyrdom of S. *Stephen*, and to the end of the viiith Chapter. S. *James the Leſs* was Biſhop of *Jeruſalem*.

34. The Perſecution of the Chriſtians, which laſted above a Year: *Saul* being the chief Actor in theſe Diſturbances

Philip the Deacon, S. *Peter* and S. *John*, preach in *Samaria*.

35. S. *Paul*'s Converſion: His Journey into *Arabia*: His Return to *Damaſcus*: S. *Peter*'s Travels in *Paleſtine*.

36. S. *Peter* being returned to *Jeruſalem*, the Apoſtles decree the Admitting the Heathens to Baptiſm. S. *James the Leſs* continuing at *Jeruſalem* with S. *John*, the reſt of the Apoſtles went off to preach the Goſpel in diſtant Countries, after having made, as 'tis pretended, the *Creed* which goes under their Name, and after S. *Matthew* had written his Goſpel; the firſt of which Traditions is certainly falſe, and the other doubtful. This Year S. *Peter* founds the See at *Antioch*.

37. 'Tis ſaid S. *James the Great* went to *Spain* this Year: But this is no better than Mythology.

38. S. *Paul*, upon his Eſcape at *Damaſcus*, makes a Viſit to S. *James the Leſs* and S. *Peter* at *Jeruſalem*; from whence he goes to *Cæſarea*, and from thence to *Tarſus* in *Cilicia*.

39. S. *Barnabas* goes to *Tarſus* in queſt of S. *Paul*, and brings him to *Antioch*, where the *Faithful* are now called Chriſtians.

40. The Prophet *Agabus* being at *Antioch*, foretells a general Famine. Upon this the Diſciples make Contributions for the Saints in *Judea*, and convey them by the Hands of S. *Paul* and S. *Barnabas*.

41. *Herod* perſecutes the Chriſtians at *Jeruſalem*, and puts S. *James the Great* to Death, upon this Apoſtle's Return, as 'tis pretended, from *Spain*.

42. *Herod* impriſons S. *Peter*; who being enlarged by an Angel, went to *Antioch*, and from thence, as 'tis ſaid, to *Rome*. S. *Paul* and S. *Barnabas* leave *Antioch*, travel to *Seleuſia*, and from thence to *Cyprus*.

43. S. *Peter*, as 'tis pretended, arrives at *Rome* on the 18th of *January*, and erects his *See* there. S. *Barnabas* and S. *Paul* work Miracles in the Iſle of *Cyprus*.

44. S. *Paul* and S. *Barnabas* ſail to *Pamphylia*, and travel thence to *Antioch* in *Piſydia*.

45. S. *Paul* and S. *Barnabas*, chaſed out of *Piſydia* by the *Jews*, go to *Iconium*.

46. S. *Paul* and S. *Barnabas* retire to *Lyſtra*, and from thence paſs on to *Derbe*.

47. S. *Paul* and S. *Barnabas*, upon their Return to *Lyſtra*, are taken for *Jupiter* and *Mercury*. They retire to *Derbe*, return to *Lyſtra* and *Iconium*, and paſſing through *Piſydia*, come into *Pamphylia*.

48. S. *Paul* and S. *Barnabas* preach the Goſpel in *Pamphylia* and *Arabia*, and afterwards return to *Antioch* in *Syria*.

49. The Emperor baniſhing all the *Jews* by an Edict from *Rome*, S. *Peter* returns into *Judea*. Upon the Diſpute at *Antioch* touching the Neceſſity of Circumciſion, the firſt Council at *Jeruſalem* is convened, where 'tis decreed that the *Gentil* Chriſtians were not obliged to Circumciſion. S. *Paul* and S. *Barnabas*, who came to *Jeruſalem* upon this Occaſion, carry'd the Decree of the Council to *Antioch*; whither S. *Peter* following afterwards, S. *Paul* had ſome Conteſt with him.

50. S. *Paul*

The Chronological Table continued.

A. D.

50. S. *Paul* and S. *Barnabas* part to preach the Gospel in different Places. *Dionysius* the *Areopagite* is converted by S. *Paul* at *Athens.*
51. S. *Paul* goes from *Athens* to *Corinth*, and stays there a Year and a half.
52. S. *Paul* having stay'd at *Corinth* six Months of this Year, travels into *Syria*, with *Aquila* and *Priscilla*; and leaving them at *Ephesus*, goes alone to *Cæsarea*, from thence to *Jerusalem*, from thence to *Antioch*, and afterwards into *Galatia* and *Phrygia.*
53. & 54. S. *Paul*, upon his Return to *Ephesus*, preaches publickly there two Years.
55. S. *Paul* goes into *Macedonia*, and from thence into *Greece.* The Edict of the Emperor *Claudius* being recalled, S. *Peter* returns to *Rome.*
56. S. *Paul* passes through several Provinces and Islands, and comes to *Jerusalem* at the Feast of *Pentecost*; where being made Prisoner, he was first sent to *Cæsarea*, and then to *Rome.*
57. & 58. S. *Paul* having stay'd three Months in the Isle of *Malta*, is conveyed to *Rome*, and has a Sentinel assigned him for his Keeper.
59. & 60. After two Years Imprisonment, S. *Paul* being set at Liberty by the Emperor *Nero*, preached the Gospel in *Spain* and *Gaul.* And this Year S. *Peter* made several Voyages.
61. The Martyrdom of S. *Barnabas* in the Isle of *Cyprus*, and of S. *Andrew* in *Achaia.*
62. & 63. S. *Mark* suffers Martyrdom at *Alexandria*, S. *James the Less* at *Jerusalem*, S. *Simon* and S. *Jude* in *Persia.*
64. & 65. The Martyrdom of S. *Matthias.* *Nero* charges the Christians with the Burning of *Rome.*
66. S. *Peter* and S. *Paul* return to *Rome.*
67. S. *Peter* is crucify'd, and S. *Paul* beheaded by *Nero*'s Order.
*70. The Town of *Jerusalem* is taken by *Titus.*
71. S. *Bartholomew* suffers Martyrdom in *Persia.*
*73. S. *Thomas* is put to Death by the Pagans at *Meliapour* in *India.*
*92. S. *John* is sent to *Rome* by the Proconsul of *Ephesus*: He is put into a Caldron of boiling Oil, and being taken out unhurt, is banished to the Isle of *Patmos.*
*94. S. *John* writes the *Revelations* in the Isle of *Patmos.*
*96. The Emperor *Nerva* releases S. *John* from his Banishment; upon which he returns to *Ephesus.*
*100. S. *John* dies at *Ephesus*, being ninety seven Years of Age. 'Tis not known what Year S. *Matthew* suffer'd Martyrdom in *Ethiopia.* * *Riccioli, Chronol. Reform. Lib. 9. cap. 1.*

APPIAN *(The Way,)* a great paved Road reaching from the *Porta Capena* at *Rome* as far as *Brundusium.* *Appius Claudius* the *Censor* made this Causey in the Year of *Rome* 441. *Suetonius* mentions the *Forum Appium*, which is not to be taken for a Market or *Square* in *Rome*, but for a little Town three Miles distant. 'Twas hither the Christians at *Rome* came to meet S. *Paul* when he was brought Prisoner from *Judea.* Modern Geographers make the little Town S. *Donato* the Old *Appii Forum* in the Country of the *Volscians.* * *Horat. Lib. 1. Satyr. 5. Acts* xxviii. *Sueton. in vit. Tiberii.*

APRONIUS, *(Lucius)* Proconsul of *Africk* under *Tiberius*, defeated *Tacfarinas*, who made Incursions into the Territories of his Government. The strict Discipline he kept contributed much to his Success against this *Numidian.* In the twenty eighth Year from the *Incarnation*, he was defeated by the *Frisons*; and in the Year 34, he commanded the *Roman* Troops in *Lower Germany*, his Son-in-Law *Lentulus Getulicus* being General in the *Upper.* This latter being charged with a Design of marrying his Daughter with *Sejanus*'s Son, was protected by his Father-in-Law. * *Tacit. Annal. Lib. 3. cap. 20, & 21. Lib. 4. cap. 72. Lib. 6. cap. 30.*

APROSIO, *(Paul Augustine)* an eminent Lawyer, born at *Florence* in the Seventeenth Century. He wrote a large Book in Morality, in which he represents a sort of a Battle; draws up the Cardinal Vertues against the opposite Vices, and routs the latter: 'Tis entituled, *Strage de' Vitii Capitali Trionfati dalle virtù opposte.* This Book was printed at *Genoa* in 1674, and dedicated to the Prince of *Monaco.* * *Bayle Diction. Histor.*

APSEUS, headed an Insurrection of the *Palmyrenians*, who in the Reign of *Aurelian* proclaimed one *Achilleus* Emperor, a Relation of Queen *Zenobia.* Upon the News of this Commotion, *Aurelian* marched directly to *Palmyra*, stormed the Town, and put all the Garrison and Burghers to the Sword, excepting the pretended Emperor, who was spared purely out of Contempt of his Person. * *Zosimus, Lib. 1. Aurel. Victor.*

APULEIUS, *(Celsus)* a Relation of the Emperor *Augustus*, and Consul with *Sextus Pompeius*, in the 14th Year of our Lord, which was the last of this Prince's Reign. 'Twas this Year that *Augustus* and *Tiberius* finish'd the List or Muster of the Inhabitants of *Rome*; the Number amounting to four Millions, one hundred thirty seven thousand Persons. * *Dion. Cassius, Lib. 56. Sueton. in vit. August. & Tiber.*

AQUALAQUE, *Aqualaqua*, a Town in Northern *America* in *Florida*, situate to the West of *Carolina*, or *French Florida*, near the great Lake *Thomy.* This Town gives the same Name to the neighbouring Territory. * *Baudrand.*

AQUILONDA, *Aquilunda*, a great Lake in *Ethiopia*: 'Tis situate at the Foot of the *Mountains of the Sun*, upon the Confines of the Kingdoms of *Congo* and *Angola.* This Lake has several small Islands, and a great many Rivers rise out of it: The most considerable of which are *Barbela*, *Danda*, and *Coanza.* * *Baudrand.*

AQUINUS, *(Cornelius)* Colonel of a Legion in the Reign of *Galba*: He served in *Fonteius Capito*'s Army in *Germany.* *Julius Valens*, who had likewise the Command of a Legion, and this *Aquinus*, contrived the Murder of their General, and got it executed by one *Chrispinus* a Captain. Their Pretence was, that *Fonteius* was in a Practice to usurp the Empire. 'Twas thought notwithstanding, that the true Reason which pushed on these two Officers to assassinate *Capito*, was because they could not engage him in a Rebellion. However, *Galba* was either somewhat sleepy, or did not think it worth his while to examine this Mystery. * *Tacit. Hist. Lib. 1. cap. 58. Lib. 3. cap. 62.*

ARA, (The Cape of) *Ara Caput*, formerly *Neptunium Promontorium.* 'Tis the most Southern Cape of *Arabia the Happy.* This Cape, with the Coast of *Ajan* in *Africk*, makes the famous Streight in the *Red Sea*, commonly called the Streight of *Babelmandel* or *Mecca.* * *Baudrand.*

* ARABIA. *Arabia the Happy*, especially that Part where the *Homerites* or *Sabeans* lived, were converted to Christianity in the Fourth Century, when *Constantius* was Emperor; but the Missionaries were *Arians.* However, this Misfortune was retrieved in the following Century; and in the Year 522, the Country was almost all Catholick, when *Dunaam* a Jew made so many Martyrs at *Nagrand.* * *Baillet, Topogr. des Saints.*

L'ARACHE, *Lina*, *Linos*, a Town in the Kingdom of *Fez*, in the Province of *Asgar*, with a Haven, at the Mouth of the River *Loucous* in the *Atlantick* Ocean. 'Tis a strong Place, and has over and above a good Castle. The *Spaniards* took it in 1610; but 'twas retaken by the Emperor of *Morocco* in 1689.

ARAD, in *Upper Hungary*, upon the River *Marisch*, where the *Turks* built a Bridge for the Convenience of conveying Ammunitions and Provisions for the Towns in the Neighbourhood. In the Year 1685, the *Imperialists* took this Town by Assault, and burnt it, after having cut in pieces fifteen hundred of the Grand Seignior's Guard who retired hither. * *Bourgon, Geographie Historique.*

ARBELL, or *Arbellis*, a Town of the *Upper Galilee*, within the Tribe of *Nepthali.* There are frightful Caverns about this Place, which have always served for a Shelter for Thieves, or those *Jews* who retired from Persecution. This latter Case happen'd in the Time of *Judas Maccabeus*, when a great number of poor People, retiring hither to avoid the Ravages of *Bacchides*, and to stop his March, were forced by this General, and cut all in pieces. And in regard Men of the High-Way found so strong a Sanctuary here, it being difficult to climb the Ascent, *Herod the Great* stopt up some of the Caverns, and set

ſet Fire to others. *Joſephus* informs us, that the Place was of very difficult Acceſs, becauſe the Defiles leading to it were very narrow, and the Caverns ſurrounded with pointed Rocks and Precipices, which made any Attempts either for mounting or coming down almoſt impracticable. This Hiſtorian adds, that *Herod* had large Trunks made, which he filled with Soldiers, and provided Iron Chains to let his Men down to the Mouth of the Caverns; and that his Soldiers were all armed with Halberds, to hook and kill thoſe that reſiſted. A great many were deſtroyed in this manner, and others of them taken and carried to *Herod*. But an old Man choſe rather to kill himſelf, his Wife and Children, than ſtoop to a Surrender, and live a Slave, tho' *Herod* gave a Sign for his Pardon. * *Joſeph. Antiquit. Lib.* 18. *&* *Lib.* 14. *cap.* 27. *Simon, Dictionaire de la Bible.*

ARBETION, or *Arbition*, a Soldier of Fortune, who raiſed himſelf to the higheſt Poſts in the Army, and was afterwards Conſul in the Reign of *Conſtantius*, *Anno Dom.* 355. He was a Perſon of a turbulent and malicious Temper, and made it his Buſineſs to fall upon every body any thing remarkable for Merit. He had the Command of an Army againſt the *Germans*, who drew him into an Ambuſcade, and were notwithſtanding defeated by him in a ſett Battle. Not being able to endure the Reputation of *Silvanus* Son of *Bonitus*, a *Gauliſh* Officer, he procured him a General's Battoon in *Gaul*, on purpoſe to ruin him, which ſucceeded accordingly. In the Year 357, he was ſuſpected of rebellious Practices, and delated by the Count *Veriſſimus*; but he diſentangled himſelf by the Intereſt of the Court-Eunuchs. Two Years after, he behaved himſelf with great Injuſtice towards *Urſicinus*, charged with not doing his Duty when *Amida* was taken by the *Perſians*; the Cauſe being order'd to be try'd before *Arbetion*. In the Year 361, he was ſent General by *Conſtantius* againſt the *Perſians*, and afterwards againſt *Julian* the Apoſtate upon his Revolt. When this Prince came to the Empire, he made *Arbetion* one of his Court of Juſtice, ſettled at *Calcedon* for trying the Miniſtry of the late Emperor *Conſtantius*. He lived to *Valens*'s Reign, and did him good Service againſt the Uſurper *Procopius*. *Ammian. Marcellin. Lib.* 15, 16, 20, 21, 26.

*ARCADIA, a Province in *Peloponneſus*. *Lucian* relates, the *Arcadians* believed themſelves older than the Moon, and for this Reaſon they refuſed to concern themſelves with Aſtronomy. Their King *Pelaſgus* taught them the Uſe of Acorns, for before they lived only upon Herbs and Roots. But *Arcas*, Son of *Jupiter* and *Caliſto*, according to *Vigenerus*, taught them Husbandry, and how to make Bread. The *Arcadians*, among other pretended Deities, had a great Veneration for *Pan*: *Pan Deus Arcadiæ*, as *Virgil* has it. *Pliny* reports, that they ſacrificed Men to *Jupiter Lycius*. *Ariſtotle* takes notice, that the Wine of *Arcadia* put in a Goat's Skin, and ſet near the Fire, calcines itſelf to Salt. *Arcadia* produced Aſſes of an extraordinary Size, which occaſion'd the Alluſion in *Perſius*:

Arcadiæ pecuaria rudere dicas.

This likewiſe gave Occaſion to *Juvenal*'s Raillery, when the Parents of a dull Boy refuſed to gratify his Maſter for teaching him:

——— *Culpa Magiſtri*
Scilicet arguitur, quod læva in parte Mamillæ,
Nil ſalit Arcadico Juveni.

* *Ariſtot. Lib.* 4. *Meteor. Plin. Hiſt. Nat. Perſ. Sat.* 3. *Juvenal, Sat.* 7.

ARCH-DUCHY. The Province of *Auſtria* is the only Country in *Europe* which gives the Title of an Arch-Duchy: It belongs to the Emperor as Prince of the Houſe of *Auſtria*, who has likewiſe the Country of *Tyrol*, *Stiria*, *Carinthia*, and *Carniola*. Since the Year 1620, to go no higher, the Kingdom of *Bohemia* is Hereditary to this Family; and that of *Hungary* ſince 1687. * *Bourgon. Geograph. Hiſtor.* See *Auſtria*.

*ARCHILOCHUS, born at *Paros*, an Iſland of the *Cyclades*, a *Greek* Poet, and the firſt who wrote *Jambicks*, lived in the 29th Olympiad. According to *Euſebius*, *Scaliger* ſets his Birth to the 74th Olympiad, in the Reign of *Manaſſes* King of *Judah*, and *Tullus Hoſtillius* King of the *Romans*. He was ſlain in a Fight by one *Callendas Corax* of *Naxos*, who for this reaſon was forbid the Temple of *Delphi* by the Oracle. Suppoſing *Archilochus* was not the Inventor of *Jambicks*, 'tis certain he was one of the firſt and beſt diſtinguiſh'd in this kind of Poetry. *Quintilian*, who was a great Judge, commends him for the Strength of his Poems. His Thoughts (ſays he) are lively and ſparkling, and his Style well pointed and affecting. However, he is charged with too much Keenneſs of Satyr. *Tully* and *Horace* look upon all this Heat and Acrimony in *Archilochus* to be rather a tempeſtuous Effect of Paſſion, than any true Poetick Enthuſiaſm. * *Cicer.* 1 *Tuſcul. Quintil. Lib.* 10. *cap.* 1. *Aulus Gell. Lib.* 17. *cap.* 21.

ARCHIPELAGO (The) of the *Molucca's*, a great Part of the *Indian* Ocean in *Aſia*, reaching to the *Molucca* Iſlands. 'Tis ranged under five Diviſions, *viz.* the *Archipelago* of the *Molucca's* properly ſo called, the *Archipelago* of the *Celebes*, the *Archipelago* of *Amboyna*, the *Archipelago* of *Maura*, and the *Archipelago* of the *Papous* or *Blacks*. *Emanuel de Fura*, a *Portugueze*, gives a large Deſcription of them.

ARCHIPELAGO, (The Iſles of the) *Archipelagi aut Maris Ægei Inſulæ*; a great Cluſter of little Iſlands between *Candia* and the Coaſts of *Morea*, of *Greece*, of *Macedon*, *Romania*, and *Natolia*. They were formerly ranged under two Diviſions: Thoſe that lay together in a Circle were called *Cyclades*: They were ſituated in the middle of the *Archipelago*. The others, lying more diſtant and diſperſed, were nearer the Continent. The modern Geographers divide them into the *Aſian* Iſlands upon the Coaſt of *Natolia*, and thoſe of *Europe* which take in the reſt. The *Turks* are Maſters of them all, excepting ſome few inconſiderable ones in the Hands of the *Venetians*.

ARCHITECT. An Architect, ſays *Vitruvius*, deſcribing his Qualifications, ought to underſtand Deſigning and Geometry, and to have ſome Skill in Opticks, Arithmetick, and Hiſtory; to be well read in Philoſophy; to have made ſome Progreſs in Muſick, Phyſick, Law, and Aſtronomy. He ought to underſtand Drawing to make his Plan, and execute it with Advantage. Geometry is likewiſe a great Aſſiſtance to him, to teach him the Uſe of the Rule and Compaſſes, and that he may go on with Strength and Proportion. Arithmetick will teach him to calculate what the Building will coſt; Hiſtory furniſhes him with the Ornaments in Architecture; Philoſophy, he means Natural Philoſophy, is likewiſe ſerviceable. As for Muſick, he ought to be a Maſter in it, to underſtand how to fix his Brazen Veſſels, which they uſe to ſet in Rooms under the Theatre Stairs, that the Actors Voices might reach the Audience with Diſtinction and Agreeableneſs, with more or leſs Force, as the Occaſion requires. An Architect likewiſe ſhould know ſomething in Phyſick, that he may be able to diſtinguiſh the Qualities of the Air, and know what Places are fit to build in with reſpect to Health. Farther, he ſhould be ſomewhat of a Lawyer, to underſtand the Cuſtoms of Places, for the building his Walls, Eves, Dreins, and Houſes of Office, that he may'nt build himſelf to a *Nuſance*, and be liable to Indictments. And laſtly, Aſtronomy will help him to make Dials, by acquainting him with the exact Points and Quarters of Eaſt and Weſt, North and South, and of the Time of the Equinoxes and Solſtices. All this Learned Furniture *Vitruvius* requires of an able Architect.

There are three Parts in Architecture; the firſt lays down Rules for the building Publick and Private Structures; the ſecond gives Directions for Dialling and Clocks; and the third conſiſts in the making Machines for Building, Batteries, Bridges, and Fortifications.

Vitruvius is the oldeſt Architect who has any Writings remaining. He lived in the Time of *Julius* and *Auguſtus Cæſar*, and had examined all the ſtately Buildings in *Greece* and *Italy*. There were ſeveral other Learned Perſons who wrote excellently upon this Subject, as *Fuſſius*, *Varro*, *Septimius*, and *Celſus*. To which may be added, that *Coſſutius*, a Burgher of *Rome*, was ſent for by King *Antiochus* to finiſh the Temple of *Jupiter Olympius* at *Athens*.

The Original, Progreſs, and Declenſion, of Architecture in the Roman *Empire.*

Building was one of the firſt Arts put in Practice. The Neceſſity of Shelter from the Inclemencies of the Air, made Men very early in the Invention of Architecture.

tecture. The *Romans* were obliged to the *Greeks* for moſt of their Skill this way. Before their Improvements from *Greece*, their Buildings had nothing but Strength and Bulk to recommend them; for they underſtood no farther than the *Tuſcan Order*. In the Reign of *Auguſtus*, Architecture was at the Height, when every thing that was fine was ſo too. The Magnificence and Bounty of this Emperor gave the utmoſt Encouragement, and rais'd a great many beautiful Structures all over the Empire. *Tiberius* had neither the ſame Taſte nor Inclination for Productions of Art and Ingenuity. *Nero*, notwithſtanding the Predominancy of his Vices, had a ſtrong Fancy for Building: But here more Proviſion was made for Luxury and Diſſolution, than real Magnificence. *Apollodorus* was a celebrated Architect in the Reign of *Trajan*, and much eſteemed by that Emperor. 'Twas he that built the famous *Trajan*'s *Column*, which is ſtill to be ſeen. Afterwards the Curioſities in Architecture dwindled. *Alexander Severus*, a Prince of a nice and pompous Genius, held it up for ſome time: But ſoon after it went leſs and leſs, ſunk with the *Roman* Empire, and fell to a clumſy and ignorant manner; in which Condition it continued for twelve hundred Years. The Ravages of the *Viſigoths* in the Fifth Century deſtroyed the moſt beautiful Remains of Antiquity. In the following Ages, Architecture grew heavy and ill contriv'd; for now the Deſigning Part was loſt, which gives all the Beauty to the Work. Now they knew nothing farther, than making a Houſe ſtrong. *Charles the Great* exerted himſelf for reviving Architecture: And upon *Hugh Capet*'s coming to the Crown, the *French* diſtinguiſhed themſelves remarkably this way: His Son *Robert* carried on the Improvement; and upon the Progreſs of Time, the modern *Gothick* Architecture exceeded as much in Delicacy and Niceneſs, as the old *Gothick* manner had ſunk to a heavy and dry Contrivance. The Architects of the Thirteenth or Fourteenth Century, who underſtood any thing in Sculpture, ran out in Humour and Ornament ſomewhat too far.

There are no *Greek* Authors remaining upon this Art. *Pliny* the Younger, among the *Latins*, has diſcovered no ordinary Skill in Architecture; but there is never an ancient Author extant entire, excepting *Vitruvius*: And yet *Vegetius* informs us, there were ſeven hundred Architects at *Rome* in his time. *Vitruvius* has been commented upon by *Philander* and *Daniel Barbaro*, tranſlated into ſeveral Languages, particularly into *French* by Monſieur *Perrault* a Phyſician. The modern Writers are, *Leo Baptiſta*, *Alberti*, *Serlio du Cerceau*, *Andre Palladio*, *Cataneo*, *Vignoles*, *Vincenzo Scamozzi*, *Philibert de Lormo*, *Bulau*, *Blondel*, and many others of inferior Character, mentioned in *Savot*'s *Architecture*. M. *Chantelou* has drawn a Parallel between the Ancient and Modern Architecture. *Errard*, *Marlois*, *de Vilefritac*, and a great many others, have written of Engineering and Fortification. Monſieur *Dacier* has publiſhed a Tract of the Building of Ships, Printed in Quarto at *Paris* in 1677. * *Felibien*, *Principes des Arts*, *& Vies des Architectes*.

* ARCHONTICI, a Branch of the *Valentinians*, and ſome of *Marcus*'s Diſciples. They believed the firſt Woman was made by the Devil. They allowed the Reſurrection of the Soul, but denied that of the Body. Some of them were Libertines, and others affected an extraordinary Strictneſs. * *Epiphan. Hær.* 40. *Auguſtin*, *Hær.* 20, *&c.*

ARCH-THIEF, the Captain of a Company of Thieves among the *Egyptians*. *Diodorus Siculus* reports, that when any Man had a mind to enter himſelf upon the Thieves Muſter-Roll, he was to give in his Name to the Captain, promiſing at the ſame time to bring in all his Purchaſe with the utmoſt Fidelity. This Condition for fair Dealing in the *Society* was thrown in for publick Convenience: That when any thing was loſt, the Perſon damaged might write to the Captain, and here he was to tell Marks and Tokens, Time and Place, when his Effects were ſurprized. Upon this Information, he recover'd what he had loſt, excepting a fourth Part, which was to remain to the Thieves for their Diſcovery. To this, either the *French* or *Dutch Supplementer* adds, that ſomething of this kind is now practiſed at *London*. * *Diodor. Sicul. Lib.* V.

ARCTURUS, a Star in the Conſtellation of *Archtophylax*: The Word ſignifies a Bear's Tail, becauſe 'tis near it. It riſes the 1ſt of *September*, New Style, and ſets the 2d of *May*; and the common Opinion was, that it always brought Hail and Tempeſt along with it. The Poets feigned, that this Star in the Day-time was a Spy upon Mankind, and gave Intelligence to *Jupiter* of all the Perjury and Knavery committed in Commerce and Courts of Juſtice. *Plautus*, in the Prologue to his *Rudens*, hints ſomething of this.

* ARGADUS. Expunge this Article in *Morery*, Vol. I.

ARIARATHES VI. ſurnamed *Philopater*, King of *Cappadocia*, began his Reign with the famous Embaſſy he ſent to *Rome* for renewing the Alliance his Father had made with that Republick. The *Belles Lettres* and Philoſophy were much his Inclination, which drew a great number of learned Men into *Cappadocia*. *Demetrius Soter*, King of *Syria*, offer'd him his Siſter in Marriage; but he refuſed her for fear of diſobliging his Allies. *Demetrius*, by way of Revenge, ſupported the Intereſt of *Orophernes*, the pretended Son of *Ariarathes* V. With this Aſſiſtance, *Orophernes* diſpoſſeſs'd *Ariarathes* VI. Upon this Misfortune, he went to *Rome* to ſolicit for his Recovery: But the *Romans* would go no farther in the Matter, than to make him a Partner in the Government with *Orophernes*. But *Attalus* King of *Pergamus* reſtored him entirely, in the Year 157 before the *Incarnation*. *Ariarathes* afterwards joined his Arms with *Alexander Balas*, *Ptolomy Philometer*, and other Princes, againſt *Demetrius Soter*, who was routed and ſlain in the Battle. In the *Romans* War againſt *Ariſtonicus*, Natural Son to *Eumenes* King of *Pergamus*, *Ariarathes* took the Field for the *Romans*, and died in the Expedition, leaving ſix Children by his Queen *Laodice*: And the *Romans*, in Acknowledgment of the Father's Service, added *Lycaonia* and *Cilicia* to their Dominions. * *Polyb. Strabo*, *Lib.* 14. *Juſtin. Lib.* 37. *cap.* 1.

ARIARATHES VII. King of *Cappadocia*, Son of *Ariarathes* VI. and *Laodice*. This barbarous Princeſs, who had the Regency during her Childrens Minority, and afraid to loſe her Authority when they were of Age to govern, poiſon'd five of her ſix Sons. Upon this unnatural Murder, the People knock'd her on the head; and the youngeſt Son, who had been convey'd from his Mother's Ambition, reigned ſingle with the Name of *Ariarathes* VII. and married another *Laodice*, Siſter to *Mithridates Eupator*. He had two Sons by her, *Ariarathes* VIII. and *Ariarathes* IX. Hiſtorians ſay nothing of what Year he died; but *Juſtin* tells us he was deſtroy'd by *Gordius*, one of his Subjects, put upon this Practice by *Mithridates*: So that it's probable his Death happen'd the ſame Year that his Queen married *Nicomedes*. * *Juſtin.*

ARIARATHES X. King of *Cappadocia*, ſucceeded *Ariobarzanes* II. and was depoſed by *Marc Anthony* in favour of *Sicinna*, Son to *Archelaus*, High-Prieſt of *Comana*, in the Year 41 before the *Incarnation*. *Ariarathes* afterwards recover'd his Crown, and was diſpoſſeſs'd again by *Antonius*, who ſet *Archelaus Sicinna*'s Brother in his place, in the 36th Year before the *Incarnation*. This *Ariarathes* was the third and laſt Prince of the ſecond Race of the Kings of *Cappadocia*. The Country was made a *Roman* Province after *Archelaus*'s Death, who was the only Monarch of the third Race. * *Dion. Caſſius*, *Lib.* 48, *&* 49. *Tacit. Annal.* 2.

ARIOBARZANES II. King of *Cappadocia*, was unfortunately engaged in the *Roman* Civil Wars, which diſturbed the Eaſt after the Death of *Julius Ceſar*. *Caſſius* got him ſeiz'd, harraſs'd his Dominions, and ſoon after put him to Death, in the 42d Year before the *Incarnation*. *Dion. Caſſius*, *Lib.* 47.

* ARIOBARZANES, King of *Armenia*: He was a Prince of Reſolution, and a fine Perſon. The *Armenians* petition'd *Auguſtus Ceſar*, that he might be their King, *Ann. Dom.* 3. *Caius Caligula*, who was then in *Aſia*, conferred this Title upon him in the Emperor's Name. *Ariobarzanes* died after a ſeven Years Reign, leaving two Sons, whom his Subjects ſet aſide, and Crowned a Lady call'd *Erato*, whom they depos'd ſoon after. * *Tacit. Annal. Lib.* 2.

ARIOBARZANES, Governor of *Perſia* under *Darius Codomannus*, repulſed *Alexander* at firſt, and hinder'd his March into that Country. But afterwards this Prince having got a Shepherd for his Guide, who underſtood the Ground, ſurprized *Ariobarzanes*, and routed him. After this Misfortune, he retreated to *Perſepolis*,

the Capital of his Government, in order to defend it againſt the *Macedonians:* But finding the Gates ſhut againſt him, he was obliged to countermarch upon the Enemy, and give them Battle: And here, tho' he loſt his Life, he behaved himſelf very bravely. * *Plutarch. Arrian. Q. Curt.*

*ARISTOBULUS, deſcended from *Aaron*'s Family, was a great Philoſopher. *Ptolomy Evergetes* made him Præceptor to his eldeſt Son *Ptolomy Philometer*, King of *Egypt*. He is commonly believed to have been one of the *Tranſlators* of the *Septuagint*. The Synagogue at *Jeruſalem* wrote him a handſome Letter. They acquaint him how merciful God had been to their Nation, in putting an end to *Antiochus Epiphanes*'s Life, who had ſo cruelly diſtreſs'd them.: That now they were not only reſcued from the Tyranny of the *Macedonians*, but had likewiſe the Happineſs to diſcover the Holy Fire ſo long concealed. They deſire therefore that himſelf, and all the *Jews* in *Egypt*, would keep a Publick Thankſgiving, and celebrate the Feaſt of *Tabernacles* with all the Solemnity required. But here we are to obſerve, that there was a great deal of difference between the Feaſt of *Tabernacles* in *September*, and that appointed for the Month *Caſleu* or *December*. The firſt was the Feaſt of *Tabernacles*, inſtituted by *Moſes*, in Memory of the forty Years the People had lived in the Wilderneſs, having neither Houſes nor fix'd Abode, but lodging in Ambulatory Tents. The ſecond, kept in the Month *Caſleu*, the ninth Month of the *Hebrews*, was a Feſtival begun by *Judas Maccabeus:* 'Twas when he recover'd *Jeruſalem*, expelled the Heathen the Town, purify'd the Temple from the late Prophanations, pull'd down the Heathen Altar where they ſacrificed Swine, and ſet up another. 'Twas now that he order'd the Annual Solemnity called the Feaſt of the *Dedication*, that is of this Altar: 'Twas to be ſolemnly kept eight Days, beginning at the twentieth of the ninth Month *Caſleu*. This Feaſt is called the *Dedication* in S. *John*'s Goſpel. *Rupertus Serrarius* and *Mariana* are of Opinion, that *Judas* the *Eſſene*, Author of the Second Book of the *Maccabees*, and a Perſon of great Character, wrote the Letter above mentioned, or gave the Minutes at leaſt. As for this *Ariſtobulus*, his Condition and Performances are not certainly known, though ſome pretend he was one of the *Seventy two Interpreters:* But this Opinion can't well be maintain'd without making him live to an improbable Age. All the Certainty is, that he lived in the 188th Year of the *Greek* Computation, in the Reign of *Ptolomy Evergetes*. As for a *Jew*'s being Præceptor to a King of *Egypt*, there is nothing ſurprizing in that; for all the *Macedonian* Kings of *Egypt* ſince *Philadelphus*, who got the Bible tranſlated into *Greek*, entertained *Jews* at their Court to read and explain the *Moſaick* Law to them. * 2 *Maccab. chap.* i. *Simon, Dictionaire de la Bible.*

*ARISTOTLE. To the Account already given of this Philoſopher in the Firſt Volume of this Work, may be added, his being a Perſon of great Penetration; that he went to the Bottom of his Subject, and then ſorted his Notions, and ranged them in a Method. For this Reaſon *Galen* commends *Ariſtotle* for being the firſt Philoſopher that had both thoroughly examined the Cauſes of all Beings, and gone fartheſt in explaining Particulars. *Clemens Alexandrinus* and *Euſebius* report, that *Ariſtotle* made an Acquaintance with a *Jew* at *Athens*, to let him into the Learning and Religion of the *Egyptians*. This ſaved him the Trouble of a Voyage into *Egypt*, which was then thought neceſſary to make a great Scholar. He ſtudied about fifteen Years under *Plato*, and then began to form a new Hypotheſis, and ſet up for himſelf. *Plato* grew chagrin at this Singularity, complain'd loudly of it, and charged his Scholar with Ingratitude and Revolt. After *Plato*'s Death, which happen'd in the 108th Olympiad, three hundred and forty eight Years before the *Incarnation*, *Ariſtotle* left *Athens*, and travelled to *Atarna*, a Town in *Myſia* near the *Helleſpont*, where his old Friend *Hermias* was King. This Prince married *Ariſtotle* to his Siſter, and ſome ſay to his Daughter. The Philoſopher was ſo charmed with this Lady, that he offered Sacrifices to her. Three Years afterwards, *Hermias* being made Priſoner by *Memnon*, the King of *Perſia*'s General, *Ariſtotle* retired to *Mitylene*, Capital of *Lesbos*, where he lived for ſome time. *Philip* King of *Macedon* being informed *Ariſtotle*'s Reputation ran very high, engaged him for the Education of his Son *Alexander*, then fourteen Years of Age. And here *Ariſtotle* ſpent eight Years with his Pupil. During this time he taught him Rhetorick, Moral Philoſophy, Politicks, and, as *Plutarch* reports, a certain Philoſophical Syſtem which he taught no body elſe. *Philip* was ſo pleas'd with his Son's Improvement under *Ariſtotle*, that he erected Statues for him, and rebuilt *Stagira*, his Birth-place, which had been ruined by the late Wars. *Ariſtotle* afterwards loſt *Alexander*'s Favour, by being too much in the Intereſt of his Kinſman *Calliſthenes*, who was thrown to the Lions by this Prince's Order. 'Twas for having hearken'd, as ſome ſaid, to *Hermolaus*'s Conſpiracy againſt his Perſon. *Ariſtotle* was certainly ſuſpected for an Accomplice. However, there being no Evidence to prove the Fact, he had the Liberty to retire to *Athens*, where he open'd a Philoſophick School. He was very well received by the Magiſtracy: For upon his Account King *Philip* had beſtowed ſeveral Favours upon the *Athenians*. They made him a Preſent of the *Lycæum*, where he uſed to philoſophize upon the Walks, which made his *Sect* be called *Peripateticks*. 'Twas not long before this Place was conſiderably ſtock'd with Scholars. 'Twas about this time he wrote his moſt conſiderable *Tracts*; tho' *Plutarch* relates *Ariſtotle* had already written his Phyſicks, his Morals, his Metaphyſicks, and Rhetorick. This Author likewiſe reports, that *Alexander* wrote *Ariſtotle* a complaining Letter, charging him with leſſening the Value of his Books, by making them publick. *Plutarch* likewiſe informs us, that *Ariſtotle* being ruffled with *Alexander*'s Suſpicion above-mention'd, and with the Preſents ſent by him to *Xenocrates*, went ſo far in his Diſguſt as to engage in *Antipater*'s Attempt againſt this Prince. *Ariſtotle*'s Friends are poſitive there was no Ground for this Imputation, or at leaſt it made no Impreſſion upon *Alexander*, who order'd him to write his Hiſtory of Animals: And to furniſh the Expence of this Undertaking, he ſent him eight hundred Talents, which (according to *Budæus*) make four hundred fourſcore and ten thouſand Crowns *French*. He likewiſe furniſh'd him with a great number of Sportſmen, and Fiſhers, who were to hunt, fiſh, and follow the Game by his Directions, and ſend him an Account from all Quarters for making Obſervations. Whilſt this Work was carrying on, one *Eurymidon*, a Prieſt of *Ceres*, charged *Ariſtotle* with Scepticiſm or Misbelief. Upon this he wrote a large Apology to the Magiſtracy: But being ſenſible the *Athenians* were extremely tender of Religion, and remembring how *Socrates* was uſed upon a reſembling Occaſion, he was ſo frighted with the Recollection, that he retired to *Chalcis*, a Town in *Eubœa*. 'Twas believed, that in caſe of an Extremity, he would rather have poiſon'd himſelf than fallen into his Enemy's Hands. S. *Juſtin Martyr* and S. *Gregory Nazianzen* report, that his not being able to ſolve the Flux and Reflux of the River *Euripus*, was the Death of him. Theſe Authorities gave Occaſion to the modern Fable, pretty much believ'd, that this Philoſopher threw himſelf into *Euripus* with theſe Words, *Quoniam Ariſtoteles non capit Euripum, Euripus capiat Ariſtotelem.*

Beſides his Books above mentioned, he wrote a Tract of Law, of Grammar, and the Art of Poetry. *Diogenes Laertius* makes him the Author of four hundred Tracts. He had a great Share in State Affairs and Court Intrigues during the Reigns of *Philip* and *Alexander*. His Philoſophy did not ſpoil his Temper, and make him rough and negligent in his Manner: He was a genteel Perſon in his Habit and Behaviour, and firm to Friendſhip; and being asked the Definition of a good Friend, his Anſwer was, that 'twas the *ſame Soul lodged in two Bodies*. *Theophraſtus* loved him entirely, and was his Succeſſor in the *Lyceum*. *Ariſtotle* truſted him with his Writings, with Orders not to publiſh them. *Strabo, Lyco, Demetrius Phalereus*, and *Heraclides*, ſucceeded *Theophraſtus*, who at his Death left *Ariſtotle*'s Books to *Neleus* his Friend and Scholar. *Ariſtotle*'s Philoſophy maintain'd a Reputation from *Sylla* the Dictator's time, to the middle of the Seventeenth Century, when *Gaſſendus* and *Des Cartes* inventing a new Syſtem, threw *Ariſtotle* quite out of Credit: But this is to be underſtood only of his Phyſicks and Metaphyſicks; for moſt of the reſt of his *Tracts* are admirable in their kind. * *Diogenes Laert. in vit. Ariſtot. Plutarch. in Alex. & Sylla, Cicero, Plin. Nat. Hiſt. Ælian. Var. Hiſt. &c.*

ARIUS,

ARIUS, King of *Sparta*, made an Alliance with *Onias* the *Jewiſh* High-Prieſt; and to make the Correſpondence more laſting, he acquainted him, that by inſpecting ſome Writings in the Archives, that the *Jews* and *Lacedemonians* were originally the ſame Family, and Deſcendents of *Abraham*; that ſince they were related, their Intereſt ought to be the ſame; that they were glad to hear the *Jews* were in a State of Repoſe, offer'd them their Service upon Occaſion, and deſired their reciprocal Friendſhip. * 1 *Maccab.* xii.

ARK. (*Noah's*) This remarkable Building was begun by *Noah* in the Year of the World 1557, and 2497 before the *Incarnation*. He was directed by God Almighty in all the three Dimenſions. *Noah* was five hundred Years old when he received this Command, and ſpent a hundred Years in building his Ark. 'Twas built, as 'tis commonly believed, in the Country of *Eden*, bordering upon *Meſopotamia*; and that this Patriarch employed a great number of Workmen through the whole Period. The Ark was three hundred Cubits in Length, fifty in Breadth, and thirty Cubits high. Moſt Interpreters agree, that this Cubit reſembled the *Roman* of a Foot and a half; and that it was by no means the Geometrick Cubit of ſix Feet. For according to this Meaſure, the Ark would have ſtretch'd to an *Italian* Mile, which exceeds all Probability. The Ark was contrived with three Floors; the firſt for Beaſts and Cattle; the ſecond for Fodder and Proviſions; and the third for the Birds and *Noah's* Family. It was not made like a Ship, but came nearer the Figure of a Square, growing gently narrower to the Top. There was a Door in the firſt Floor, and a great Window in the third, beſides a great many little ones to let in the Light upon all the Partitions. Some People pretend the Windows were Cryſtal or tranſparent Stone; but this ſeems no better than unproved Fancy. *Noah* without queſtion had great need of ſupernatural Light and Aſſiſtance to direct him in ſo wonderful an Undertaking; a Receptacle for ſo many ſorts of Creatures for no leſs than a whole Year. 'Tis ſomewhat difficult to conceive the Contrivance, and which way Infection was prevented, occaſioned by ill Smells coming from the Bottom of the Ark; how freſh Water was furniſhed for Drink, and how they had Air enough to breathe with any Freedom. *Kircher* makes the firſt Floor ten Cubits high, that is fifteen Feet. Here, ſays he, there was three hundred Apartments, Lodges or Dens, one hundred and fifty of each ſide, parted by a Gallery in the middle: And thus 'twas eaſy to lodge all ſorts of Beaſts and Reptiles, allowing a diſtinct Apartment for every kind. The ſecond Floor, which ſerved for a Magazine of Forrage, was four Cubits or ſix Feet high. The third, beſide *Noah's* Apartment and the Aviaries, had ſeveral Chambers and Granaries for part of the Proviſions. As to the Number of Animals which came into the Ark, Expoſitors are not perfectly agreed. The moſt probable Opinion is, that only two Pair of unclean Animals, and ſeven Pair of clean, were ordered to be received. And here we are to obſerve, that *Noah* did not travel all over the World to ſtock his Ark, as *Philo Judeus* would make us believe: For the *Scripture* expreſly tells us, they came to the Ark themſelves. This was either by particular Inſtinct, or Conveyance of the Angel. The Beaſts and Reptiles (as the *French* Supplementer ſuppoſes) came in at a Door, having firſt gone over a Bridge made on purpoſe, and faſten'd to the Ark; and that *Noah* and his Family went in the ſame way. The Birds flew in at the great Window in the third Floor. This however is no more than Conjecture, for the Scripture gives none of the Particulars. When the Deluge was over, the Ark reſted upon the Mountains of *Armenia*, called in the Language of the Country *Meſeſouſar*. The *Chaldeans* call them *Kardu*, and the *Arabians*, *Karud*. *Noah* and his Family went out of the Ark by God Almighty's Order, and at the ſame time all the Beaſts and Birds left it too. * *Geneſ.* vi. and vii. *Kircher*, *Arca Noæ*.

There is another Article in the *French* Supplement upon this Subject, different from the former, which it may not be improper to ſubjoin.

The Word *ARK*, in Hebrew *Teba*, is commonly taken for a Room or Apartment for the keeping Animals: The *Septuagint* tranſlate it *Kibotos*, the *Latins*, *Arca*. 'Twas made of Gophir Wood, a Wood never met with in the Bible excepting in this Place. The *Septuagint* term it by *Square Wood* or *Planks*; but other Interpreters take it for a particular ſort of Wood. Some believe it was Cedar, others Fir; ſome ſuppoſe it Cypreſs, others Box. As to the Dimenſions of the Ark, *Origen* fancy'd that the Cubit mentioned in *Geneſis* was ſix times as big as the Meaſure of that Name. But 'tis much more probable 'twas the common *Egyptian* Cubit, ſomewhat more than a Foot and a half, and about twenty of our Inches. By this Suppoſition, the Cavity or *Area* of the Ark, Abatement being made for the Sides and Floors, was a million ſeven hundred fourſcore and one thouſand three hundred ſeventy and ſeven Cubical Feet. Thus the Ark was forty two thouſand four hundred and thirteen Tuns, and ſingly bigger than forty of our Ships of a thouſand Tuns each. The Figure was ſomewhat of a ſquare, with the Height of thirty Cubits, and the Top ſenſibly ſloaping. The common Opinion is, that the Ground Floor lodged the Beaſts, the ſecond the Proviſions, and the third the Birds, with *Noah* and his Family. But *M. Pelletier* has given us a much more intelligible and commodious Deſcription of the Ark: He ſuppoſes three Stories in the Ark; and that underneath the Ground-Floor, or in the Hold, there was a Cavity or Ciſtern for Water: That the firſt Floor, ſeven Cubits high, lodged the Proviſions: That the ſecond Floor, eight Cubits high, kept the Beaſts and Reptiles; and that *Noah* and the Birds were lodged in the upper Story. According to this Author, the Hold and the Ground Floor were all Cavity, and reached the Length of the Ark without Diviſion: But the ſecond Story was contrived with large void Spaces in the Middle, which parted the Lodgments, ranged all along on both ſides to the Number of thirty ſix. In the middle of this open Space, he ſuppoſes there was Holes reaching to the lower Floor for the drawing up Hay and other Forrage; and that at the four Corners or Extremities, there were Pits contrived for drawing Water out of the Hold; and that over and above, there were Holes on the Sides of the Ark to throw out things offenſive. *Pelletier* makes a Stair-caſe at each End for going up to the third Story, where at one of the Ends he ſuppoſes an Apartment for *Noah* and his Family, and all along the Sides ſix and thirty Volaries or Cages for Birds, and eighteen Rooms for Granaries and other Proviſions. This Author ſets the Door of the Ark at one of the Ends, and the Window, according to him, was an open Space, with a Lattice a Cubit high before it: That this Window went round the Ark, and gave Light to the two upper Stories.

This Make and Contrivance of the Ark has ſeveral Conveniences not to be met with in other Hypotheſes: For, 1. There's Windows enough for the two upper Stories, which is wanting in the other Models. 2. The Beaſts are lodged in the ſecond Story above the Water, in light Partitions; whereas under the former Article, they are diſpos'd of in the Ground-Floor below the Water, and under the Hay and other Proviſions. 3. *Noah* and his Family have more convenient Apartments. 4. This Suppoſition furniſhes a Reſervatory for freſh Water, which is wanting in the other Draughts, in which 'tis ſuppoſed *Noah* was to take his Water from abroad. But M. *Pelletier* proves that this Water muſt be ſalt, and by conſequence there would be a Neceſſity for a Ciſtern of freſh Water. 5. All the offenſive things are eaſily diſcharged this way, and the Ark has Air enough to prevent Infection. And laſtly, by the Calculation of the Dimenſions he makes it appear, that the Ark thus contrived might eaſily hold all the Men, Beaſts and Birds, together with the Proviſions neceſſary for a Year's ſpending: And that the eight Perſons had Leiſure and Convenience enough to feed themſelves and the reſt in the Day-time. *Buteo de Arca Noæ*, *M. le Pelletier*, *Arche de Noé*.

ARK (The) of the *Covenant*, was a ſmall Cheſt or Coffer three Foot nine Inches long, two Foot three Inches broad, and two Foot three Inches high. The Decalogue, or two Tables of the *Law*, were laid up here: And, unleſs the Rabbins are miſtaken, thoſe that *Moſes* broke were put in with the other. That the Decalogue was all the Furniture when the Ark was brought into *Solomon's* Temple, ſeems plain from two Places of *Scripture*. (1 *Kings*, viii. 9. 2 *Chron.* v. 10.) 'Tis ſaid (*Exod.* xvi. and *Numb.* xvii.) that *Aaron's* Rod and the Pot of Manna were laid up before the *Teſtimony*. Now 'tis generally agreed that by the *Teſtimony* are meant the

two

two *Tables*. Upon this a Controverſy has been ſtarted, whether the Rod and Manna were lodged within or without the Ark. But S. *Paul* puts an end to this Diſpute: He informs us, that *within the Ark was the Golden Pot that had Manna and Aaron's Rod, and the Tables of the Covenant*. As to the Book or Volume of the *Moſaick Law*, 'twas commanded to be put on the *Side of the Ark*. The *Hebrew* Word is *Mitzzad*. This Word ſome Expoſitors interpret the Outſide, and others the Inſide: The former ſeem beſt founded. For, 1. The ſame Word *Mitzzad* is uſed when the *Philiſtines* ſent back the Ark with an Offering of Gold and Jewels put in a Coffer by the *Side of it*. (1 *Sam.* vi. 8.) Now here 'tis certain *Mitzzad* muſt mean the Outſide. 2. The Ark had not Room enough to hold the whole Law of *Moſes* with the other things above mentioned. 3. The Deſign of lodging the Original of the Law in the Temple, was to keep it as an Authentick Record, for examining and correcting all Copies. To anſwer this End, it muſt be conveniently placed for Inſpection upon all Occaſions. Now had it been put within the Ark, and encloſed by the Cover of the Mercy-Seat, which was not to be ſtirred, coming at it had been impracticable. 4. When *Hilkiah* the High-Prieſt (*Chron.* xxii.) found the Volume of the Law in the Temple, there's no mention made of the Ark, neither does the Text ſuppoſe it taken from thence, but found elſewhere in the Temple. From all this, we may collect that the Book of the *Law* was not lodged within the Ark, but in a diſtinct Coffer by the Side on't. And thus *Deuteronomy* xxxi. and xxvi. is interpreted by the *Chaldee* Paraphraſe: And where we read, *Put this Book of the Law in the Side of the Ark of the Covenant*; he turns it thus, *Take the Book of the Law, and place it in a Coffer on the right Side of the Covenant*.

To proceed, the Mercy-Seat hung over the Ark, and cover'd it: 'Twas made of beaten Gold, of the Thickneſs of a Hand's Breadth, as the Rabbins pretend. There were two Cherubins of the ſame Metal placed at each End, their Wings expanded, and looking inwards towards each other. Thus the Mercy-Seat was ſurrounded, the Cherubins Wings meeting on each other. 'Twas here the *Shechinah* or Divine Preſence reſted, and was viſibly ſeen in the Appearance of a Cloud over it; and from hence Directions and Oracular Reſponſes were given. Upon this account God is ſaid in *Scripture* to *dwell between the Cherubins*, becauſe here the Communication between Heaven and Mankind was viſibly diſplay'd. Before this Mercy-Seat the High-Prieſt appeared once a Year, on the Day of *Expiation*, to make an Atonement for all the People; and therefore, had nothing of the *firſt* Temple, excepting the Ark, been wanting in the *ſecond*, this alone had been ſufficient Reaſon for the old Mens weeping, and for the Saying of *Haggai*, That the *ſecond* Temple was nothing in compariſon of the *firſt*. However, the Loſs was ſupply'd by another of the ſame Figure: For in the ſecond Temple there was an Ark of the ſame Shape and Dimenſions, lodged in the ſame Place. But notwithſtanding the Situation and Figure were the ſame, this latter had none of thoſe Glorious Remains and Appearances with the former: For here were no *Tables* of the *Law*, no *Aaron*'s Rod, no Pot of Manna, no *Shechinah*, nor any Oracles deliver'd. So great a Difference there is between God's Appointment and Mens Imitation. The Ark in the *Pentateuch* had the Honour of the firſt Circumſtance; but that of the ſecond Temple could pretend no higher than the latter, the Deſign of it being only to repreſent the *Moſaick* Ark, on the great Day of Expiation, and to lodge the Holy Scriptures, that is, the Original of that Collection made after the Captivity by *Ezra*. In Imitation of this Ark, the modern *Jews* in their Synagogues have a Coffer of the ſame Form: Here they keep the *Scriptures* belonging to the Synagogue, take them out thence, and return them thither, with great Solemnity. Several *Jewiſh* Writers affirm there was no Ark in the ſecond Temple, and pretend that the Service of the Great Day of *Expiation* was performed before the Stone on which the Ark ſtood in the firſt Temple. But ſince under the ſecond Temple they made a new Altar of Incenſe, a new Shew-Bread Table, a new Candleſtick or Branch, inſtead of thoſe deſtroy'd by *Nebuchadnezzar*; ſince they thought all theſe neceſſary to their Temple-Worſhip, why ſhould they not think themſelves alſo obliged to make a new Ark? Farther, ſince the *Holy* of *Holies*, and the Veil drawn before it, were for lodging and keeping the Ark out of View, what occaſion was there for theſe in the ſecond Temple, unleſs the Ark had been there too? As to the firſt Ark made by *Moſes*, 'twas of Wood, but both Outſide and Inſide plated with Gold: 'Twas placed in the innermoſt or Chancel-part of the Temple, called the *Holy of Holies*. This moſt Holy Place, as 'tis ſometimes called, was made on purpoſe to lodge the Ark, and keep it out of ſight. This Apartment was ten Yards long, ten Yards broad, and the ſame Proportion in Height. The Ark was placed in the Middle, and (as the Rabbins pretend) upon a Stone, raiſed three Fingers breadth for a Pedeſtal. On the two Sides of it, two Cherubins fifteen Feet high were fix'd, at equal Diſtance between the Center of the Ark and each ſide of the Wall. Theſe Cherubins having their Wings expanded, with two of them they reached the Side-Walls, and with the other two met and touched each other over the middle of the Ark. But 'tis not with reſpect to theſe that God is ſaid to *dwell* between the *Cherubins*: The Place of the *Shechinah* relates only to the Cherubins above mention'd fix'd to the Mercy-Seat. That this was Matter of Fact, is evident; for moſt of thoſe Texts of *Scripture*, where God is ſaid to dwell *between* the *Cherubins*, were written before the building of *Solomon*'s Temple. But before this Temple was built, there was none of theſe *large Cherubins*; they were only in the *Temple*, and not in the *Tabernacle* commanded in *Exodus*. Theſe Cherubins did not ſtand with their Faces outward, as they are commonly painted; their Faces look'd inward, in the Poſture of giving, and not for receiving Adoration, as ſome pretend. The Ark, while lodged in the *Tabernacle*, was carried by Staves on the *Levites* Shoulders. Theſe Staves were plated with Gold, and put through Golden Rings made for them: But then theſe Rings were not faſten'd to the Sides of the Ark, but at the two Ends of it. That this was their Situation, appears plainly by obſerving, that when the Ark was carried into *Solomon*'s Temple, the *Scriptures* acquaint us, that the Staves being drawn out, reached downward towards the Holy Place: Whereas had they been on the Side of the Ark length-ways, they would, when drawn out, have reached towards the Side-Wall, and not downwards. The Rabbins are not agreed what became of the old Ark at the burning of the firſt Temple. Had it been carried to *Babylon* with the reſt of the conſecrated Plate, it would certainly have been returned, with the other Holy Veſſels reſtored by *Cyrus* to *Jeruſalem*. But that 'twas not thus recover'd, is generally agreed; from whence it follows 'twas deſtroy'd with the Temple. Neither was this a ſingle Calamity, for the Altar of Incenſe, the Shew-Bread Table, and the Golden Candleſtick, were all loſt when the Town and Temple were ſack'd. However, the *Jews* pretend the Ark was hid and ſecured by *Jeremiah*. But the common Opinion amongſt them is, that *Joſiah*, informed by *Huldeah* the Propheteſs of the Deſtruction of the Temple, order'd the Ark to be put in a Vault, which *Solomon* foreſeeing the Calamity made for this purpoſe; and that the Ark has lain concealed in this Place ever ſince, and will not be diſcover'd till the coming of the Meſſiah. But no more of theſe Rabbinical Whimſies. * *Levit.* xvi. 2. *Levit.* xvi. *Lightfoot of the Temple, cap.* 15. *ſect.* 4. *Buxtorf, Synagoga Judaica, cap.* 14. *Exod.* xxv. 1 *Kings*, viii. 1 *Kings*, vi. 2 *Chron.* iii. 10. 2 *Chron.* iii. 13. *Exod.* xxv. 13, 14, *&c.* and xxvii. 5. 1 *Kings*, viii. 8. 2 *Chron.* ix. *Buxtorf de Arca, cap.* 21, 22, *&c.*

ARKI, *Archium*, a Town in *European Turky* in *Boſnia*, ſtanding at the Mouth of the *Boſna*, where it runs into the *Save*. * *Baudrand.*

* ARLES, a great City in *Provence* in *France*. The Church of *Arles* was founded by *Trophimus*, as the Biſhops of this Province aſſure Pope *Zoſimus* in their Letter. *Trophimus*, ſay they, *being ſent to* Arles *by the Holy See, was as it were the Spring of thoſe Streams which run through all* France. But then the Time of this Miſſionary's coming is not generally agreed. Some are of Opinion, that this *Trophimus* is the Perſon mentioned in S. *Paul*'s Epiſtles; and that by conſequence he was ſent into *Gaul* in the Apoſtles Time. However, *Gregory* of *Tours*, following the Writer of S. *Saturninus*'s Life, mentioning the coming of this Biſhop in the Reign of *Decius*, with other *Miſſionaries*, puts *Trophimus* in the Number, and reports him diſpatched to *Arles*. *Sulpicius Severus* likewiſe aſſures us, that the Chriſtian Religion was not

not preached on this ſide the *Alps* till a long time after the Apoſtles. By a Letter written to Pope *Stephen*, in S. *Cyprian's* Works, it appears there was a Church ſettled at *Arles Ann. Dom.* 254, and that the Biſhop *Marcianus* had joined the *Novatian* Party. And though ſome have doubted the Genuineneſs of this Letter, the moſt Learned Criticks, after a thorough Examination, reckon it to S. *Cyprian*. From whence it follows, that *Trophimus* muſt have appeared in *Gaul*, and founded a Church at *Arles*, ſome time before *Decius's* Reign. As for *Gregory* of *Tours*, he ſeems to fix his Miſſion to this Emperor's Reign, only becauſe S. *Saturninus* was ſent to *Thoulouſe* about this time.

Arles has been a conſiderable Town both upon the ſcore of the Privileges granted by *Conſtantine the Great*, and likewiſe becauſe it was the uſual Reſidence of the *Præfectus Prætorio* of *Gaul*: For theſe Reaſons, amongſt others, the Biſhop laid Claim to extraordinary Juriſdiction, and diſputed the Metropolical Right with the Biſhop of *Vienne*. This Controverſy was laid before the Council of *Turin*, held in the Year 397, where in the Second Canon 'tis decreed, that he that could prove his Town a Metropolis, ſhould be acknowledged Primate through all the Province, and have the Privilege of Conſecrations: And that in the mean time, for preſerving a good Correſpondence between the Claimants, they ſhould have the Juriſdiction of the Towns which lay neareſt to their reſpective *Sees*, together with the Power of Viſitation. This Temper was not put in Execution, the Biſhop of *Arles* puſhing to be declared Primate of *Gallia Narbonenſis*, and the Seven Provinces within that Compaſs. The Emperor *Honorius*, in the Year 418, directed an Edict to *Petronius*, in which *Arles* is declared Metropolis of the Seven Provinces: And Pope *Zoſimus*, in his firſt Epiſtle to the Biſhops of *Gaul*, grants the Biſhop of *Arles* the Primacy over the Seven Provinces. But Pope *Boniface*, in his third Epiſtle to *Hilarius* of *Narbonne*, complains that *Patroclus* Biſhop of *Arles* had made a Biſhop for the Church of *Lodève* within the Precinct above-mentioned; and thus *Zoſimus's* Deciſion was ſet aſide. 'Tis to this Diſpoſal of *Boniface* that *Leo the Great* refers in his eighty ninth Epiſtle, where he takes Notice that the Privilege granted by the Holy See to *Patroclus* was afterwards revoked by a more equitable Award.

This Diſpute was revived under *Hilarius* of *Arles*, who depoſed *Projectus* and *Celidonius* Biſhops of the Province of *Narbonne*, and conſecrated another Biſhop for the Dioceſe of the latter, pretending a Right, as *Leo the Great* reports, to conſecrate all the Biſhops of *Gaul*; that is, within the Seven Provinces of *Narbonne*. The Conteſt was brought before *Leo the Great*, who gave Sentence againſt *Hilarius* Biſhop of *Arles*, and procured an Order from the Emperor *Valentinian* for the Execution. But *Ravennius*, *Hilarius's* Succeſſor, not minding the Pope's Deciſion, conſecrated a Biſhop for the *See* of *Vaiſon*, in the Province of *Vienne*. The Archbiſhop of *Vienne* complained of theſe Proceedings to *Leo the Great*; and *Ravennius* being willing to refer the Matter to his Holineſs, *Leo*, by a definitive Sentence, gave the Metropolitan of *Vienne* four *Sees* for his Suffragans, *viz. Valence*, *Tarantaiſe*, *Geneva*, and *Grenoble*; and left the other Towns to the Juriſdiction and Diſpoſal of the Biſhop of *Arles*.

The Archbiſhop of this Town had likewiſe the Honour of being Vicar to the *See* of *Rome*. Pope *Zoſimus* annexed three Privileges to this Dignity: The firſt was, that the Biſhops of *Gaul*, who had a mind to go to *Rome*, ſhould be obliged to take Letters of Recommendation from him. Secondly, that he ſhould have the Privilege of conſecrating the Biſhops within the Precincts of *Vienne* and *Narbonne*. Thirdly, that he ſhould remain in the Poſſeſſion of the Pariſhes anciently belonging to his *See*, tho' lying out of his Province. Pope *Symmachus*, in his tenth Epiſtle to *Cæſarius* Biſhop of *Arles*, confirms this Vicarſhip to him, and grants him the Privilege of convening Councils for deciding Religious Controverſies ariſing in *Gaul* and *Spain*. The Powers of this Vicarſhip were farther enlarged by Pope *Vigilius*, who granted *Auxianus* Biſhop of *Arles* Juriſdiction over all the Churches in King *Childebert's* Dominions. Pope *Pelagius* ſtretched this Privilege over all *Gaul*, when *Sabaudus* was Archbiſhop of *Arles*, which was confirmed by *Gregory the Great* to *Virgilius*, who had likewiſe the Diſtinction of the *Pall*.

Councils of ARLES.

The firſt *Council* of *Arles* was convened in the Year 313, by the Emperor *Conſtantine*. 'Twas to decide a Controverſy between the *African* Biſhops, touching the Conſecration of *Cecilian* Biſhop of *Carthage*. It conſiſted of thirty three Weſtern Biſhops, and ſome Prieſts and Deacons. *Marinus* Biſhop of *Arles* preſided there. Pope *Sylveſter* likewiſe ſent S. *Claudianus* and *Avitus* Prieſts, *Eugenius* and *Ciriacus* Deacons, to repreſent him: But that *Conſtantine* the Emperor was preſent, is a plain Miſtake in ſome Writers. The *Council* acquitted *Cecilian*, and condemned his Proſecutors. There were twenty two Canons drawn up upon the Subject of Diſcipline; and at the cloſe, the *Council* wrote a Letter to Pope *Sylveſter*, to acquaint him with their Proceedings, and to deſire his publiſhing their Deciſions. *Albaſpinæus* Biſhop of *Orleans* has Notes upon ſeven of the Canons of this *Council*, which the Learned may conſult in *Labbée* and *Coſſartius's Councils*, or in the Works of this Prelate. The Emperor *Conſtantius* marching into *Gaul* to ſuppreſs *Magnentius's* Inſurrection, ſtaid at *Arles* from the 10th of *October* 353, till the beginning of the next Year. This Prince having declared himſelf of the *Arian* Perſuaſion, managed in Eccleſiaſtical Matters purſuant to what theſe Hereticks ſuggeſted. *Vincentius* Biſhop of *Capua*, in Company with *Marcellus* Biſhop of *Campania*, was ſent to the Emperor's Court by Pope *Liberius*, and carried Letters from fourſcore Biſhops of *Egypt* and the *Eaſt* concerning *Athanaſius*, then perſecuted by the *Arians*. The Pope deſired a *Council* might be held at *Aquileia*, as had been already agreed. Several Biſhops of *Italy* and *Gaul*, then at *Arles*, requeſted the ſame thing. Notwithſtanding this ſoliciting, the Emperor convened a *Synod* at *Arles*, where Biſhop *Saturninus* appeared at the Head of the *Arians*. S. *Athanaſius* was condemned here, the Popes Legates ſurprized or overreach'd, and *Paulinus* Biſhop of *Treves* baniſh'd, who mantained the *Conſubſtantial* Article with great Reſolution. *Ravennius* Archbiſhop of *Arles*, Succeſſor to *Hilarius*, in the Year 449 held two *Councils* here, which may be reckoned the ſecond and third; for that held by the *Arians* in 353 does not deſerve the Name of an *Eccleſiaſtical Aſſembly*. This ſecond *Council* of *Arles* was held in the Year 452; and here the Canons for Reformations of Manners and Eccleſiaſtical Diſcipline were very Primitive and Significant. *Sirmondus* has publiſhed fifty ſix of theſe Canons. This Learned Author has publiſhed the third *Council* of *Arles*, convened by *Ravennius* in the Year 455. They met to take up the Differences between *Theodorus* Biſhop of *Frejus*, *Valerian* of *Cemele*, *Maximus* of *Riez*, and *Fauſtus* Abbot of *Lerins*, who broke in upon the Juriſdiction of theſe Prelates. *Fauſtus* was afterwards Biſhop of *Riez*, and in the Year 475 appeared at the fourth *Council* of *Arles*, convened by Archbiſhop *Leontius* againſt the *Predeſtinarians*, charged with ſome *Manichean* Opinions. One *Lucidus* a Prieſt was cenſur'd here for this Heterodoxy. But then we are to obſerve, that *Lucidus* ſubmitted to the Sentence, retracted his Opinion, and ſubſcribed a Confeſſion of Faith in Conformity to the *Council's* Deciſions. That this is Matter of Fact, appears not only from *Fauſtus Rienſis's* Tract of *Grace and Free-Will*, and a Letter he wrote to *Lucidus*; but likewiſe from *Lucidus's Retractation*, publiſhed in *Caniſius's Lectiones Antiquæ*. In the Year 524, *Cæſarius* Archbiſhop of *Arles* convening ſeventeen Biſhops for the Dedication of Great S. *Mary's*, held a *Council* on the 6th of *June*, where four Canons were paſſed upon the Regulation of Manners. The *Council* held there in 554, made ſeven for retrieving Eccleſiaſtical Diſcipline. The *Synod* conſiſted of nineteen Biſhops, *Sabaudus* Archbiſhop of *Arles* being Preſident. *Charles the Great*, to mention no more, ordered the convening of a *Council* at *Arles* in the Year 813. They made twenty ſix Canons upon the Heads of Diſcipline. * *Paulin. Gregor. Turon. Hincmar. Baron. Annal. Sirmond & Labbée in Edit. Concil. Chorier Hiſt. de Dauph.* &c.

* ARMENIA. About a hundred Years ſince *Scha-Abas* King of *Perſia* conquer'd the Country. Since this Conqueſt, the *Armenians* live diſpers'd in *Perſia*, *Turky*, and ſome Parts of *Europe*. Their principal Buſineſs is Merchandize. Cardinal *Richelieu* deſigned to ſettle them in *France* for promoting Trade: 'Twas with this View that he ordered ſeveral Books to be printed in the *Armenian*

Language. *Uskan* or *Oſcham*, Biſhop of *Uſchouanch*, was at *Amſterdam* in 1664, where he printed ſeveral *Armenian* Books, and amongſt the reſt an *Armenian* Bible. He had Inſtructions from his Patriarch to this purpoſe; becauſe before this time there were none but Manuſcript Bibles in this Language, which made them very ſcarce, and conſequently very dear. From *Amſterdam* he travelled to *Paris*, where he procured a Licence from *Seguier* Chancellor of *France*, for printing *Armenian* Books; and from this time the *Armenians* have had a Preſs at *Marſeilles*, where they ſettled for Commerce. Father *Simon*, who was acquainted with this *Armenian* Biſhop, reports, that the Court of *Rome* was ſurpriz'd at the *French* King's granting the *Armenians* a Privilege for printing all ſorts of Books in their own Language; becauſe 'twas not impoſſible they might print ſome Books that maintained their Heterodoxies; but the *French* Government did not grant them this Privilege without Reſtraint and Limitation: And for farther Security, before their Books were put into the Preſs, they were examined by a Perſon ſent from *Rome* to *Marſeilles* for this purpoſe, who diſcourſed about this Matter with the Biſhop's Grand Vicar. But then this Caution occaſion'd ſeveral Alterations in their printed Copies, which they ſometimes complained of before the *Council-Board*.

As to their Religion, ſome Miſſionaries, tranſcribed by *Brerewood*, charge them with ſeveral Errors, of which they are not guilty. For Inſtance, 'tis not true that they deny the Real Preſence in the Holy Euchariſt; all the Diſpute between the *Greeks* and them, with reference to this Sacrament, is their not putting Water into the Wine, and conſecrating with Unleavened Bread, according to the Cuſtom of the Weſtern Church. *Brerewood* likewiſe blames the *Armenians* and *Abyſſins*, for refuſing to eat any of thoſe Birds or Beaſts which were reckoned unclean by the *Moſaick* Law. But that which has led People into this Miſtake, ſeems to be only this, that all the ſeveral Subdiviſions of Chriſtians in the Eaſt abſtain from eating Blood and things ſtrangled, and that without any Jewiſh Superſtition. There is much better Colour to cenſure the *Armenians* for their ſcrupulous obſerving ſeveral Faſts. This part of Diſcipline is ſo very frequent amongſt them, that to hear them diſcourſe of this Subject, a Stranger would imagine all their Religion conſiſted in Faſting. * *M. Simon, Hiſtoire de la Créance & des Coûtumes des Nations du Levant.*

ARNDTIUS, (*John*) has the Character among the Myſtical Proteſtants, of a Perſon of great Worth and Devotion, and one that had a ſingular Talent for promoting Spiritual Attainments: He was born at *Ballenſtadt* in the Duchy of *Anhault* in 1555. 'Tis ſaid that he had great Diſcoveries and Scenes of Glory opened to him on his Death-Bed. *George* Duke of *Lunenberg* preſented him to the Church of *Zell*, and made him Superintendant of all the Pariſhes in the Duchy of *Lunenberg*. Notwithſtanding the extraordinary Circumſtances at his Death, his Adverſaries charged him with Fanatical Enthuſiaſm; and becauſe he ſometimes wrote and diſcourſed with the Air of a Myſtick Divine, they made him little better than a *Roſicruſian Viſionary*. 'Tis true, *Arndtius* was very well acquainted with the Writings of *Taulerus*, *Thomas à Kempis*, S. *Bernard*, and other Authors of warm refined Devotion. They cenſure him farther for borrowing ſeveral Chapters from *Weigelius*: But then his Friends deny that he ever tranſcribed any unorthodox Tenets either from *Weigelius*, or any other Myſtical Divines. *Lucas Oſiander*, a Divine of *Tubing*, was one of *Arndtius*'s chief Adverſaries. He publiſhed a Tract, entitled, *Judicium Theologicum*. 'Twas written againſt *Arndtius*'s *True Chriſtianity*, written in *High Dutch*. Beſides this, *Arndtius* wrote three Books; the firſt called the *Book of Scripture*: The ſecond entitled, *The Book of Life*: The third, *The Book of Conſcience*. This Performance has been tranſlated into ſeveral Languages, particularly into *Latin*, at *Lunenberg*, *Frankfort*, and *Leipſick*. His firſt Book was turned into *Engliſh*, and printed in 1646. * *Joannis Arndtii Theologi apud Germanos celeberrimi, ac ſuperintendentis quondam in ducatu Lunæburgico meritiſſimi, de vero Chriſtianiſmo, Libri quatuor, ob præſtantiam ſuam olim Latine redditi; nunc autem reviſi ac emendati cura & Studio Antonii Wilhelmi Boëmi. Accedit huic Editioni nova Præfatio de Vita & Scriptis Arndtianis.* London, 8vo. 1708.

ARNO, *Arnus*, a River of *Italy* in *Tuſcany*. It riſes in the *Apennine* Mountains, in the Territory of *Florence*, near the Village *Santa Maria della Gratia*, fifteen Miles from the Head of the *Tiber* to the Weſt; from whence running South to *Arezzo*, and encreaſed by the Moraſs of *Chiana*, it winds Weſtward, and having received the *Siena*, croſſes and divides the City of *Florence*; and afterwards being more encreaſed by the Rivers *Biſentio* and *Ombrona*, and big enough for carrying Boats, it takes in the *Piſa* 'near *Mont-Lupo*, the *Elza* above S. *Miniat*, and the Rivers *Era* and *Peſcia* at *Pont Era*. From hence the Stream drives into the Town of *Piſa*, runs thro' the middle of it, and about eight Miles below falls into the Sea of *Tuſcany*, twelve Miles from *Leghorn*. * *Jean. Antoine Magin. Cluverius, Deſcriptio Italiæ. Baudrand.*

* ARNOBIUS (the Elder,) lived in the Third Century, and taught Rhetorick at *Sicca*, a Town in *Numidia* in *Africk*. His Compoſitions have the Turn of an Orator; but his Style is ſomewhat rough, his Periods ſomewhat unartificially managed, and the Phraſe and Terms ſometimes not exactly Latin. 'Tis pretty plain by his Writings, that he was not thoroughly acquainted with the Myſteries of the Chriſtian Religion. He attacks the *Pagans* rather better than he defends his own Belief. No body has diſcovered the Folly and Impiety of the Heathen Worſhip, nor rallied with a better Grace, than this Author. He wrote a Book *De Rhetorica Inſtitutione*, which is loſt. The beſt Edition of his Works is that printed in Quarto at *Leyden* in 1657, with *Elmenhorſtius*, *Canterus*, *Stewechius*, and *Heraldus*'s Notes. * *Hieron. in Catal. Chron. & Ep. Bellarmin. Poſſevin. M. du Pin New Eccleſ. Library, Cent. 3.*

* ARNOBIUS (the Younger.) A Treatiſe of the two Subſtances, or two Natures of our Saviour, are reckoned to this Author. The Commentary upon the *Pſalms*, cited by *Bede* under the Name of *Arnobius*, is ſuppoſed to belong to him. This Expoſition is dedicated to *Laurentius*, or rather to *Leontius*, and *Ruſticus*; the firſt was Biſhop of *Arles*, and the other of *Frejus*: From this Dedication we may conclude the Author a *Frenchman*. Upon this Subject of *Grace* and *Free-Will*, he engages againſt S. *Auſtin* and his Party, and defends the Sentiment of the *Maſſilienſes*. By his Commentary upon the cvth *Pſalm*, it appears he was a Prieſt. *Albertine*, and ſome others cenſure him as a *Pelagian*; but they charge him too deep, for he was no more than a *Semi-Pelagian*. * *Sixtus Sennenſis, Lib. 4. Biblioth. Bellarmin. Poſſevin. M. du Pin New Eccleſ. Library, Cent. 5.*

ARNOLD, (*George*) a Miniſter at *Perleberg*, gained great Reputation by his Church-Hiſtory, and that of Hereſies. He was at firſt Hiſtory-Profeſſor at *Gieſſen*: But his Conſcience being very nice and ſtrait-laced, hindred his conforming to the Cuſtomary Formalities in the Univerſities of *Germany*. To make himſelf eaſy, he reſign'd the Chair, and removed to *Altſtedt*, where he officiated as Chaplain in the Ducheſs Dowager *Eiſenach's* Family. From hence he was invited into the Territories of *Brandenberg*, where he was Inſpector of the Churches of *Werben* and *Perleberg*. He died in the Year 1714. As to his Character, he is reckoned a ſound Divine, and of a peaceable unprejudiced Temper. After *Spener*'s Death, *Arnold* was reckon'd as Patriarch of the *Pietiſts*, as they call them. But in regard this Diſtinction is commonly given to thoſe who endeavour the reforming Abuſes crept into the Church, and declare againſt looſe Caſuiſtry, there is no reaſon to value him the leſs upon this ſcore. His Eccleſiaſtical Hiſtory embarraſſed his Fortune, and procured him a great many Enemies: The Divines let looſe their Satyr upon him, and charged him with defending almoſt all the Hereſies that ever appeared. He replied with great Temper, and always preferred Argument to Reflexions. He wrote a great many Books, but moſt of them in *High Dutch*. His Hiſtory of Myſtical Divinity is almoſt the only Latin Tract publiſhed by him. * *Journal Litter. Mai & Juin* 1714.

ARNOLD, (*Nicolas*) Divinity-Profeſſor at *Franeker*, was born at *Leſna* in *Poland* in *December* 1618. He ſtudied the *Belles Lettres* in the College of *Leſna*, and, amongſt other Inſtructors he had *Amos Comenius* for his Tutor, who wrote his *Janua Linguarum* about that time. He afterwards ſtudied at *Franeker*, and from thence travelled to the Univerſities of *Groningen*, *Leyden*, and *Utrecht*. He was much eſteem'd by the Chancellor of *Poland Stephen Corycinski*, by the great Mareſchal of *Sweden*, *John Oxenſteirn*, by General *Douglas*, and the Elector of

of *Brandenberg*; which laſt offer'd to make him one of his Court-Preachers. In 1646, he was ſent to *Heydelberg*, to engage Monſieur *Spanheim* the younger to accept the Divinity Profeſſor's Chair at *Franeker*; but here he did not ſucceed. *Nicolas Arnold* wrote ſeveral Books, viz. *A Confutation of the Gacovian or Socinian Catechiſm*; *Anti-Bidellus*; *Anti-Echardus*; a Book againſt *Brevingius*; an Apology for *Ameſius* againſt *Erbermann*, who defended *Bellarmine*; a Commentary on the Epiſtle to the *Hebrews*; *Lux in Tenebris*; ſeveral Tracts againſt *Amos Comenius*. * See his *Funeral Oration* by *M. Marck*, and *Bayle Diction. Hiſtor.*

ARNSPECK, a Town in *Germany* in the Duchy of *Holſteyn*, belonging to a Prince of the Family of *Holſteyn*. The eldeſt Branch of *Arnſpeck* is *Joachim Erneſt*, youngeſt Son of *John*, who was a Cadet of *Chriſtian* III. King of *Denmark*. This *Erneſt* had three Brothers, *Alexander*, who carried on the Branch of *Sonderberg*; *Frederick*, who began the Line of *Nordberg*; and *Philip*, Head of the *Gluſpurg* Branch. * *Spener*, *Famil. Oldenbourgo-Dan.*

* ARNULPH, Biſhop of *Liſieux*, in the Twelfth Century. He wrote ſeveral *Tracts*; amongſt others a Book of Epiſtles, and two Orations; one of them ſpoke at the Council of *Tours*, held in the Year 1163; and the other deliver'd in a *Synod* held for the Conſecration of a Biſhop; to which may be added ſome Poems. *Odo Turnebus*, Son of *Adrian*, printed theſe Tracts at *Paris* in 1585, under the Title of *Epiſtolæ*, *Conciones & Epigrammata*; now inſerted in the *Bibliotheca Patrum*. Afterwards *Lucas Dacherius*, in the ſecond Tome of his *Spicilegium*, publiſh'd another Piece of this *Arnulph*, entitled, *De Schiſmate orto poſt Honorii* II. *diſceſſum*, *contra Girardum Epiſcopum Engoliſmenſem*, Legate to *Peter de Leon*, who was Anti-Pope to *Innocent* II. and in the XIIIth Tome of the *Spicilegium* laſt mention'd, there's a Sermon of *Arnulph*'s upon our *Lady-day*, and five Epiſtles. Theſe Letters are written with great Spirit and Elocution. There are likewiſe not a few remarkable Paſſages relating to Hiſtory, and the Diſcipline of that Age. The Subject of his Poems, tho' not material, are well formed upon the Rules of that Faculty, and beautiful enough in the Verſification. * *Robert du Mont*, *Append. ad Sigebert. ad Ann.* 1182. *Hoveden*, *in Annal. Petrus Bleſſenſis. Sainte-Marthe Gall. Chriſt. Bellarmine. Poſſevine*, *&c.*

* AROW, or *Aarow*, a Free Town, pleaſantly ſituated in the Canton of *Berne* in the Country of *Argow*, upon the River *Aar*, between *Olten* and *Biberſtein*. The Town is not very old: It is built in the ſame Place where the Fort *Rora* ſtood formerly. This Citadel being taken by the Counts of *Hapsberg* and *Altenberg*, 'tis generally believed that *Arow* was built there by them. Theſe Counts had been furniſhed with a conſiderable number of Troops from *Arow*, where they had ſufficient Proof of the Burghers Loyalty and Courage, particularly in the Battle of *Sampſace* in 1415. The Canton of *Berne* ſeiz'd *Arow*, with all the Territory of *Argow* and its Dependencies. The Town has a Senate to themſelves, which meets in the Citadel above mentioned. After the Conference at *Bern* held in 1528, where the *Maſs* and Uſe of Images were thrown off, and the Reformed Religion ſettled, the Burghers of *Arow* came into this Reformation, in which they ſtill continue. * *Stumpf. Lib.* 7. *Gul. de Hapsberg.*

ARPHAXAD, King of *Media*, was defeated by *Nebuchadnezzar* King of *Aſſyria*, who reigned at *Nineve*. This *Nebuchadnezzar* is the ſame with him mentioned in the Book of *Judith*. He is called by other Authors *Saoſduchinus*, and ſucceeded his Father *Eſar Haddon* in the 31ſt Year of *Manaſſes*. As for *Arphaxad*, 'tis ſomewhat difficult to know under what Name he goes in the Prophane Hiſtorians. Thoſe who fix the Chronology of *Judith*'s Hiſtory, after the Return of the *Jewiſh* Captivity, are irrecoverably embarraſs'd about this *Arphaxad*; becauſe at this time there was no King of *Media* nor of *Aſſyria*, *Nineve* being now demoliſhed. But thoſe who ſet this Period before the Captivity, and aſſign the Battle to the Reign of *Manaſſes*, conclude probably enough that this *Arphaxad* is *Dejocés*, or at leaſt *Phraortes* his Son. For the Hiſtory of *Judith* informs us, that *Arphaxad* King of the *Medes* built the City of *Ecbatane*: Now this Town was built by *Dejocés*. The *Greek* Text does not ſay preciſely that *Arphaxad* built *Ecbatane*, only that he fortified and enlarged it; which may agree well enough with *Phraortes*, or *Phraartes*, *Dejocé*'s Son. * *Uſſer. Scaliger. Petavius. Riccioli*, *&c.*

ARRACAN, *Arracanum*, a Town in the *Eaſt-Indies* beyond the *Ganges*, near the Town of *Bengal*, ſtands upon the River *Martaban*, a hundred and forty Miles diſtant from *Catigan*, and at the ſame Remove from *Pegu*. 'Tis fortified with a conſiderable Caſtle.

The Kingdom of *Arracan*, *Arracanum regnum*, is ſo called from the Capital *Arracan*. 'Twas formerly governed by a native King; then the Realm fell to the King of *Pegu*; after ſome time the Government reverted, and at preſent the King of *Ava* is their Sovereign. This Country is bounded on the North with the Kingdoms of *Cacomay* and *Tapoura*; to the Eaſt with the Territories of *Caverane* and *Brema*; to the South with the Kingdom of *Pegu*; and to the Weſt with the Gulph of *Bengal*. Beſides *Arracan* the Capital, the other conſiderable Towns in this Kingdom are *Sora*, *Sandar*, and *Cadüaſlan*. * *Vincent*, *Le Blanc.*

ARRAGIAN, a Town in the Province of *Khuſiſtan* or *Suſiana*. 'Tis about a Day's Journey from the Sea, and the Neighbourhood is very fruitful in Dates and Olives. *Ulug Beg* and *Naſſiredding* aſſign it 86 Degrees and 30 Minutes Longitude, and 35 Degrees 30 Minutes Northern Latitude. It lies in the fourth Climate. * *Herbelot*, *Bibliothec. Orientale.*

ARRUNTIUS, Conſul in the 732d Year of *Rome*. He was a celebrated Author, and wrote ſeveral Geographical Tracts. He was likewiſe a very wealthy Perſon; and being proſecuted by *Satrius Secundus*, and order'd to be try'd before the Emperor *Tiberius*, he grew ſo very ſplenetick upon this Uſage, that notwithſtanding the Diſſuaſives of his Friends, he open'd a Vein, and bled to Death. This happen'd in the Conſulſhip of *Cneius Aſſerrovius* and *Pontius*. * *Tacit. Lib.* 6. *Annal. cap.* 47, 48.

ARSAME, *Arſama*, a Caſtle in *Adiabene*, a Province in *Arabia*. 'Twas hither that *Abia* the *Arabian* King retreated after his being defeated by *Izates* King of the *Adiabenians*; and here he killed himſelf for fear of falling into the Conqueror's Hands. * *Joſeph. Antiq. Lib.* 20. *cap.* 2.

ARSAMES, a *Perſian* of Quality, Son to *Ariamnes*, of the Family of *Achemenes*, was *Hyſtaſpes*'s Father, and Grandfather to *Darius*, who ſucceeded *Cambyſes* in the Kingdom of *Perſia*. * *Marſham*, *Canon. Chron.*

There was another *Arſames*, Son of *Artaxerxes*, aſſaſſinated by his Brother *Ochus*. * *Plutarch.*

ARSENIUS, a Deacon of the Church of *Rome*. 'Tis ſaid the Emperor *Arcadius*, after his Father *Theodoſius*'s Death, being informed of the Place of *Arſenius*'s Retirement, ſent an Officer with a Letter to him, in which this Prince owned his Miſconduct and Ingratitude, and order'd him a conſiderable Preſent, which *Arſenius* refuſed. He was ſo entirely diſengaged from Intereſt, that when a *Will* of one of his Relations was brought, in which the Teſtator's Eſtate was wholly left to him, he asked the Perſon how long his Kinſman had been dead? The Anſwer was but a few Months: Upon which he reply'd, *I have been a good while longer dead myſelf than this comes to*; *which way then can I be his Heir?* Upon the Incurſion of the Barbarians, he was forced to quit the Deſart of *Sethè*, ſome little time before the *Goths* ſack'd *Rome*. This occaſion'd his ſaying the World had loſt *Rome*, and the Monk *Sethè*. When the Enemy retired; he returned to his Solitude: And thus removing from one Retirement to another, he died at *Stroma* or *Troê* near *Memphis* in the ninety fifth Year of his Age, *Anno Domini* 445. S. *Jerom* calls him, not without Reaſon, one of the chief Supporters of the Anchoretick Life. * *Hieron. de Viris illuſt. Apophthegmata Patrum apud Cotelerium*, *Metaphraſtes*, *&c.* The *Greeks* keep this Feſtival on the 8th of *May*, and the *Latins* on the 19th of *July*. * *Baillet vies des Saints.*

ARSENIUS, Archbiſhop of *Monombaſia* or *Malvaſia* in the *Morea*, lived in the Sixteenth Century, and was reckon'd a Learned Perſon in the *Belles Lettres*. He held a cloſe Correſpondence with Pope *Paul* III. and wrote him ſeveral fine Letters: In one of which he complains that the *Greek* Nation was but ſlenderly regarded by the Church of *Rome*. However, he reconciled himſelf to the Pope, which gave the *Greek* Church ſuch Diſguſt, that *Pachomus* Patriarch of *Conſtantinople* excommunicated him. The *Greeks* likewiſe reported him *Broukolakas*,

kolakas, that is, that the Devil hovered about his Careass, and animated it. A Collection of his Apothegms was printed at *Rome* in *Greek*; and his *Scholia* upon seven of *Euripides*'s Tragedies was printed at *Venice* in 1534. 'Twas dedicated to Pope *Paul* III. * *Crusius, Turco-Græcia, Bayle Diction. Histor.*

* ARSINOE, Daughter to *Ptolomeus Lagus*. After the Death of her Husband *Lysimachus*, her Brother *Ptolomy Ceraunus* prevailed with her to marry him. To pay him a particular Respect at his Entry into the Town of *Cassandrea*, she order'd her Sons, two beautiful Princes, the one sixteen, and the other thirteen Years old, to meet him with Garlands. *Ptolomy Ceraunus*, to conceal his barbarous Design, embraced them with an Air of Tenderness and Affection: But as soon as he had marched up to the Town-Gate, he seized the Citadel, and gave Orders for the murdering the two young Princes, who, when the Scene opened, ran for Shelter to their Mother, and were stabbed in her Arms. *Arsinoe* seeing her Children thus barbarously assassinated, tore her Cloaths and Hair, and was banished into the Island *Samothracia*. * *Justin, Lib.* 17. & 24. *Pausanias, Eusеb. Chron, &c.*

ARSINOE, youngest Daughter to *Ptolomy Auletes* King of *Egypt*. When the *Egyptians* prepared to attack *Julius Cæsar*, who had possessed himself of the young King of *Egypt*, *Arsinoe* slipping privately out of the Palace, went to the *Egyptian* Army, and commanded there jointly with *Achillas*, and a Misunderstanding quickly happening between this Lady and *Achillas*, each of them pushing for the sole Command, she got this General killed by the Eunuch *Ganymedes*. But *Cæsar* having given the young Prince his Liberty, *Arsinoe* was obliged to resign the Government to her Brother. After the *Romans* Victory in *Egypt*, and young *Ptolomy*'s Death, *Cæsar*, in Complaisance to *Cleopatra*, the eldest Sister, forced *Arsinoe* to quit *Egypt*. And here *Appian* the Historian relates, that *Megabyses*, *Diana*'s Priest at *Ephesus*, received this Princess, and treated her like a Queen. This Civility had like to have cost him his Life; for when *Mark Antony*, to oblige *Cleopatra*, put *Arsinoe* to Death at *Miletum*, he order'd *Megabyses* to be seized for entertaining *Arsinoe*; but *Cleopatra*, at the Instance of the *Ephesians*, discharged him. * *Appian de Bello Civil. Cæsar in Bello Civil. Hirtius de Bello Alexandrin.*

ART, a Collection of Rules, Inventions, and Experiments, the observing which gives Success to Undertakings, and makes them serviceable and delightful. Philosophers define Art somewhat closer and clearer; they call it a Habit, which makes a Man work with greater Ease and Certainty. Arts are commonly distinguished into those called Liberal or Creditable, and Mechanick. The first sort, for Instance, are Poetry, Painting, Musick, Military Skill, Architecture, and Navigation. Mechanick Arts lie most in Limbs and Drudging, and where the Body is more employed than the Mind.

Tzetres tells us, that in *Noah*'s Time one *Vulcan*, an *Egyptian*, found out Fire, and invented the Arts where this Element is employ'd: And that the *Greek* Poets, travelling into *Egypt* for Education, brought home these Improvements, and gave the Credit of the Invention to their own Nation. However, 'tis not to be doubted but *Noah* understood *Mechanicks*, which brought forward the Conveniences of Life: Neither is it unlikely that Part of Husbandry relating to Vineyards was his Invention. 'Tis certain that several Arts and Sciences were struck out before the *Deluge*. Now *Noah*, who lived a great while before the Flood, and built the Ark by God Almighty's Order, must necessarily be furnished with a great part of the Mechanick Skill then practised. * *Danet, &c.*

ARTAXERXES, (*Longimanus*) so called by reason of the more than ordinary Length of his Hands; for it seems upon his standing upright, he could touch his Knees with them. He succeeded his Father *Xerxes*. He was but the third Brother: But the eldest *Darius* being falsly charged with murdering his Father, *Artaxerxes* believing too fast, rush'd into his Brother's Apartment, and dispatch'd him with the Assistance of the Guards. The next Heir to the Crown was *Hystaspes*, *Xerxes*'s second Son; but he being absent in *Bactria*, *Artabanes*, Captain of the Guards, seized the Opportunity, and set *Artaxerxes* on the Throne. 'Twas this *Artabanus* who misreported *Darius*, surprized *Artaxerxes*'s Understanding, and made him murder his Brother. But all this Pretence of Affection was only to make a Fool of *Artaxerxes*, and let him wear the Crown a little, till he could transplant it into his own Family. Whilst this Plot was upon the Anvil, *Artaxerxes* got Notice of it, broke the Attempt, and executed *Artabanus*. This *Artaxerxes* is called *Ahasuerus* in *Scripture*, and was the same who had *Esther* for his Queen. It must be confessed that Archbishop *Usher* and *Joseph Scaliger* are of a different Opinion. *Usher* affirms *Darius Hystaspes* was the King who married *Ester*: That *Atossa* was *Vashti*, and *Artystona Esther*. But this does by no means agree with what Historians have written of these Ladies and *Artaxerxes*: For *Herodotus* plainly relates, that *Artystona* was *Cyrus*'s Daughter, and by consequence could not be *Esther*: That *Atossa* had four Sons by *Darius*, besides Daughters, all born before he was King, and therefore could not be that Queen *Vashti* who was divorced from her Husband the third Year of his Reign. Farther, *Atossa* is said to have had such a perpetual Ascendant over *Darius*, that at the Close of his Life he was prevailed with, by her soliciting, to settle the Crown upon her Son *Xerxes*, to the disinheriting all his elder Sons by a former Lady.

Scaliger's Opinion is, that *Xerxes* was *Ahasuerus*, and *Hamestris* his Queen the *Esther* of the Holy *Scriptures*: He argues from the Similitude of the Names, *Hamestris* and *Esther*. But tho' this is his principal Topick, no good Inference can be drawn from thence. Besides, the Characters of these Princesses was very unresembling; for *Hamestris* was a licentious Lady, and false to *Xerxes*'s Bed. Besides, *Herodotus* informs us, that *Xerxes* had a Son by *Hamestris* old enough for Marriage in the seventh Year of his Reign; and therefore 'tis impossible *Esther* could be his Mother: For *Esther* was not married to *Ahasuerus* till the seventh Year of his Reign; neither could she be his Mistress more than two Years before: And for this the Reader need only consult the Book of *Esther*. To this we may add, that *Artaxerxes*, the third Son of *Hamestris*, being a Man grown at his Father's Death, (which happen'd in the 21st Year of his Reign) he must by consequence have been born before the sixth Year of *Xerxes*'s Reign. From all these Considerations 'tis sufficiently evident, that notwithstanding the Resemblance of their Names, *Hamestris* and *Esther* can't be the same Person. As to the King, Queen *Esther*'s Husband, there's no Objections that carry any Colour against his being *Artaxerxes Longimanus*. The best Evidence for this Matter are the *Septuagint*, the Apocryphal Additions to the Book of *Esther*, and *Josephus*. Now all these agree *Esther* was married to *Artaxerxes Longimanus*; and there are several Circumstances, both in the *Canonical* and *Apocryphal Esther*, which cannot be applied to *Artaxerxes Mnemon*. *Sulpitius Severus*, and many other both ancient and modern Writers, are of the same Opinion. And farther, the extraordinary Favour *Artaxerxes Longimanus* shewed the *Jews* beyond any of his Predecessors, is, humanly speaking, most probably to be reckon'd to *Esther*'s Soliciting and Ascendant. That *Artaxerxes Longimanus* was particularly kind to the *Jews*, appears by sending *Ezra* first, and afterwards *Nehemiah*, for retrieving their Affairs in Church and State, and restoring them to Repose and Prosperity.

As to *Artaxerxes*'s Reign, he began it in the first Year of the 79th Olympiad. His first Enterprize was the giving the *Bactrians* Battle, and defeating them. He received *Themistocles* into his Protection, and entertained him at his Court. He made War upon the *Greeks*, but not always with Success. The *Persian* Fleet was defeated near *Cyprus* by *Conon* the *Athenian* Admiral. This happen'd in the third Year of the 79th Olympiad. In the seventh Year of his Reign, he sent *Ezra* with a great Retinue of his Countrymen into *Judea*, to restore their Commonwealth. And in the twentieth Year he sent *Nehemiah* with a Commission into *Judea*, to rebuild *Jerusalem*, and to rescue the *Jews* from the Insults and Disturbances they received from the *Samaritans*, and other neighbouring Nations. Upon the Revolt in *Egypt*, this Prince sent *Achemenides* his General against them. The *Egyptians* address'd the *Athenians* for Assistance. By this Reinforcement, *Achemenides* was three Years after signally defeated. To give his Enemies Diversion, *Artaxerxes* brought the *Lacedemonians* into a Confederacy against the *Athenians*, who not long after were beaten out of *Egypt*. However, *Artaxerxes* and this Republick patch'd up a Peace; and when the War was ready to break

break out again, *Artaxerxes* died in the 46th Year of his Reign, and 359th before the *Incarnation*. He is said to be the fineſt Perſon of the Age he lived in, and that he governed with great Juſtice and Clemency. * *Uſher. in Annal. Vet. Teſt. Herodotus, Lib.* 3, *&* *Lib.* 7. *Eſther. Strabo, Lib.* 15. *Diodor. Sicul. Lib.* 11. *Juſtin, Lib.* 3. *Plutarch, in Artaxerxe Mnemone. Scaliger, de Emendat. Temp. Lib.* 6. *Herodot. Lib.* 9. *Joſeph. Antiquit. Lib.* 11. *cap.* 6. *Ezra, cap.* 6. *Plutarch, in Artaxerxe. Diodor. Sicul. Lib.* 15.

*ARTAXERXES III. called *Ochus*, ſucceeded his Father *Artaxerxes Mnemon*. *Sulpitius Severus* is of Opinion, that this Prince was the *Nebuchadonoſor* mention'd in the Book of *Judith*. He grounds his Opinion upon a Suppoſition that *Bagoas*, his Chief Miniſter, is the ſame with *Vagao* or *Bagoas* in the Book of *Judith*. But this is a Miſtake; for *Bagoas*, in the xiith Chapter of *Judith*, was no more than one of *Holophernes*'s *Valets de Chambre*: Beſides, from what has been already obſerved under *Arphaxad*, 'tis evident that *Nebuchadonoſor* mentioned in *Judith*, can't poſſibly be *Artaxerxes Ochus*, becauſe this *Arphaxad*, defeated by *Nebuchadonoſor* lived before *Cyrus*, the firſt great King of the *Perſian* Monarchy. * *Judith. M. du Pin, His Preliminary Diſſertation upon the Holy Scripture, Tom.* 1.

*ARTEMIDORUS, of *Epheſus*, wrote a Book of Chiromancy and Oneirocriticks, and lived in the Reign of *Antoninus Pius*. Notwithſtanding his Oneirocriticks are ſtuff'd with a great deal of Trifling and Conjecture, yet there's a handſome Appearance of Learning and Entertaining Remarks in it. And of this the Reader may have ſeveral Inſtances in the xxviiith and lxvith Chapters of his firſt Book: He beſtowed a great deal of Pains upon this whimſical Subject: He bought all the Authors who wrote upon the Explaining Dreams, and, which is more, ſpent a great many Years in Travel to pick up Stories, and collect Memoirs upon the Events of Dreaming. His Work is divided into five Books; the three firſt are dedicated to *Caſſius Maximus*, which it may be ſhould be *Claudius Maximus*, and the other two to his Son. *Aldus Manutius* printed this Book in Greek at *Venice* in 1518. *Cornarius* tranſlated it into Latin, and printed it at *Baſil Anno Dom.* 1519. And in 1603 'twas publiſh'd in Greek and Latin, with Notes, at *Paris*. * *Lucian, Philopatr. Geſner, Voſſius*, &c.

ARTEMISIUM, a Temple in *Italy*, in the Foreſt of *Aricia*. 'Twas built upon the following Accident: *Pylades* and *Oreſtes* having got aſhoar after a Wreck, were juſt ready to be ſacrificed by the People of the Country: But being Men remarkable for Reſolution as well as Friendſhip, they killed thoſe who had them in Cuſtody, gave King *Thoas* the ſame Treatment, and carried off *Diana*'s Prieſteſs and her Goddeſs Priſoners. After this Adventure they arrived in *Italy*, and built *Diana* a Temple, which from her was called *Artemiſium*, and here they ſacrificed Slaves to their pretended Deity. * *Danet.*

ARTEMISIUM, a Promontory in *Eubœa* mentioned by *Suidas*, and by *Demoſthenes* in his Oration for *Cteſiphon*. 'Tis likewiſe a Lake near *Aricia*, conſecrated to *Diana*: The *Latins* call it *Nemorenſe*. 'Tis for this reaſon *Suetonius*, in *Caligula*'s Life, ſtyles the Prieſt of this Country *Nemorenſis Rex*. * *Sueton. in Vit. Calig. cap.* 35.

ARTEMISIUM, a Promontory in that Part of *Spain* called *Hiſpania Tarragonenſis*, now commonly known by the Name of *Capo Martio*. 'Tis Part of the Promontory *Punta del Imperador* in the Kingdom of *Valencia*. * *Baudrand.*

ARTEMITA, or *Arthemita*, a Town in *Aſia*, diſtant from *Seleucia* about five hundred Furlongs to the Eaſt. There is likewiſe an Iſland of this Name over againſt the Mouth of the River *Acheloüs*. *Strabo* calls it *Artemia*; 'tis thought to be the ſame Place now called *Van*, a ſtrong Town in the *Turkiſh* Dominions near the Lake *Arciſſa*. * *Strab. Lib.* 15.

ARTEMIUS, General of *Conſtantius*'s Forces in *Egypt*, *Ann. Dom.* 357. This General, tho' no *Arian*, had Orders to apprehend S. *Athanaſius*. He made a Search for him in the Monaſteries of *Thebaïs*; but was diſcouraged from any farther Purſuit by his Noſe Bleeding with unuſual Symptoms, while he was in a Church of one of theſe Monaſteries. This Account we have from the Writer of S. *Pachomius*'s Life. After the Death of the Emperor *Conſtantius*, *Artemius* was proſecuted by ſome *Pagans* of *Alexandria* for breaking the Figures of their pretended Gods, and for aſſiſting *George* the *Arian* Biſhop of *Alexandria* with a Military Force, to plunder the Heathen Temples of their Wealth and Ornaments. This was a high Charge in the Reign of *Julian* the *Apoſtate*. This Prince, provoked with the Affront to his Religion, ordered *Artemius* to be brought to *Antioch*, and beheaded him there, *Ann. Dom.* 362. He had ſo great an Intereſt in *Alexandria*, that *Julian*, in a jeſting way, uſed to call him King of *Alexandria*. He has the Honour of a Martyr in the Greek and Latin Churches, and his Feſtival ſtands on the 20th of *October*. * *Athanaſ. Epiſt. ad ſolitar. Vit. Pachomii. Ammian. Marcellin. Lib.* 20. *Julian Epiſt.* 10, &c.

*ARTEMON or *Artemas*, lived ſome time after the Heretick *Theodotus*, and maintained the ſame Hetorodoxy concerning our Bleſſed Saviour; and tho' his Diſciples are commonly reckoned to a particular Sect, 'tis moſt probable they were the ſame with the *Theodoſians*. Theſe Hereticks lopt and interpolated the Holy Scriptures in the Copies they made uſe of. Some of them threw the Law and Prophets out of the Canon. When they were preſſed with a Paſſage of Scripture, they uſed to fence againſt the Force of it with little Logical Diſtinctions. They made Geometry, Philoſophy, and Phyſick, more their Study than the Holy Scriptures. * *Euſeb. Eccleſ. Hiſt. Lib.* 5. *cap.* 26. *Baron. A. C.* 296. *M. du Pin, New Eccleſ. Library.*

*ARTHUR, (King) ſucceeded his Father *Uther Pendragon*, *Ann. Dom.* 508. *Jeffery* of *Monmouth* dilates very much upon the Bravery and Succeſſes of this Prince; and *Polydore Virgil* relates his Memory was very freſh, and wonderfully magnify'd in his Time: That he defeated three *Saxon* Generals, conquered *Scotland*, with the neighbouring Iſlands, routed the *Romans* under their General *Lucius* near *Paris*, over-run *Gaul*, and killed ſeveral Giants with his own Hand. After Succeſs in ſo many glorious Adventures, and deſigning to march onward, and ſit down before *Rome*, he was called home by the Sedition of his Subjects. Upon his Arrival in *Britain*, he fought his Nephew *Mordred*, who had ſeized the Government in his Abſence; where, tho' he had the good Fortune to diſpatch this Uſurper, he was mortally wounded himſelf. Theſe Flouriſhes, with a great deal more upon the Extent of his Dominions, reported by *Jeffery* of *Monmouth*, are no better than Romance. King *Arthur* was ſo far from ſtretching his Dominions into Foreign Countries, that he fell much ſhort of being Monarch of *England*, as appears by the ſeveral *Saxon* Kingdoms which grew up in his Reign.

The Achievements of this Prince are ſo enormouſly magnified by the *Britiſh* Hiſtory, that upon the Revival of Learning, the very Being of his Perſon was called in queſtion. However, *Leland* has proved to Satisfaction there was ſuch a Perſon, from the *Caire-Arture* in *Wales*, from *Arthur*'s Gate in *Montgomery*, and particularly from the abundant Teſtimony he brings from his Coffin in Lead found at *Glaſſenbury*, in *Henry* II.'s Time. The Coffin has an Inſcription, where the Figure of the Letters appears very rough and unartificial, and the Titles very ſhort and modeſt, which argue the Truth and Antiquity of the Inſcription, which is as follows:

Hic jacet Sepultus inclitus Rex Arturius in Inſula Avalonia.

The Form of the Letters as they ſtand may be ſeen in *Cambden.* * *Uſher, Britan. Eccleſ. Antiquit. Pag.* 250. *Polydor. Virgil. Anglic. Hiſt. Lib.* 3. *Spelman, Council. Tom.* 1. *&* *in Init. Leland Aſſert. Arthur. Cambden Britan. p.* 228. *Nennius, Hiſt. cap.* 62. See *Collier's Church Hiſt. Vol.* I.

ARTOCIUS, King of the *Iberians*, reſolved to make War againſt *Pompey* in favour of *Mithridates*. To cover his Deſign, he ſent Ambaſſadors to this *Roman* General to treat an Accommodation: But the Bottom of the Buſineſs was, to find Means to ſurprize him. *Pompey* being aware of this Double-dealing, was before-hand with *Artocius*, march'd into his Country, preſſed forward as far as *Acropolis* in the narrow Paſſages of Mount *Caucaſus*, and ſeized all the Towns and Paſſes on this ſide the River *Cyrnus*. *Pompey* carrying his Conqueſt with ſo ſpeedy a Motion, King *Artocius* thought fit to retire beyond the River laſt-mentioned. But *Pompey* made no halt in his Succeſs, paſſed the *Cyrnus*, purſued *Artocius*, and drove him beyond the River *Pelorus*: And by farther Advantages, forc'd him to deliver his Son as Hoſtage for procuring a Peace. This happen'd ſixty five Years be-

fore the *Incarnation*. * *Plutarch. in vit. Pomp. Dion. Cassius. Lib.* 37. *Orosius, Lib.* 6.

ARTORIUS, a *Roman* Gentleman, who, at the Siege of *Jerusalem*, having rashly thrown himself into a Porch of the Temple, and perceiving it next to impossible to get out; neither could he secure himself there, the Temple being then on Fire: To disengage himself from this Distress, he made an Offer to *Lucius* his Friend posted near him: He promis'd, that if upon his throwing himself down from the *Portico*, *Lucius* would catch him in his Arms, he would make him his Heir, and give him his whole Estate. *Lucius* clos'd with this Proposal, ran to a proper Nearness, and preserv'd *Artorius*'s Life; but the Weight of his Friend's Body, encreas'd by the Force of the Descent, fell so hard upon him, that he died immediately. * *Josephus de Bell. Judaic. Lib.* 6. *cap.* 19.

ARTOMAGAN, or *Oramagan*, *Artomagana*, *Oramagana*: 'Tis one of the *Ladrones* in the Eastern Ocean: It stands near the Middle of the rest, and 'tis remarkable for the *Spaniards* steering their Course by it when they sail from *Mexico* to the *Philippines*. 'Tis govern'd by the Natives. * *Baudrand.*

* ARVA, a little Town in *Hungary*, otherwise call'd *Arouva*. 'Tis the Capital of the Earldom of *Arva* in *Upper Hungary*, near the Frontiers of *Poland*, by the River *Vag*: It stands near the *Carpathian* Mountains, about twenty four Miles from *Bistricz*. The Castle stands upon an Eminence, where Count *Teckley*'s Father died when the Town was besieg'd by the *Imperialists*, and from whence he contriv'd his Son's Escape in Disguise of a Peasant. The Earldom of *Arva* is a small Extent of Country in *Upper Hungary*. Most of it has a Mountainous Situation. Besides the Capital *Arva*, there is another Town call'd *Likawa* within the Territory.

ARVERT, a Town of *France* in *Xaintoigne*, near the Coast, over against the Isle of *Oleron*. The Place lies between the *Savion* and *Gironne*, which form a little Peninsula, call'd *The Forest of* Arvert. * *Maty, Diction. Geograph.*

ARVICITO, *Arvicitum*, a Town in the Farther *Calabria* in the Kingdom of *Naples*. It stands upon the Eastern Coast between Cape *Stilo* and the little Town of *Castel-Vetere*. Some Geographers make the old Town *Consilinum* and *Arvicito* the same, and others take it for *Cassano*. * See *Cassano*.

ARUNTIUS, (*Patroculus.*) Having cast a Horse in Brass of a very handsome Figure, and an extraordinary Size, made a Present of it to *Æmilius Censorinus*, Tyrant of *Egesta* in *Sicily*: The Design was to throw Malefactors into it. *Censorinus* made *Aruntius* feel the Experiment, and threw him first into his own torturing Engine. * *Plutarch, in Parall.*

ARYENIS, Daughter of *Haliattes* King of the *Lydians*, and married to *Astyages*, Son of *Cyaxares* King of the *Medes*. This Lady had a great Share in mediating a Peace between the *Lydians* and *Medes*. The War between these two Nations had been carry'd on with great Roughness and Obstinacy for five Years: The Ground of the Quarrel was, the *Lydians* entertaining the *Scythian* Troops, and suffering them to take Shelter in their Country. * *Herodot. Lib.* 1.

ARZENZA, or *Cherveste*, *Genusus Flavius*, a River in *European Turky*; it runs through *Albania*, and falls into the Gulph of *Venice* between *Durazzo* and *Pirgo*. Some Geographers take this River for the Old *Panyasus*, which others will have modern *Spinarza*. * *Baudrand.*

AS, an old Copper Coin of the *Romans*, and which had no Mark for Money till the Reign of *Servius Tullus*: It always held to the Weight of a Pound, till the second *Punick* War, when they began to coin a Pound of Copper into Six *Asses*, each weighing two Ounces, as *Pliny* reports: And because the Weight of an *As* has vary'd upon Time, therefore Writers, for Distinction-sake, call the Twelve-Ounce *As*, *As Grave*, which is not the same with *Rude*, as *Budæus* suppos'd; for *Rude* is contradistinguish'd to *Signatum*, or *Metal* coined; whereas *Grave* respects only the Weight.

'Tis somewhat difficult to know precisely when the *Romans* began to make use of Silver-Money. *Pliny* tells us, 'twas five Years before the first *Punick* War; and *Varro* carries it as high as *Servius Tullus*. An *As*, according to the Value of *French* Money, comes to Nine Pence Farthing *Tournoise*. An *As* is likewise taken for a Whole, usually divided into twelve Parts; and here the Parts are call'd Ounces. This Division is us'd to ascertain the Proportion in Legacies, and Testamentary Devises. This Remark will assist the Reader in the understanding Latin Authors: For Instance, *Hæres ex Asse*, is he that has the whole Estate given him by *Will*; *Hæres ex Besse*, is he that has two-Thirds; *Hæres ex Semisse*, has Half-bequeath'd him; *Hæres ex Dodrante*, may claim three Parts in four.

For the better understanding the Particulars, I shall subjoin the following TABLE.

As, call'd likewise *Libra*, and *Pondo*, makes twelve Ounces.	A Whole, divided commonly into twelve Parts.
Deunx, eleven Ounces; so call'd, because it wants an Ounce of a Pound.	Eleven Twelfths.
Decunx, ten Ounces; as much as to say, *Decem Unciæ*.	Ten Twelfths, or five sixth Parts.
Dodrans, nine Ounces; because it wants a Quarter.	Nine Twelfths, or three Quarters.
Besses, or *Bessis*, eight Ounces; because it wants a Triens, as *Varro* has it.	Eight Twelfths, or two Thirds.
Septunx, *Septem Unciæ*, seven Ounces.	Seven Twelfths.
Semissis, or *Semi-Assis*, six Ounces.	Half a Pound, or six Twelfths.
Quincunx, five Ounces.	Five Twelfths.
Triens, four Ounces; that is to say, the third Part of an *As*.	Four Twelfths, or a Third.
Sextans, two Ounces.	A Sixth.
Sescunx, or *Sesqui Unciæ*, an Ounce and a half.	An Eighth.
Uncia, an Ounce.	A Twelfth.

* *Plin. Nat. Hist. Danet.*

ASAGRES, *Asagræ*. So the *Saracens* in *Spain* were call'd. *Peter* of *Arragon* having *Abaracinus* Prisoner in the Year 1284, put an end to the Government of these Infidels. * *Calvis in Chron.*

* ASAPH, Son of *Barachias*, of the Family of *Levi*, was a great Master in Musick, and assisted in the Choir in *David*'s Time. His Name stands at the beginning of twelve *Psalms*, of which he is conjectur'd the Author: But then it must be observ'd, that some of this Number suppose the *Jews* under the *Babylonish* Captivity. From whence it follows, that these *Psalms* must either be written by a Prophetick Spirit, or that *Asaph* liv'd some Ages after *David*; or lastly, that these *Psalms* must be reckon'd to some of *Asaph*'s Posterity. * *Kimchi in Præfat. Psalm. M. Du Pin, Prelimin. Dissertation on the Bible.*

ASAPPES, *Asappi*. So the *Turks* call their Auxiliaries. The principal Strength of the *Turkish* Forces consists in *Janizaries*, and *Spahi's*; the first making their Infantry, and the latter their Cavalry: Besides these, the Sultan levies other Troops on the Christians in his Dominions; these they call *Asappes*, and make use of them to stand the first Shock of the Battle; that when the Enemy's Swords are a little blunted, the *Janizaries* and *Spahi's* may come powdering on, and gain a more easy Victory. * *Geo. Hornius, Orbis Politici*, pag. 32, & 33.

ASAR-ADDON, or *Esar-Addon*, Son of *Sennacherib* King of *Nineveh*, succeeded his Father in the 688th Year before the *Incarnation*: 'Twas after his Brothers had made way for him by their Parricide. *Asar-Addon* united the Kingdoms of *Nineveh* and *Babylon* in the 67th Year of *Nabonassar*'s Æra, and 680 before the *Incarnation*. He dispatched *Tartan* or *Tartanes*, one of *Sennacherib*'s Generals, against the *Syrians*. *Tartan* sat down before *Asoth*, and took it, as we may learn from the xxth Chapter of *Isaiah*, where, by way of Abbreviation, the King of *Syria* is called *Sargon*. This *Asar-Addon* sent Colonies from *Babylon*, from *Cuthah*, from *Ava*,

Ava, *Hamath*, and from *Sepharvaim*, and planted them in *Samaria* and its Dependencies. He made himself Master of all *Syria*, took King *Manasses* Prisoner, and had him brought in Chains to *Babylon*. But this *Jewish* Prince was released some little time after, and recover'd his Crown. *Asar-Addon* reigned thirteen Years. His next Successor was *Saoduchinos*, who held the Government of *Nineveh* and *Babylon* twenty Years; and after him *Chiniladinus* reigned twenty Years. * *Joseph. Antiq. Lib.* 10. *Usher, Annal. &c.*

ASBESTES, Stones in the Kingdom of *Tangut*, in the Southern Parts of *Great Tartary*. The Soil produces these Stones. Upon the top of these Stones there grows a Plant, or rather the Fibres of the Stone, which resemble Grass or Flax. This seeming Plant, when thrown into the Fire, turns Red, as if 'twas penetrated with this Element: But upon taking out, it recovers its former Grey or Ash Colour, and has not the least Mark of being burnt upon it. When 'tis put in the Water, 'tis perfectly dissolved, and turned to Dirt. And here it must be observed, that these Stones have not the same Appearances with the Minerals, which the *Greeks* call *Exanthemata*: They are only little Threads or Stripes which grow out of the Substance of the Stone. The Stone is called *Asbestes* or *Incombustible*, because the Fibres springing from it suffer nothing by the Fire, and serve to supply your *unextinguishable* Lamps. These Fibres rubb'd in the Hand, resemble other Plants; and when well pulverized, serve to make Paper: And whatever is written upon this Paper, if you throw it into the Fire, the Characters are burnt out, and the Paper recovers its first Whiteness for the former use. 'Tis said, that Linen made of the Threads of *Asbestes* are Proof against a strong Fire. *Pliny* mentions an *Indian* Flax called *Asbestes*. 'Tis supposed the *Romans* wrapt their Corpse in this Flax when they burnt them, to keep the Ashes of the Dead unmix'd with the Fuel. But *Pliny* assures us, the *Indians* would not suffer it to be transported, but kept it for their Kings upon the score of its Rarity. *Strabo* and *Plutarch* report, that there was a Resembling Cloth made of the Stone *Amianthos*, which they had the Secret of Spinning. * *Kircher de la Chine.*

ASBIN, *Asbinium Regnum*, a Kingdom in *Africk*, situate in that Part of *Guinea* called the *Golden Coast*. 'Tis so small, that neither *Sanson* nor a great many others have put it in their Maps. * *Baudrand, Dapper,*

ASCALAPHUS, Son of the Nymph *Georgyra* and the River *Acheron*, prevented *Proserpine*'s returning from the *Shades Below*. The Case was thus: After *Proserpine* had been carried off by *Pluto*, *Ceres* prevailed with *Jupiter* that her Daughter should be ransomed, provided she had eat nothing since her coming to *Hades*. And here *Ascalaphus* betrayed her, and depos'd that she had pluckt a Pomgranate, and eaten seven Grains of the Fruit. This Evidence made her Discharge impracticable. *Proserpine* resented this ill Office so much, that she threw some of the Water of *Phlegeton* upon *Ascalaphus*'s Face, and turned him into an Owl. * *Ovid. Metam. Lib.* 5.

ASCETÆ, a Name given to those who practised extraordinary Severities, and carried the Exercises of Discipline and Vertue higher than others. In this Sense the *Pharisees*, and especially the *Jewish Essenes*, may pass for *Ascetæ*; and the *Stoicks*, to give them their due, were a sort of *Ascetæ* among the Philosophers. As to the Christians, those who baulked the common Satisfactions of Life, and went particular Lengths in Self-denial, came under this Distinction. Some are of Opinion, they wore a particular Habit, like the Pagan Philosophers; and that *Tertullian* refers to this Custom in his Book *de Pallio*. But this is a Mistake: The *Ascetæ* distinguished themselves by their Manners, not by their Habit, from other People. Thus the ancient *Fathers* call those who abstained from Flesh and Wine. Afterwards those Monks were called *Ascetæ*, who retired into the Desarts, and spent their Time in Meditation, Reading, Fasting, and other Austerities. This Name has likewise been given to Nuns. The Monasteries were called *Asceteria*, which was more particularly given to those Religious Houses where there were Nuns; and *Acolythi* appointed for burying the Dead. Foundations for this purpose were settled by the Emperor *Anastasius*, and confirmed by *Justinian*. In these latter Centuries, the *Greek* Monks are commonly called *Ascetæ*. * *Justinian. Novell. M. du Pin New Eccles. Library.*

ASCHARIOUN, or *Aschariens*. So the *Turks* call the Disciples of *Aschari*, a famous *Mussulman* Doctor. To understand their Doctrine more fully, we must examine the Bottom it rests upon. Now in the second Chapter of the *Alcoran* there are these Words; *God will make you give an Account of all Overt Actions, and Secret Thoughts; for God pardons and punishes whom he pleases; and all this upon the score of his Omnipotence, and because he has no other Rule for Governing but his Pleasure.* 'Tis observed that the *Mussulmans* were terribly frighted when this Verse was published; and many of them have affirmed, that the Authority of this Verse has been superseded by another hereafter mentioned. But *Mahometan* Authors of the best Credit affirm this Text stands unrepealed: Their Reason is, that the Reversing a Passage in the *Alcoran* by another which comes after, holds only in Laws and Statutes, and not in plain Narratives or Explanations of Things. Now the Verse in question being only a Declaration of the Manner how God Almighty acts, and not implying any sort of Law or Precept, cannot be revoked by a subsequent *Text*. The first *Mussulmans* finding themselves much embarrass'd with this Passage, went to *Abou Becar* and *Omar*, to desire them to wait upon their great Prophet for farther Satisfaction. *Abou Becar* and *Omar* undertook the Commission, and put the Question thus: *If God requires we should give an Account of all our Thoughts, some of which we are not Masters of, either as to their Rising or Force: If so, what Hope is there of our being saved? All that we can do in this Case is not to practise the ill things suggested.* To this *Mahomet* answers, *You have heard without question that the* Israelites, *after* Moses *had acquainted them with God Almighty's Pleasure, told him,* "We have heard what you say, but are resolved not to "practise any thing commanded." *You know likewise how many Calamities pursued this People for their Disobedience, and therefore tell the rest of the Mussulmans,* "We have "heard God Almighty's Commands, and shall govern "ourselves accordingly." This cunning Turn, as he might fancy it, was no better than slipping over the Difficulty. However, the Consciences of his new Proselytes being somewhat more at ease by this Answer, *Mahomet*, to discharge any remaining Scruples, and make them perfectly undisturbed, publish'd the following Verse as Part of his *Alcoran*; *God requires no Impossibilities from any Man, and will neither punish nor reward him any farther than for those Instances of Duty or Disobedience which were in his Power.*

This is the Passage by which they pretend the former is recalled; notwithstanding the *Ascharians* rely equally upon both, as to their Sentiment, concerning Liberty and Merit: And in these Points they are directly opposite to the *Motazales*. The *Ascharians* Opinion is this, that God is a General and Universal Agent: That in consequence of this, he must be the Author and Cause of all the Actions of Men; but Men being free to act or not to act, they are in a Capacity to merit or deserve Blame, accordingly as they manage their Will, and behave themselves in those Instances which are commanded or forbidden. Now the Words *to Gain* or *Acquire*, used in this last Passage of the *Alcoran*, is defined by the *Ascharians*, *an Action designed to procure some Advantage*, or *to Avoid some Evil*. Now because such an Action can't be attributed to the Creator, who can neither receive Profit nor Hurt, it must by consequence belong only to Men; from whence it follows, that they are entirely at Liberty, and Masters of what they do. From this Reasoning the Inference is, that our Actions are really produced by the First Being; but that the Instances to which they are applied, either by conforming or disconforming to Duty and Law, are purely from ourselves. This is the general Opinion of the *Mahometans*, the *Motazales* excepted. *Houssain Vaez* explaining these two Passages, affirms that the first Verse commands us impracticable things beyond all Strength and Proportion; and when such impossible Duties are declared, they appear very frightful: But then the second Passage reassures us, giving us to understand, that we are only bound to believe God in his Revelations and Prophets, without excluding or setting aside any part of Divine Inspiration; solemnly protesting our Resolution to obey his Commandments, and asking Pardon for all Sins of Omission and Inadvertency: And lastly, to beg of him, *that he will not impute any thing to us, which does not lie within our Power*; as it follows in the same Chapter of the *Alcoran*. This Passage

ſage brought *Aſchari* to a poſitive Reſolution, that God might juſtly charge us with things which were not in our Power to do or let alone. As to *Mahomet's* ſaying that the *Jews*, when they heard the Law of God, declared they would not obey it, this is nothing but groſs Ignorance or Abuſe: For the *Scripture* informs us, that the *Jews* promiſed to obey it. Upon the whole we may obſerve, that theſe perplex'd Queſtions concerning the Divine Concourſe, the Permiſſion of Evil, the Doctrine of Predeſtination, the Impotence of Human Nature for the Practice of Vertue, and the Condition of Free-Will, are diſputed among the *Mahometans* no leſs than with the Chriſtians; which ſhows the Difficulty of diſentangling the Subject; and that Charity ſhould not ſuffer by different Opinions in theſe Matters. * *D'Herbelot, Bibliotheque Orientale.*

ASCHBARAT, a Town in *Turky*, lying fartheſt into the Country of the *Getæ*. *Tamerlane* built a Citadel there to bridle the Burghers. It ſtands upon the River *Sihon* or *Jaxartes*, a Month's March from the Town of *Samarcand*. * *D'Herbelot, Biblioth. Orientale.*

ASCHTIKHAN, a Town in the *Trans Oxan* Province, which according to ſome Geographers is within the Dependencies of *Samarcand*, tho' others aſſign it a ſeparate Juriſdiction. It ſtands thirty Miles from *Kuſchania*, and forty eight from *Samarcand*. The Soil is rich, and the Country pleaſant, upon the ſcore of its being ſo much improved with Gardens. 'Tis fortified with a Caſtle, and ornamented with a great many Publick Buildings. It has eighty Degrees Longitude, and thirty nine fifty five Minutes Northern Latitude. * *D'Herbelot, Biblioth. Orientale.*

ASCLEPIADES, a *Novatian* Biſhop of the Fourth Century. *Atticus* Biſhop of *Conſtantinople* told him in Converſation, *that tho' he commended* Novatian, *he could by no means approve his Followers*. *Aſclepiades* deſiring him to explain this Paradox, *Atticus* reply'd, *Novatian refus'd his Communion only to thoſe who were guilty of Idolatry in times of Perſecution; I ſhould have done the ſame thing myſelf: But I can by no means endure the* Novatians, *who excommunicate the Laity for little Failings*. To this *Aſclepiades* return'd, *That Adultery was not the only Mortal Sin for which the Church finally depoſed the Clergy: And that when Sins of an Enormous Guilt were committed, the* Novatians *excommunicated the Laicks without Readmiſſion, und left them only to God's Mercy*. * Socrat. Hiſt. Eccleſ.

ASCLEPIODOTUS, *(Caſſius)* of *Nice* in *Bithynia*, an Acquaintance of *Barea Soranus*, who was unjuſtly condemned upon a Capital Indictment in *Nero's* Reign. He was preſſed to give Evidence againſt *Soranus*, but choſe rather to loſe his Eſtate and ſuffer Baniſhment, than betray his Friend, and forfeit the Character of an honeſt Man. This Conſtancy was the more remarkable, becauſe *P. Egnatius Celer*, a *Grecian* of *Berytus*, and a Stoick Philoſopher, another of *Soranus's* Friends, yielded to the Force of a Bribe, gave his grave Outſide the Lye, and ſcandalouſly appeared in Court againſt his Friend. But this Misbehaviour met ſhortly with a ſuitable Return: For in the next Reigns, Authority and Intereſt being quite altered, *Aſclepiodotus* was recalled by *Galba*, and *Egnatius* baniſh'd by *Veſpaſian*. * *Dion. Caſſius, Lib.* 62.

ASCOLUS, Biſhop of *Theſſalonica*, was born in *Cappadocia*, and lived retired in a Cell ſeveral Years. He was choſen Biſhop of *Theſſalonica Anno Domini* 372, and brought his Church to communicate with S. *Athanaſius*, whom his Predeceſſor *Heramius* had refuſed. Pope *Damaſus* made him Vicar of the *Holy See* in the Eaſtern Part of *Illyricum*, in *Macedonia*, and *Achaia*. The Emperor *Theodoſius the Great* was baptized by him *Anno Dom.* 380. The next Year *Aſcolus* repreſented ſome of the Weſtern Biſhops at the General Council of *Conſtantinople*. Two Years after he was preſent in the Synod at *Rome*, where he diſcourſed with S. *Ambroſe*. He died in the Year 383, and was ſucceeded by *Anyſius*. * *Baſil, Ep.* 338, 339. *Ambroſ. Ep.* 15. *Athanaſ. Apolog. Damaſ. Epiſt. ad Aſcol. Concil. Tom.* 4. *Socrat. Lib.* 5. *cap.* 6.

ASCOYTIA, *Aſcotia*, a Town in *Spain* in the Province of *Guipuſcoa*, upon the River *Urrola*, between the Towns *Placenca* and *Toloſa*. *Ignatius Loyola*, Founder of the Jeſuites Society, was born here in the Year 1491. * *Baudrand.*

ASIATICUS, *(Valerius)* born at *Vienne*, had a great Intereſt in *Gaul* upon the ſcore of his Wealth and Relations. He was a ſubrogated Conſul, or Conſul for the latter part of the Year, under *Caligula*. This Emperor having debauched his Wife, abuſed him with the Diſgrace at a publick Entertainment. *Aſiaticus*, to revenge himſelf, went into *Chæreas's* Aſſaſſination-Plot; and when, upon the Death of *Caligula*, the Burghers and Soldiery began to riſe, and cry out for Satisfaction, *Aſiaticus* checked the Tumult by his Reſolution, loudly declaring he would have killed the Tyrant himſelf. Upon this Turn of Humour, his Name was put up for Emperor; but *Claudius* carried the Election; and *Aſiaticus*, who was Conſul under him *Anno Dom.* 46, was deſtroy'd the next Year by *Meſſalina's* Contrivance. His great Eſtate, and particularly the noble Gardens of *Lucullus*, of which he was Owner, were the Occaſion of his Death. The Pretence to take him off, was his attempting to raiſe the *German* Legions in *Gaul* upon the Government: And tho' he cleared himſelf of this Article, to the Satisfaction of the Emperor and *Meſſalina* herſelf; yet when the Court were going to declare him not guilty, *Vitellius*, who pretended to plead for him, deſired he might have the Favour to chooſe the Manner of his Death: Upon which the Sentence was, that he might have the Liberty to open his Veins. * *Tacit. Annal.* 11. *cap.* 1, 2. *Joſeph.*

ASIATICUS, *(Valerius)* Son to him in the laſt *Article*, commanded the Forces in *Gaul* under *Nero*, and *Anno Dom.* 68, joined *Vindex*, when he revolted from this Prince. The next Year, when *Otho* was Emperor, he was one of the firſt that deſerted him, and went over to *Vitellius*, who it ſeems had promiſed him his Daughter. He was nominated Conſul when *Vitellius* was ſlain. * *Tacit. Hiſt. Lib.* 1, 2.

ASIATICUS, a Player and Slave, Enfranchiſed by *Vitellius*, who was ſolicited by ſome Officers in the Army to make this Favourite a Gentleman. The Prince, to check this fulſom Flattery, refus'd to hear on't: But afterwards, by an Inconſtancy pretty natural to him, he made him a Cavalier at a private Entertainment, gave him the Privilege of wearing a Ring, and other Marks of Diſtinction. *Aſiaticus*, thus creeping into Favour and Intereſt, had a great Share in the Diſorders of this Reign. * *Sueton. in Vitell. Tacit. Hiſt. Lib.* 2. *cap.* 57.

* ASIA.

The Civil and Eccleſiaſtical Diviſion of the ROMAN ASIA.

ASIA was a particular Dioceſe of the *Roman* Empire, in which there was a Proconſular Province called *Aſia*. Of this Precinct, *Epheſus* was not only the Metropolis, but the Capital of the whole Dioceſe. The Proconſul who reſided here had Juriſdiction as far as the *Helleſpont* and the neighbouring Iſlands. The other Provinces were under a *Vicarius* or Deputy-Governor. Theſe Provinces were, *Pamphylia*, *Lydia*, *Caria*, *Lycia*, *Lycaonia*, *Piſidia*, and *Phrygia*; afterwards ſubdivided into two Partitions, *Salutaris*, and *Pacatiana*. *Pamphylia* was likewiſe divided into two Provinces. When the *Notitia* of the Empire was drawn, there were twelve Provinces in the Dioceſe of *Aſia*. The Liſt and Metropolis's belonging to them are as follow:

Aſia,	*Epheſus.*
The *Helleſpont*,	*Cyzicum.*
Phrygia Pacatiana,	*Laodicea.*
Phrygia Salutaris,	*Sinnada.*
Lydia,	*Sardis.*
Caria,	*Aphrodiſium.*
Lycia,	*Myra.*
1. *Pamphylia*,	*Perga.*
2. *Pamphylia*,	*Side.*
Piſidia,	*Antioch* in *Piſidia.*
Lycaonia,	*Iconium.*
Iſlands in which there are two Metropolis's,	*Rhodes* and *Mitilene* in the Iſle of *Lesbos.*

The Eccleſiaſtical Diviſion of *Aſia* is formed upon the *Civil*. At firſt, the Biſhop of *Epheſus* was the Chief Prelate in the Dioceſe of *Aſia*. The Second Canon in the Council of *Conſtantinople* goes upon this ancient Privilege. At the Council of *Epheſus*, the Biſhop of the Town appeared as Head of the Dioceſe. This Superiority ſeems to have been agreed to by all the Biſhops of *Aſia*:

Asia: But afterwards the Patriarch of *Constantinople* ſtretched his Juriſdiction into the Dioceſes of *Asia*, of *Thrace*, and *Pontus*. For after having gained an equal Ground, or at leaſt the next Rank to the See of *Rome*, the Biſhop of *Conſtantinople*, being raiſed to this Eminence by the ſecond General Council held there, carried his Juriſdiction by degrees into the Dioceſes above mentioned; and at laſt had all this Extent of Country confirmed to him by the Council of *Chalcedon*. And here we are to obſerve, that the Eccleſiaſtical Metropoles were generally the ſame with the Civil.

The Modern Diviſion of ASIA.

Modern Geographers divide *Aſia* by the principal Empires comprehended in it, which are, *Tartary*, *China*, *India*, *Perſia*, *Arabia*, *Aſiatick Turky*, (which takes in *Diarbecar*, *Syria*, *Paleſtine*, *Natolia*, *Armenia*, and *Georgia*,) *Muſcovy* in *Aſia*, the Iſlands of *Japan*, the *Philippines*, the *Molucca's*, the Iſlands of *Sonda*, *Ceylon*, the *Maldivian* Iſlands, *Cyprus*, the Iſlands of the *Archipelago* on the Coaſt of *Aſia*; *Tartary* properly ſo called, and *Deſart Tartary*, towards the North; the Kingdoms of *Niuche*, of *Tangut*, of *Thibet*, *Zagathai*, of the Country of *Usbeck*, in the Southern Parts. Beyond the *Ganges*, and the Gulph of *Bengal*, are the Kingdoms of *Azen*, of *Ava*, of *Siam*, &c. On this ſide of the *Ganges*, in the Gulph laſt mentioned, lies the *Moguls*, the Kingdoms of *Golconda*, *Decan*, &c. As for the Condition and Government of this Part of the World, and the Manners and Religion of the Inhabitants, the Reader is referred to the *Articles* of the reſpective Countries.

The moſt Conſiderable Towns in ASIA.

Achem, in the Iſland of *Sumatra*.
Aden, in *Arabia the Happy*.
Agra, in *India* under the Mogul.
Aleppo, in *Syria*.
Amaſia, in *Natolia*.
Amedevat, in *India* under the Mogul.
Angoury, in *Natolia*.
Anthakia, in *Syria*.
Aſtracan, in that Part of *Tartary* belonging to the Czar of *Muſcovy*.
Bagdet, in *Jerack*.
Balſora, in *Arabia Deſerta*.
Bantam, in the Iſland of *Java*.
Batavia, in the Iſle of *Java*.
Borneo, in an Iſland of the ſame Name.
Burſa, in *Natolia*.
Calicut, in *India* on this ſide the *Ganges*.
Cambaia, in *India Proper*.
Candea, in the Iſle of *Ceylon*.
Canton, in *China*.
Casbin, in *Perſia*.
Chio, in the *Archipelago*.
Cogni, in *Natolia*.
Damaſcus or *Scham*, in *Syria*.
Delli, or *Chajean-Abad*, in the Mogul's *India*.
Erzerum, in *Armenia*.
Famaguſta, in *Cyprus*.
Goa, in *India* on this ſide the *Ganges*.
Hiſpahan, in *Perſia*.
Hieruſalem, in the *Holy Land*.
Jedo, in *Japan*.
Lahor, in *India*.
Mecao, in *China*.
Mecaſſar, in the *Celibbe* Iſland.
Malaca, in *India* beyond the *Ganges*.
Manille, in the *Philippine* Iſlands.
Mattaran, in the Iſle of *Java*.
Meaco, in *Japan*.
Mecca, in *Arabia Petrea*.
Mocha, in *Arabia the Happy*.
Nangaſachi, in *Japan*.
Nanquin, in *China*.
Odiaa, or *Siam*, in *India* beyond the *Ganges*.
Pequin, in *China*.
Samarcand, in *Zagatayan Tartary*.
Schiras, in *Perſia*.
Smyrna, in *Natolia*.
Surat, in *India Proper*, or *India* which lies between the *Indus* and the *Ganges*.
Tauris, in *Perſia*.
Trebizonde, in *Natolia*.

* *Strabo, Lib.* 1, 2. *Plin. Hiſt. Nat. Lib.* 5, 6. *Pomponius Mela, Lib.* 1. *Ortelius. Cluverius. Sanſon. Du Val. Baudrand, Merula.*

ASKEM-KALESI, or the Camp of *Askem*, *Caſtrum Askem*, a decayed Town in *Aſia*, with a Haven, about a Day and a half from *Miletum*. Some Authors will have it the ſame with Old *Hallicarnaſſus*, the ancient Seat of the Kings of *Caria*. Their Reaſon for this Conjecture is, becauſe there is a great deal of Marble and ancient Monuments ſtill to be ſeen here. By inſpecting the Inſcriptions upon theſe old Remains, *Spon* believed them the Ruins of *Jaſi* or *Jaſſi*. There's ſome Part of a Marble Theatre to be ſeen here, which, as appears by the *Greek* Inſcription, was built in Honour of *Bacchus*, by one *Zopater*, Son of *Epicrates*. * *Jacques Spon. Itinerar. Græc. Ricaut.*

ASMONEUS, or *Aſſamoneus*, left his Name upon the *Aſſamonean* Family. He was *Simon*'s Father, and *Mattathias*'s Grandfather, of the Branch of *Joarib*. His Family was not only Conſiderable by Ancient Nobility, and the Dignity of the High Prieſthood annex'd, but likewiſe for a great many brave Performances. *Mattathias* and his Sons made themſelves beloved at Home, feared Abroad, and admired by all the World. They did great Service to the *Jewiſh* Commonwealth, reſcued them from the Tyranny of the *Macedonians*, and made them triumph over other unfriendly Neighbours, who had reſolved their Ruin. His Family held the Government a hundred and twenty ſix Years. *Antigonus*, the laſt that wore the Crown, was beheaded; and upon his Death the Scepter departed from *Judah*, and fell into *Herod*'s Hand, who was a Foreigner. The laſt of this Family who officiated as High-Prieſt was *Ariſtobulus*, *Mariamne*'s Brother. *Herod* got this young Nobleman drowned in a Canal at *Jericho*, being then but eighteen Years old. This happen'd thirty Years before the *Incarnation*. *Joſeph. Antiq. Lib.* 12. *cap.* 8.

ASMOUG, a Devil's Name, according to the *Magi* or *Zoroaſtrians*: He is one of the chief Agents of *Athermen*, Prince of the *Black Society*, and the Cauſe of all the Miſchief in the World: For *Zoroaſtres*, as his Followers pretend, ſuppoſe two contrary independent Principles; that one of them is the Cauſe of Good, and the other of Evil. As for *Aſmoug*, the Buſineſs in his Commiſſion is to make Miſunderſtandings in Families, to raiſe litigious Diſputes amongſt Neighbours, and chafe Princes into a War with each other. * *Herbelot, Biblioth. Orientale.*

ASOPUS, a River in *Achaia*, and an Arm of the *Cephiſus*, which riſing from Mount *Cytheron*, runs through the Territory, and by the Town of *Thebes*, by *Platea*, and *Tanagra*, and falls into the Sea between the Towns *Oropus* and *Synoſura*. 'Tis now called *Aſopo*, and falls into the Streight of *Negropont* over againſt *Oropo*. * *Strabo, Lib.* 8. *Pauſanias, Lib.* 2.

ASSAFF, Son of *Barachias*, according to the Tradition of the *Levantines*, was *Solomon*'s firſt Miniſter of State. His Capacity for this Function was remarkably ſhown during the Time that *Solomon* had loſt that myſterious Ring, which, according to the fabulous Tradition, inſtructed him in Conduct and Learning, and made him ſo much wiſer and more knowing than other Men. The ſame Tradition reports, that this Miniſter found out a wonderful, and altogether undiſcovered Secret of converſing with God; by vertue of which, he reached the greateſt Perfection that Mortals were ever Maſters of. For this Reaſon the *Muſſelmans* make him their Model for Life and Politicks. * *Herbelot, Biblioth. Orientale.*

ASSASINUS, or the Prince of the *Aſſaſides*, or *Aſſaſſins*, called the *Old Man of the Mountain*. He lived in a Caſtle between *Antioch* and *Damaſcus*, where he educated young People to all ſorts of Pleaſure and Luxury, making them believe that when they died they ſhould be entertained in the ſame manner, provided they obey'd his Orders without Reſerve. This Promiſe of an Epicurean Paradiſe, made them go boldly upon any Enterprize; ſo that when he had a mind to have any Kings and Princes aſſaſſinated, he had nothing to do but to give them the Signal. Theſe *Aſſaſſins* ſpread themſelves afterwards all over the *Levant*. The Sieur *de Joinville*, who attended S. *Lewis* in all his Expeditions, and wrote his Life, calls them *Beduins*: But *Volateran* and *Paulus*

Æmilius call them *Aſſaſſins*. They were ſo abſolutely reſigned to their Prince's Commands, that they made it a Part of Religion to obey him in every thing. So that when he had doomed any body to die, they immediately went upon the Execution. * *Joinville dans l'Hiſt. de S. Loüis.* See *Aſſaſinians* in *Morery*, Vol. I.

* ASSUR, the ſecond Son of *Shem*. The *Scripture* informs us, that *Nimrod* Son of *Cuſh*, Grandſon of *Ham*, and Great Grandſon of *Noah*, erected a Kingdom at *Babylon*, at *Erech*, at *Achad* and *Calneah* in the Land of *Shinar*; and that *Aſſur* went out of the ſame Country into *Aſſyria*, and built *Nineveh*, *Rehoboth*, *Calah*, and *Reſen*. *Aſſur* was *Shem*'s Son, and left his Name upon *Aſſyria*, afterwards conquer'd by *Nimrod*. *Gen. cap.* x. *Joſeph. Antiq. Jud. Lib.* 1. *Herodot. Lib.* 1. *Riccioli*, *Bochart*, *Phaleg. Lib.* 2.

ASSYRIA, a Part of *Aſia*, which according to *Ptolomy* is bounded on the Eaſt by *Media*, on the Weſt by *Meſopotamia*, on the North by Part of *Armenia*, and on the South by *Suſiana*. The Provinces within it are *Adiabene*, *Apolloniata*, *Arbelita*, *Arapachita*, *Carachena*, *Chalonitis*, the Country of the *Garameans*, and *Scitticena*. The principal old Towns were, *Cteſiphon*, *Nineveh*, *Scittica*, *Arrapa*, *Sambata*, *Garama*, and *Arbela*.

At preſent this Country is divided between the *Turk* and the *Perſian*. The Grand Seignior's Share being the leaſt, goes by the Name of *Arzerum*, and takes in *Beglerbei*, and the Eaſtern Part of *Mozuca* beyond the *Tigris*. The other Diviſion, poſſeſs'd by the *Perſian*, is thrown into ſeveral *Perſian* Provinces. *Mozul* and *Schiahraſur* are the principal Towns. * *Ptolomy*, *Plin. Lib.* 5. *cap.* 12. *Strabo*, and the modern Geographers.

The True Hiſtory of the ASSYRIAN *Empire.*

The *Aſſyrians*, deſcended from *Aſſur*, *Noah*'s Grandſon, planted this Country. Some time after, *Nimrod*, *Ham*'s Grandſon, a Perſon of an ambitious Temper, conquer'd the firſt Planters. After his Death, his Dominions were ſubdivided into ſeveral little Kingdoms; inſomuch that in *Abraham*'s Time we read of ſeveral Kings, and that it may be in no great Extent of Country. Their Names are, *Amraphel* King of *Shinar*, *Arioch* King of *Elaſar*, *Chederlaomer* King of *Elam*, and *Tidal* King of Nations. Some Writers make *Belus* the firſt King of the *Aſſyrians*; but all Authors generally agree that *Ninus* was the firſt Monarch who brought this Empire to a flouriſhing Condition. *Julius Africanus* and *Euſebius* reckon ſeven *Chaldean* and ſix *Arabian* Kings before *Belus*, their Reigns amounting to ſix hundred ſixty five Years. According to this Computation, the *Aſſyrian* Empire ſhould be ſtretched to a very long Period, if to theſe Princes above mentioned the other Kings who ſucceeded *Ninus*, and reigned fourteen hundred Years, were put into the Reckoning. But *Herodotus* allows but five hundred and twenty Years to the *Aſſyrian* Empire, and one hundred and fifty to that of the *Medes*. *Dionyſius Halicarnaſſeus* and *Appian* are of *Herodotus*'s Opinion as to the Duration of the *Aſſyrian* Empire; but a great many other Authors follow *Cteſias*'s Account. But at preſent the moſt Learned Chronologers make great Abatements in the Antiquity of the *Aſſyrian* Empire, and are ſufficiently aſſured that *Cteſias*'s long Liſt is purely imaginary. They begin the *Aſſyrian* Empire with *Ninus*, and reckon his coming to the Crown to the Year 1174 before the *Incarnation*, and the three thouſand five hundred and fortieth of the *Julian Period*. This *Ninus* reigned fifty two Years, and was ſucceeded by *Semiramis*, who enlarged and ornamented *Babylon*, the Seat of her Reſidence. This Princeſs govern'd two and forty Years: Her Son *Ninias Zames* was the next, and reigned eight and thirty Years. After him there was a long Succeſſion to *Sardanapalus*; but the Hiſtory of theſe Princes is little known, excepting what is mentioned in Holy *Scripture*. *Nineveh* was the Seat of theſe Princes, where *Phul*, *Tiglag Philazer*, *Salmannazar*, and *Sennacharib* reign'd. But then the *Aſſyrian* Empire was parted into two Diviſions by the Kings who ſettled at *Babylon*: The firſt of which was *Nabonnaſſar*, who began to govern in the Reign of *Tiglag Philazer*, ſeven hundred forty ſeven Years before the *Incarnation*. The Empire thus divided, had two independent Kings at *Babylon* and *Nineveh*. *Aſar-Haddon*, Son of *Sennacharib*, reunited the Kingdoms of *Nineveh* and *Babylon*, and was ſucceeded by *Saoſduchinos*. *Chilinadinus* follow'd next, and then came *Sardanapalus* the laſt King of *Nineveh*. During this time, the Empire of the *Medes* grew up, begun by *Dejoces*, who was ſucceeded firſt by *Phraortes*, and then by *Cyaxares*. *Nabopallaſſer* mounted the Throne at *Babylon*, and was ſucceeded by *Nebuchadnezzar*: This laſt Prince, reinforced by *Cyaxares*, ſat down before *Nineveh*, and took it in the hundred and fiftieth Year of *Nabonaſſar*'s *Æra*, five hundred and ninety ſix before the *Incarnation*, and in the 4119th Year of the *Julian Period*. *Sardanapalus*, the laſt *Aſſyrian* King, called *Sarac* by *Alexander Polyhiſtor*, amaſſed all his Treaſure and rich Furniture, and burnt himſelf with it in the Palace. The Deſtruction of *Nineveh* had been foretold by the Prophets *Nahum* and *Zephaniah*, which made *Tobit* adviſe his Son to remove thence. This Son *Tobias* lived to ſee the Prediction made good: For after he had withdrawn to *Ectabane*, he received the News ſome time before his Death, that *Nineveh* was taken and demoliſhed by *Nebuchadnezzar* and *Ahaſuerus*, the ſame with *Cyaxares*.

To proceed; In the Kingdom of *Babylon*, *Nebuchadnezzar* was ſucceeded by his Son *Evilmerodach*, in the 187th Year of *Nabonaſſar*'s *Æra*: And here *Beroſus*, *Megaſthenes*, and *Ptolomy*'s *Canon*, agree with the Second Book of *Kings*. *Evilmerodach*, after having reigned two Years, was ſlain by *Neriglaſſor*, his Siſter's Husband, who reigned four Years. *Laboroſoarchodus* his Son ſucceeded him: But before three quarters of the Year came about, he was aſſaſſinated by ſeveral *Babylonian* Lords, who ſet *Nabonides* in his Place. This *Nabonides*, alias *Darius Medus*, called *Labinetus* by *Herodotus*, reigned ſeventeen Years: After which Period, *Cyrus* took *Babylon*, made *Nabonides* Priſoner, and put an end to his Government. Some of the Learned are of Opinion, that this *Nabonides* is the ſame with *Belſhaſſer* mentioned in *Daniel*: But 'tis more probable *Belſhaſſer* is the ſame with *Evilmerodach*. For *Daniel* foretold the Ruin of this Prince, which agrees with *Evilmerodach*'s Fate, who was ſlain by *Neriglaſſor*. As to the Objection that may be raiſed from this Prophet's ſaying his Kingdom ſhould be given to the *Medes* and *Perſians*, it may be anſwer'd, he does not predict this Revolution ſhould immediately happen after *Belſhaſſer*'s Death: The Prophecy is ſufficiently ſecured, if this Event came to paſs at ſome Years diſtance. But let this be as it will, the *Aſſyrian* Monarchy kept up at *Nineveh* and *Babylon* ſix hundred and thirty ſix Years from *Ninus*, ended with this *Nabonides*, five hundred and thirty eight Years before the *Incarnation*, and in the 4176th Year of the *Julian* Period. * *D. Bernard de Montfaucon, dans la verité de l'Hiſt. de Judith*, *M. du Pin*, *Biblioth. des Hiſtor. Profan. Tom.* II. *Edit. de Paris in* 8*vo*.

* ASTAROTH, an Idol of the *Philiſtines*. 'Tis probable 'twas made for the Worſhip of the Moon, which the Eaſtern People paid a Religious Reſpect to under ſeveral Names. The *Iſraelites* call'd her the *Queen of Heaven*. Amongſt the *Egyptians* ſhe was *Iſis*; the *Arabians* called her *Alitta*; the *Aſſyrians*, *Mylitta*; the *Perſians*, *Methra*; and the *Greeks*, *Diana*. *Baal* and *Aſtaroth* are almoſt always mentioned together in *Scripture*, and reported the Gods of the *Sidonians*. * *Ælian. Tertullian, in Apologet. Cicer. de Natur. Deor. Lib.* 3. *Strabo.*

* AST, *Aſti*, *Aſta*, *Aſta Pompeia*, a ſtrong Town in *Piedmont*, and well fortified: 'Tis parted as it were into five Diviſions, the City, the Suburbs, the Citadel, the Caſtle, and S. *Peter*'s Fort. 'Tis the Capital of the neighbouring Country called *Aſtezan*. 'Twas formerly a Republick, but afterwards brought under the Juriſdiction of the *Viconti*, Dukes of *Milan*: And after having continued Parcel of that Duchy, 'twas granted by the Emperor to the Dukes of *Savoy*. * *Magin. Bourgon. Geograph. Hiſt.*

ASTERIUS, a *Roman* Nobleman and a Chriſtian. When the Martyr *Marinus* was beheaded at *Caſarea* in *Paleſtine*, under the Emperor *Galienus*, *Aſterius* took care of the Body, and bury'd it. *Euſebius* gives this Noble *Roman* a great Character, and reports that he had heard of wonderful things performed by him; that he worked a Miracle at *Paneada* to undeceive the Pagans, who believed the Victim thrown into the Springs of *Jordan*, upon an Anniverſary Feſtival, ſunk, and was never ſeen after. This they took for an Argument of the Power of the Idol, and the Truth of their Religion. *Aſterius*, or *Aſtyrius*, being preſent at this ſuperſtitious Ceremony, pray'd that God would diſcover the Impoſture. Immediately

diately after this Application, the Sacrifice which disappeared came up, and swam upon the Surface. * *Euseb. Hist. Eccles. cap.* 15, 16, 17.

ASTEZAN, *Astensis Comitatus*, or the Earldom of *Ast*. 'Tis bounded on the West by *Piedmont*, of which 'tis Parcel, and surrounded on the other side by the Duchy of *Montferrat*, and has within it the Marquisate of *Ceva*. Besides the Capital *Ast*, there are three other considerable Towns in it, *viz. Verrüe*, *Quierasque*, and *Coni*.

ASTINGI, an obscure sort of People, who marched into *Dacia*, and offer'd their Assistance to the *Romans*, upon Condition they would assign them some Plantation to subsist on. This Overture was refused at first; but afterwards the Emperor *Marcus Aurelius Antoninus* agreed to their Proposal, *Anno Dom.* 170. They performed their Articles, and proved good Auxiliaries. * *Dion Cassius, Lib.* 61.

ASTROLOGY, (Judiciary) an Art by which Rules are given for foretelling Futurity, by consulting the Stars. Those who profess this Mystery, assert that all the Stars are no other than so many different Characters, which, according to their various Conjunctions, spell out Prognosticks; and that the Firmament is as a large Volume, where those that have the Skill to read it, may discover all future Events: For Instance, when a War is like to be favourable or unfortunate, when a Kingdom is menaced with Plague or Famine, when any private Person is to meet with good or bad Fortune, your Astrologer can read these distant Events in the Sky, and foretel the Time when they will happen. The *Chaldeans* were the first in this Art. Some Men pretending to Learning in this Nation, changed their Profession of Astronomy into Astrology: For finding there was little Money to be got by studying the Motion and Revolution of the Stars, they try'd to make their own Fortune, by telling other Peoples. This Astrological Learning spread in Process of Time into *Egypt* and *Greece*, and was afterwards taken up almost all the World over. This Imposture found a more easy Passage, by being countenanced by Great Men and Princes, who made use of it sometimes for Reasons of State; 'Twas also recommended by the Pagan Priests to support their false Religion. Historians likewise spoke honourably of this Profession, reporting extraordinary Predictions, to make their *Manner* more agreeable and entertaining. But those who have any Talent for good Reasoning, disprove the Authority of these Predictions to a Demonstration. Not to dilate upon their Arguments, we need only observe, that the Stars or Constellations have no Force or Furniture excepting Light and Motion, which are by no means capable of producing the Effects attributed to them. Their Occult Influences are imaginary Qualities, and no better than a Shelter to cover Ignorance and Superstition. As for History, and the answering Matter of Fact, they are either Misreports, or the Results of Chance. The Twins *Jacob* and *Esau*, saith S. *Austin*, were born under the same Constellation, and yet their Temper, their Way of Living, the Accidents, or prosperous Part of their Lives, were very different. If *Horoscopes*, as *Tully* observes, had any Bottom to rely on, all those who were born at the same time with *Scipio Africanus*, would have been bless'd with the same Degree of Generosity and Reputation. And from hence it would likewise follow, that all those who fell at the Battle of *Cannæ*, were born under the same Constellation: And therefore a modern Author had some Reason to say, that the lighting a Flambeau in the Chamber where a Woman lies in, would have more Effect upon the Child's Body, than the Planets of *Mars* or *Saturn*. As for some Philosophers and Physicians, who look upon the *Dog Star* as a malignant Constellation, this is nothing but popular Mistake, and going too fast into the Belief of Stories. For the *Dog* standing on the South side of the Equator, the Impression ought to be strongest, where he is most perpendicular: And yet those Days we call the *Dog Days*, are the Winter Season in that Country; insomuch that those People have more Reason to think the *Dog* a cold Star, than we have to believe it a hot one. As to the Names put upon the Constellations, as the *Ram*, the *Bull*, &c. these are nothing but the Ramblings or Diversions of Fancy, or at most the Mark of some Relation to the Season of the Year. For Instance, the Constellation of *Libra* is so called, because the Sun seems then to hold the Scales even, and makes Day and Night of the same Length. So another Constellation is called *Cancer*, because at that Solstice the Sun goes backward like a Crab. Upon this Consideration one *Schiler*, a celebrated Author, has taken the Liberty to change the Figure and Name of all the Constellations, and thinks his Authority for this as good as the Ancients. Thus he has rubbed out the Colours and Features of the *Ram*, and painted S. *Peter* with his Name upon it: *Perseus* is turned into S. *Paul*, and the great Bear into S. *Michael*, &c. 'Tis true, the Astrologers boast the Hitting and Success of their Predictions; but this is nothing but pure Chance, where the Stars are not all concern'd. If there's any thing of Truth and Reality in the Astrologers Mystery, what can be the Reason they know nothing about themselves? *Zoroastres* was one of the first in the Prognosticating Business: But he who pretended to know every thing that would happen to his Neighbours, could forsee nothing of his own Fate, and that himself should be killed in the War with *Ninus*. Astrology, as has been already observed, began with the *Chaldeans*, and from thence it has been brought to us by the Writings of the *Arabians*. The Burghers of *Rome* were so possess'd with this Delusion, that the Astrologers were entertained there, notwithstanding the Emperor's Edicts to banish them: And 'tis certain Astrology, notwithstanding 'tis all Cheat, had a great Ascendant on the World. Neither have the Christians stood clear of this Superstition. One *Goad*, an *Englishman*, wrote two Tracts upon this Subject, in which he pretends to predict Inundations, and explain abundance of things in Natural Philosophy, by studying the Stars. He endeavours to account for the Diversity of the same Seasons from the different Situation of the Planets, from their retrogade Motions, and the Number of fix'd Stars in each Constellation, *&c.* In the Time of *Katharine de Medicis*, Queen Dowager of *France*, Astrology had so much Credit, that nothing of Consequence could be done without consulting a Figure-flinger. Thus their Predictions made the greatest part of the Discourse in *Henry* IV.'s Court: But now the *French* Nation is cured of this Infirmity. People are sufficiently convinced that Astrology has not so much as any probable Principle to support it: And that to speak plainly, it is a most ridiculous Imposture. * *S. Augustin, Lib.* 5. *de Civit. Dei. cap.* 4. *Cicer. Lib.* 2. *de Divinat. Aulus Gellius, Lib.* 14. *cap.* 1. *Gadroise, Discours de l'Influence des Astres.*

ASTROLOGER, (An) to speak properly, is one who professes predicting Events by erecting Schemes, and calculating Nativities. The common People are apt to make no Distinction between Astrologers and Astronomers, tho' the latter go little farther in their Enquiry than Speculation. That which has kept up the Reputation of Astrologers so long, is Peoples forgetting their Mistakes and false Prophecies, and being struck with Admiration when things casually happen'd as they had been foretold. 'Tis said, the famous Astrologer *Cardan* having assigned his Death to the Preciseness of a Day, chose rather to starve himself, and confirm his Prediction, than that the Credit of Astrology should suffer. Thus he preferred Death to the living beyond the Time of his Prognostication. *Picus* Count of *Mirandula*, *Sextus ab Heminga*, *Alexander ab Angelis*, Father *Mersennus*, &c. have attack'd the Astrologers with great Earnestness and Force. On the other side, *Ptolomy*, *Cardan*, *Jonctin*, *Jean de Mont-Royal*, are the great Champions for this Profession.

ASTRONOMY: A Science which examines the Nature of the Sky and the Stars, and more particularly their Motion. The *Ethiopians* are said to be the first in this Invention, the Situation of their Climate affording more than ordinary Convenience for Contemplations of this kind: For here the Air is always clear and undisturb'd; and besides, the Constitution of the People is said to have particular Advantages for Ingenuity and strong Thinking. They pursued these Astronomical Researches with great Application, calculated the Motion of each Star and Constellation, and distinguished the Year into Months and Seasons, measuring the Year by the Revolution of the Sun to the same Point, and the Months by that of the Moon. And over and above, having divided the Course of the Sun into twelve Parts, represented each Constellation under which the Sun pass'd by the Figure of some Animal. The Diversity of their Religion is said to spring from these Emblems: Thus those who admired the Qualities of the Ram-Constellation, worshiped the Ram, and so on.

The

The *Chaldeans* made this Science ſo much their Inclination, that they would make the World believe it begun with them. As for the *Greeks*, they learnt it of *Orpheus:* This Hero gave them ſome unperfect Notions of this Skill, diguiſed under Myſtery and Religious Ceremonies. His Harp, with which he celebrated his Orgyes, and play'd his Devotional Hymns, had ſeven Strings, to repreſent as 'tis ſaid, the ſeven Planets: For this reaſon the *Greeks* hung it up in the Sky, and called a Conſtellation by that Name. *Orpheus* is likewiſe painted ſitting upon a Harp, ſurrounded with abundance of Animals. which are ſuppoſed to be Figures of the Stars.

In the time of *Atreus* and *Thyeſtes*, the *Greeks* were pretty knowing in Aſtronomy: And thoſe of *Argos* having voted the Command in an Expedition to the beſt Aſtronomer, *Thyeſtes* explained the Qualities and Phænomena of the *Ram*, which gave Occaſion to the Fable of his having gained the Golden Fleece. But *Atreus* diſcovering the Sun's Motions to be contrary to that of the *Primum Mobile*, was preferred to his Rival. *Bellerophon* is ſaid to have raiſed his Reputation the ſame way. They won't believe he mounted a *Pegaſus* or Flying Horſe; but that his Mind and Ingenuity ſoared to the Skies, and made a great Diſcovery amongſt the Stars. The Mythology concerning *Phrixus* the Son of *Athamas* has the ſame Interpretation, where he is ſaid to travel in the Air on a Golden Ram. *Dædalus* and his Son *Icarus*, were likewiſe learned Aſtronomers; and the latter, poſſibly for going out of his Depth in this Science, gave Occaſion to the Poets ſaying that his Wings were melted. And 'tis likewiſe ſaid, *Paſiphaë* having heard her Father hold learnedly forth upon the Bull in the Sky, and other Conſtellations, might fall in Love with his Notions.

Some Perſons are reported to be ſmitten with one part of this Science by way of Preference to the reſt: Some have ſpent their time in obſerving the Appearances and Motion of the Moon, others the Revolution of the Sun, or ſome other Planet. Of this ſort we may reckon *Phaëton* and *Endymion:* The firſt of theſe died before he could reach thro' his Profeſſion; and the other went ſo far in his Improvements, that he is ſaid to entertain himſelf with his Enquiries, and make the Moon his Miſtreſs. Thus *Æneas* is ſaid to be *Venus*'s Son, and *Minos Jupiter*'s. *Æſcalaphus* had *Mars* for his Father, and *Autolicus Mercury:* And all this, becauſe they were born under theſe Planets, and had ſomething of their Aſcendant in their Make and Temper. For Inſtance, *Æneas* was Handſome, *Æſcalaphus* Brave, and *Autolicus* a Diver and Pick-pocket. 'Tis farther alledged, that *Jupiter* never laid his Father *Saturn* in Chains, nor threw him down to Hell, as the ignorant People were made to believe; but that this Fable was grafted upon the ſlow Motion of the Planet *Saturn*; and the Depth of the Sky, or the vaſt Diſtance of this Planet, was taken for the Pit *Below*. And what the Poets have reported of the Debauches of *Mars* and *Venus*, and the Manner of their being diſcovered, may be accounted for by the frequent Conjunction of theſe two Planets. 'Tis ſaid *Lycurgus*, the famous *Lacedemonian* Legiſlator, formed his Commonwealth upon the Poſitions and Appearances of the Stars: Thus he ordered his Men not to fight the Enemy till the Moon was at the full; becauſe he thought their Limbs then beſt at Command, and their Conſtitutions more alert. Aſtronomy was cultivated by all the *Greeks*, excepting the *Arcadians*, who were ſuch Sots, as to fancy themſelves older than the Moon. * *Danet.*

* ASTURIES, or *Les Aſturias*, as the *Spaniards* call them; a Province in *Spain*, between *Gallicia* and *Biſcay*. 'Twas formerly larger than at preſent, and reached as far as the Mountains of *Leon*. 'Tis divided into *Aſturia de Oviedo*, and *Aſturia de Santillana*, confining upon *Biſcay*. In the Year of our Lord 713, King *Roderick* being defeated by the *Moors* and *Saracens*, and almoſt all the *Gothick* Nobility cut in Pieces, the remainder retired into *Aſturia*; which Province, with *Cantabria* in *Hiſpania Tarraconenſis*, were the only Countries in *Spain* which lay covered from Inſult and Ravage. About that time *Pelagius*, of the *Gothick* Royal Family, provoked by having his Daughter abus'd by a *Saracen* Governor, making his Eſcape to the Mountains of *Aſturia*, animated the *Goths* to try their Fortune for Liberty and Revenge: And thus having levied an Army of the remainder, routed the Enemy, cut twenty five thouſand of them in Pieces, and in the Year 717 founded a new Kingdom in *Aſturia*. His Son *Favita* reigned after him. *Ordonius*, one of his Succeſſors, removed from *Aſturia*, *Anno Dom.* 920, and made *Leon* the Royal Seat: They took the Title of Kings of *Leon* and *Aſturia*, and their Succeſſion held to *Ferdinand* I. *Anno Domini* 1039. * *Strabo*, *Lib.* 1. *Plin. Lib.* 3. *cap.* 3. *Lib.* 4. *cap.* 20. *Mariana*, *Hiſt. Lib.* 7. *Merula*, *Deſcr. Hiſt.* &c.

* ASTYAGES, Son of *Cyaxares*, and Grandſon to *Phraortes*, &c. *Xenophon* in his *Cyropædia* makes a different Report of this Hiſtory from *Herodotus* and *Juſtin*. For Inſtance, *Cambyſes*, *Cyrus*'s Father, ſaith he, was ſo far from a mean Extraction, that he was Son to a *Perſian* King. And as to *Cyrus*, he was nobly educated and always had a good Underſtanding with *Aſtyages* his Grandfather, and *Cyaxares* his Uncle by the Mother's ſide. * *Herodot. Clio*, or *Lib.* 1. *Xenophon*, *Inſtitut. Cyr. Lib.* 1. *Juſtin*, *Lib.* 1.

ASTYMIDES, a *Rhodian*, had twice a Publick Character from that City to *Rome*, in the Years 160 and 166 before the *Incarnation*. The *Rhodians* had ſuffered conſiderably for favouring *Perſeus* King of *Macedonia*, ſince their ſending the firſt Embaſſy: This made them more ſubmiſſive in their ſecond. Thus *Aſtymides* throwing what had given the *Romans* Diſguſt upon ſome private *Rhodians*, who had been puniſhed for their Miſbehaviour, by applying to Excuſes, and by his Intereſt with *T. Gracchus*, he got the Confederacy between the *Rhodians* and the *Romans* renewed. * *Polyb.*

ASUAN, *Aſſuana*, a Town in *Egypt*, in the Upper or Southern Part called *Sahid*, upon the right ſide of the *Nile*. 'Tis the Frontier-Town of the *Turkiſh* Empire, on the Confines of *Nubia*. The *Arabians* call it *Uſuam*. 'Tis ſomewhat more than fifty Miles above *Aſna*. Some Geographers take it for the old *Meta Compſo*, *Taconſon*, or *Tachempſo*, a Town in the Upper *Egypt* near *Syene*; and others take it for *Syene* itſelf. See *Syene*. * *Golius.*

* ATHANASIUS, (Saint) Patriarch of *Alexandria*, an *Egyptian* by Birth, and probably an *Alexandrian*, tho' the Year when he was born is ſomewhat difficult to determine. We can prove no farther than his being made a Biſhop in the latter end of the Year 325, or the beginning of 326. 'Tis very probable he was then at leaſt thirty Years old; becauſe the moſt favourable Canons require that Age for the Epiſcopal Character. *Rufinus* reports, that *Athanaſius*, when but a Child, baptized his Play-fellows. This Story is likewiſe mentioned by *Sozomen*, who took it from *Rufinus*; but here we are to obſerve, that *Socrates* charges *Rufinus* with Injudiciouſneſs, and taking up Stories without ſufficient Authority. For this Reaſon he tells us, he was obliged to write the firſt and ſecond Book of his *Eccleſiaſtical Hiſtory* over again; becauſe, upon farther Enquiry, he found his depending upon *Rufinus*'s Narratives had miſled him. And therefore when *Socrates* reports this Matter from *Rufinus*, he omitts the Story about his Baptiſm. He tells us, that *Athanaſius*, when a Child, repreſented ſome Religious Ceremonies with his Play-fellows: 'Twas ſomething of the Conſecration of a Biſhop. That *Alexander*, Biſhop of *Alexandria*, happening to paſs by, took Notice of the Sport. That when *Athanaſius* was grown up to a proper Age, he ordained him Deacon, and took him with him to the *Council* of *Nice*. But as for that part of the Story of *Athanaſius*'s pouring Water upon the Children with him, and going through Forms of Baptiſm, and that the Diverſion was allowed for a proper *Sacrament* by *Alexander* the Biſhop, *Socrates* has not a Word of all this, which is a good Argument he believed nothing about it. For where *Rufinus* deſerves Credit, he makes no ſcruple to tranſlate his Narratives.

To return; 'tis certain *Athanaſius* attended *Alexander* to the *Council* of *Nice*, where, notwithſtanding he was no more than a Deacon, he is ſaid to have managed the Controverſy againſt *Arius*; which was the main ground of thoſe Hereticks Averſion. At his return to *Alexandria*, *Alexander* having named him for his Succeſſor, and being afraid he might be put in his Place, he went off to a Retirement. But being ſoon diſcovered, he was forced to preſide in that *See*. The *Arians* did their utmoſt againſt his Election, and their Diſguſt ſtill went higher, *Anno Dom.* 331, when *Athanaſius* refuſed to communicate with *Arius*. They joined the *Melitians*, in hopes to ruin him. They charged him at firſt with Diſaffection to the Government, and Encroachment upon the Imperial Authority, and that he had laid a Duty upon Linnen for the

the Church of *Alexandria*. He diſpatch'd two Prieſts, *Alyppius* and *Macarius*, to *Conſtantinople*, to clear him of this Charge. Theſe Eccleſiaſticks appeared before *Conſtantine the Great*, and gave him Satisfaction. Being thus defeated, they brought in a new Impeachment upon two Articles; one was, that his Prieſt *Macarius*, making a Viſit to *Iſchyras*, a Prieſt of *Mareotis*, had broken a Chalice, thrown away the conſecrated Bread and Wine, and pull'd down a Church: The other was, that he had murder'd *Arſenius*, a *Melitian* Biſhop of *Hypſile* in *Thebais*. But after all, *Arſenius* was found to be alive; and *Conſtantine* the Emperor being informed of this foul Play, ordered the Proſecution to ceaſe, and wrote a friendly Letter to *Athanaſius:* But his Enemies renew'd their Attack at Court, and the Emperor being tired with their Importunity, ordered the convening a *Council* at *Cæſarea* in *Paleſtine*. But here S. *Athanaſius* refuſed to appear, becauſe the leading Biſhops were his ſworn Enemies. Upon this, *Conſtantine* ſummon'd another *Council* to *Tyre*, *Anno Dom.* 335, where *Athanaſius* had Orders to appear: And here his Enemies were in the utmoſt Confuſion by his producing *Arſenius* alive and well. This Point miſcarrying, the Biſhops inſiſted only upon *Macarius*'s breaking the Chalice; and having ſent to *Mareotis* for Information, they depoſed S. *Athanaſius*, and forbid him living at *Conſtantinople*. But this Evidence from *Mareotis* was altogether a Miſtake; for *Iſchyras* was no Prieſt, and by conſequence could have no conſecrated Furniture. This Charge being a Temporal Caſe, *Athanaſius* appealed from the *Council* to the Emperor *Conſtantine*, who order'd the Biſhops who had condemn'd him to appear at his Court. Theſe Prelates ſent Commiſſioners thither, who depoſed, *Athanaſius* had threaten'd to ſtop the tranſporting Corn from *Alexandria* to *Conſtantinople*. Upon this, the Emperor, without hearing his Defence, baniſhed him to *Treves*. After *Conſtantine the Great*'s Death, his three Sons Emperors, *Conſtantine*, *Conſtantius*, and *Conſtans*, gave all the Biſhops Leave to return to their *Sees*. And now S. *Athanaſius*, after two Years Baniſhment, came home to *Alexandria*, with *Conſtantine*'s Letters for his Security. He was no ſooner returned, but his Enemies revived their Proſecutions at *Conſtantius*'s Court; and a Council being held at *Alexandria*, he was acquitted of the Charge, *Anno Domini* 339 or 340. On the other ſide, *Euſebius* of *Nicomedia*, and the other *Arian* Biſhops, having a great Intereſt in this Reign, elected *Piſtus* Biſhop of *Alexandria*, and got him conſecrated by *Secundus* Biſhop of *Ptolemais*. But this *Piſtus* not being owned, they drew a *Council* together at *Antioch* in the Year 341, where they ordained *Gregory* a *Cappadocian* Biſhop of *Alexandria*. He arrived here at *Eaſter*, ſeized the Churches, and began with Outrage and Sacrilege. S. *Athanaſius* retir'd to *Rome*, and was well received by Pope *Julius*, who wrote to the *Euſebians* to come to a Synod at *Rome*, which would meet in *January* 342. S. *Athanaſius* was acquitted by this *Council*, where none of his Enemies appeared. However, the *Eaſtern Arian* Biſhops complained to Pope *Julius* for receiving *Athanaſius* to Communion. This holy Prelate ſtaid three Years in *Rome*, and was then ſummon'd to *Milan* to appear before the Emperor *Conſtans*. This Prince wrote to his Brother *Conſtantius*, and propoſed the calling a *Council* of the Eaſtern and Weſtern Biſhops for trying *Athanaſius*'s Cauſe. This *Council* met at *Sardica*, *Anno Domini* 347. But the Eaſtern Prelates going off to *Philippopolis*, the Weſterns, after having examined the Articles againſt *Athanaſius*, acquitted him; upon which he recover'd his See, at the Inſtance of the Emperor *Conſtans*. In his Journey to *Alexandria*, he was received to Communion by ſixteen *Paleſtine* Biſhops, met in *Council* at *Jeruſalem*; *Maximus*, Biſhop of this City, being one of the Number. He was afterwards confirmed in his *See* by a *Council* at *Alexandria:* But after the Death of the Emperor *Conſtans*, his Enemies revived their Calumnies, and prevailed with *Conſtantius* to baniſh him from *Alexandria*. And now S. *Athanaſius* found it neceſſary to retire into a Deſart and abſcond. The *Arians* put one *George* in his Place, who held the *See* till *Conſtantius*'s Death. After this Emperor's Deceaſe, *Julian* giving the Exil'd Biſhops Leave to return, and *George* happening to be killed in a popular Tumult, *Anno Dom.* 360, S. *Athanaſius* returned to *Alexandria*, and was ſettled in his *See*. And now he called a *Council*, to decide upon the Manner of receiving thoſe *Arians* who deſired to return to the Catholick Church, and to make up ſome Differences and Miſunderſtandings in the Church of *Antioch*. But here his Repoſe was but ſhort; for the Pagans having done him ill Offices with *Julian*, this Emperor diſpatch'd an Order to expel him *Alexandria*. S. *Athanaſius* went off and kept private, till *Jovian* came to the Empire, which happen'd *June* 16, *Anno Dom.* 363. Upon this new Reign, he returned to *Alexandria*, where he held a Synod of *Egyptian* and *Libyan* Biſhops, who ſent an Addreſs to the Emperor *Jovian*, in which they propoſed the *Nicene* Confeſſion of Faith for the Standard of Orthodoxy, and condemned thoſe that denied the Divinity of the Holy Ghoſt. Upon this Occaſion, S. *Athanaſius* went to wait upon *Jovian* at *Antioch*, where the *Arians* who came to inform againſt him were ill received. But the next Reign grew rough and troubleſome in the *Eaſt:* For the Emperor *Valens* being baptized by *Eudoxius*, the *Arian* Biſhop of *Conſtantinople*, *Anno Dom.* 367, publiſhed a Proclamation, ſetting forth, that all the Biſhops depoſed in *Conſtantius*'s Reign, ſhould be thrown out of their *Sees*. S. *Athanaſius*, to eſcape the Outrage of this Execution, retired into the Country, and abſconded among the Tombs for about four Months, when *Valens* found himſelf obliged to recall him. He had afterwards ſome Diſpute with a Governor of *Libya*, who was excommunicated by him. At laſt, after all theſe Traverſes and Perſecutions, he died upon his *See*, *May* 2, *Anno Dom.* 373, having been Biſhop of *Alexandria* ſix and forty Years.

None of the Fathers have a higher Character or a better eſtabliſhed Reputation than S. *Athanaſius*. His Writings were ſo much valued, that the Abbot of *Como* uſed to ſay, *That when any body found any part of his Works, he ought to tranſcribe it upon his Cloaths, if he had no Paper about him.* S. *Gregory Nazianzen* begins the Panegyrick upon this famous Archbiſhop with this Sentence, that *Commending S.* Athanaſius, *is commending Vertue itſelf.* The Subject of his Works are, A Defence of the Trinity and the Incarnation, particularly the Conſubſtantiality of the Son of God. He likewiſe wrote two Apologies to the Emperor *Conſtantius*, ſeveral Letters, S. *Anthony*'s and S. *Syncletica*'s Life, ſeveral Tracts againſt the *Arians*, againſt the *Melitians*, *Apollinarians*, and *Macedonians*; for in the Council held under him at *Alexandria*, *Anno Dom.* 362, he aſſerted the Divinity of the Holy Ghoſt.

We have ſeveral Editions of this Holy Prelate. *Comeline*'s, printed in 1600, is a good one; and that of *Paris* of 1627, with *Nannius*'s Corrections, is ſtill better: 'Tis publiſh'd in Two Volumes, Folio, *Greek* and *Latin:* But the laſt Edition, publiſhed by the *Benedictines*, exceeds all the reſt. *Godfrey Hermant*, Doctor of the *Sorbonne*, and Canon of *Beauvais*, has written an excellent Life of S. *Athanaſius* in *French*.

Dom Bernard de Montfaucon, who publiſhed the laſt Edition of S. *Athanaſius*'s Works, has, 1. corrected the *Greek* Texts by ſeveral Manuſcripts. 2. He has made a new Tranſlation. 3. He has placed S. *Athanaſius*'s Works in a Chronological Order, and diſtinguiſhed thoſe unqueſtionably *Genuine*, from the reſt either doubtful or ſpurious: The firſt are thrown into the firſt Tome, divided into Two Volumes: The ſecond ſort are printed in the laſt. 4. He has printed ſeveral Pieces of this *Father* not publiſhed before. 5. He has added a new Life of S. *Athanaſius*; and at the Head of each Book he has prefix'd curious Remarks; and has ſince publiſhed a new Collection of the Works of the *Fathers*, in which he has inſerted ſome *Opuſcula* reckon'd to *Athanaſius*.

This *Work* won't allow the running a Critick upon all S. *Athanaſius*'s Writings: For this Subject, the Reader may conſult thoſe learned Gentlemen *Hermant* and *Tillemont*, *Dom Bernard de Montfaucon*, and particularly M. *Du Pin*, who has made Judicious Remarks upon the *Works* of this *Father*. However, it may not be amiſs to take Notice, that the *Creed* that goes under his Name is none of his. But tho' the Learned are agreed in this Point, they differ in their Opinions about the Author. Some of them believe it drawn by ſome *Frenchmen:* Father *Queſnell* aſſigns it to *Vigilius Tapſenſis*; and the Abbot *Antelmis* to *Vincentius Lyrinenſis*.

S. *Athanaſius* wrote with great Perſpicuity, and a noble unaffected Manner. There is a great deal of Force and Cloſeneſs in his Reaſonings, and he gives a perſuaſive Turn to what he delivers: He is exact in his Narratives, and argues in his Controverſial *Tracts* with great Vigour and

Strength: He always ſuits his Diſcourſe to his Subject, and to the Perſons addreſs'd, and manages with great Conduct and Diſcretion. His Doctrine is nicely Catholick; and his Opinion is not only Orthodox, but his Expreſſions are likewiſe clear and full for that purpoſe. * *S. Athanaſ. Apol. ad Solit. vit. Agent. Gregory Nazianz. Orat.* 21. *Hieron. in Catal. cap.* 27. *Epiſt.* 7. *&c. Hilar. Socrat. Theodoret, Cyril Alexandrin. Sulpitius Severus, Photius, Cod.* 32, *& alib. Bellarmine de Script. Eccleſ. Baronius in Annal. Hermant vie de Sainte Athanaſe, Tillemont Mem. Eccleſ. Dom Bernard de Montfaucon's new Edit. of S. Athanaſius's Works, M. Du Pin New Eccleſ. Library, Cent.* IV.

* ATHENAGORAS, a Chriſtian Philoſopher living in the Reign of *Marcus Aurelius Antoninus*, preſented his Apology to this Emperor and his Son *Commodus*. This young Prince was taken into the Partnerſhip of the Empire *Anno Domini* 176; from whence we may inferr, this Addreſs was preſented between the Year 176 and 179, in which *Marcus Aurelius* died. Neither *Euſebius*, S. *Jerom*, nor *Photius*, had ſeen *Athenagoras*'s *Apology*: But *Methodius* cites it, as appears by a Paſſage reported by *Epiphanius* upon *Origen*'s Hereſy, as he calls it. This *Tract* of *Athenagoras*, and that of the *Reſurrection*, are publiſhed in the *Bibliotheca Patrum*, and at the End of S. *Juſtin Martyr*'s Works. * *Bellarmine de Script. Eccleſ. Poſſevin in Apparat. Tillemont Memoires pour l'Hiſt. Eccleſ. M. Du Pin New Eccleſ. Library, &c.*

* ATHENS.

A Chronological Account of the Kings of ATHENS.

For the Kings before *Mneſthus* or *Mneſteus*, the Reader is referred to *Morery*, Vol. I.

A M.		Kings	Before Chriſt.	Reigned Yrs.
2806	11	*Mneſtheus*,	1229	23
2823	12	*Demophoon*,	1206	33
2856	13	*Oxynthas*,	1173	12
2868	14	*Aphidas*,	1162	1
2869	15	*Thymœtes*,	1161	8
2877	16	*Melanthus*,	1153	37
2915	17	*Codrus.*	1116	21

A Chronological Succeſſion of the Perpetual Archontes.

A.M.		Kings.	Before Chriſt.	Archontes govern'd.
2936	1	*Medon*,	1095	20
2956	2	*Acaſtus*,	1075	36
2992	3	*Archippus*,	1039	19
3011	4	*Theriſippus*,	1020	41
3052	5	*Phorbas*,	979	31
3083	6	*Megacles*,	948	30
3113	7	*Diognetus*,	918	28
3141	8	*Pherecles*,	890	19
3161	9	*Ariphron*,	871	30
3190	10	*Theſpieus*,	841	37
3227	11	*Agameſtor*,	804	26
3253	12	*Eſchilus*,	778	22
3275	13	*Alcmæon.*	756	2
				341

The Archontes *for Ten Years:*

Olympiads.	Years.		Before Chriſt.	
VI	3	*Charops*,	754	10
IX	1	*Eſimedes*,	744	10
XI	3	*Clidicus*,	734	10
XIV	1	*Hippomenes*,	724	10
XVI	3	*Leocrates*,	714	10
XIX	1	*Apſander*,	704	10
XXI	3	*Erixyas.*	694	10
				70

The Annual Archontes, *ſome of which are unknown.*

Olympiads.	Years		Before Chriſt.
XXIV	1	*Creon*,	684
	2	Unknown,	683
	3	*Lyſias*,	682
	4	*Tleſias*,	681
XXV	1	Unknown,	680
		Unknown for eight years.	
XXVII	2	*Leoſtratus*,	671
	3	Unknown,	670
	4	*Piſiſtrates*,	669

Olympiads.	Years.		Before Chriſt.
XXVIII	1	*Autoſthenes*,	668
		Unknown for three years.	
XXIX	1	*Miltiades*,	664
		Unknown for four years.	
XXX	2	*Miltiades* II.	659
		Unknown for thirteen years.	
XXXIII	4	*Dropides* or *Dropilus*, M.A.	645
		Unknown for four years.	
XXXV	1	*Damaſias*,	640
		Unknown for three years.	
XXXVI	1	*Epenetus*,	636
		Unknown for eleven years.	
XXXIX	1	*Draco*,	624
		Unknown for eight years.	
XLI	2	*Honiochides*,	615
		Unknown for nine years.	
XLIII	4	*Ariſtocles*, M.A.	605
		Unknown for four years.	
XLV	1	*Megacles*,	600
	2	*Philombrotus*,	599
	3	*Solon*,	598
	4	*Dropides* II.	597
XLVI	1	*Eucrates*,	596
		Unknown for one year.	
	3	*Critias*, M. A.	594
		Unknown for two years.	
XLVII	2	*Cimon*, M. A.	591
	3	*Damaſias* II.	590
	4	Unknown.	
XLVIII	1	*Phœnippus*,	588
		Unknown for ten years.	
L	4	*Archeſtratides*,	577
		Unknown for ſix years.	
LII	3	*Ariſtomenes*,	570
		Unknown for ſeven years.	
LIV	3	*Hippoclides*,	562
	4	*Comias*, M. A.	561
LV	1	*Hegeſiſtratus*,	560
		Unknown for three years.	
LVI	1	*Euthydemus*, M. A.	556
		Unknown for ſeven years.	
LVIII	1	*Erxilicles*,	548
		Unknown for eleven years.	
LXI	1	*Alceus*, M. A.	536
		Unknown for two years.	
	4	*Thericles*,	533
LXII	1	*Heraclides*,	532
		Unknown for ſeven years.	
LXIV	1	*Miltiades* II.	524
		Unknown for eleven years.	
LXVII	1	*Ciſthenes*,	512
		Unknown for three years.	
LXVIII	1	*Iſagoras*,	508
		Unknown for three years.	
LXIX	1	*Aceſtorides*,	504
		Unknown for three years.	
LXX	1	*Myrus*,	500
		Unknown for three years.	
LXXI	1	*Hipparchus*,	496
LXXI	2	*Pythocritus*, M. A.	495
	3	*Lacratides*,	494
	4	*Themiſtocles*,	493
LXXII	1	*Diognetus*,	492
	2	*Phenippus* II. M. A.	491
	3	*Ariſtides*, M. A.	490
	4	*Hybrilides*,	489
LXXIII	1	*Anchiſes*,	488
	2	*Philippus*,	487
	3	*Philocrates*,	486
	4	*Phedo*,	485
LXXIV	1	*Leoſtrateus*,	484
	2	*Nicodemus*,	483
	3	*Aphepſion*,	482
	4	*Callias*, according to the M.A. or rather one unknown,	481
LXXV	1	*Calliades*,	480
	2	*Xantippus*,	479
	3	*Timoſthenes*,	478
	4	*Adimantus*,	477
LXXVI	1	*Phedo* II.	476
	2	*Dromoclides*,	475
	3	*Aceſtorides*,	474
	4	*Menon*,	473

Olym-

Olympiads.	Years.		Before Christ.
LXXVII	1	*Chares,*	472
	2	*Praxierges,*	471
	3	*Demotion,* according to M.A. *Apheſion.* *Theagenides* according to M.A.	
	4	*Phedo* II	469
LXXVIII	1	*Theagenides,*	468
	2	*Lyſiſtrates,*	467
	3	*Lyſanias,*	466
	4	*Lyſitheus,*	465
LXXIX	1	*Archidemides,*	464
	2	*Hepolemus,*	463
	3	*Conon,*	462
	4	*Euthippus,*	461
LXXX	1	*Phraſiclides,*	460
	2	*Philocles,*	459
	3	*Bion,*	458
	4	*Mneſithides,*	457
LXXXI	1	*Callias,*	456
	2	*Soſiſtrates,*	455
	3	*Ariſto,*	454
	4	*Lyſicrate,*	453
LXXXII	1	*Chrephanes,*	452
	2	*Antidotris,*	451
	3	*Euthydemus,*	450
	4	*Pediæus,*	449
LXXXIII	1	*Philiocus,*	448
	2	*Timarchides,*	447
	3	*Callimachus,*	446
	4	*Lyſimachides,*	445
LXXXIV	1	*Praxiteles,*	444
	2	*Lyſanias* II.	443
	3	*Diphilus,* M. A.	442
	4	*Timocles,*	441
LXXXV	1	*Myrichides,*	440
	2	*Glaucides,*	439
	3	*Theodorus,*	438
	4	*Eythymenes,*	437
LXXXVI	1	*Nauſimacus,*	436
	2	*Antilochides,*	435
	3	*Chares,*	434
	4	*Apſeudes,*	433
LXXXVII	1	*Pythodorus,*	432
	2	*Euthydem* II.	431
	3	*Apollodorus,*	430
	4	*Epaminondas,*	429
LXXXVIII	1	*Diotimus,*	428
	2	*Euclides,*	427
	3	*Euthydemus,*	426
	4	*Stratocles,*	425
LXXXIX	1	*Iſarcus,*	424
	2	*Aminias,*	423
	3	*Alceus,*	422
	4	*Ariſto,*	421
XC	1	*Ariſtophilus,* M. A.	420
	2	*Archias,*	419
	3	*Antipho,*	418
	4	*Euphemus,*	417
XCI	1	*Ariſtomneſtus,*	416
	2	*Chabrias,*	415
	3	*Piſander,*	414
	4	*Cleocritus,*	413
XCII	1	*Callias* II.	412
	2	*Theopompus,*	411
	3	*Glaucipus,*	410
	4	*Diocles,*	409
XCIII	1	*Euctemon,* M. A.	408
	2	*Antigenes,* M. A.	407
	3	*Callias* III. M. A.	406
	4	*Alexias,*	405
XCIV	1	*Pythodorus* II.	404
	2	*Euclides* II. Thirty Tyrants at *Athens.*	403
	3	*Micon,* M. A.	402
	4	*Exenetus.* The End of the Thirty Tyrants,	401
XCV	1	*Laches,*	400
	2	*Ariſtocrates,*	399
	3	*Ithycles,*	398
	4	*Lyſiades,*	397
XCVI	1	*Phormio,*	396
	2	*Diophantus,*	395
	3	*Eubulides,*	394
	4	*Demoſtrates,*	393
XCVII.	1	*Philocles,*	393
	2	*Nichotelet,*	392
	3	*Demoſthenes,*	391
	4	*Antigater,*	390
XCVIII	1	*Pyrrhion,*	389
	2	*Theodotus,*	388
	3	*Miſtichodes,*	387
	4	*Dexytheus,*	386
XCIX	1	*Diotrephes,*	385
	2	*Phaneſtratus,*	384
	3	*Menander,*	383
	4	*Demophilus,*	382
C	1	*Pytheas,* M. A.	381
	2	*Nicon*	380
	3	*Nauſicrates,*	379
	4	*Callias* IV. M. A.	378
CI	1	*Cariander,*	377
	2	*Hippodamus,*	376
	3	*Socratides,*	375
	4	*Aſteus,*	374
CII	1	*Alciſthenes,*	373
	2	*Phraſiclides,*	372
	3	*Dyſſmethus*	371
	4	*Lyſiſtratus,*	370
CIII	1	*Nauſigenes,*	369
	2	*Polyzelus,*	368
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CVI	1	*Epinices,*	357
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CXI	1	*Pithodorus,*	337
	2	*Evenetus,*	336
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CXVII	2	*Simonides*,	311
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	3	*Cerebus*, or *Zenias*,	306
	4	*Zenippus*,	305
CXIX	1	*Pherecles*,	304
	2	*Leostratus*,	303
	3	*Nicoles*,	302
	4	*Calliarcus*,	301
CXX	1	*Hegemacus*,	300
	2	*Euctemon*,	299
	3	*Mnesidemus*,	298
	4	*Antiphates*,	297
CXXI	1	*Nicias*	296
	2	*Nicostratus*,	295
	3	*Olympiodorus*,	294
	4	*Philippus*, or *Diphilus*,	293
		Unknown for one year.	
CXXII	2	*Gorgias*,	291
	3	*Anaxicrates*,	290
	4	*Democles*,	289
		Unknown for five years.	284
CXXIV	2	*Pytharates*,	283
		Unknown for 17 years.	

As far as *Diognetus*, an Annual *Archont* in the fourth Year of the 128th Olympiad, two hundred and sixty five Years before our Saviour's Incarnation. Under this *Diognetus* the *Arundel Marbles* end their Account. * This Chronological Table of the Kings and *Archontes* of *Athens* is corrected by the *Arundel Marbles*, and by the exact Chronological Table of M. *Du Pin*, *dans sa Biblioth. des Aut. Profanes*, *Tom.* II. *M. A.* in the List stands for the *Arundel Marbles*.

ATHENION, Favourite to *Ptolomy Evergetes*, King of *Egypt*, was sent to *Onias* II. surnamed the *Covetous*, Son of *Simon the Just*, Nephew and Successor to *Eleazer*, and then *Jewish* High-Priest. His Message was to demand the Payment of twenty Silver Talents due to his Master for Tribute. This Imposition, as *Athenion* set forth, was paid yearly by the *Jews* to *Ptolomy Evergetes*, in Consideration of the Cession of Right *Antiochus the Great* had made to this Prince when he marry'd his Daughter *Cleopatra*; assigning at the same time the Provinces of *Lower Syria*, *Phœnicia*, *Judea*, *Samaria*, and half the Tribute of these Provinces, for her Fortune: At which time the principal Inhabitants agreed to this Grant and Assignment, and brought their Proportions to the Exchequers of these two Princes. This High-Priest it seems was very much in Arrear for this Tax. *Athenion* threaten'd to levy the Money by Military Execution, unless speedy Payment was made. *Onias* was so wretchedly subdued by his Avarice, that neither the Love of his Country, nor the Fear of being plunder'd by an Army, could make any Impression upon him. However, his Nephew *Joseph*, upon giving Satisfaction, as 'twas supposed, got his Uncle's Pardon of *Ptolomy*. * *Joseph. Antiquit. Lib.* 12. *cap.* 3, 4.

*ATHLETÆ, *Combatants*. The Names of the Greek *Athletæ* were as follow: Παλαισταὶ, *Wrestlers*; Δρομεῖς, *Racers*; Πυκταὶ, *Boxers*; Δισκοβόλοι, *Players* at *Quoits*; Ἅλτικοι, *Leapers*; Τυμνασταὶ, *Fencers*, or *Masters* of the *Exercises*, so called, as *Xenophon* relates, because they exercised naked. From hence the Places for Teaching were called *Gymnasia*: They were large Courts, built at great Expence. The Masters, with several Assistants, exercised the young People with a great deal of Form and Regimen, both in respect to Business and Diet. Some People were so fond of Improvements this way, that they spent their whole Life in it, and professed the Business of *Athletæ*. By this Discipline, and plentiful Eating, they work'd up their Bodies to a surprizing degree of Bulk and Strength: But as to the Furniture of their Mind, they were little better than Brutes: They were fit neither for War, nor any other Employment which put them out of their Road, and obliged them to retrench in their customary Sleep and Feeding. And, as *Aristotle* observes, such an Alteration would be apt to throw them into dangerous Distempers: But, as we have observed, their Strength was Gygantick. 'Tis reported of *Milo Crotoniates*, that he knock'd down a Bull at one Blow with his Fist, and, which was more, eat up all the Beef the same day. After all, 'tis true they deny'd their Appetite in several Instances; and the first *Athletæ*, as S. *Chrysostom* and *Budeus* relate, lived very temperately, and stood off from any sort of Indulgence which might weaken their Constitution. Thus we are informed by S. *Paul*, *that those who strive for the Mastery, are temperate in all things.* The *Lacedemonians* practised some rough Exercises of the *Athletæ*. They bred up their Children in the Country to all sorts of robust Diversions to improve their Strength, and make them bear the Fatigues of War the better. See *Olympia*, and *Plays of the Cirque*. *Morery* Vol. II. and *Olympionicæ*, *Supplement* Vol. III. * 1 *Corinth. cap.* 9. *Fleury*, *Mœurs des Israelites*, *Antiquit. Græc. & Rom. &c.*

ATHOS, a Mountain in *Macedonia*, belonging to the Grand Seignior. It shoots into the *Archipelago*, and forms a Peninsula between the Gulphs *Contessa* and *Mont Sancto*. 'Tis about thirty Miles in Circuit, and the Top of it so high, that the Region for Clouds and other Meteors are below it. At present, 'tis inhabited by none but *Colciers*, or Greek Monks, of S. *Basil*'s Order. There are above five thousand *Religious* living in separate *Cells* like *Hermits*. The two principal Monasteries, *Catapedos* and *Hagia-Laura*, are stock'd with above six hundred Monks. Some of these Monasteries are fortify'd, to cover them from the Insults of Pyrates. These Monks till the Ground, and subsist themselves upon their Labour. They are likewise educated to Learning and Religious Exercises; and 'tis from hence the Bishops within the Patriarchate of *Constantinople* are chosen. * *Guillet. Lacedemone Ancienne & Nouvelle. Johannes Comnenus*'s *Description of Mount Athos*, publish'd by *Dom Bernard de Montfaucon*, *Anno Dom.* 1708.

ATILIUS, Son of a Slave enfranchised, having a mind to make himself popular, built an Amphitheater near *Fidenæ*: But the Foundation being not well laid, nor the Timbers carefully work'd in, this vast Building giving way, tumbled, and destroyed a vast Number of People. 'Tis said there were fifty thousand killed and wounded by this Misfortune. *Atilius* was immediately banish'd, and an Act passed by the *Senate* prohibiting all Persons building any Places for Publick *Spectacles*, without taking all imaginable Precaution about the Ground and Materials. This Accident happen'd in the Consulship of *M. Licinnius* and *L. Calpurnius*, in the thirteenth Year of *Tiberius*'s Reign. * *Tacit. Annal. Lib.* 4. *cap.* 62, 63.

ATLANTIDES, a People living near Mount *Atlas* in *Africk*. They are mentioned with great Commendation by old Writers upon the score of their Piety and Hospitality to Strangers. They worshipped *Uranus*, that is, the Sky, as the Sovereign Deity, and pretend he was formerly one of their Monarchs. He had several Wives, as their Story goes, and five and forty Children by them: And that *Titea*, one of these Ladies, was Mother to the *Titans*. * *Diodor. Sicul. Lib.* 3, 4. *Euseb. Prepar. Evang. Lib.* 2.

ATLANTICK (Ocean, The) *Oceanus Atlanticus*, *Occidentalis*, *Hesperius*, *Mare Magnum*. This Sea is so called from Mount *Atlas* in *Africk*. Geographers are not agreed about the Extent: Some will have it reach no farther than those Seas upon the Western Coast of *Spain* and *Africk*, from Cape *Finistere* to that of *Sierra Leona*, and the Seas as far as the *Canaries* and Cape *Verd*. Others understand by the *Atlantick*, or Western Ocean, all that vast Sea between the Western Coasts of *Europe* and *Africk*, and the Eastern of *America*, from the Northern Ocean to the Equinoctial Line, where the *Ethiopian* Sea begins. * See *Baudrand*.

ATLANTICKS, *Atlanticæ*, the Name of two Islands, called the *Fortunate Islands* by the Ancients: They are parted from each other by an Arm of the Sea, somewhat more than a hundred Miles distant from *Libya*. They have seldom any Rain; and when they have it, 'tis gentle and refreshing. The Winds bring the Dew along with them, and are never boisterous or troublesome. The Soil, without Ploughing or Compost, produces a plentiful Crop, and excellent Fruit both for Support and Pleasure: And the Inhabitants being thus well provided for, live much at their Ease, without working. The Air is clear and temperate, and the Alterations of the four Seasons almost imperceptible. There are only two sorts of Winds from the Continent which can disturb them,

them, and these lose their Force before they reach the Islands. As for the Winds from the Sea, they bring their Rain, and are altogether refreshing. 'Tis here that *Homer*, *Horace*, and the other Poets, place the *Elyzian Fields*, *Campi Elysii*, *Beatorum Domicilia*. *Pliny* seems to take them for the *Hesperides*. 'Tis possible, says the *Dutch Supplementer*, they may be *Hispaniola* and *Cuba* in the *West-Indies*. * *Plin. Lib.* 6. *cap.* 31. *Ortelius*.

* ATOSSA, *Cyrus*'s Daughter, King of *Persia*, and Sister to *Cambyses* and *Smerdis*, was marry'd for some time to the Counterfeit *Smerdis* who usurp'd the Crown: But the Imposture being discover'd, and the *Magician* killed by seven *Persian* Princes concerting the Enterprize, *Darius*, Son of *Hystaspes*, was proclaimed King, and married *Atossa* the fourth Year of the 64th Olympiad. She had *Artabarzanes* and *Xerxes* by this Prince. The latter, tho' the younger, succeeded his Father *Darius*: The Reason of this Preference was, because *Artabarzanes* the Eldest was born before *Darius* was King. * *Herodot. Lib.* 3, 4.

ATRA, a Town in *Mesopotamia*, famous for holding out against several Sieges. The Place was neither large nor beautiful, but built upon the Point of a Mountain, surrounded with good Walls, populous, and very rich. Their Wealth was drawn chiefly from the Offerings made to the Sun, which was worshipped there. The main Strength of the Town lay in the Barrenness of the neighbouring Country, where there was neither Wood, Grass, nor scarcely any Water; and the Air over and above excessively hot. *Trajan*, *Anno Domini* 117, sat down before this Place, and was forced to raise the Siege. The Emperor *Severus* had no better Success in the Year 199; and afterwards the King of *Persia* had the same Fortune, and was glad to draw off from the Besieged, *Anno Dom.* 228. * *Ammian. Marcellin. Lib.* 25. *Dion. Cassius*, *Lib.* 68. & 75. *Herodian*, *Lib.* 3. & 6.

ATRI, *Atria*, *Hadria*, a Town in the Kingdom of *Naples* in the Farther *Abruzzo*, with a Bishoprick Suffragan to the Archbishop of *Chieti*, but exempt from his Jurisdiction. It gives the Title of Duke to the House of *Aquaviva*. The *See* is united to that of *Penna*, from whence 'tis distant ten Miles, fifteen from *Chieti*, and four from the *Adriatick* Sea. The Emperor *Adrian* took his Name from this Town.

ATRIBUNIE, (*l'*) *Atribunia*, a River in the Isle of S. *Domingo*, one of the *Antilles*. It runs to the Western Part of the Isle, and falls into the Sea over against the Isle of *Cuba*. The *French* have some Plantations near this River. * *Baudrand*.

ATRONGUS, a Shepherd of an extraordinary Bulk and Strength: He was so hardy as to quit the Business he was bred to, and set up for *Pastor Populorum*. His Ambition carried him so far as to seize the Crown of *Judea*, and assume the Regal Style, while *Archelaus* was at *Rome* to solicite for that Dignity. He was pushed upon this Enterprize by four of his Brothers, as big and as bold as himself. They each of them raised a Company, treated the *Romans* with great Barbarity, especially the King's Troops, and those that held for *Archelaus*. They maltreated the first for the Oppressions they had brought upon the Country, and the latter because they hated *Herod the Great*, then lately dead. *Atrongus* defeated the *Roman* Forces several times; but at last *Gratus*, Governor of *Syria*, coming up to quash the Insurrection, laid an Ambuscade, took one of *Atrongus*'s Brothers, and had him executed. After this Loss, *Atrongus*'s Affairs went backward, especially when his second Brother was seized by *Ptolomy*, whom *Herod* had made Governor of the Country. At last this pretended Prince fell into *Archelaus*'s Hands, who clapt an Iron Crown upon his Head, mounted him upon an Ass, made him travel in this Equipage of Contempt the Length of his Dominious, and then put him to Death. The last of his surviving Brothers finding himself left alone, and not daring to show his Head, died for want of Maintenance. * *Joseph. Antiquit. Lib.* 17. *cap.* 12.

ATSIN, *Atchain*, *Axime*, *Aximum*, a strong Castle of the same Name with the Country, upon the Coast of *Guinea* in *Africk*. The Castle stands at the Mouth of the River *Mancu*, fifteen Miles from the Cape of *Three Points*. It belongs to the *Dutch*. * *Baudrand*.

ATTALIA, a Maritime Town of *Pamphylia* in *Asia the Less*, now called *Satalia*, or *Satalyah* by the *Turks*. 'Twas built by King *Attalus*, and formerly an Archiepiscopal *See*, and Capital of the Province. It stands upon the Sea of *Pamphylia*, near the Gulph which takes its Name from this Town. 'Tis well fortified with a Castle: 'Tis the Residence of the Governor of the Province. 'Tis somewhat distant from the Old *Attalia*, of which nothing remains but the Ruins. 'Twas taken by *Lewis* the Younger, *Anno Dom.* 1548. S. *Paul* preached the Gospel here, in the sixteenth Year after our Lord's Passion, and the sixth of *Claudius*'s Reign. * *Acts* xiv. *Baudrand*.

* ATTALUS, King of *Pergamos*: His *Will* run thus; *POPULUS ROMANUS MEORUM HÆRES ESTO*. The *Romans* took these Words in a very large Sense, construing them to a Device of the whole Kingdom; whereas in common Construction, and *Attalus*'s Intendment, they meant no more than the Furniture of the Palace.

ATTALUS, born in *Pergamus* in *Asia*, was one of the first Martyrs that suffer'd at *Lyons* in *Gaul*, in the Reign of *Marcus Aurelius*. He behaved himself with great Resolution at his Death, and was esteemed as it were the Pillar and Support of the Church at *Lyons*. His Festival stands, with the other Martyrs of that Town, on the second of *June*. * *Euseb. Hist. Eccles. Lib.* 5. *init.*

ATTILA, King of the *Huns*, called *Flagellum Dei*, or the *Scourge of God*, lived in the First Century. He poured a vast Force into *Thrace*, and having harrass'd this Country, *Anno Dom.* 441, he ravaged the Eastern Part of the Empire, and forced the Emperor *Theodosius* the Younger to pay him Contributions. Three Years afterwards he killed his Brother *Bleda*, for usurping the Crown, and over-ran the Provinces of *Mœsia*, *Macedonia*, and *Thessaly*, as far as *Thermopylæ*. From hence he advanced to the *Danube* and the *Rhine*. In the Year 450, and 451, he marched through *Pannonia* and *Germany*, and enter'd *Gaul* with a vast Army, upon Pretence of attacking the *Visigoths* in *Aquitain*. *Paris*, as Historians report, was preserved from his Attempt by the Prayers of S. *Genevieve*, and *Troyes* by the Bishop S. *Lupus*. The great Battle which happen'd soon afterwards between *Attila* and the Christian Confederates, was not fought in the Plains of *Châlons* in *Champagne*, but in that of *Sologne* near *Orleans*. For the Learned are now agreed, that the Word *in Campis Catalaunicis* is wrong transcribed, and that the right Reading is *in Campis Secalaunicis*. Notwithstanding *Attila* lost two hundred thousand Men *Anno Dom.* 451, he marched into *Italy* next Year, enter'd *Friuli*, sack'd *Aquileia*, and several other Towns, and had advanced up to *Rome*, if *Leo the Great* had not met him, and prevailed for the stopping his March. 'Tis reported, that his Officers being surprized that the Rhetorick of a Priest unarm'd should alter his Resolution, he told them, that he saw a Person in Sacerdotal Robes, by Pope *Leo*'s Side, who threaten'd to kill him, unless he comply'd. This barbarous Prince, tho' of very small Stature, had so fierce a Look, and so haughty a Motion, that the boldest Enemy was almost frighted to see him. Besides, he was a Prince of Conduct and Cunning, practis'd upon the Passions of his Army, and knew how to make a serviceable Impression. He made his Troops believe something of supernatural Assistance attended him. He persuaded them he had found *Mars*'s Hanger, which was worshipped by the *Huns*. Now these Barbarians believed that whoever was Master of this Sword, would be Emperor of the World. *Attila*'s Titles in his Letters and Proclamations were these; *Attila* the Son of *Bendimus*, Grandson of Great *Nimrod*, bred at *Engaddi*, by the Grace of God, King of the *Huns*, *Medes*, *Goths*, and *Dacians*, the Terror of the Universe, and the Scourge of God. *Attila Filius Bendemi, Nepos magni Nembroth, nutritus in Engaddi, Dei Gratia Rex Hunnorum, Medorum, Gothorum, Dacorum, metus Orbis, & flagellum Dei.* He had the Vanity to say the Stars tumbled before him, the Earth shook, and that he was a Hammer to bruise and batter the World. *Stellas pro se cadere, Terram tremere, se malleum esse Universi Orbis.* * *Prosper. Cassiodor. Isidor. in Chron. Jornandes de Origine Gothorum, Gregor. Touron. Lib.* 2. *cap.* 7. *Paul. Diaconus, Lib.* 5. *Sidonius Apollinaris, Ep.* 15. *Lib.* 8.

ATTOCK, *Attochium*, a great Town in *Asia*: It stands at the Mouth of the River *Send*, where it falls into the *Indus*. *Attock*, the Capital of a Kingdom of the same

ſame Name, is one of the ſtrongeſt Places the Mogul is Maſter of; and for better Security, no Stranger is allow'd to come there without Leave. * *Baudrand.*

ATTOCK, (The Kingdom of) *Attochium Regnum*, a Province of *Aſia* within the Mogul's Empire: 'Tis ſituate upon the Confines of *Great Tartary*, near the Head of the River *Indus*, between the Provinces of *Kachemire*, *Penback*, *Multan*, *Hajacan*, and *Cabul*. 'Tis about two hundred and forty Miles long, and one hundred and twenty broad. Several Rivers run through it, of which the *Send* and the *Indus* are the chief. *Attock* and *Puckow* are the moſt conſiderable Towns in it. * *Baudrand.*

ATTUNDE, or *Oſtund*, *Aſtundia*, *Oſtandia*, one of the three Diviſions of the Province of *Upland* in *Sweden*. It lies along the *Baltick*, and reaches from *Stockholm* to *Upſal*. 'Tis ſubdivided into eight little Governments. * *Baudrand.*

* AVA, or the Kingdom of *Ava*, a Country in *India* beyond the *Ganges*, formerly governed by a powerful native Prince, but now Parcel of the Dominions of the King of *Pegu*. It has a Capital of the ſame Name. It lies between the Kingdoms of *Siam* to the South, of *Tonquin* and *China* to the Eaſt, and *Great Tartary* to the North. 'Tis about a thouſand Miles in Length, and three hundred and forty in Breadth. The moſt conſiderable Towns in it are, *Ava*, *Boldia*, *Caſſubi*, *Melintay*, *Prom*, *Tolema*, *Totay*, *Tranſiana*, &c. This Country has the Convenience of a great many fine Rivers, riſing all from the great Lake *Chiamai*, croſſing the Kingdom from North to South: They flow the Country like the *Nile*, enrich the Soil, and make the Produce of the Year very plentiful in Rice, Millet, and Fruit. 'Tis well ſtock'd with Elephants, Camels, Horſes, Sheep, Civet-Cats, Martins, and Ermins. There are Mines of Iron, Lead, and Copper, and 'tis ſaid of Gold and Silver too. A great many Rubies, Sapphyrs, Emeralds, and other Precious Stones, are dug out of the Rocks. * *Jarric. Lib. 6. Barboſa, Sanſon, Baudrand.*

AVANCE, (The Cape of) or Cape *Forward* in *Engliſh*, *Promontorium Extenſum*, a Cape in the *Magellan* Streights in Southern *America*: It ſtands upon the Southern Coaſt, and ſtretches fartheſt into the Streight. There is ſtill to be ſeen the Ruins of S. *Philip*'s Town, built by the *Spaniards* to command the Paſſage. * *Baudrand.*

* AVANCHES, *Avanticum*, or *Aventicum*, a *Swiſs* Town in the Canton of *Bern*, and Country of *Vaux*. The Burghers call it *Wiliſpurg*: 'Twas formerly the Capital of the *Helvetians*. Theſe People ſet Fire to it upon their going off to *Gallia Celtica*: But when *Julius Cæſar* forced them to return home, they rebuilt ſome Part of it. The Emperor *Veſpaſian* reſtored it to its beſt Condition, and called it *Colonia Flavia*. * *Cluverius, Antiq. Germa. Sanſon*, &c.

AUBAIN: So the *French* call a Foreigner Unnaturalized. The Eſtates of theſe Foreigners eſcheat all to the Crown. An *Aubain* may diſpoſe of his Goods by Deed of Gift; but can't diſpoſe of them by his *Will*. In *France*, the Children of Foreigners born in *France* inherit, their Birth being equivalent to a Patent for Naturalization. *Nicodius* derives this Word from *Alibinatus*, and *Cujacius* from *Advena*. Theſe *Aubains* are ſo called in the *Capitulars* of *Charles the Great*. *Du Cange* brings the Word from *Albanus*, a Name given to the *Scotch* or *Iriſh* who uſed formerly to travel into Foreign Countries, and ſettle there. They were called *Aubains* in *France*, that is, *Albani*, from *Albania*. This Name was afterwards given to all ſort of Strangers. Theſe *Aubains* in *France* are incapable of any Poſt in the *Civil Liſt*, or of Eccleſiaſtical Benefices, unleſs Naturalized by Patent. The Iſſue of a *Frenchman*, who ſettles and marries in a Foreign Country, are not reckon'd *Aubains* when they return into *France*. An Ambaſſador who dies in *France*, without being Naturalized, does not leave his Effects under the Diſadvantage of an *Aubain*. The *Swiſs*, the *Iriſh*, *Scotch*, the *Portugueze*, thoſe of *Cambray* and *Avignon*, are not reputed *Aubains* in *France*. * *Du Cange. Bacquet.*

AUBAINS, in Latin *Caduca Bona*, or Forfeitures or Eſcheats to the *Exchequer*. The Laws *de Bonis Caducis* were made in *Auguſtus*'s Reign, the Publick Treaſure being then brought very low by the Civil Wars. The *Acts* relating to this Matter conſiſt of ſeveral Branches: 1. That no Perſon who liv'd ſingle ſhould be capable of a Legacy, unleſs he married at the time aſſigned by the Law: If not, whatever was bequeathed to him, was forfeited to the *Exchequer*. 2. Thoſe who had no Iſſue, loſt the Moiety of their Legacies. This the Law calls *Pœna Orbitatis*. 3. Whatever was bequeathed in a *Will* to any Perſon who happen'd to die ſurviving the Teſtator, or immediately after his Deceaſe before the opening of the *Will*, eſcheated to the *Exchequer*. 4. Every Heir who neglected revenging the Death of the Anceſtor, or Relation he claimed under, loſt the deſcending Eſtate, which in this caſe fell to the Crown. * *Digeſt. Cod. Theod. & Juſtinian.*

AUBAREDE, (*John Michael de Aſtorg*) Canon Regular, Arch-Deacon of the Church of *Pamiers*, and Vicar-General of the Dioceſe when the *See* was void. This Eccleſiaſtick had a great Share in the Traverſes of the Biſhop of *Pamiers* in the Diſpute about the *Regale*. He was born at the Caſtle of *Aubarede* in the Dioceſe of *Tarbes*, and extracted from a very conſiderable Family. The Biſhop of *Pamiers* being dead, the *Chapter*, *Auguſt* the 9th, 1680, pitch'd upon *Aubarede* and one Father *Bernard* for their Vicars-General. Their firſt Buſineſs was paſſing an Ordonance for confirming the Diſcipline ſettled by the late Biſhop. The *Regaliſts*, after the Death of this Prelate, were ſo hardy as to attempt being at Divine Service, tho' they lay under an Excommunication. Upon this, the *Chapter* deputed *Aubarede* to his Kinſman the Archbiſhop of *Toulouſe*, to give him an Account who were choſen Vicars-General, and entreat him to order the Matter ſo, that the *Regaliſts* might ſatisfy themſelves by receiving the Revenues of the *Chapter*, and not diſturb the Holy Solemnities by appearing at them. The Archbiſhop gave Father *Aubarede* a Letter, in which the *Regaliſts* were adviſed not to go to Church with the *Chapter*. But this Prelate changing his Mind ſoon after, the *Regaliſts* came to Church the 18th of *Auguſt* the ſame Year, which obliged *Aubarede* to revive the Decrees of the late Biſhop of *Pamiers*, and excommunicate ſome of them. This Eccleſiaſtical Cenſure drew a Proſecution upon *Aubarede*, and brought a great deal of Trouble and hard Uſage upon him. In ſhort, M. *de Châteauneuf*, Secretary of State, order'd him to be apprehended, and his Papers ſeized. At firſt they made him Offers of Preferment, and promis'd him a Biſhoprick; and when theſe Careſſes would not work him to the Court Meaſures, they proceeded to threaten him. But neither Favour nor Menacing made any Impreſſion. He profeſſed a profound Regard for the King, and that he was ready to obey him in every thing, where his Duty to God would give him leave. This being look'd on as an unſatisfactory Anſwer, he was put in a Cart, and carried to *Paris*, having ſuffered very much in the Journey. From thence he was conveyed to the Caſtle of *Caen*, and had rough Entertainment in the Priſon for ſix Years together. And upon his being diſcharged, was confined in the Priory of the *Canons Regular* called *Le Pleſſis*, in the Dioceſe of *Bayeux*. He held firm to his Principles to the laſt, and died in 1692, being fifty three Years old. * *Memoire Manuſcrit.*

AUBERY, (*Lewis*) a celebrated and voluminous Author of the Seventeenth Century. His Genius lay particularly for an Hiſtorian: He wrote a General Hiſtory of the Cardinals, and dedicated the firſt Tome of it, in Quarto, to Cardinal *Richelieu*. He begins at the Pontificate with *Leo* IX. who lived in the Eleventh Century. Afterwards he publiſh'd four Volumes more, and dedicated them to Cardinal *Mazarine*, who gave him a Penſion of four hundred Livres for Encouragement. In carrying on this Work, he was furniſhed with a great many Narratives, Funeral Orations, Genealogical Memoirs, and other Pamphlets both in Print and Manuſcript. Theſe Supplies *Naudeus* and *Puteanus* brought him by the Cardinal's Order. After this, he ſtudied *Italian*, *Spaniſh*, and *Engliſh*, ſo far as to qualify him for reading Books in thoſe Languages. In 1649, he publiſh'd an Hiſtorical *Tract* of the Pre-eminence of the *French* Kings, with reſpect to the Emperor and King of *Spain*. This Book he dedicated to the Chancellor *Seguier*. In the firſt *Part*, he relates the Attempt made by *Philip* II. at *Venice*, *Rome*, and the Council of *Trent*. He pretends to ſhew that the Kings of *France* have always had the Precedency of the Kings of *Spain*. This he endeavours to prove by their Title of *Moſt Chriſtian*, by that of *Eldeſt Son of the Church*, and by that of *King of Kings*,

Kings, which *Matthew Paris* gives them. He reinforces his Proof by ſome peculiar Advantages at their Coronation, (I ſuppoſe he means the Holy *Ampoule*) and laſtly, by three Diſtinctions, which in his Opinion are the greateſt Embelliſhments of a Crown: Theſe are Maſculine Succeſſion, Abſolute Authority, and Independence on all other Mortals. The ſecond *Part* examines the Emperor's Pretenſions, and maintains that *Charles* V. and *Francis* I. were treated upon the Level by *Paul* III. And for Proof of the Pope's conſidering them under this Equality, he appeals to his Holineſs's *Bull* for convening the Council of *Trent*. Farther, he pretends to ſhew the King of *France* an Emperor within his Dominions, and that *Pepin* had the Imperial Style, as appears by an old Medal. He argues the Emperor is far from being Abſolute in *Germany*, and that he has no manner of Authority in *France*, as appears by an Interview between the Emperor *Charles* IV. and the *French* King *Charles* V. which latter would allow him no Mark of Sovereignty, not ſo much as a White Palfrey, or any Imperial Diſtinctions: And that *Francis* I. treated *Charles* V. when he paſſed through *France* in the ſame manner. In fine, he pretends Antiquity ought to decide the Preference; that the Title of Emperor of *Germany* is not above eight hundred Years ſtanding; that according to *Eginardus*, 'twas little valued by *Charles the Great*, who was King of *France* a great while before he was Emperor: And to conclude this Performance, he aſſerts that *Thuringia* and other Provinces were the Conqueſt and unalienable Inheritance of the Kings of *France*; from whence he infers them Emperors of *Germany*. In 1660, he publiſhed the moſt conſiderable Book written by him: 'Tis the Hiſtory of Cardinal *Richelieu* in Folio, which takes in the moſt important Occurrences in the Reign of *Lewis* XIII. There are two other Volumes printed with it, of Letters, Diſpatches, Inſtructions and Memoirs, for Vouchers to the Hiſtory. In 1673, he publiſhed a Book of the Dignity of a Cardinal, and dedicated it to the Duke of *Mazarine*. Two Years forward he printed a *Tract* upon the Subject of the *Regale*, which he had drawn up ſome Years before for M. *de Lamoignon*, the King's Advocate-General. This Book is divided into four Parts: The firſt treats of the Ancient Method of making Biſhops; and here he takes Occaſion to ſpeak of the *Pragmatick Sanction* and the *Concordate*. The ſecond goes upon the Original and Progreſs of the *Regale*. The third Part endeavours to prove this Claim was ſubmitted to by all the *French* Provinces. And the fourth ſtretches the *Regale* upon the Abbeys. His laſt Book is the Hiſtory of *Cardinals*, moſtly extracted from the Regiſters of Parliament. He had taken a great deal of Pains amongſt them with M. *Lamoignon*. And after the Death of this Magiſtrate, he carried on the Search with great Application: The Deſign was very ſignificant for clearing ſeveral Paſſages in the *French* Hiſtory, and ſetting the Dates of Occurrences right, where the beſt *French* Authors had miſs'd the Point. This Collection of *Records* he was ready to publiſh; but an Accident happening to him by a Fall off a Bridge, he was unfit for Buſineſs, and died within two Months after, (*January* 1695,) at ſeventy eight Years of Age. * *Journal des Savans*, *Tom.* xxiii. *pag.* 185.

* AUBESPINE. (*Gabriel de l'*) He aſſiſted at the laſt Seſſion of the Council of *Trent*; and at his Return to *Paris*, tho' but twenty Years of Age, was made a Counſellor of the Parliament, and ſoon after Maſter of *Requeſts*. He was ſent afterwards Ambaſſador into *England*, returned to *France* upon the Death of *Henry* III. and followed *Henry* IV.'s Fortune. He was employed in ſeveral Negotiations, and had a Publick Character in *Italy* for ſettling the Affair of the Marquiſate of *Saluzzes*. At his Return, he was made Chancellor of the King's *Orders*, and afterwards Counſellor of State: He ſucceeded *John de l'Aubeſpine* his Kinſman in the Biſhoprick of *Orleans Anno Domini* 1604, and died at *Grenoble* in *Auguſt* 1639. The Publick is obliged to this Prelate for being the firſt in giving an exact Plan of the Ancient Diſcipline of the Church, with reference to the Circumſtances and Solemnity of Penance, the Holy Euchariſt, and other Primitive Rites. Of this the Reader may be ſatisfied, by conſulting his *Obſervationes Eccleſiaſtica*, written in *Latin*; his *French* Book of the *Ancient Polity of the Church*, relating to the Euchariſt, *&c.* * *Du Sauſſay*, & *Symphorien Guyon*, *Hiſtoire d'Orleance*, *Sainte Marthe*, *Gallia Chriſtiana*, *Tom.* ii. *M. Du Pin*, *New Eccleſ. Library*, *Cent.* XVII.

* AUBIGNE, (*Theodore Agrippa de*) Admiral of *Guienne* and *Bretagne*, diſtinguiſhed himſelf by his Pen, no leſs than his Sword, there being few Productions of the Mind more ingenious than the two Satyrs called *La Confeſſion de Sancy*, and *Le Baron de Feneſte*, of which he is ſaid to be the Author. He likewiſe wrote a Hiſtory of *France*, beginning at the Year 1500, and reaching to 1613. And here he ſhows a warm Zeal for the Proteſtant Religion profeſſed by him.

* AUCHE, *Auſc*, or *Aux*. Beſides what is mentioned of this Place in the firſt Volume of *Morery*, we may obſerve, that the Archbiſhoprick is one of the richeſt Eccleſiaſtical Promotions in *France*. The Suffragans to this Archiepiſcopal *See* are, *Dax* or *Acks*, *Lectour*, *Comminges*, *Conſerans*, *Aire*, *Baſas*, *Oleron*, *Leſcar*, and *Bayonne*. *Latin* Authors have ſeveral Names for this Town, as *Auſcii*, *Eluſaberris*, *Auguſta Auſciorum*, and *Auſciorum Civitas*. 'Twas formerly a *Roman* Colony. There are ſtill ſeveral ancient Remains of the Greatneſs of the Counts of *Armagnac*. The Cathedral is one of the beſt in *France*, and ſuppoſed to be built by *Clovis the Great*. The *Chapter* conſiſts of fifteen Dignitaries and twenty Canons, amongſt which there are five Secular Men who have a Stall in the Choir, and a Dividend in the Revenues. The Perſons are, the Count *d'Armagnac*, the Barons *de Montant*, *de Pardaillan*, *de Monteſquiou*, and *d'Iſſe*. * *Cæſar Lib.* 3. *de Bello Gallico*, *Plin. lib.* 4. *Ammian. Marcellin. Lib.* 15. *De Marca Hiſt. de Bearn. Sainte Marthe*, *Gall. Chriſt.*

* AUDEUS, an Arch-Heretick living in the fourth Century. He was baniſhed into *Scythia* by the Emperor *Conſtantius*, where, as S. *Epiphanius* reports, he converted a great many Heathens. *Theodoret* informs us, that his Followers gave Abſolution without impoſing Canonical Satisfaction: And that when the Penitents were reconciled, they only obliged them to paſs between the *Canonical* and *Apocryphal* Books. They lived a retired Life, and abſented themſelves from the Publick Churches, becauſe Men of licentious Lives were admitted there. *Audeus* died among the *Goths* ſome time after the Year 370. His *Sect* was governed by ſeveral Biſhops conſtituted by him; particularly by *Euranus* of *Meſopotamia*, much eſteemed by that Party, and by *Sylvanus* a *Goth* proſelyted by him. But theſe two Biſhops and ſome others dying before the Year 377, moſt of the Party deſerted them. Upon this, the ſmall Remainder ſettled in two Villages near *Antioch*. Thoſe who in the Year 392 had been expelled *Gothland* by *Athanaricus*, came and joined them; and ſo did the reſt diſpers'd in the Monaſteries of Mount *Taurus*, in *Arabia* and *Paleſtine*. They lived in their Monaſteries, and in Cottages near great Towns; but would never come to Divine Service with the Catholicks. S. *Epiphanius* commends them for unblemiſhed Living, and the Diſcipline in their Monaſteries. But *Theodoret* aſſures us, there was a great deal of Immorality amongſt them. This Hereſy, Name and all, ſunk in the time of *Facundus*, who lived in the Fifth Century. S. *Auſtin* by Miſtake calls them *Vadians*, and reports, thoſe of them in *Egypt* communicated with the Catholicks.

Petavius pretends, S. *Auguſtin* and *Theodoret* miſtook the Sentiment of the *Audeans*, and what *Epiphanius* had reported of them: For this *Father*, ſays he, charges them with no other Hetorodoxy, than their believing the Reſemblance between Man and God lay in the Corporeal Figure. But to take the Matter right, the Text in *Epiphanius* does not carry this Senſe; for this *Father* declares expreſly, that the *Audeans* had made no Alteration in the Doctrine of the Church; which would not be true if they had been *Anthropomorphites*. * *Epiphan. Her.* 70. *S. Auguſtin*, *Her.* 50. *Theodoret*, *Lib.* 4. *Her. Fab. cap.* 9. *Facundus*, *Lib.* 8. *cap.* 7. *Petavius Dogmat. Theol. Tom.* i. *Lib.* 2. *cap.* 1.

* AVEIRO, *Aveirum*, *Lavara*, a Town in *Portugal*, in the Province of *Beira*; gives the Title of a Duke, and ſtands upon a Lake, made by the River *Vouga*, a League above its falling into the Ocean. The Lake or Canal made by this River, makes a good Haven: The Town has a fine Bridge, and ſtands eighteen Miles from *Porto*, and twenty ſeven from *Coimbra*. * *Ferdinand Alvarez. Sevo. Baudrand.*

* AUGE,

* AUGE, the Country of *Auge* or *Ouche*, *Augia*, *Algia*; a ſmall Extent of Ground in *Lower Normandy*, reaching from the Sea-Coaſt to the North as far as *Séez* to the South, between the *Lieuvin* and the *Beſſin*. The Towns within this Precinct are *Séez*, *Argentan*, *Falvite*, *Hieſmes*, *Pont-l'Eveque*, and S. *Sauveur* upon *Dive*. This ſmall Country affords very good Paſture, and large well-fed Beef.

AUGILA, a ſmall *African* Country in *Barbary*; it lies in the Weſtern Part of the Deſart of *Barca*, at the Foot of the Mountains *Meotes* to the South. * *Baudrand.*

AUGILLI, a People of *Cyrene* in *Africk*, who worſhiped no other Deity but the *Manes*, or *Human Ghoſts*: Theſe they invoked to proſper their Affairs; and ſitting on the Graves, ſwore by them. * *L'Abbé, Danet.*

AUGST, *Auguſta Rauracorum*, a Town in *Switzerland*, ſtanding upon a Hill near the *Rhine*; 'tis in the Canton of *Baſil*, and about nine Miles from that Capital. 'Twas formerly an Epiſcopal *See*, and of a conſiderable Bigneſs, and now the Declenſion of it has enrich'd *Baſil.* * *Baudrand.*

AUGURY; an Art for predicting Futurity. *Varro* makes four ſorts of Divination, drawn from the four Elements, that is, *Pyromancy*, *Aeromancy*, *Hydromancy*, *Geomancy*. Thoſe who profeſſed this Buſineſs, had different Names, according to the Subject they worked upon. The *Incantatores* or *Enchantors* perform'd their Feats by *Jargon* and hard Words. The *Arioli* worked by abominable Devotions and Sacrifices. The *Aruſpices* pretended to tell lucky Hours, and inſpected the Inwards of the Sacrifices: Thus they both foretold what would, and what had happened. The *Pythians* predicted Futurity by the Afflation of a *Pythonick* Spirit, injected by *Apollo*: This Diſtinction of *Augury* was moſtly the Talent of Women, who profeſſed ſingle Life. *Voltivoli* was the Name of thoſe, who to change any Body's Conſtitution or Complexion, made the Figure of the Perſon in Wax, or any other ſoft manageable Matter. The Deſign was, that the Man or Woman repreſented, might undergo the Fortune of the Figure. *Virgil* and *Ovid* take Notice of this ſort of Witchery, and that the Miſchief failed when the Practicers confeſſed themſelves guilty. The *Imaginarii* made little Idols, where the Devil preſided and gave Reſponſes. The *Conjectores* interpreted Dreams, and pretended to look deep into Events. *Chiromantici* were thoſe who told Fortunes by Palmeſtry, or examining the Lines in the Hand. *Specularii*, who applied to a Looking-Glaſs, or other poliſhed Superficies, to peep for prognoſticating Objects. *Mathematici*, or Judicial Aſtrologers, who reached future Events by the Motion and Conjunction of the Stars. *Genethliaci*, or thoſe who calculate Nativities, by erecting a Scheme, with the Hour and Minute of any ones Birth. *Saltatores*, or Jumpers, who prognoſticate good or bad Succeſs, by the Leaping or ſudden Starts of Men or Beaſts. *Sortilegi*, were Men of Myſtery, who conſulted the Oracles with Scrolls or Lots. *Augures*, drew their Conjectures from the Flight or Singing of Birds: By their Flight, they underſtood the particular Motion of their Feet, as well as of their Wings. Thus *Auſpicium* is the obſerving how the Birds flew, in what Manner they lighted, and how they hopt.

Thunder, Lightning, and Thunderbolts, made part of the Myſtery of Divination: Thus thoſe Places which had been ſtruck with a Bolt from the Sky, had an Altar erected upon them, with a little Chappel open at Top called *Puteal*. The Place Thunder-ſtruck was conſecrated by ſacrificing a Sheep called *Bidental*; neither was it lawful to go upon it. They likewiſe called Places ſtruck and blaſted with Lightning, *Loca Obſtita*. The *Augurs* diſtinguiſhed the Thunder into *Bruta Fulmina*, that is, Claps which ſignified nothing; and *Fulmina Fatidica*, which made a prognoſticating Noiſe, and let the *Augurs* into the Knowledge of what would happen. There was likewiſe another Diviſion of this Meteor, as *Fulmen dejiciens*, battering or over-turning Thunder; *Fulmen Tranſfigens*, penetrating or tranfixing Thunder; *Fulmen Corripiens*, a ſudden unexpected Thunder; and *Fulmen Infigens*, Thunder that fell ſharp, and ſtruck upon a Point. The Dignity of this Profeſſion was very great amongſt the *Romans*; and thoſe who had the higheſt Poſts in the Government, thought it an Honour to be admitted into the *Augurs* College. Their Kings and Emperors pretended to Skill this way, as not thinking it below their Quality. The Senators at *Rome* were Maſters of this Myſtery, and had Authority to interpret the Marks of *Augury*: And the General of the Army, whether *Proconſul* or *Pretor*, had the ſame Privilege in the Field. If the Lieutenant-General routed the Enemy, the General under whoſe *Auſpicia* the Battle was fought, had the Honour of the Triumph. Notwithſtanding the Magiſtracy concerned themſelves with the *Augurs* in this Faculty, there was ſome Difference in the Management: The *Augurs* were obliged to make their Obſervations; but the Magiſtracy did it only when they had a mind to it. The *Augurs* proclaimed the Publick Meetings after they had been appointed; but the Magiſtracy only gave Notice when they were to meet. Three *Augurs* were required to practiſe their Skill, for giving the People Notice when 'twas proper to make By Laws in the *Curiæ* or reſpective Warts: But one Magiſtrate, if he had conſulted the Sky or the Birds, was enough to bar the Meeting of the Aſſembly.

There are ſeveral other ſorts of Divination, as, 1. *Necromancy*, which implies an Application to the Devil for calling up the Dead: Thus the Witch of *Endor* made *Samuel*, or the Devil in his Shape, appear to *Saul*. 2. *Anthropomancy* pretends to reach into what will come to paſs, by inſpecting the Entrails of a dead Child, or ſome other Perſon. 3. *Lecanomancy*, that is, telling of Fortunes by looking into a Baſon full of Water, where the Perſons to be conſulted come up. Some Expoſitors are of Opinion, that *Joſeph* made uſe of his Silver Cup in this manner. The *Hebrew* Word *Nachaſch* is commonly taken in Scripture in an ill Senſe, as the Word *Augurari* is in *Latin*: But *Grotius* thinks the Word may mean no prohibited Practice in this 44th Chapter of *Geneſis*; and that *Joſeph*, by way of Preparation to interpret Dreams, poured Wine of this Cup in Sacrifice to God Almighty. Thus the Verſe where 'tis ſaid, the *Cup in which my Lord divines*, does not neceſſarily inferr Magick, or unwarrantable Divination; but that the Cup being full of Wine, Water, or ſome other Liquor, was then ſpilt by way of Prognoſtication. *Julius Cyrenius* mentions a Divining Cup uſed by the *Aſſyrians*, *Chaldeans*, and *Egyptians*. They filled it with Water, and then threw in a thin Plate of Silver, or ſome Precious Stones, with certain Characters graved upon them; then they pronounced ſome Forms of Conjuration. The Devil being thus addreſs'd, whiſtled his Anſwer from the Bottom of the Baſon. *Pliny* mentions ſome myſterious Feats performed this way. 4. *Gaſtrinomancy* divines by a large Glaſs ſet round with lighted Torches, into which they throw a Piece of Money. 5. *Catoptromancy* is performed by throwing a Looking-Glaſs into a Baſon full of Water, and then making an Infant, or a Woman that has not gone nine Months with Child, look upon it. 6. *Onycomancy* is the making uſe of the Thumb-Nail, or Hand of a young Child, covered with Suet or Oil, to make him ſee what they have a mind to, after having firſt ſet his Face to the Sun. 7. *Belomancy*, a way of Divining by Arrows: The manner of performing this Ceremony was different, eſpecially among the Eaſtern People: Thus we are informed by the Learned *Pocock*, in his Eſſay on the *Arabian* Hiſtory. And here we ſhan't detain the Reader with what he reports concerning notch'd Arrows, eleven of which, and ſometimes more, were thrown into a little Sack, and ſoon after drawn out, for reſolving the Caſe or Queſtion: We ſhall only take Notice of a certain way of conſulting Lots, called *Alazlum* by the *Arabians*. The Ceremonial of the Myſtery is as follows: "When "any body has a mind to travel or to marry, or has "any other conſiderable Project in his Head, 'tis cu-"ſtomary for him to apply to the Myſtery of three Ar-"rows, put into a Veſſel: Upon the firſt, they write, "*God has commanded me. Upon the ſecond, God has for-"bid me. But upon the third, nothing at all.* Now if "they happen to draw the Affirmative Arrow, they im-"mediately ſet themſelves about the Execution of their "Deſign, with as much Confidence as if they had ex-"preſs Order from God Almighty. If they draw the "prohibiting Arrow, they drop the Buſineſs, and think "no more about it. But in caſe they drew the third "Arrow, which had nothing writ upon it, they put it "in again, and repeated the *Augury*, till they had drawn "an Arrow which either commanded or forbid the En-"terprize. We meet with ſomething of this in the "Prophet *Ezekiel*, (cap. xxi. v. 21, 22,) with reſpect "to *Nebuchadnezzar*. *The King of* Babylon, *ſays the* "*Prophet*,

" *Prophet, ſtood at the Parting of the Way, at the Head of* " *two Ways: He has put Arrows into a Quiver, to inform* " *him which Route he is to take: He conſulted with Images,* " *he look'd in the Liver: At his Right Hand was the Di-* " *vination for Jeruſalem*, or, as the *Vulgate* has it, *The* " *Lot is fallen upon Jeruſalem, which has made him march* " *on the Right-Hand Road*, &c. And in the 23d Verſe it " is added, *The conſulting this Oracle ſhall be look'd on as* " *a deluſive Application by the Children of Iſrael*, &c. " Thus the *Scripture* ſpeaks plain of *Belomancy*, and " S. *Jerom* explains the Paſſage as follows: This King " (ſaith he) will plant himſelf between the two Ways, " will conſult the Oracle according to the Cuſtom of his " Country: He will put Arrows into a Quiver, write " different Words upon them, ſhuffle them together, " and by the Mark of the Arrow firſt drawn, conclude " what Town he's firſt to beſiege. The Reader may " conſult this *Father*'s Commentary upon the fourth " Chapter of *Hoſea*, where he calls thoſe things *Rods* or " *Staffs*, which are tranſlated Arrows in this Place."

Notwithſtanding the *Pagan* Augury was made up of Tricking and Superſtition, it muſt notwithſtanding be confeſſed, that Providence has thrown a preſaging Force into ſome Bodies: Thus Swallows, Halcyons, Sea-Mews, *&c.* foretell the Seaſons and Qualities of the Weather: And we are aſſured from the *Scripture*, as well as Prophane Hiſtory, that God has thought fit to impart Secrets and diſtant Events in Dreams. Thus the Quality and Attainments of Men are ſometimes preſaged in their Infancy: For Inſtance, when Bees happen to ſit upon their Lips, and make Honey there, it pre-acquaints the World the Child will prove a charming Speaker, which happen'd accordingly in the Caſe of *Plato* and S. *Ambroſe*. And the Piſmires being very buſy in putting Grains of Corn in *Midas*'s Mouth, while he lay in the Cradle, ſeem to foretell he would be very rich. The Curioſity and violent Fancy the *Pagans* had to look into Futurity, made them give Credit to Oracular Reſponſes, and Reports of Devils, and to take thoſe things for Marks of Prediction where there was no Connexion between Cauſe and Effect. The *Aſſyrians*, having a vaſt Champagne Country for Obſervation, ſet up for Aſtrologers. The *Chaldeans* and *Egyptians* followed them in this Extravagance: The *Cilicians*, *Pamphylians*, and *Piſidians*, rely'd ſtrongly upon the Noiſe and Flying of Birds. *Greece* had their *Pythians* or Prieſteſſes inſpired by *Apollo*, together with their old Prophetick Women of *Dodona*: And *Egypt* had the famous Oracle of *Jupiter Hammon*. The *Romans* were particularly ſmitten with *Augury*: They followed *Romulus*'s Fancy, who would not undertake the Building of *Rome*, till the *Vultures* were conſulted. *Hetruria* or *Tuſcany* was famous for Pretenſions this way. The *Sibyls* Books among the *Romans* had People aſſigned to interpret them. And Dreams had likewiſe Men profeſſed to expound them.

The moſt remarkable Inſtances for ſupporting the Credit of Augury, in the *Greek* and *Roman* Hiſtory, are as follow: *Tarquinius Priſcus* having a mind to augment the Cavalry of *Romulus*'s Eſtabliſhment, was diſſuaded from the Attempt by the Augur *Ætius Nævius*. King *Tarquin*, ſomewhat diſguſted with the Diſſuaſive, asked the Augur, if another thing which he had in his Fancy could take Effect? *Ætius* reply'd, as eaſily as he could wiſh. Upon this, *Tarquin* thinking to ſurprize him, bid him, in a jeſting way, take a Razor and cut a Whetſtone in Pieces. Upon this, *Ætius* falls to work, and ſlices the Whetſtone in Pieces before *Tarquin*'s Face. This wonderful Performance, ſays *Valerius Maximus*, ſhews how great a Maſter he was in Augury.

Tiberius Gracchus going about an untried and dangerous Undertaking, went abroad in the Morning to ſee what Humour the Birds were in: And here their Singing and Motion preſaged ill Luck. At the ſtepping out of his Houſe, he had a rough Fall at the Door, which broke the Skin of one of his Toes. Before he had moved many Paces forward, three Crows dropt a Piece of a Tile before him, and foreboded his Misfortune, by croaking in a very ſtrong, unmuſical manner. However, he ſlighted all theſe Warnings, and moved on to the *Capitol*, where the Chief Prieſt *Scipio Naſica* broke off a Piece of a Bench, and knock'd him down with it.

Appius Claudius being ready to engage the Enemy's Fleet in the firſt *Punick* War, conſulted the Augurs, according to Cuſtom: But the Fortune-Teller who fed Prognoſticating Poultry, obſerved the Chickens would neither come out of their Coop, nor eat: Upon this, *Claudius* falling into ſomewhat of a Paſſion, order'd them to be thrown into the Sea: *If they won't eat*, ſays he, *let them ſee if they can drink*. However, as they ſay, he paid dear for making ſo bold with them. *L. Junius*, *Claudius*'s Collegue or Fellow-Conſul, having the ſame mean Opinion of unfortunate *Indications*, loſt his Fleet in a Storm: The firſt of theſe Chief Magiſtrates were tried for their Lives, and caſt by the Commons, and the other ſtabbed himſelf to prevent the Shame of an Execution.

The High-Prieſt *Metellus* going to his Country-Seat at *Tuſculum*, met two Crows, who croſs'd the Way upon him ſo often, and grew ſo troubleſome, that he was forced to turn back, and go again to *Rome*; and the Night following *Veſta*'s Temple fell on Fire. Upon receiving News of this Accident, *Metellus* threw himſelf into the Flames, and ſaved the Figure of *Pallas*.

Tully had his Death foretold by a reſembling Notice in the Suburbs of *Gayeta*: He ſaw a Crow pluck off the Pin of a Dial, and immediately after laid hold of the Bottom of his Coat, and tried to ſtop him with her Bill; till one of his Slaves brought him word, the Soldiers ſent by *Marc Anthony* to kill him were juſt in ſight When *Brutus* was drawing his Army into the Field againſt *Octavius Cæſar* and *Marc Anthony*, two Eagles, one from *Cæſar*'s Camp, and the other from *Brutus*'s, encounter'd each other in the Air; and after a long Skirmiſh, that which came from *Brutus*'s Quarter was wounded. *Alexander the Great* having a Fancy to build a Town in *Egypt*, *Dinocrates*, a celebrated Architect, drew the Plan, and mark'd out the Compaſs of the Walls. For this Purpoſe he made uſe of Barley-Meal inſtead of Chalk. Whilſt this was doing, a Flock of Birds flew from a neighbouring Lake, and eat up the Meal. From whence the *Egyptian* Prieſts drew a lucky Preſage, and declared *the Town in time would be able to maintain a great many Strangers*. An Eagle happening to light upon a Palace where King *Dejotarus* intended to lodge, he would by no means go into it; for this Prince was exceſſively given to the Belief of Augury: And we may ſuppoſe he thought he had Reaſon for his Reliance; for the Night following, the Houſe fell flat to the Ground. Now granting theſe Inſtances Matter of Fact, they may all be no more than the Reſult of Chance: For as to the Buſineſs of Augury, 'twas ſo trifling and unſupported, that *Tully* could not help ſaying, that he wonder'd how two Sooth-ſayers could meet without ſmiling upon each other. * *Varro*, *Cicer. de Divinat. Valer. Maxim. Plutarch in vit. Cicer. Florus*, *&c.*

AUGURELLUS, (*Johannes Aurelius*) a *Latin* Poet of *Rimini*, lived in the beginning of the Sixteenth Century. He was called, *The little Man with the great Genius*; tho' the Reaſon of this Diſtinction is not ſo very clear. His *Odes*, *Elegies*, and *Jambicks*, are extant: But as to his *Lyrical* Performances, he was not very happy in them: For this ſort of Poetry requires a lively Imagination, a great deal of Force, nice Thought, a noble and ſublime Manner, an eaſy Turn of Expreſſion, and a polite Air, well furniſh'd with Pleaſantry and Entertainment: But it ſeems *Augurellus* had ſcarcely ſo much as one of theſe Qualities. But being ſtrongly engaged in queſt of the Philoſophers *Stone*, he made a Poem upon this Subject: And here his Fancy being unuſually warm'd, he ſucceeded tolerably well. * *Paulus Jovius*, *Elog. Num.* 68. *Lorenzo Graſſo de Poet. Græc. pag.* 80. *Julius Scaliger*, *Hypercritic. Lib.* 6. *Poetic. pag.* 78. *Baillet Jugemens des Savans*, *Tom.* vii.

AUGUSTALES, and *Sodales Auguſtales*, a College of Prieſts founded in Honour of *Auguſtus*, deify'd by the *Romans*. The Emperor *Tiberius* begun this *Society*, and called them *Auguſtales*: Their Buſineſs was to offer Sacrifices to *Auguſtus* in his Temple. This idolatrous Flattery was not only practis'd at *Rome*, but in ſeveral *Gauliſh* Provinces, particularly at *Lyons*, where this Emperor had a magnificent Temple, built at the Charge of twelve great Towns. Each Province had a Statue erected with particular *Devices*, to acquaint Poſterity they had all contributed to the Building and Decoration of the Temple. Neither was this fulſome Flattery particular to *Auguſtus*'s Memory; for ſucceeding Emperors had the ſame Reſpect paid them. Theſe Prieſts were diſtinguiſhed by the Names of the Princes they *belong'd* to. Thus

for Inſtance we meet with the *Flavii*, *Adrianales*, *Ælii*, *Antonini*, &c. That which gave a particular Luſtre to theſe Religious Colleges, was the Emperors entring themſelves into the *Fraternity* at their firſt coming to the Crown. The Cuſtom began with *Tiberius*, who regiſter'd himſelf amongſt the *Auguſtales*, and brought *Druſus*, *Germanicus*, and *Claudius*, into this *Society*. *Nero* and the ſucceeding Emperors follow'd this Precedent. * *L'Abbée*, *Danet*, *Sueton.*

* S. AUGUSTIN, (*Aurelius*) Son of *Patricius* and *Monica*, was born *November* 13, *Anno Dom.* 354. His Father was a *Pagan*, not converted till the latter end of his Life: But his Mother being a Chriſtian, took ſuitable Care of his Education, and prepared him for a *Catechumen*. Thus he was ſo far ſatisfied in the Chriſtian Religion, that falling ſick, he earneſtly deſired Baptiſm; but the Diſtemper going off, this Sacrament was deferred. He was bred at the Schools of *Tagaſta*, *Madaura*, and *Carthage*; at which laſt Town he ſtudied Rhetorick with great Application and Improvement: But here he happen'd to grow ſomewhat licentious, and entertain'd a Woman without Matrimony, by whom he had a Son *Adeodatus*. This Child, who was a Prodigy of Senſe, died baptized at ſixteen Years of Age. And now S. *Auſtin* finding little Reliſh in Heathen Eloquence, applied himſelf to the Study of the *Scriptures*. He ſpent ſome part of his Time notwithſtanding upon *Ariſtotle*'s *Categories*, and other Branches of Philoſophical Learning; and in theſe Reſearches the Strength of his Genius carried him through, without the Aſſiſtance of a Maſter. At twenty Years of Age he returned to *Tagaſta*, where he taught Grammar, and pleaded: And here *Alipius* was one of his Scholars. Upon the Death of a Friend much valued, he grew uneaſy at the Place, left *Tagaſta*, and taught Rhetorick at *Carthage*, *Anno Dom.* 379. He was now two and twenty Years of Age, and managed his Employment with Reputation. Tho' he abhorred Magick, he was not without a Fancy for Judicial Aſtrology. And having formerly fallen into unhappy Company, he continued entangled in the *Manichean* Hereſy: But the Immorality of this *Sect*, the Ignorance and faint Arguings of *Fauſtus*, their celebrated Champion, began to undeceive him. The Misbehaviour of his Scholars at *Carthage* made him reſolve upon a Voyage to *Rome*: Here he fell dangerouſly ſick at a *Manichean*'s Houſe. Upon his Recovery, he profeſſed Rhetorick, and raiſed a School: But moſt of his Scholars taking their Leave without paying their Maſter, he look'd out for another Settlement. At this time the Burghers of *Milan* deſired *Symmachus*, Governor of *Rome*, to ſend them a Rhetorick Maſter, who pitch'd upon S. *Auguſtin*. Being at *Milan*, S. *Ambroſe*'s Sermons work'd upon him, brought him to a Reſolution to quit the *Manichean Sect*, and enter himſelf a *Catechumen* in the Catholick Church. *Plato*'s Writings were not unſerviceable to him in his Search after Truth. His converſing with *Simplicianus* and *Pontitianus* brought him more forward, and the reading S. *Paul*'s Epiſtles gave him entire Satisfaction, in the thirty ſecond Year of his Age. His Mother *Monica* was now come after him to *Milan*: Her Prayers and Tears contributed to his Converſion. S. *Auguſtin* kept on his Rhetorick Lectures till the *Vacation* 386. After his Baptiſm, he threw up his Employment, reſolved to return home, and came to *Oſtia* in order to embarque: Here he loſt his Mother, and after her Death lived ſome time at *Rome*, and then went aboard for *Africk*, in the Year 388. At his coming on Shoar, he ſtopt at *Carthage*, lodged at one *Innocent* a Magiſtrate's Houſe, who was miraculouſly cured of a Fiſtula while S. *Auguſtin* ſtaid with him. From hence he went to *Tagaſta*, where he ſold his Eſtate, and gave it to the Poor, and lived three Years in a ſort of *Religious Society* with ſome of his Friends. Their Buſineſs was Faſting, Prayer, ſtudying the *Scriptures*, and writing godly and ſerviceable Books.

S. *Auguſtin* coming to *Hippo* to convert a Man of Quality, *Valerius* Biſhop of the Town propoſed the chooſing a Prieſt for that Cathedral. S. *Auguſtin* coming into the Church by chance, the People pitch'd upon him, and *Valerius* ordain'd him, though againſt his Will. This happen'd in the Year 391. Upon this, S. *Auguſtin* retired, to prepare himſelf for the Exerciſe of his Function. *Valerius*, who deſigned him for the Pulpit, gave him leave to preach when he was preſent, which was diſpenſing with the Cuſtom of the *African* Church. 'Twas now that S. *Auguſtin* ſettled a Monaſtery at *Hippo*, or a *Society*, who lived in common without any Claim or Property. S. *Auguſtin*, *Anno Dom.* 393, aſſiſted in a Provincial *Council* at *Hippo*, where he explained the *Creed* to ſo much Satisfaction, that the Biſhops, having a great Value for his Learning, deſigned him an higher Character. But *Valerius* being afraid of loſing a Perſon ſo neceſſary for the Government of his Dioceſe, reſolved to make him his *Coadjutor*, and got him conſecrated by *Megalius* Biſhop of *Calama*, *Anno Dom.* 395. S. *Auguſtin* had much ado to reconcile himſelf to his Ordination, tho' at that time, as he afterwards declared, he was ignorant his Promotion croſſed upon the Diſcipline of the Church, and particularly upon the *Council* of *Nice*, which forbids the conſecrating two Biſhops for one City. But having thus received the Character, he ſettled a Monaſtery of Clergy in the Epiſcopal Houſe, and lived himſelf under the Regulation: He managed with great Zeal and Application in all the Parts of his Function, ſpent his Time in writing againſt Hereticks and Schiſmaticks, inſtructing the People from the Pulpit, relieving the Poor, appearing at ſeveral *Councils*, and drawing his Pen at laſt againſt the *Pelagians*. The great Service the Church received by him, his excellent Writings, and exemplary Life, gave him a juſt Title to all the Commendation he has received from ſucceeding Ages.

S. *Auſtuſtin*'s *Works* make ſeveral *Tomes*, of which there are a great many Editions. The Account here mentioned ſhall be taken from the *Benedictine* Edition, divided into Eleven *Tomes*. The 1ſt contains his Writings before he was a Prieſt, with his *Retractations* and *Confeſſions*, which are a ſort of Preface to his *Works*. The 2d comprehends his Epiſtles, which not only diſcover the Temper and Character of this Saint, but likewiſe furniſh conſiderable Learning upon the Heads of Doctrine, Diſcipline and Morality: They are ranged under four Diviſions. The 3d takes in his *Tracts* upon the *Holy Scripture*: The 4th his *Enarrations*, and *Expoſition* upon the *Pſalms*: The 5th gives us his *Sermons*: The 6th his Dogmatick Performances upon ſeveral Points of Morality and Diſcipline. His Books *de Civitate Dei* make the 7th Tome: His Books againſt the Hereticks are the 8th, excepting what relates to the *Donatiſts* and *Pelagians*. His 9th Tome encounters the *Donatiſts*; and his 10th the *Pelagians*. The laſt Tome contains S. *Auguſtin*'s Life, extracted moſtly from his *Works*, with a very large and ſerviceable Index.

The moſt conſiderable *Works* in his Firſt *Tome* are, 1. his two Books of *Retractations*, which are a ſort of Critick upon the reſt written by him. Here he gives us the Title and the firſt Words, makes his Catalogue according to the Order of Time, and tells us upon what Occaſion and Deſign the reſpective *Tracts* were written: He mentions the Subject, and explains the Paſſages he thought obſcurely delivered, ſoftens thoſe which required it, and gives a good Conſtruction to ſuch Paſſages which might poſſibly be taken in an ill one. He corrects himſelf where he thought the Truth was miſt, and very ingenuouſly owns the Errors he had fallen into. The Preface to this *Work* diſcovers an honeſt and an humble Mind: He lets us know his Deſign is to review his Works with the Strictneſs of a *Cenſor*, and to expoſe his Faults himſelf: That in this he was governed by the Apoſtle's Advice, where we are told, that *if we would judge ourſelves, we ſhould not be judged*: And that he was almoſt frightned with the following Sentence, *That 'tis hard for thoſe to avoid Sin who talk much*: That 'twas not the Bulk and Number of his Writings which made him afraid; for a Man can't properly be ſaid to talk or write too much, when his Diſcourſe is ſpent upon neceſſary Subjects; but he thought he had reaſon to be apprehenſive of a great many miſtaken and inſignificant Paſſages in his *Works*: That ſince he did not think himſelf infallible now he was old, 'twas next to impoſſible he ſhould not fall into a great deal of Error and Miſcarriage when he was young; eſpecially conſidering his Circumſtances obliged him to Diſputes and frequent Diſcourſe: That he was therefore reſolved to examine his Performance, and paſs Sentence upon himſelf, to prevent the ſevere Part of what might be otherwiſe pronounced at the *Great Day*. 2. His *Confeſſions*, divided into thirteen Books, of which the firſt ten make the Hiſtory of his Life, and the laſt three are Remarks on the Beginning of *Geneſis*. The other Books within this *Tome* are upon Philoſophical

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Subjects, to which are to be added his *Soliloquies*; three Books *de Libero Arbitrio*; two upon *Geneſis* againſt the *Manicheans*; a Book *de Moribus Eccleſiæ*, another *de Moribus Manichæorum*, and the laſt *de Vera Religione*. Theſe were all written before he was ordained Prieſt. The Second *Tome* contains his *Letters*: Here the Reader will find a great many Queſtions relating to Religion handſomely explained, and the Caſes reſolved with great Perſpicuity and Judgment. And here in his Diſpute with S. *Jerom* concerning the different Conduct of S. *Peter* and S. *Paul*, he manages the Argument with great Civility and Temper. To his Commentaries upon the *Scripture* in the Third *Tome*, his *Tracts de Doctrina Chriſtiana* are prefix'd: And here he lays down a great many excellent Rules for interpreting *Scripture*. His Commentary upon the *Pſalms*, which furniſhes the Fourth *Tome*, goes but little upon the *Letter*: 'Tis an Allegorical Expoſition, intermix'd with Controverſy and Moral Reflexions. His *Sermons*, printed in the Fifth *Tome*, are either Homilies upon the *Scripture*, or Diſcourſes upon the *Feſtivals*: They are not ſtudied Speeches, nor drawn up in the Forms of an Orator; but familiar Diſcourſes, deliver'd without much Preparation: They are almoſt all of them ſhort, without ſtretching upon the Subject, or much Proportion in the Parts. His Sixth *Tome* conſiſts moſtly in Moral *Tracts*: For Inſtance, thoſe *de Virginitate*, *de bono Conjugii*, *Contra Mendacium*, &c. His Performance *de Civitate Dei* making the Seventh *Tome*, is divided into two and twenty Books: The firſt five are ſpent in confuting the *Pagan* Pretence, that the Worſhip of their pretended Deities was neceſſary to the Happineſs of Mankind, and that all the Misfortunes which had lately happen'd came from the Neglect of their Religion. The five following diſpute againſt thoſe who don't ſtick to own Calamities are common to all Ages. But notwithſtanding this Conceſſion, the Worſhip of the Pagan Deities, as they pretend, is beneficial to thoſe in the other World. His Eighth *Tome*, tho' principally levelled againſt the *Manicheans*, confutes the *Arians* in his Books *de Trinitate*: And in this Diviſion he attacks the *Pagans*, *Jews*, and almoſt all *Sects* and Hereſies. S. *Auguſtin*, when firſt a Biſhop, ſpent moſt of his Force againſt the *Donatiſts*; for at that time they had almoſt over-run half the Church in *Africk*. For this Purpoſe the Ninth *Tome* beſtows a great deal of Argument upon them; of which the principal *Tracts* are the ſeven Books *de Baptiſmo*, the Books againſt *Petilian*, &c. In his laſt *Tomes* he encounters the *Pelagians*, diſputes about the Points of *Grace*, *Free-Will*, and other reſembling Subjects. S. *Jerom*, who began to write againſt the *Pelagians*, gave over when he underſtood S. *Auguſtin* had undertaken the Controverſy. The *Weſtern* Church, and particularly the *See* of *Rome*, made S. *Auguſtin* the Standard in theſe Diſputes, excepting (as Pope *Celeſtine* I. ſays) what he had determined upon ſome deep and difficult Queſtions. Towards the End of his Life he wrote againſt the *Semi-Pelagians*, in his Book *de Correptione & Gratia*; and in another *de Predeſtinatione Sanctorum*. *Proſper* maintained his Sentiment in *Gaul*, and *Fulgentius* was afterwards govern'd by his Divinity. *Innocent* I. in his Anſwer to a Synodical Epiſtle of the *Council* of *Milevis*, where S. *Auguſtin* was Secretary, acquaints them, that the Doctrine there maintain'd, and the Arguments urged, were, without farther Reinforcement, ſufficient to ſuppreſs the *Pelagian* Heterodoxy. *Proſper* relates, that *Boniface* I. frequently conſulted S. *Auguſtin*: To which may be added, *Celeſtine* I. defended his Sentiment againſt ſome *Gauliſh* Biſhops. But after all this Commendation, the Reader may take Notice S. *Auguſtin* was not free from Singularity. The Learned and Judicious M. *Du Pin* obſerves, "that this "*Father* ſtarts ſeveral Queſtions never thought on be"fore, and reſolves many of them purely upon the "Strength of his own Reaſoning: He often leaves the "Notions of his Predeceſſors, to follow a PATH "WHOLLY NEW; and that both in expounding "*Scripture*, and Theological Queſtions. That with re"ſpect to Divinity, what *Cicero* ſaid of himſelf, may be "apply'd to him, that he was *MAGNUS OPINI*"*ATOR*. He framed, if we may ſo ſay, a Body of "Divinity for all the Latin *Fathers* that came after him. "They have not only made uſe of his Principles, but "often copy'd his Argument and Expreſſion." (*Du Pin New Eccleſ. Library, Cent.* V.) To add ſomething farther by way of Character, S. *Auguſtin* had a comprehenſive Genius, and great Penetration. He ſeems to have had a Metaphyſical Head, not untinctur'd with Logick: His Method was to lay down Principles, and draw a great many Conſequences from them: And thus the Propoſitions in his Reaſoning have great Coherence and Dependence upon each other. He has argued more upon the Myſteries of Chriſtianity than any other *Father* before him, and debates ſeveral Queſtions altogether new. He was no great Linguiſt, nor much verſed in Eccleſiaſtical Authors. Notwithſtanding his teaching Rhetorick, he either neglected the Uſe of it, or was no great Maſter himſelf. He is ſo far ſhort of a noble Manner, that his Diction is not always proper: His Phraſe is ſometimes barbarous, and Points and Gingles are not unfrequent with him. He repeats very much, and comes over and over with the ſame Argument; hangs a great while upon a Thought, gives it a great many Turns, and runs out into Common-placing. His Authority was very great, as has been obſerved in ſucceeding Ages. In the Twelfth Century, when *Peter Lombard* made an Abridgment of Divinity, his *Sentences* are little more than a Collection from S. *Auguſtin*. And notwithſtanding *Thomas Aquinas* and the other School-Men have taken up a different Method, they generally follow S. *Auguſtin*'s Principles, and found their Reſolutions upon them.

His Corpſe, after ſeveral Removes, is ſaid to be lodged at *Pavia* in *Lombardy*: The Place is S. *Peter*'s Monaſtery, then Part of the Suburbs, but afterwards within the Circuit of the Walls: But there is no Certainty about the Place. This Church of S. *Peter* at preſent conſiſts of *Canons Regular*, founded in 1220, and of *Hermits* of S. *Auguſtin*'s *Rule*. The Abbey-Church lying in common between thoſe two *Societies*, both of them would make us believe that S. *Auguſtin*'s Body is lodged in a Brick Coffin in a Vault under the great Altar: But this is but Conjecture; for 'tis not certainly known in what Part of the Church his Corpſe is depoſited.

Thoſe Monaſtick *Communities* who profeſs the following his *Rule*, tho' with very different Diſcipline, call themſelves of this Saint's *Order*: Thus all the *Canons Regular* go under this Diſtinction; and to give them their due, their way of Living is the neareſt Reſemblance. The *Mendicants*, called *Auguſtinians*, pretend to an *Order* founded by S. *Auguſtin*; but then their *Rule* is falſly attributed to this *Father*. The *Auguſtinians* in *France*, called the *Petits Peres*, or *Little Fathers*, brag of a *Religious Deſcent* from S. *Auguſtin*, and pretend to live up to his Inſtitution.

We have ſeveral *Editions* of S. *Auguſtin*'s Works. *Auguſtin Dodo*, a Canon of *Baſil*, is the firſt who made a Collection of this *Father*'s Tracts, in order to range them to Advantage. He was working upon the Arguments or Contents to be ſet at the Head of the reſpective Diſcourſes, when the Plague carried him off in 1501. *Amerbachius*, who had begun an Impreſſion, went on with it: It appeared in 1506. 'Tis printed in a *Gothick* Letter. *Froben* publiſh'd another Edition at *Baſil* in 1529. The next Impreſſion was publiſhed by *Guillard* and *Cevallon* at *Paris*. Afterwards the Divines of *Louvain* made a new Search for S. *Auguſtin*'s Works, and put them in better Order: And 'tis to their Pains we are obliged for the Editions by *Plantin*, *Anno Dom.* 1577; for that at *Paris* called *du Grand Navire* in 1586; for that at *Cologn*, *Lyons*, *Venice*, &c. Afterwards a *Tract* of S. *Auguſtin*, entituled, *De Geſtis Pelagii*, was found in S. *Bartholomew*'s Abbey in *Fiezole* in *Tuſcany*: 'Twas publiſhed at *Augsburg Anno Dom.* 1615. This Diſcovery made the Learned examine the Libraries for more new *Tracts* of this *Father*. Thus, upon a thorough Search, the Doctors of *Louvain* furniſhed a hundred and twenty three Sermons. In 1617, *Claudius Minardus* printed another *Tract*, entituled, *Contra Julianum Hæreticum Pelagianum, Operis perfecti, ſive Reſponſionis Poſtremæ, Lib.* 6. *Michael Paludanus*, an *Auguſtinian*, reprinted this Book at *Louvain* in 1641. In 1630, *Sirmondus* publiſhed forty Sermons of S. *Auguſtin*; *Sermones Novi* XL. *de Variis Argumentis*. In 1644, *Johannes Baptiſta Marus* printed ſix Sermons from Manuſcripts in the *Vatican*, and the Library of the *Barbarini*. In 1534, *Gulielmus Camerarius* publiſhed a *Tract*, *de Septem Viris, & de Septem donis Spiritus Sancti*. *Hieronimus Vignierus*, an *Oratorian*, printed a Supplement of the Works of this *Father*, in two Volumes in Folio, at *Paris*, *Anno Dom.* 1654. And here the Treatiſes above-mentioned are all inſerted. Laſtly, the *Benedictines*

dictines of S. *Germains de Pres*, toward the latter end of the Seventeenth Century, have furnish'd an Edition much larger and more correct than any publish'd before. S. *Augustin*'s Books *de Civitate Dei*, were printed at *Friburg A. D.* 1494. * *Aug. Confession. Retractat. & alib. Possidius, in Vit. S Aug. Prosper. Orosius, Bellarmin. de Script. Eccl. Doctor. Lovanien. in Præfat. ad Oper. S. Augustin. Godeau in S. Augustin's Life; M Pin, New Eccles. Library, Cent.* V. See *English Morery*, Vol. I. and *Supplement.*

* AUGUSTIN, or *Austin* the *Monk*, Archbishop of *Canterbury*. For a *Supplement* to what is already said of him in *English*, *Morery* Vol. I. see *Collier*'s *Church History*, Vol. I.

* AUGUSTINUS, (*Antonius*) Archbishop of *Tarragon* in *Spain*, a Person of extraordinary Learning, and no less remarkable for his Conduct and Piety; few or none deserving a greater Reputation for Integrity, Constancy and Greatness of Mind, than this illustrious Prelate. His Life was every way regular and unblemished, and his Charity so liberal and extensive, that he did not leave Money enough behind him to bury him suitable to his Quality. His Genius was noble, and his Judgment solid. He was so knowing and industrious, that no Undertaking was too hard for him. He was well versed in the most recondite Parts of Learning and Antiquity; furnished himself to a very unusual degree, and in this sort of Wealth was one of the richest Men living. *Paulus Manutius*, in one of his Letters, addresses him thus: *You distinguish yourself so much in the Polite Part of Learning, that granting I may be reckoned something in respect to other People, yet I am nothing at all when compared to you.* However Father *Paul*, in his History of the Council of *Trent*, ventures to say, that he was not thoroughly acquainted with Ecclesiastical History. *Vossius*, who makes no Abatement upon his Character, reports him one of the greatest Men living, and that his Notes upon *Festus* have abundance of Learning in them. His Notes upon *Varro* are likewise much esteemed. His most considerable Performance upon the Canon Law, is his Corrections of *Gratian*'s *Decretum*, or *de Emendatione Gratiani*. 'Tis a Work of prodigious Pains, finished with great Exactness and very serviceable. The best Edition is that published at *Paris* by *Baluzius* in 1672. * *Paul. Manut. Epist. Lib.* 1. *Epist.* 6, 8, 9. *Pignorius, Covarruvias, Onuphrius, Gruter, Turnebus, Baronius, Scaliger*, &c. See *Antonius Augustinus* in *Morery* Vol. I.

AUGUSTINUS, (*Patricius*) of the Family of the *Picolomini*, Bishop of *Pienza*, lived in the Fifteenth Century. He wrote the Life of *Fabian Bence*; and a Relation of the Reception of the Emperor *Frederick* III. by Pope *Paul* II. He was Master of the Ceremonies, and drew a Ceremonial of the Church of *Rome*, which afterward *Christopher Marcellus*, elected Archbishop of *Corfu*, pretended written by himself, and publish'd it under his own Name in the Pontificate of *Leo* X. * *Mabillon, Musæum Italicum, M. du Pin New Eccles. Hist. Cent.* XIV. There was another *Patricius Augustinus* Canon of *Siena*, and Secretary to *Francis Picolomini* Cardinal of *Siena*. This *Augustinus* wrote a History of the Councils of *Basil* and *Florence*, and a Narrative of what passed at the Dyet of *Ratisbon* in the Popedom of *Paul* II.

* AVICENNA, an *Arabian* Physician and Philosopher, lived in the Ninth Century. This Chronological Period is sufficient to confute the Mistakes of those who make *Avicenna* Scholar to *Averroes* of *Corduba*; for *Averroes* was not living till about the middle of the Twelfth Century. *Avicenna* was so unusually furnished with Memory and Parts, that he understood all the *Alcoran*, and a great deal of other Learning, before he was ten Years old. His Father afterwards placed him with a celebrated Gardener. This Præceptor, notwithstanding his unpromising Employment, understood Astronomy, Geometry, the *Indian* Arithmetick, and other Parts of the Mathematicks, practised among the *Musselmans*. Little *Avicenna* quickly ran through all his Master's Learning. Soon after this, a famous Philosopher called *Aba-Abdalla* coming to *Bochara*, *Avicenna*'s Father entertained him to instruct his Son. This Philosopher taught *Avicenna* Logick, and here he out-ran his Master's Lectures, studied Books of Philosophy without Assistance, and read the Commentators upon them. He made himself Master of *Euclid*'s Elements purely by the Strength of his own Parts and Industry: For his Master helped him no farther than by teaching him five or six of the first Propositions. From hence he went to *Ptolomy*'s *Almagest*; and now his Master *Abdalla* took leave of him, as not being capable of teaching him any farther. His last Study was Physick, in which Faculty he practised and wrote. He likewise qualify'd himself for Publick Business, and was Vizir to *Sultan Cabouse* in *Giorgian*, having been his Physician some time before. There are several Editions of his Works translated into *Latin*. * *Nicolas Massa in vita Avicennæ, Scaliger in Theophrast. Castellan. in Vit. Medic. Baillet, Enfans devenus celebres par leurs études, Edit. de Paris in* 12*mo.*

* AVIENUS, For in the Reign of *Festus* and *Gratianus* in *Morery* Vol. I. read *Theodosius* and *Gratianus*.

AVIS, *Ahmed-Ben-Avise*, or *Veis*, succeeded his Brother *Houssain*, Son of *Scheikh-Avis*. This Fortune happened as follows: In the Year of the *Hegyra* 784, and of the *Incarnation* 1382, the Sultan *Houssain* sent his General *Adel-Aga* to besiege some Forts in the Territory of *Rei*: And thus having sent off the greatest Part of his Forces, his Brother *Ahmed*, under the Pretence of some Dissatisfaction, retired from *Tabriz*, where the Court was, to the Town of *Ardibil*. The Sultan being advised of his withdrawing, sent an Express after him to command him back; but this Prince, who had great Projects in his Head, refused to obey the Order, and levied what Troops he could to surprize his Brother, who was in a manner unprovided in his Capital at *Tabriz*. Thus *Houssain* being in no Condition to face his Brother *Ahmed*, endeavoured to abscond; but it was not long before he fell into *Ahmed*'s Hands, who took his Life. And now having dispatch'd his Brother, he set up for *Sultan*. But *Bajazet*, another Brother of his, astonished at so unnatural a Murder, went off immediately and cast himself upon *Adel-Aga*'s Honour, who commanded the Army. This General immediately owned him for his lawful Sultan, and marched against *Ahmed*, who not having Force sufficient to fight him, took his Turn in running away, and retreated to *Marvand*. *Adel-Aga* in the mean time pressing the Pursuit, and almost coming up with the Enemy, the General Officers mutinied against him in favour of *Ahmed*, insomuch that he was forced to countermarch with his new Sultan to the Town of *Sultania*. *Ahmed* receiving Advice of what had passed, threw himself into *Tauris*, then left without a Garrison: But he was no sooner come hither, than News was brought him that *Scheikh-Ali* and *Pir-Ali* were marching to besiege him. *Ahmed*, who was a bold Man, drew out of *Tauris* and offer'd them Battle. The two Armies being in sight of each other near a Place called *Hest-Roud*, or the Seven Rivers, in the *Persian* Language, *Omer-Kipchaki*, who had a command in *Ahmed*'s Army, quitted his Post, and deserted to *Scheikh-Ali*. This unexpected Turn lost him the Victory he reckoned upon: So that now he had no other Expedient than to retire immediately to the Town of *Nakhschivan*, to join *Cara Mohammed* the *Turcoman*, first Prince of the Family commonly called the *Black Sheep*.

This *Turcoman* restored *Ahmed*'s Affairs; for having reinforced him with five thousand Horse, commanded by himself, they both marched against the Enemy, gave them an entire Defeat, and killed *Scheikh-Ali* and *Pir-Ali* in the Battle. After this Victory, *Ahmed* marched triumphantly to *Tauris*: But here he was not long undisturbed, for *Adel-Aga* maintained himself still in *Sultania* with the Sultan *Bajazet*. However, *Ahmed* disentangled this Difficulty luckily enough: But then *Tamerlane*, after his Conquest of *Persia*, in the 795th Year of the *Hegyra*, pressed forward and besieged *Bagdet*: *Ahmed* rightly concluding he was in no Condition to fight the Enemy, sent off his Baggage beyond the *Tigris*, and throwing himself and his Forces into this River, swam through, and left the Town to the Conqueror's Discretion. A Party of *Tartars* pursued him warmly to the Plains of *Kerbela*; but after several Skirmishes, when *Ahmed* by his Conduct and Valour had got clear of them, they countermarched to *Bagdet* to join the main Army. *Ahmed* having thus escaped being taken by *Tamerlane*, retired with *Cara-Joseph* the *Turcoman* into the Dominions of *Emanuel*, Emperor of *Constantinople*: But finding himself unsafe with this Prince, he went into *Egypt*, and put himself under the Protection of *Farages, Souldan* of the *Mamalucks*. This Prince being afraid of *Tamerlane*, and resolving to keep fair with him, gave him Notice of the Arrival of these two Guests. Upon this, *Tamerlane* writes to *Farages*, giving him to understand, that if he was willing to make any Proof of his Friendship,

ſhip, he ſhould ſend him Sultan *Ahmed* under a ſtrong Guard, and keep the *Turcoman* Priſoner. The *Souldan* of *Egypt* being loth to break all the Laws of Hoſpitality, and yet deſirous to give ſome Satisfaction to *Tamerlane*, clapt a Guard upon both of them, but without barring them the Liberty of ſeeing each other. Being in this Condition, they formed a cloſe Alliance, and obliged themſelves to a firm Adherence to the *Souldan*, and to afford a reciprocal Aſſiſtance againſt all other Princes as ſoon as they could recover their Liberty. They continued in this Confinement till *Tamerlane*'s Death, which happen'd in the eight hundred and ſeventh Year of the *Hegyra*, *Anno Dom.* 1404. Upon the News of this great Prince's Death, the *Souldan* of *Egypt* careſſed his Priſoners, and gave them their Liberty; but *Cara Joſeph*, as ſoon as he had travelled out of *Egypt*, put himſelf at the Head of his *Turcomans*, and ſeized a great Part of *Meſopotamia*. This Incurſion being made in favour of Sultan *Ahmed*, the *Souldan* of *Egypt* complained loudly to him of it; and not receiving any Satisfaction, broke with him. *Ahmed*, notwithſtanding the Loſs of ſo powerful an Ally, kept up his Spirits, and went on with Buſineſs: But wanting Force, he applied to Stratagem, and putting himſelf and ſome of his Followers in the Habit of Peaſants, he got into *Bagdet* undiſcovered: And here he was ſo lucky as to raiſe a great Mutiny againſt the Governor who commanded for *Omer Mirza*, to whom *Tamerlane* had given the Town. This Governor being expelled by the Burghers, *Ahmed* appeared immediately, and was declared *Sultan*. About the latter end of the eight hundred and eighth Year of the *Hegyra*, while *Aboubeker Mirza*, *Tamerlane*'s Grandſon, was buſy in beſieging *Iſpahan*, the *Emir Ibrahim* marched from the Province of *Schirvan*, part of *Media*, and ſeized *Tauris*. *Ahmed* immediately left *Bagdet*, and marched his Army towards the Enemy. *Emir Ibrahim* not thinking it adviſable to fight him, retreated to *Schirvan*; and now *Tauris* being open, Sultan *Ahmed* enter'd it, and being tranſported to ſee himſelf reſtored to his former Pretenſions, gave into all ſorts of Liberty and Diverſion.

The *Emir Ibrahim*, after he had made himſelf Maſter of *Iſpahan*, quickly diſturbed *Ahmed* in his Entertainments. He ſoon forced him to quit *Tauris*, and retire with Precipitation to *Bagdet*. During theſe Traverſes, *Cara Joſeph* the *Turcoman* making his Advantage of the Claſhing between theſe two Princes, and being provided with freſh diſciplin'd Troops, fell upon the Province of *Adherbigian*, and made himſelf Maſter of the Whole in two or three Years. *Ahmed* reſenting this Conqueſt, reſolved at laſt to attack the *Turcoman*, and recover a Country from him, which he look'd upon as the Patrimony of his Anceſtors. To execute this Deſign, he ſeized the Juncture when the *Turcoman* was warmly engaged in a War with *Cara Othman* in *Armenia the Great*. And here his firſt Attempt ſucceeded; for in the 813th Year of the *Hegyra*, he ſurprized *Tauris* without meeting any Reſiſtance. As ſoon as *Cara Joſeph* underſtood how Sultan *Ahmed* had ſerv'd him, he advanced towards him with a good Army. On the other ſide, *Ahmed* marched againſt *Cara Joſeph* with all his Force: And thus a bloody Battle enſued between the two Princes ſix Miles from *Tauris*. The *Turcoman* won the Field, and his Victory was ſo complete, that the Sultan had much ado to get off, and abſcond in a Garden; where, after having lain concealed for ſome time, he was diſcovered, and put into the Hands of his Conqueror. The *Turcoman* reproach'd him for his Perfidiouſneſs, tho' leading to the Practice himſelf; but left him his Life and his Title. However, he govern'd his Dominions, and order'd him not to attempt any thing againſt his Sovereignty. But ſoon after the principal Nobility of *Iraque*, diſguſted with the Sultan, adviſed *Cara Joſeph* to diſpatch him: Their Pretence was, this Prince's turbulent Humour would embroil the Publick Affairs, and recommence the War, which would finiſh the Ruin of the Country. The *Turcoman* follow'd their Advice, and order'd the Execution of *Ahmed* and his Children, in the ſame 813th Year of the *Hegyra*, which makes *Anno Domini* 1410. And thus ended the Family of *Haſſan Buzruk*, ſurnamed *Ilekhani*, *Scheikh Avis*'s Father. Thus ended this Family, which had raiſed itſelf to a Sovereign and Illuſtrious Greatneſs; and that of the *Black Sheep*, called in *Turkiſh*, *Caracoinlu*, took its place. * *D'Herbelot*, *Bibliotheque Orientale*.

* AVITUS, (*Alcimus*) Son of the Senator *Iſychius*, and Brother to *Apollinaris* Biſhop of *Valencia*, was made Archbiſhop of *Vienne* in the beginning of the Sixth Century. He maintained an intimate Correſpondence with *Clovis*, the firſt Chriſtian King of *France*, and was inſtrumental in his Converſion. He diſtinguiſhed himſelf by his Zeal againſt the *Arians*, had ſeveral Conferences with *Gondebald*, an *Arian* King of the *Burgundians*, and converted his Son *Sigiſmond*. He had been ſomewhat embroil'd with this young Prince, for excommunicating his Treaſurer *Stephen* for his Licentiouſneſs. This Cenſure paſſing in the Council of *Lyons*, *Avitus*, with the reſt of the Biſhops, was baniſhed; but afterwards being recalled, he was well received by this Prince, and recover'd him from his Hereſy. This *Avitus* perſuaded him to retire to the Monaſtery of *Agaunum*, to do Penance there for putting his Son *Sigeric* to Death. He wrote in Defence of Pope *Symmachus*. 'Tis ſuppoſed he was the firſt that ſubſcribed at the Council of *Orleans*, *Anno Domini* 506; and that inſtead of *Aventinus Divenſis Metropolis*, it ſhould be read *Avitus Viennenſis Metropolis*. Beſides his *Works* mentioned in *Morery* Vol. I. *Dacherius* in his fifth Tome of his *Spicelegium* has given us the Title of eight Homilies unmention'd before, together with *Avitus*'s Conference with the *Arian* Biſhops before King *Gondebald*. There are likewiſe eighty ſeven *Epiſtles* of his upon the Subject of Eccleſiaſtical Diſcipline. His Poem in Commendation of Virginity, addreſs'd to his Siſter *Fuſcina*, begins thus:

Suſcipe complectens Chriſto digniſſima Virgo,
Alcimus iſta tibi, quæ mittit munera Frater, &c.

Avitus's Style is ſomewhat dark and perplex'd: He is ingenious enough in his Points, but had little of true Elevation. He was tolerably knowing, and remarkable for Integrity and Courage. * *Gregor. Turon. Lib.* 2. *Hiſt. Franc. cap.* 23. *Iſidor. de Vir. Illuſt. cap.* 13. *Ado Vienn. in Chron. Honoriius Auguſto dunenſis. de Lumin. Eccleſ. Libel.* 3. *Baronius. Bellarm. Du Pin*, *New Eccleſ. Hiſt. Cent.* VI.

AULIQUE, or *Council Aulique*, a Sovereign Court in the Empire of *Germany*. The Juriſdiction of it is general, reaches all over the Country; and the laſt Appeal for ending Suits is made thither by all the Subjects of the Empire. This Court was erected by the Emperor, who nominates all the Officers belonging to it: However, the Elector of *Mentz* has the Privilege of a Viſitor. This Court conſiſts of a Roman Catholick Preſident, a Vice-Chancellor preſented by the Elector of *Mentz*, and eighteen Aſſeſſors or Judges; nine of them Roman-Catholicks, and nine Proteſtants. They ſit upon two diſtinct Benches, one of which belongs to the Noblemen, and the other to the Lawyers. They hold their Meetings near the Emperor's Reſidence, which makes them call it the Emperor's *Juſtice*. This Council has a concurrent Juriſdiction with the *Imperial Chamber* at *Spire*: For here Prevention, or being firſt ſeized of a Cauſe, gives a Right to try it. His Imperial Majeſty himſelf can't break into this Privilege, nor ſtop the Proceſs, nor award the trying any Cauſe before himſelf, when the Suit is commenced in either of theſe Courts. No Cauſe, we are to obſerve, can be thus removed, without the Conſent of the *States* of the Empire. However, in many Caſes the Court does not proceed to Judgment without pre-acquainting the Emperor. The Language of the Court is, *Fiat Votum ad Cæſarem*, that is, a Report of the Proceedings is to be made to the Emperor in the Council of *State*. The Power of this *Aulique Court* determines with the Emperor's Death. On the contrary, the *Imperial Chamber* at *Spire* continues its Authority, and repreſents not only the dead Emperor, but the whole Body of the Empire, which is ſuppos'd Immortal. * *Heiſſ. Traité Hiſtor. de l'Empire.*

AULNAY, *Alnia*, a Town in *France* in *Poitou*, upon the Confines of *Xaintonge*, four Leagues from S. *John d'Angeli* to the Eaſt, and about eight from *Niort* to the South. *Aulnay* is ſuppoſed to be the *Aune Donacum* of the Ancients. * *Baudrand.*

AULOT, *Aulotum*, a Town in *Catalonia*: It ſtands within the Precinct of *Campredon*, upon the River *Fluvia*, to the North of *Vic*. *Aulot* was formerly a Biſhop's *See*.

AURAT, in Latin *Auratus*, was much eſteemed in the Reigns of *Francis* I. *Henry* II. *Francis* II. *Charles* IX. and *Henry* III. He had the Reputation of an excellent Critick, and performed very well in Poetry himſelf. His *Latin Works* are Poems in five Books, three Books of Epigrams, one of Anagrams, one of Funeral Poems and Epitaphs, two Books of Odes, two of *Epithalamiums*, one of Miſcellany Poetry, *Euripides*'s *Hippolitus* and *Phocilides* tranſlated into Verſe, the Arguments or Contents of the *Pſalms* in Diſtichs. Theſe were all thrown into a Collection, and publiſhed in Quarto at *Baſil*. The Compoſitions in his old Age wanted the Force and Beauty in ſome of his former Poems: But as long as his Conſtitution laſted, no body of that Age was a better Lyrick Poet, or came nearer the Manner of *Pindar* and *Horace*. *Aurat* began, or revived at leaſt, the Fancy of Anagrams. Theſe Amuſements look a little lively at firſt; but thoſe who think there is any Myſtery in the Tranſpoſition of a few Letters, are much miſtaken. * *Sainte-Marthe in Eulog. Doct. Gallorum, Lib. 3. Papyrius Maſſonus in Eulog. Aurat. La Croix du Maine. Joſ. Scaliger in Scaligeran. pag.* 21. &c.

* AURELIAN, *Lucius Domitius Aurelianus*. 'Tis reported, that in the War againſt the *Sarmatæ*, *Aurelian* with his own Hand killed eight and forty Men in one Day; and that in ſeveral Battles he had killed above nine hundred and fifty. To congratulate his Valour in performing thus far, a Military Dance at *Rome* made the Entertainment for ſeveral Days; where Boys and Girls who made the Ball ſung the following Verſes alternatively:

Mille, mille, mille, decollavimus,
Unus homo mille decollavimus,
Mille vivat, qui mille occidit,
Tantum vini habet nemo,
Quantum fudit ſanguinis.

Mille Sarmatas, mille Francos,
Semel & ſemel occidimus,
Mille Perſas quærimus.

* *Vopiſcus in vit. Aurelian, cap. 6. Eutrop. Lib. 7.*

* AURELIUS, born either in *Italy* or *Gaul*, travelled into *Africk*, and was made Deacon in the Church of *Carthage*, and afterwards Biſhop of that *See*, *Anno Dom.* 395. He was a Friend of S. *Auguſtin*, and managed his Affairs by this *Father*'s Direction. He convened a Council at *Hippo*, *Anno Dom.* 393, in which he preſided. This Council, which conſiſted of all the *African* Biſhops, paſs'd ſeveral Canons for Diſcipline S. *Auguſtin*, then but a Prieſt, appeared as *Valerius*'s Aſſiſtant, and made a Speech againſt the *Donatiſts*. *Aurelius* held ſeveral other Councils at *Carthage* for reconciling the *Donatiſts* and Catholicks. He likewiſe aſſiſted at the Conference of *Carthage*, held in the Year 411, and was the firſt Prelate named for Arguing againſt the *Donatiſts*. Afterwards he attacked the *Pelagians*, and cenſured *Celeſtius* in a Council at *Carthage*, *Anno Dom* 412, and condemned *Pelagius* in another Council four Years forward. He juſtified theſe Cenſures in the Report he made of them by his Commiſſioners to the Popes *Innocent* and *Zoſimus*, and to the Emperor *Honorius* at *Ravenna*, and afterwards confirmed them in a Council held *Anno Dom.* 419. The Year when he died is not known; but his Feſtival ſtands on the 12th of *July* in the old Kalendar of the Church of *Carthage*. * *S. Auguſtin's Works, African Councils, Acta Collat. Carthag. S Auguſtin's Life in the Benedictine Edition, M. Du Pin New Eccleſ. Library, Cent.* V.

* AURENG-ZEB, ſecond Son of *Cha-Gehan*, Great Mogul, impriſon'd his Father, and ſeiz'd the Throne in 1660. He was a very warlike Prince, and conquer'd the Kingdoms of *Decan*, *Viſapour*, *Golconda*, and *Carnate*. 'Twas his Cuſtom to lodge himſelf in the Center of his Army, being afraid his Sons might treat him as he had done his Father. He had four Sons, *Chah-Alem*, *Akbar*, *Azemdara*, and *Cambax*. *Chah-Akbar* try'd to make an Inſurrection; but not ſucceeding in the Attempt, he retired into *Perſia*, and died there. *Chah-Alem* was Governor of *Indoſtan*, and the two other Brothers were with *Aureng-Zeb* in *Decan* near the Fortreſs of *Abadanagar*. Here *Aureng Zeb* fell ſick in *February* 1707. And now his two Sons *Azemdara* and *Cambax* began to quarrel, and make a Mutiny in the Camp; and their Men coming to Blows, there was about twenty killed upon the Spot. *Aureng Zeb* commanded the Grand Vizir *Aſſend-Chan* to quiet the Tumult, and order'd *Azemdara* to go and take Poſſeſſion of the Kingdoms of *Decan*, *Aurengabad*, *Branpour*, *Baddar*, and other Countries as far as the River *Naarbada*. *Cambax* had likewiſe Order to take Poſſeſſion of the Kingdoms of *Golconda* and the Territory of *Carnate*. Both theſe Princes obeyed their reſpective Orders: *Cambax* made himſelf Maſter of the Kingdom of *Viſapour*, and drew an Army together of thirty thouſand Men. *Azemdara* receiving Advice of his Father's being at the Point of Death, countermarched his Forces. *Aureng-Zeb* died the 4th of *March* following, being near a hundred Years old. He declared his eldeſt Son *Chah-Alem* King of *Indoſtan*. The Day after his Death *Azemdara* reach'd the Court, was recognized King by the Grand Vizir and the Officers of the Army, and proclaimed by the Name of *Mahomet Azem-Chah*. Here he coined Money, was very liberal in his Bounty to the Generals and Military Men, and order'd ſome of his Troops to march up to the Frontiers of *Indoſtan*. The General *Chiriquilis-Cham*, Father-in-Law to Prince *Cambax*, retiring with his Troops, *Azemdara* order'd his General *Dulficar-Cham* to purſue him. *Dulficar-Cham* came up with the Enemy, and gave them Battle, but was routed. *Chah-Alem* having brought the Governors and Officers into his Intereſt, and particularly the *Raſpouts*, the *Patans*, and other People, marched to *Delis*; and being well received here, he ſeated himſelf upon the Throne made by his Grandfather *Cha-Gehan*. He had Iſſue four Sons, ſo far advanced in Life, that they had Sons and Grandſons. His ſecond Son *Haſſa-Meddin* moved from *Bengal* with a great Army to reinforce his Father, ſeized *Agra*, and put the Governor to Death, for ſtopping ſome Letters written from *Cha-Alem*'s Court. Prince *Cambax* likewiſe prepared himſelf for the War upon his receiving *Chah-Alem*'s Letter, who promiſed to be a Father to him, and maintain him in the Diviſion of the Empire left him by *Aureng-Zeb*. Upon this Aſſurance Prince *Cambax* got himſelf crown'd King of *Viſapour*, and detached his Son with eighteen thouſand Horſe to ſeize the Kingdom of *Golconda*; which the Governor *Rouſtan-deli-chan* put into his Hands, with five and twenty Sacks of *Roupies*, which amount to twelve hundred and ſixty thouſand Crowns. Prince *Cambax* beſtowed the Fortreſs of *Pampanacia*, with all its Dependencies, upon Prince *Gehan-Ghir*; which obliged him to that degree, that he ſent him a Body of ten thouſand Men; and a great many Heads of Clans called *Marrats* came likewiſe to his Aſſiſtance. In the mean time *Azemdara* marched againſt *Chah-Alem* with a hundred and fifty thouſand Men well appointed. He came up to *Aurengabad* in *April*, where after having made a halt for a Week, and leaving the Women, the Baggage, and the Grand ſuperannuated Vizir, held on his March. *Chah-Alem* detached his two Sons, *Haſſan Meddin* and *Maſhoudi*, with the Main of the Army againſt him, ſtaying at *Agra* himſelf. Theſe two young Princes advanced to the River *Naarbada*, where they covered themſelves with a Retrenchment eighteen Miles in Length. *Azemdara*, who was but ſix and thirty Miles diſtant, came up with them; but having viewed their Retrenchments, and being apprized of the Superiority of their Forces, durſt not paſs the River, but wrote to the Vizir and others of his Party to ſend him a Reinforcement. The two Princes on the other ſide being unwilling to draw the War out in Length, quitted their Retrenchments, and marched into the Plain: And now *Azemdara* paſſed the River. Upon the 19th of *June*, the two Armies were drawn up in Battalia; but that day there happen'd only ſome little Skirmiſhes between them. Upon the 20th, they cannonaded each other, but without much Loſs. Towards the Evening Sultan *Bedarbeck*, *Azemdara*'s eldeſt Son, attacked a Body of Cavalry commanded by the Sultan *Mahmed-Guery*, Prince *Haſſan Meddin*'s Son. This *Mahmed-Guery*, after an obſtinate Fight, made *Bedarbeck*'s Troops give way. This Prince, now deſperate, ſpurred his Elephant againſt *Mahmed-Guery*, and ran him through the Body with his Half-Pike. *Mahmed-Guery*, tho' mortally wounded, advanced upon Prince *Bedarbeck*, and driving his Lance through him, they both fell together. Sultan *Valatabar*, *Azemdara*'s ſecond Son, attack'd Sultan *Iſcandar*, Sultan *Maſhoudi*'s

ſhoudi's Son; but receiving a Thruſt in the Throat, died that Evening. *Azemdara*, enraged at the Loſs of theſe two Sons, whom he paſſionately loved, animated his Generals to a Revenge, who promiſed not to deſert him. The next Morning, by break of Day, he found himſelf encloſed by the Enemy: But his Courage not ſinking with this Diſadvantage, he charged ſo warmly, that he had gain'd the Victory, if his Troops had fought in due Order. And notwithſtanding threeſcore thouſand of his Men were cut off in a little time, the Fight laſted eight Hours. Upon his Endeavour to rally his Troops, Sultan *Razinſecader*, one of *Chah-Alem*'s Sons, powdred upon him with fifteen thouſand Horſe, and a thouſand Camels, each of them armed with crooked Scythes. This Prince, after the firſt Fire, fell on with his Sabre in his Hand, and made a great Slaughter. *Azemdara* was flank'd on the other ſide by Sultan *Maſhoudi*; ſo that now of the hundred and fifty thouſand he brought into the Field, there was but a thouſand Horſe remaining. Upon this, he quitted his Elephant, and mounted a Horſe to carry him off. His Horſe being killed, he defended himſelf with his Sword in one Hand, and a Ponyard in the other, and killed above twenty Men that attempted to ſeize him. At laſt, ſeeing Sultan *Maſhoudi* come up, who cryed, *Take him*, he ſtabbed himſelf with his Ponyard, to prevent falling into the Enemy's Hands. And thus himſelf and all his Troops being loſt, Sultan *Chah-Alem* remains Maſter of the Empire. * *Bernier & Tavernier Voyages des Indies. Memoires du Tems.*

AURICHYSAR, *Aurichyſara*, a Town in *European Turky* in *Bulgaria*, upon the Frontiers of *Romania*: 'Tis ſuppos'd the *Oxylitgum* of the Ancients. * *Baudr.*

AURIGNY, *Oriniacum*, *Auriniaca*, a ſmall Iſland belonging to the Duchy of *Normandy*. The *Engliſh* call it *Orny*. It belongs to the King of *England*, but has but one Town in it: 'Tis ſurrounded with Rocks, and is ſituated nine Miles from Cape *de la Hogue*, and eighteen from *Guernſey*.

AUROGALLUS, (*Matthew*) a Man of Learning of the Sixteenth Century, was born in *Bohemia*, and profeſſed three Languages in the Univerſity of *Wittemberg*. His Works are, *Compendium Hebrææ Chaldæaque Grammatices*, printed at *Wittemberg* and *Baſil*: *De Hebræis Urbium, Regionum, Populorum, Fluminum, Montium, & aliorum Locorum, Nominibus*: *Liber è veteri Inſtrumento congeſtus*, printed likewiſe in Octavo at the Places above-mentioned. He died in the Year 1543, and was a great Aſſiſtant to *Luther* in his Tranſlation of the Bible. * *Epitom. Biblioth. Geſneri. Bayle Diction. Hiſtor.*

AURSPERG, *Aruſperga*, a Town in *Germany* in the Arch-Duchy of *Auſtria*. 'Tis in the Earldom of *Windiſh*, upon the Confines of *Carniola*, and ſtands upon a Hill at the Head of the *Gurck*. Some Geographers take it for the Old *Arupium* or *Arupenum Caſtrum*. * *Baudr.*

AURTEMIUS, or *Aktemius*, General of the *Roman* Troops in *Egypt*, had an Information preferred againſt him before the Emperor *Julian*, for giving *George* Biſhop of *Alexandria* a ſtrong Guard for demoliſhing the *Pagan* Temples in that Town. He had Orders from the Court to make Search for S. *Athanaſius*, but made nothing on't. After the Death of *Conſtantius*, he came to *Antioch* by *Julian*'s Order, in the Beginning of *July*, *Ann. Dom.* 362. This Prince turned him out of his Poſt, ſeized his Eſtate, and ſoon after beheaded him, for his having a hand in deſtroying the Idols above-mentioned: And thus he had the Honour of a Martyr. * *Theodoret Hiſt. Eccl. Lib.* 3. *cap.* 18. *Julian. Epiſt.* 10. *Athanaſ. Apolog. & Epiſt. ad Solit. Hermant. Vie de S. Athanaſ. Baillet Vies des Saints*, 20th *of Octob.*

AUSBURG, (The Biſhoprick of) *Auguſtanus Epiſcopatus*, a ſmall *German* Territory in *Swabia*, belonging to the Biſhop of *Ausburg*. The Natives call it *Das Biſthum von Ausburg*. It ſtretches along the River *Leck*, ten *German* Miles from North to South; but 'tis very narrow in divers Places from Eaſt to Weſt, and lies all in a manner between the Rivers *Leck* and *Wertach*, from their Head to the Place where they meet. This See has likewiſe ſome Dependencies upon the *Danube*, between *Ulm* and *Donawert*, as *Dilinguen*, with the neighbouring Precinct. This *Dilinguen* is the Biſhop's Seat; 'twas granted to the See in 1260 by *Harman*, the laſt Earl, who was likewiſe Biſhop of *Ausburg*.

AUSPICIUM, that Part of Augury which drew Obſervation from the Noiſe and Flying of Birds. *Pliny* reckons the Preſages of good or ill Fortune by this way to *Tireſias* of *Thebes*. *Clemens Alexandrinus* makes the *Phrygians* the firſt in this Superſtition. The Birds moſt depended on for this Purpoſe, were the Raven, the Crow, the Owl, the Eagle, the Vultur, and the Kite. See *Augury*.

AUSTERVIK, a ſmall *German* Town in *Lower-Saxony* in the Principality of *Halberſtadt*, upon the little River *Ols*, belongs to the Elector of *Brandenburg* at preſent: 'Twas formerly the Seat of the Biſhops of *Halberſtadt*, from whence 'tis diſtant three *German* Miles, and as much from *Brunſwick*. This Town was called *Selingſtadt*. *Charles the Great* founded a Biſhop's See here, afterwards removed to *Halberſtadt*, and at laſt turned into a Secular Principality by the *Proteſtants*. * *Heiſſ. Baudrand. Bourcon. Geograph. Hiſt.*

AUSTRIA, a Country in *Germany*, and an Arch-Duchy: 'Tis the *Upper Pannonia* of the Ancients.

The Genealogy and Succeſſion of the Houſe of Auſtria.

I. *Rodolphus*, Earl of *Hapsburg* and Emperor, had two Wives, *Anne*, Daughter to *Albert* Count of *Hocberg*, who died *Anno Dom.* 1281; and *Agnes* Daughter to *Otho* Count of *Burgundy*, who left him no Iſſue: But by the firſt Venter he had *Albertus*, who ſucceeded him; *Rodolphus*, who died in the Cradle; *Hermannus*, drowned in the *Rhine* at eighteen Years of Age, *Anno Dom* 1282, having been contracted to a Daughter of *Edward* I. King of *England*; *Frederick* and *Charles*, who died young; *Rodolphus*, Duke of *Swabia*, and Landgrave of *Alſatia*, called by ſome the King of *Bohemia*: He died *Anno Dom.* 1308. leaving Iſſue *Agnes*, Daughter to *Otocharus* King of *Bohemia*, and one Son, that is, *John* Duke of *Swabia*, who after he had killed his Uncle the Emperor *Albert*, took the Habit of the *Hermits* of S. *Auguſtins* at *Piſa*, did Penance, and died there *Anno Dom.* 1313. *Rodolphus*'s Daughters were, *Jutta*, married to *Wenceſlaus* VI. King of *Bohemia*, and dying *Anno Dom.* 1297: *Clementia*, married to *Charles Martel* King of *Hungary* and *Naples*, and Duke of *Anjou*; She died *Anno Dom.* 1301: *Matilda* or *Maud*, married to *Lewis the Severe*, Elector *Palatine*: ſhe died *Anno Dom.* 1304: *Margaret*, married to *Theodoric* Earl of *Cleves*: *Agnes*, married to *Albert* II. Elector and Duke of *Saxony*; ſhe died *Anno Dom.* 1327: *Hedwidge*, Wife to *Otho* Marquis and Elector of *Brandenburg*: *Katharine*, married to *Otho* Duke of *Bavaria* and King of *Hungary*; ſhe died *Anno Dom.* 1285. *Rodolphus*'s youngeſt Daughter was *Euphemia*, a Nun.

II. *Albert* I. Duke of *Auſtria*, and afterwards Emperor, was ſlain *Anno Dom.* 1308. (See *Albert.*) He married the Daughter of *Menard* Duke of *Carinthia*, and Earl of *Gorits*; ſhe died *An. Dom.* 1312. Their Iſſue were *Frederick*, who comes next in the Succeſſion; *Rodolphus*, called the *Debonaire*, who was King of *Bohemia*, and died *An. Dom.* 1308. He had no Iſſue neither by his firſt Lady *Blanch*, Daughter to *Philip* III. King of *France*; nor by his ſecond, Daughter to *Premiſlaus* King of *Bohemia*. *Leopold*, ſurnamed the *Glorious*, comes next; he died *An. Dom.* 1327. He married *Katharine*, Daughter to *Amadeus* V. Earl of *Savoy*, by whom he had *Katharine*, married to *Enguerran* Earl of *Coucy*: *Agnes*, married to *Boleſlaus* Duke of *Sileſia*. *Otho*, ſurnamed the *Hardy* or the *Pleaſant*, fourth Son of *Albert*, died *Anno Dom.* 1338 or 1340. He married *Elizabeth*, *Stephen* Duke of *Bavaria*'s Daughter; and afterwards *Anne* of *Luxemberg*, Daughter to *John* King of *Bohemia*. By the firſt Venter he had *Frederick*, dying *An. Dom.* 1344, at eleven Years of Age; and *Elizabeth*, contracted to *Edward* III. King of *England*: She died notwithſtanding unmarried, *Anno Dom.* 1346. By the ſecond Venter he had *Leopold*, who died in the Year 1345. *Henry the Peaceable*, *Albert*'s fifth Son, bred an Eccleſiaſtick, was firſt a Canon, and afterwards Coadjutor of *Mentz*. At laſt he married and died *An. Dom.* 1327. He had no Iſſue by *Elizabeth*, Daughter to *Robert* Count *Palatine* of the *Rhine*, nor by his ſecond Wife *Elizabeth*, the Earl of *Wirtzburg*'s Daughter. *Albert*, of the ſame Name with his Father, was this Emperor's ſixth Son. He'll ſtand at the Head of the Line after his Brother *Frederick*. *Albert* I's Daughters were: *Agnes*, married to *Andrew* III. King of *Hungary*; ſhe died a Nun *An. Dom.* 1363: *Elizabeth*, married to *Frederick* III. Duke of *Lorrain*, died in 1352: *Anne*, married to *Herman* II. Marquis of *Brandenburg*, and afterwards

wards to *Henry* VI. Duke of *Vratiſlaw*. *Katharine*, contracted to the Emperor *Henry* VII. and afterwards married to *Charles* Duke of *Calabria*, ſhe died in the Year 1322. The laſt was *Gute* or *Good*, married to *Lewis* Earl of *Oetingen*; ſhe died in the Year 1329.

III. *Frederick* Duke of *Auſtria*, called the *Fair*, was choſen Emperor by ſome of the Electors *An. Dom.* 1314. (See *Frederick*.) He died in the Year 1330. He married *Iſabel*, Daughter to *James* King of *Arragon*, who died in Priſon. His ſecond Empreſs was *Cunegunda*, of the Houſe of *Bavaria*, Daughter to the Emperor *Lewis*: This Lady cry'd her Eyes out for the Loſs of her Huſband. By the firſt Marriage he had *Elizabeth*, engaged to *Charles* IV. Emperor, or, as others relate, to *John* of *Luxemberg* King of *Bohemia*; ſhe died before Marriage in 1334: And *Anne*, who married *Lewis* the *Roman*, Son to the Emperor *Lewis* of *Bavaria*; and after his Death, her ſecond Huſband was *John* or *Henry* Earl of *Gorits*. *Frederick*, by his ſecond Empreſs, had two Sons, *Frederick* and *Leopold*, who died Infants; and a Daughter *Elizabeth*, married to *Gonthia* Earl of *Schwartzenbourg*.

III. *Albert* II. called the *Wiſe*, ſucceeded his Brothers. (See *Albert*.) He died in 1358. By his Wife *Jane*, Daughter and Heireſs to *Ulrick* Count of *Ferrette*, he had *Rodolphus*, who comes next in the Succeſſion: *Albert*, to be mentioned after *Rodolphus*: *Leopold*, who comes after his Brother *Frederick*, called the *Splendid*, killed in Hunting by the Baron of *Potendorf* in 1362. *Agnes*, married to *Henry* II. Duke of *Sileſia*; ſhe died in the Year 1365: *Margaret*, married to *Otho* Marquis of *Brandenburg* of the Houſe of *Bavaria*; and *Katharine*, a Nun at *Vienne*.

IV. *Rodolphus* II. called the *Ingenious*, ſucceeded his Father: He married *Katharine*, the Emperor *Charles* IV's Daughter; and after her Death *Margaret* Counteſs of *Tirol*, who died in 1373. This Prince attended the Emperor his Father-in-Law into *Italy*, and died at *Milan* in 1360. He was two and twenty Years of Age. 'Twas ſuſpected he was poiſoned: He left no Iſſue.

IV. *Albert* III. ſurnamed the *Aſtrologer*, ſucceeded his Brother. (See *Albert*.) He died in 1395. In 1366, he married *Elizabeth*, Daughter to the Emperor *Charles* IV. She died in 1373. Afterwards he married *Beatrix*, Daughter to *Frederick* III. Burgrave of *Nuremberg*: By this Marriage he had *Albert* IV. who appears next.

V. *Albert* IV. called the *Patient*, died in 1404. (See *Albert*.) By his Wife *Jane*, Daughter to *Albert* of *Bavaria*, Earl of *Holland*, he had *Albert* V. who comes next; and *Margaret* or *Anne*, married in 1412 to *Henry* the *Rich*, Duke of *Bavaria*; ſhe died in the Year 1447. His ſecond Wife *Maud*, *Lewis* Duke of *Bavaria*'s Daughter, left him no Iſſue.

VI. *Albert* V. Emperor, died in 1439. (See *Albert*.) By his Wife *Elizabeth* of *Luxemburg*, the Emperor *Sigiſmond*'s Daughter, he had *George*, who died an Infant: *Ladiſlaus*, who comes next: *Elizabeth*, Wife to *Caſimir* the *Great*, King of *Poland*; and *Anne*, married to *William* III. Duke of *Saxony*; ſhe died in the Year 1461.

VII. *Ladiſlaus* of *Auſtria*, born in 1440. After his Father's Death, he was King of *Hungary*. (See *Ladiſlaus* V.) He died in 1457, being juſt upon his Marriage with *Magdalen* of *France*, Daughter to King *Charles* VII. And thus the Territories of the Houſe of *Auſtria* deſcended upon his Couſins.

IV. *Leopold* of *Auſtria*, IId of that Name, was the third Son of *Albert* II. ſurnamed the *Brave Man at Arms*. He had ſome Diſpute with his Brother *Albert* III. about his own Share of Inheritance; after whoſe Death he got the Lordſhip of *Veldkirch*, the Earldom of *Hehenberg*, and *Marca Treviſana*. Having commenced a War againſt the *Swiſſers*, who, as he pretended, were in Rebellion againſt him, he fought them at *Sempach* near *Lucerne*, and was killed there, *July* 9, 1386. He was married to *Viridis*, Daughter to *Bernabon* Count of *Milan*, by whom he had *William*, called the *Ambitious*, who, though married twice, died without Iſſue; *Frederick*, who follows; *Leopold* the *Fat* or the *Proud*, who attack'd the *Swiſs* a ſecond time at *Sempach*, and was beaten there; He died *Anno Dom.* 1411, without having any Iſſue by *Katharine*, Daughter to *Philip* the *Hardy* Duke of *Burgundy*; *Erneſt*, afterwards mention'd; *Agnes*, married to *Boleſlaus* Duke of *Sileſia*; *Elizabeth*, contracted to *Henry* Duke of *Gorits*; but died before Marriage; and *Katharine*, married to *Conrade* Count of *Hardeck*, and Burgrave of *Magdeburgh*.

V. *Frederick* of *Auſtria*, IIId of that Name, eldeſt Son to *Leopold*, had a great Share in procuring Pope *John* XXII's Eſcape from *Conſtance* at the time of the Council, *Anno Dom.* 1415. And by engaging in this Matter, he drew the Diſfavour of *Sigiſmond* upon him, who got him excommunicated in the XXVII. Seſſion of this Council. The *Swiſs* made their Advantage of the Juncture, ſeized great Part of his Dominions, and particularly the Earldom of *Hapsburg*. This Prince died in 1439. He married *Elizabeth*, Daughter to the Emperor *Robert*, by whom he had no Iſſue. His ſecond Ducheſs was *Anne*, Daughter to *Frederick* Duke of *Brunſwick*, by whom, beſides four Children who died Infants, he had *Sigiſmond*, who follows.

VI. *Sigiſmond* of *Auſtria*, Count of *Tirol*, called the *Simple*, born in 1426, and died in 1496. He was contracted to *Radegunda*, Daughter of *Charles* VII. of *France*. But this Princeſs dying before her Marriage, he afterwards married *Eleonora*, Daughter to *James* I. King of *Scotland*, by whom he had a Son, who died an Infant. After this Lady's Death, which happen'd in the Year 1440, *Sigiſmond* her Huſband married *Katharine*, Daughter to *Albert* Duke of *Saxony*; but had no Iſſue by her.

V. *Erneſt* I. called the *Iron*, was the fourth Son of Duke *Leopold*: He was Duke of *Stiria* and *Carinthia*, left off the Eccleſiaſtick Reſtraint he was bred to, and married in 1428. His firſt Ducheſs *Margaret*, Daughter to *Barnimus* III. Duke of *Pomerania* and *Stetin*, died without Children. His ſecond Wife *Zimburga*, Daughter to *Ziemovite* Duke of *Maſſovia*, dying in 1429, left him ten Children, of which *Erneſt*, *Rodolphus*, *Leopold*, *Alexandrina*, and *Anne*, died Infants; the other five were *Frederick*, who follows; *Albert*, called the *Prodigal*, or the *Debonaire*, who had a great Conteſt with his Brother *Frederick*. The Difference was taken up at *Fribourg*, where, to perpetuate the Memory of the Accommodation, he founded a fine Univerſity in 1450. He died in 1463, without leaving Iſſue by *Maud*, Daughter to *Lewis* Count *Palatine* of the *Rhine*: *Margaret*, married in 1431 to *Frederick* II. Elector of *Saxony*, dying in 1586. *Katharine*, married in 1445 to *Charles* Marquis of *Baden*; and *Elizabeth*, to *Hugh* Count of *Wordenburgh*.

VI. *Frederick* IV. called the *Peaceable*, born *An. Dom.* 1415. was choſen Emperor in 1440, and died in 1493. (See *Frederick*.) In 1453, he married *Eleonora*, Daughter to *Edward*, and Siſter to *Alphonſus* V. Kings of *Portugal*. By this Empreſs he had *Chriſtopher*, who died within a few Months after his Birth; *Maximilian*, who comes next; *John*, who died an Infant; *Hellen*, who died young in 1461; and *Cunigunda*, born in 1465, and in 1487 married *Albert* Duke of *Bavaria*; after whoſe Death ſhe turned Nun, and died in 1520.

VII. *Maximilian* I. was the firſt Arch-Duke of *Auſtria*, a Title given him by the Emperor his Father at his Marriage; he was born in 1459, elected Emperor in 1486, and died in 1519. (See *Maximilian*.) This Prince in 1477 married the richeſt Heireſs in *Europe*, *viz.* *Mary*, Daughter to *Charles the Hardy*, Duke of *Burgundy*; ſhe died in 1482. In 1494, *Maximilian* married *Blanch-Mary*, Daughter to *Galeazzo Maria* Duke of *Milan*, by whom he had no Iſſue. By his firſt Marriage he had *Francis*, who died an Infant; *Philip*, who comes next; and *Margaret*, born in 1480, contracted firſt to *Charles* VIII. of *France*, and afterwards to *John* Prince of *Spain*, Son to King *Ferdinand* the *Catholick*, and married to *Philibert* II. Duke of *Savoy*; ſhe died in 1530. (See *Margaret*.) The Emperor *Maximilian* had two natural Children, *viz.* *George* Biſhop of *Brixen*, and afterwards Archbiſhop of *Valencia* in *Spain*, and at laſt Biſhop of *Liege*: *Frederick Maximilian*, call'd *Amberg*, General of the Foot under *Charles* V. who died at *Milan* in 1553.

VIII. *Philip* I. call'd *the Fair*, Arch-Duke of *Auſtria*, afterwards King of *Spain*, born in 1478, and died in 1506. In 1496, he married *Jane* of *Arragon*, Daughter and Heir to *Ferdinand* V. ſurnamed the *Catholick* King of *Arragon*, *Granada* and *Sicily*; and *Iſabella* Queen of *Caſtile* and *Leon*: This Match rais'd the Houſe of *Auſtria* to the Grandeur it has ſince appear'd in, and gave Occaſion to the following Diſtich:

Bella gerant fortes: Tu, felix Auſtria, Nube;
Nam quæ Mars Aliis, dat tibi Regna Venus.

The

The Iſſue by this Marriage were, *Charles*, Head of the *Spaniſh* Branch; *Ferdinand*, Head of the *German* Branch; *Eleonora*, married in 1519 to *Emanuel* King of *Portugal*, and in 1530 to *Francis* I. King of *France*; ſhe died in *Spain* in 1558; *Iſabella*, married in 1515 to *Chriſtian* King of *Denmark*; ſhe died at *Ghent* in 1525: *Mary*, married in 1525 to *Lewis* II. King of *Hungary* and *Bohemia*; ſhe died Governeſs of the *Low Countries* in 1528. And laſtly, *Katharine*, contracted to *Frederick* II. Duke and Elector of *Saxony*, and married in 1525 to *John* III. King of *Portugal*, who parted with her; ſhe died in 1571.

The Houſe of Auſtria *of the* Spaniſh *Line, where the Male Line failed in* 1700.

IX. *Charles* V. born in 1500, died in 1558: He took Poſſeſſion of the Kingdom of *Spain* in 1517, and was elected Emperor in 1519. (See *Charles* V.) He married *Iſabella*, Daughter to *Emanuel* King of *Portugal*, by whom he had *Philip* II. who comes next; *Ferdinand*, who died young; *Mary*, married in 1548 to the Emperor *Maximilian* II. ſhe died in 1603; and *Jane*, who in 1553 married *John* II. King of *Portugal*, and died in 1578. In 1522, he had by *Margaret Vangeſt*, one of his Wenches, *Margaret* of *Auſtria*, married in 1535 to *Alexander de Medicis*; after whoſe Death ſhe married *Octavius Farneſe*, Duke of *Parma*. The Emperor, when a Widower, had *John* of *Auſtria*, born in 1547. (See *Don John*.)

X. *Philip* II. born in 1527, died in 1598. (See *Philip*.) In 1543, he married *Mary*, Daughter to *John* III. King of *Portugal*: This Queen dying, he married *Mary*, Daughter to *Henry* VIII. King of *England*. This Queen died in 1558. His third Wife was *Elizabeth* of *France*, Daughter to King *Henry* II. ſhe was married in 1559, and died in 1568. His fourth Queen was *Anne*, Daughter to the Emperor *Maximilian* II. to whom he was married ten Years. By the firſt Venter he had *Charles*, call'd *Don Carlos*, born in 1545. (See *Don Carlos*, or *Charles*.) By the ſecond Marriage he had no Children: By his third Queen, he had *Iſabella Clara Eugenia*, born in 1566, and in 1599 married to *Albert*, Arch-Duke of *Auſtria*; ſhe died Governor of the *Low Countries* in 1573. *Katharine*, another Daughter of *Philip*, by *Elizabeth* of *France*, was born in 1567, and married in 1585 to *Charles Emanuel*, Duke of *Savoy*. By his fourth Queen he had *Philip* III. who follows, and four Sons more, who all died Infants or Minors.

XI. *Philip* III. born in 1578, died in 1621. In 1599, he married *Margaret* of *Auſtria*, Daughter to *Charles* Duke of *Gratz*; ſhe died in 1611. By this Marriage he had *Philip Dominick Victor*, who follows; *Charles*, born in 1607; *Ferdinand*, Cardinal Deacon, Archbiſhop of *Toledo*, and Governor of the *Low Countries*; he was born in 1609, and died at *Bruſſels* in 1641; *Anne-Mary-Mauricia*, born *A D.* 1661, and married to *Lewis* XIII. King of *France* in 1615. She died in *January* 1666: *Mary Anne*, born in 1606, and married in 1631 to the Emperor *Ferdinand*; ſhe died *May* 1646.

XII. *Philip* IV. ſurnamed *Dominick Victor*, born in 1605, and died *September* 1665. In 1615, he married *Elizabeth*, Daughter to King *Henry* IV. of *France*: This Queen dying in 1644, he married *Mary-Anne* of *Auſtria* in 1649; ſhe was the Emperor *Ferdinand* III's Daughter, and died in *April* 1696. By the firſt Marriage, he had *Balthaſar-Charles-Dominick-Philip-Victor-Luke*, born in 1630, and dying in 1646; and contracted to *Mary-Anne* of *Auſtria*, to whom his Father was afterwards married. *Maria Tereſa*, born in *September* 1638, and married in 1660 to *Lewis le Grand*, King of *France*; ſhe died in *July* 1683. By the ſecond Venter he had *Charles* II. who follows; and *Margaret Tereſa*, born *July* 1651, and married to the Emperor *Leopold* in 1666; ſhe died in *March* 1673. *Philip* IV. had likewiſe a Natural Son by a Player; his Name was *Don John* of *Auſtria*, born in 1629; he was Grand Prior of *Caſtille*, General of his Father's Forces, and died *September* 1679.

XIII. *Charles* II. King of *Spain*, born *November* 1661. In 1679, he married *Maria Maria-Louiſa* of *Orleans*, Daughter to *Philip* of *France*, Duke of *Orleans*, and Brother to *Lewis le Grand* the *French* King. This Queen dying in *February* 1689, *Charles* the next Year married *Mary-Anne* of *Newbourg*, Daughter to *Philip-William*, Duke of *Newbourg*, and afterwards Elector *Palatine*. *Charles* dying without Iſſue in 1700, the eldeſt Branch of the Male Line of *Auſtria* was extinguiſhed.

The German *Branch of the Houſe of* Auſtria.

IX. *Ferdinand* I. Emperor, ſecond Son of *Philip* I. Arch-Duke of *Auſtria*, was born in 1503; his Brother *Charles* V. got him choſen King of the *Romans* in 1531, and reſigned the Empire to him in 1556; he died in 1564. By his Empreſs *Anne*, Daughter to *Ladiſlaus* King of *Hungary* and *Bohemia*, he had *Maximilian* II. who follows: *Ferdinand* Duke of *Tirol*, Marquis of *Burgaw*, born in 1529, and died in 1595. He married *Philippa*, Daughter to *Francis Welſter* of *Ausburg*; who dying in 1580, in 1590 he married *Anne-Katharine*, *William* Duke of *Mantua*'s Daughter, who died in 1620. By the firſt Venter he had *Andrew*, Cardinal Biſhop of *Conſtance* and *Brixen*, and Governor of the *Low Countries*; he died in 1600, being forty Years of Age. *Ferdinand* Duke of *Tirol*, by his ſecond Marriage, had *Anne* of *Auſtria*, married in 1611 to the Emperor *Matthias*; and another *Anne Mary*, a Nun. The other Children of the Emperor *Ferdinand* were, *Charles*, Arch-Duke of *Gratz*, afterwards mention'd; *Elizabeth*, born in 1526, and married in 1543 to *Sigiſmond Auguſtus* King of *Poland*; *Anne*, born in 1528, and in 1546 married to *Albert* Duke of *Bavaria*; *Mary*, born in 1530, and married to *William* Duke of *Juliers* in 1546; *Magdalen*, born in 1532, and a Nun at *Vienna*; *Katharine*, born in 1533, married firſt to *Francis* Duke of *Mantua*, afterwards to *Sigiſmond Auguſtus* King of *Poland*, who had married her Siſter *Elizabeth*; *Eleonora*, born in 1534, and married in 1561 to *William* Duke of *Mantua*; *Barbara*, born in 1539, and married in 1569 to *Alphonſus* II. Duke of *Ferrara*; *Hellena* a Nun; and *Jane*, born in 1547, and married in 1565 to *Francis de Medicis*, Great Duke of *Tuſcany*.

X. *Maximilian* II. Emperor, born in 1527, elected King of the *Romans* in 1562, died *October* 12, 1576. He married his Couſin *Mary* of *Auſtria*, Daughter to the Emperor *Charles* V. by whom he had *Rodolphus* II. who follows; *Erneſt*, Governor of the *Low Countries*, born in 1553, and dying in 1595; *Matthias*, mention'd after his Brother; *Maximilian*, Great Maſter of the *Teutonick Order*, choſen King of *Poland* in 1587, and died in 1618; *Albert*, Prince of the *Low Countries*, born in 1597; he married *Iſabella Clara Eugenia*, Daughter to *Philip* II. King of *Spain*. To qualify himſelf for Marriage, he laid down his Cardinal's Cap, and died without Iſſue in 1621; (See *Albert*.) *Anne*, born in 1549, and married in 1570 to *Philip* II. King of *Spain*; *Elizabeth*, born in 1554, and married in 1570 to *Charles* IX. King of *France*; and *Margaret*, born in 1567, who died a Nun in 1633.

XI. *Rodolphus* II. born in 1552, was Emperor after his Father, and unmarried, died in *January* 1612.

XI. *Matthias*, born in 1557; he was firſt King of *Hungary* and *Bohemia*, and Emperor after his Father's Deceaſe: He died in 1619 without Iſſue, by *Anne* of *Auſtria*, Daughter to the Arch-Duke *Ferdinand*.

X. *Charles* II. of *Auſtria*, youngeſt Son of the Emperor *Ferdinand* II. was born in 1540. He had *Stiria*, *Carinthia*, and *Carniola* ſettled upon him, and reſided at *Gratz*; he died in *Auguſt* 1590, having had ſeveral Children by *Mary Albert*, ſecond Duke of *Bavaria*'s Daughter, married to him in 1570. His Children, beſides thoſe who died Infants, or Minors were, *Ferdinand* II. who follows; *Maximilian-Erneſt*, Great Maſter of the *Teutonick Order*, born in 1583; *Leopold*, who ſtands at the Head of the Branch of *Inſpruck*; *Charles*, born after his Father's Death in 1590; he was Maſter of the *Teutonick Order*, and Biſhop of *Breſlaw*, and died *December* 1624; *Anne*, born in 1573, and in 1592 married to *Sigiſmond* III. King of *Poland*; *Mary Chriſtina*, born in 1574, and married in 1595 to *Sigiſmond Bathori*, Prince of *Tranſylvania*: This Princeſs being parted from her Huſband, died a Nun in 1621: *Eleonora*, born in 1582, died a Nun in 1620; *Margaret*, born in 1582, married *Philip* III. King of *Spain* in 1599; *Conſtantia*, born in 1588, and in 1605 married to *Sigiſmond* III. King of *Poland*; and *Mary Magdalen*, born in 1589, and in 1608 married to *Coſmo* III. Great Duke of *Tuſcany*.

XI. *Ferdinand* II. Emperor, born in 1578, was adopted by the Emperor *Matthias*, who got him elected King of *Bohemia* in 1617, and King of *Hungary* in 1618. He was choſen Emperor in 1619, and died in *February* 1637.

In 1600, he married *Mary-Anne*, Daughter to *William* Duke of *Bavaria*. This Princeſs dying in 1616, he married *Eleonora de Gonzaga*, Daughter to *Vincent* I. Duke of *Mantua*, by whom he had no Iſſue. By the firſt Venter he had *Ferdinand* III. who follows; *Leopold William*, born in 1614; he was Biſhop of *Paſſaw*, of *Strasburgh*, *Halberſtadt*, *Olmutz* and *Breſlaw*, Maſter of the *Teutonick Order*, Abbot of *Mourbatch*, Governor of the *Low Countries* from 1647 to 1656, and died in *November* 1662: *Mary Anne*, born in 1610, and married in 1635 to her Uncle *Maximilian*, Elector of *Bavaria*; and *Cecilia Renata*, born in 1611, and in 1637 married to *Ladiſlaus* King of *Poland*.

XII. *Ferdinand* III. Emperor, born in 1608, died in 1657. In 1631 he married *Mary-Anne* of *Auſtria*, Daughter to *Philip* III. King of *Spain*. His ſecond Princeſs was *Maria Leopoldina*, Daughter to the Arch-Duke *Leopold*. His third Match was with *Eleonora de Gonzaga*, *Charles* II. Duke of *Mantua*'s Daughter. By the firſt Match he had *Ferdinand-Francis*, born *September* 1633, King of *Bohemia* in 1646, of *Hungary* in 1647, King of the *Romans* in 1653, and died in *July* 1654: *Leopold Ignatius* who follows; *Mary-Anne*, born in 1634, and married in 1646 to *Philip Balthaſar*, Infant of *Spain*: This Prince dying before the Conſummation of the Marriage, ſhe married his Father *Philip* IV. King of *Spain* in 1649. The Emperor *Ferdinand*, by his ſecond Marriage, had *Ferdinand-Charles-Joſeph*, born in 1649; he was Biſhop of *Paſſaw* and *Breſlaw*, Great Maſter of the *Teutonick Order*, and died *January* 1664. This Emperor's Children, by the third Venter were, *Eleonora Maria*, born in 1653, and married firſt to *Michael Wieſnoviski*, King of *Poland*, and afterwards in 1678 to *Charles Leopold* Duke of *Lorrain*; and *Anna Joſepha*, born in 1654, married in 1678 to *John William* Prince of *Newburgh*, and afterwards Elector *Palatine*.

XIII. *Leopold* I. His other Names were *Ignatius-Francis-Balthaſar-Joſeph-Felician*; he was born *June* 9, 1640, elected King of *Hungary* and *Bohemia* in 1655, and Emperor in 1658. He died *May* 5, 1705. (See *Leopold*.) His firſt Empreſs was *Margareta Tereſa* of *Auſtria*, Daughter to *Philip* IV. King of *Spain*: This Empreſs dying in 1673, he married *Claudia Felicitas* of *Auſtria*, *Ferdinand Charles* Arch-Duke of *Gratz*'s Daughter; and loſing this Empreſs in 1676, he married in the following *December Eleonora-Magdalen-Tereſa*, Daughter to *Philip-William* Duke of *Newburgh*, afterwards Elector *Palatine*. By the firſt Venter, the Emperor had *Maria-Antonietta-Joſepha*, born in 1669, and in 1685 married to *Maximilian Emanuel*, Elector of *Bavaria*. The Emperor, by his ſecond Marriage, had four Children, who died Infants. His Iſſue by the third Marriage are, *Joſeph-Jacob-Ignatius*, who follows; *Charles-Francis-Joſeph*, &c. Arch-Duke, born *October* 1, 1685; *Maria-Anna-Joſepha*, &c. born *September* 1683, and married in *July* 1708 to *John* V. King of *Portugal*.

XIV. *Joſeph* XV. Emperor of his Family, born *July* 26, 1678; declar'd King of *Hungary* in 1687, and King of the *Romans* in *January* 1690. In 1699, he married *Wilhelmina Amelia*, Daughter to *John Frederick* of *Brunſwick*, Duke of *Hanover*, and *Benedictina-Philippa-Henrietta* Counteſs *Palatine*. By this Empreſs he had *Maria-Joſepha*, born *December* 1699; and *Maria-Amelia*, born in 1701. This Emperor died *Auguſt* 6, 1711.

XV. *Charles* VI. Sixteenth Emperor of his Family, mounted the Imperial Throne after the Death of his Elder Brother *Joſeph*, who died without Iſſue Male. *Charles* was elected Emperor at *Frankfort October* 1, 1711, and in 1707 he married the Princeſs *Elizabetha-Chriſtiana* of *Wolfembuttel*, who quitted the *Lutheran* Religion, and turn'd Roman Catholick.

* AUTOCEPHALI. At firſt Metropolitans were *Autocephali*, or Independent. In Proceſs of Time, the Biſhops of the great Cities of the Empire challenged a Right over the Provinces within their reſpective Dioceſes; their Claim was to ordain Metropolitans, to convene a Synod of the Dioceſe, and to have a general Superintendency over all the Provinces within that Precinct. Such were the Privileges and Juriſdiction of the Biſhop of *Rome* in the Dioceſe of the Vicariat of *Rome*, or the Suburbicary Provinces: The Biſhop of *Alexandria* had the ſame Juriſdiction in the Provinces of *Egypt*, *Libya*, and *Thebais*; and the Biſhop of *Antioch*'s Pretenſions were the ſame within that large Precinct called the *Eaſtern Dioceſe*. The Biſhop of *Epheſus* ſeems to have had ſomething of the ſame Pre-eminence and Juriſdiction in the *Aſian* Dioceſe; and ſo had the Biſhop of *Cæſarea* in *Cappadocia* in the Dioceſe of *Pontus*. Afterwards the Archbiſhop of *Conſtantinople* ſtretch'd his Juriſdiction upon *Thrace*, and the two Dioceſes laſt mentioned. However, ſeveral Churches in the *Eaſt* and *Weſt* remained *Autocephali* ſtill; that is, independent as to the Ordination of Biſhops of any Patriarch or Exarch. In the *Weſt*, the Biſhop of *Carthage* was independent of the other Patriarchs, and Primate of the *African* Dioceſes. The Biſhop of *Milan* at firſt was Head of the Vicariat of *Italy*, and not ordained by the Biſhop of *Rome*. In *Gaul* and *Spain*, 'twas not the Cuſtom for the Metropolitans to receive their Ordinations from the Biſhops of *Rome*. The Metropolitan of *Cyprus* enjoined the ſame Independent Privilege; which was confirmed by the General Council of *Epheſus*: 'Twas in Oppoſition to the Pretenſions of the Biſhop of *Antioch*. * *Concil. Epheſ. Act VII. Concil. in Trullo. Canon. XXXIX. Du Cange, Gloſſar. Latin. M. Du Pin de Antiqua Eccleſiæ Diſciplina.*

AUTOLEON. When the *Gotomatæ* had a War with the *Locrians*, 'twas the Cuſtom of theſe latter to leave a void Place in their Army for *Ajax Locrenſis*, as if he had been alive among them. *Autoleon*, General of the *Grotoniatæ*, obſerving this void Space, charged furiouſly into it; upon which he receiv'd a Wound in the Breaſt by a Spectre in *Ajax*'s Shape: The Wound grew worſe and worſe, till upon his conſulting the Oracle, he got himſelf carry'd into an Iſland in the the *Euxine* Sea, call'd *Achillea*; and here, after having ſatisfy'd *Ajax*'s *Manes* and ſome other Heroes, was perfectly cured. *Photius ex Conone*, *Pauſan. Lib.* 3.

AUTUM, *Autumnus*, the third Seaſon of the Year. Some derive it from *Augeo*, *quòd frugibus Annum augeat*. *Heſiod* in his *Theogonia* makes the Seaſons Daughters to *Jupiter* and *Themis*, and gives us but three, no more than *Orpheus* had done before him. *Phidias*, the famous Statuary, follow'd this Diviſion, and cut only three Figures of theſe Goddeſſes. The *Egyptians* likewiſe made no more than Spring, Summer, and Autumn, aſſigning each four Months, and repreſenting them by a Roſe, an Ear of Corn, an Apple, or a Grape. *Nonnus*, in the end of the Eleventh Book of his *Dionyſiaca*, ſplits the Year into four Seaſons. *Lindwood* has a Diſtich to mark the four Seaſons of the Year.

Dat Clemens Hyemem, dat Petrus Ver, Cathedratus
Æſtuat Urbanus, Autumnat Bartholomæus.

* *Hoffman. Lexicon. Univerſ.*

AUXILIUS, an Author of the Ninth Century, ordain'd Prieſt by Pope *Formoſus*; he maintain'd the Validity of this Pope's Ordinations in two Tracts upon this Subject. The firſt is only a Collection of Eccleſiaſtical Precedents and Authorities from the Fathers, to prove a Biſhop depriv'd of his See might be promoted to the ſame Functions in another Church, and that Ordinations made by Uncanonical Biſhops are Valid. His ſecond Performance, written by way of Queſtion and Anſwer, replies to the Objections rais'd to prove Pope *Formoſus*'s Ordinations Invalid. Theſe two Tracts *Morinus* has inſerted in his Book *de Ordinationibus*. *Auxilius* ſhews a great deal of Learning, conſidering the Age he liv'd in, and writes with great Plainneſs and Reſolution. * *Sigebert de Script. Eccleſ. Cap.* 12. *Morin. de Ordinationibus. M. Du Pin, New Eccleſ. Library, Cent.* IX.

AXERAFA, a little Country in *Andaluſia* in *Spain*, it makes one Quarter of the Territory of *Seville*. 'Tis ſo call'd from an *Arabian* Word, which ſignifies the *Inheritance of Olives*; 'tis thirty Miles long, and eighteen broad, and in Circuit about threeſcore. The chief Town in it is *Triana*, to which may be added *Haznacacar*, *Alcala-de-Rio*, and about fifteen Caſtles and other Villages. * *Roderico Cara.*

AYAN, the Coaſt of *Ayan*, *Azania Regio*, a great Country in *Africk* in the *Upper Æthiopia*, ſtretching from the Equinoctial Line to the twelfth Degree of Southern Latitude. It has about nine hundred Miles Length upon the Ocean, or Sea of *Zanguebar*, and two hundred and twenty upon the Streights of *Babel-Mandel*, or the *Arabian* Sea. The Length of it grows leſs and leſs from the North to the Line, where 'tis not above an hundred

and

and eighty Miles broad. 'Tis bounded with the Kingdom of *Dangali* on the North, with the Streight of *Babel Mandel* on the Eaſt, with the Sea of *Zanguebar* to the South, and on the Weſt with *Abyſſinia*, from which 'tis parted by a long Chain of Mountains. The Country produces good Store of Millet, Barley, Fruit and Paſture. They are well ſtock'd with Horſes, Cows, and Sheep; Honey, Wax, Frankincenſe, Pepper, Ivory, Gold; and a great many Slaves are exported from hence. The Natives are tauny, excepting ſome Blacks towards the Line; they are moſtly *Mahometans*. The Coaſt of *Ayan* is divided into four Governments; the Kingdoms of *Adel*, of *Adea*, of *Mandagono*, and *Brava*.

AYMARANES, a People of *Southern America* in *Peru*, within the Government of *Lima*. They ſpread a great way in the Country towards *Cuſco*, and the River *Apurima*. The *Aymaran* Language is much uſed in *Peru*. 'Tis likewiſe ſpoken by the *Cauches*, *Canas*, *Caranguas*, *Collas*, and *Collaguas*. * *Baudrand*.

AYOTECOS, *Ayoteci*, Mountains ſo call'd upon the ſcore of their extraordinary Height. They are ſituated in the Province of *Claſcala* near the *Pacifick* Sea. * *Baudrand*.

AYTON, and *Aiton*, *Aitona*, a ſmall Town of *Greece* in *Livadia*, about fifteen Miles from the *Dardanells* of *Lepanto* to the North. The Town is a Biſhop's See, and Suffragan to *Lepanto*: 'Tis ſuppoſed to be the *Calydon* of the Ancients. * *Baudrand*.

AYUTLA, a River in *Southern America*; it runs through the Audience of *Guatimala*, near the Frontiers of *Soconuſco*, and falls into the *Pacifick* Sea. * *Baudrand*.

AZARIAS. The firſt of this Name was the fourteenth High-Prieſt. He ſucceeded his Father *Ahimaas*, and at his Death left that Poſt to his Son *Joram*. 'Tis hard to determine how many Years he was High-Prieſt; ſome Authors give him eighteen Years, that is, from the Year of the World 3095. Theſe Chronologers ſuppoſe his Son *Johanan* ſucceeded him; but between theſe two High-Prieſts *Joſephus* throws in *Joram*, *Iſus*, *Axioram*, *Phidias*, *Sudeas*, and *Julus*, who ſucceeded in a direct Line to each other. * *Joſeph. Antiquit. Lib.* 10. *Cap.* 11. *Tirin. Chronolog. Cap.* 42.

The ſecond *Azarias* was *Johanan's* Son. *Joſephus* calls this *Azarias Eurick*. This High-Prieſt aſſerted God Almighty's Honour with great Reſolution, and ſupported his Character very worthily. 'Twas in his time that King *Uzziah* came in the Sacerdotal Robes upon a Feſtival, and ruſh'd into the Temple to offer Incenſe upon the Golden Altar. *Azarias*, attended with eighty Prieſts, immediately follow'd him, made him ſenſible he was about an unlawful Miniſtration, admoniſh'd him to put off his Religious Habit, to leave the Cenſer behind him and go out of the Temple; and that in caſe he refus'd to comply, he would draw the Vengeance of God upon him for ſo great a Sacrilege. *Uzziah* being a haughty Prince, and graſping at Spiritual Juriſdiction, deſpiſed the Remonſtrances of the High-Prieſt, and was immediately ſtruck with Leproſy: Upon this, the Prieſts drove him out of the Temple; and being no longer fit to govern upon the ſcore of his Diſeaſe, he was oblig'd to retire and live privately. * 2 *Chron.* xxvi.

III. *Azarias* was likewiſe a High-Prieſt, and ſucceeded his Father *Hilkiah* ſix hundred and twenty five Years before the Incarnation. *Seraiah* his Son was the next in this Dignity. *Joſephus* calls him *Sereas*. * 1 *Chron.* vi. 14. *Tirin. Chronolog. Sacr.*

IV. *Azarias* was the High-Prieſt *Zadoc's* Son; but did not ſucceed him in that Office. * 1 *Kings* iv.

V. *Azarias* was *Nathan's* Son, and Captain of King *Solomon's* Guards. * 1 *Kings* 4.

VI. *Azarias*, the ſixth of this Name, who was likewiſe call'd *Uzziah*, was Son to *Amaziah* King of *Judah*: This *Azarias* was but ſixteen Years old at his Acceſſion to the Crown: 'Twas in the Year before the *Incarnation* 826, when his Father was ſlain by the Conſpirators at *Lakiſh*. This young Prince began his Reign with a great deal of Enterprize and Succeſs: He was a good Juſticer, and brave in his Perſon. The firſt Proof of his Military Qualifications was made upon the *Philiſtines*: He took three conſiderable Towns from them, *Garth*, *Jabneh*, and *Aſhdod*. He demoliſh'd the Walls of theſe Towns, built Citadels, and put Garriſons in them. The *Arabians* of the Country of *Gurbaal*, and the *Mahunims*, were defeated by him. The *Ammonites* came to Submiſſion and paid Tribute, and he carry'd his Conqueſts to the Frontiers of *Egypt*. After having thus diſtinguiſh'd himſelf, and diſabled his Enemies, he put *Jeruſalem* in a Condition of Strength, and rebuilt the Walls, demoliſh'd to the Length of three hundred Cubits by *Joaſh* King of *Iſrael*. He likewiſe built ſeveral Towers or Obſervatories an hundred and fifty Cubits high within the Town, ſeveral Forts without the Walls, furniſh'd the City with Conduits, and made a great many fine Gardens and Vineyards. This Prince, that he might be always in a Condition to defend his Kingdom, kept up an Army of three hundred ſeventy thouſand diſciplin'd Soldiers, well Arm'd and Officer'd. In ſhort, as long as he ſerv'd God Almighty, Succeſs attended him in every Undertaking; but at laſt, being elated by Proſperity, and uſurping the High-Prieſt's Office, he was ſtruck with Leproſy, as has been already obſerv'd. He reign'd fifty two Years; during which time a great many memorable Occurrences came up. In his fifth Year the *Olympiads* began. In his ninth, *Sardanapalus* King of *Aſſyria* loſt his Kingdom by the Revolt of *Fulbelocus* and *Arbaces*, two of his Generals. In his ſecond or third Year, *Hoſea* began his Prophecy; and in the fifth and ſixth, *Joel* and *Jonah* executed the ſame Function: *Amos* appear'd with that Commiſſion in his twenty third Year, and *Iſaiah* in his twenty fifth. 'Twas this Year King *Azarias* was puniſh'd with Leproſy, which Diſeaſe continued upon him to his Death, that is, twenty ſeven Years. * 1 *Kings* xv. 2 *Chron.* xxvi. *Tirin. Chronol. Sacr.*

* AZAZEL. *Bochart* believes *Azazel* an *Arabian* Word, which ſignifies *Going off* or *Departure*. Dr. *Spencer* believes it a Devil; and that when the Goat was ſent to *Azazel*, the Meaning is, 'twas left to the Diſpoſal of that Evil Spirit. The *Caballiſts* and *Julian* the *Apoſtate* are of *Spencer's* Opinion; neither does *Origen* differ much from it. Monſieur *Le Clerc* thinks *Azazel* ſignifies a Precipice; but theſe are all unſupported Conjectures: The moſt probable Opinion is that which derives the Word from *Hez* a *Goat*, and *Azal* which ſignifies *is gone*. When the High-Prieſt came into the Sanctuary upon the great Day of Expiation, he brought two Goats to the Door of the Tabernacle, and here a Lot was drawn for determining which was to be ſacrificed, and which let looſe. He put his Hands upon the Head of the latter, and pray'd that the Puniſhment they had deſerv'd for their Miſbehaviour, might fall upon this Goat. After this Prayer, a Prieſt, as ſome Interpreters will have it, carried the Goat into a Deſart, and diſtant Place, threw him down from an Eminence, and ſo left him. * *Levit.* xvi. *Bochart. Hierozoicon. Spencer de Leg. Hebr. Ritualibus. Diſſert. de Capro emiſſ. &c.*

AZELBOURG, *Azelburgum*, formerly called *Auguſta Acilia*. It belong'd to the *Vindelicii*. 'Tis now ſunk to a Village. It ſtands in *Bavaria* upon the *Danube*, near *Straubing*. * *Baudrand*.

AZOTUS, called *Aſa* by *Joſephus*, a Town in the Tribe of *Judah*, at the Foot of a Mountain, famous for the Defeat and Death of *Judas Maccabeus*. This *Judas*, with a Handful of Men, charged a numerous Army under the Command of *Bacchides*, and fought a whole day with extraordinary Courage: And perceiving *Bacchides* in the Right Wing at the Head of his Troops, he pick'd out the beſt of his own Men, and attacked him with ſo much Vigour and Bravery, that he broke the Enemy's Battalions, made them retire with Precipitation, and purſued them to the Top of the Mountain *Aſa*. *Bacchides's* Left Wing concluding rightly that the *Maccabees* Courage exceeded his Conduct, and that he had ventur'd too far, powder'd immediately upon him, and perfectly enclos'd his Men. The *Jewiſh* General finding it impoſſible to get clear of the Enemy, made a bold Stand, and did a great deal of Execution: But being charged on every ſide, and tired with Fighting and Slaughter, he fainted with Wearineſs, and died upon the Spot. * *Joſeph. Antiquit. Lib.* 12. *cap.* 19. 1 *Maccab.* ix.

AZUA, a Town in *America*: 'Tis in the *Antilles*, upon the Southern Coaſt of the Iſland of S. *Domingo*. It had a good Haven, and well frequented with Merchants. * *Baudrand*.

AZUMAR, *Septem Ara*, *Azumara*, a Town in the Kingdom of *Portugal* in the Province of *Alentejo*, between the Towns of *Portalegre* and *Elvas*.

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B.

BABEL. The Holy *Scripture* declares expreſly againſt *Caſaubon*'s Opinion, who fancies that the Diverſity of Languages was only the Effect, not the Cauſe of the Peoples parting from each other. However, S. *Gregory Nyſſen* gives Countenance to this Expoſition. The greateſt Part of old Writers reckon the Number of the Languages from the Heads of Families deſcended from *Noah*'s Sons. Theſe the *Hebrew* Text and the *Vulgate* compute at ſeventy, and the *Septuagint* at ſeventy two. Other Expoſitors leſſen the Number very much, and reduce them to ſix or ſeven Original Languages.

Nimrod, *Ham*'s Grandſon, and *Noah*'s Great Grandſon, projected the Building the Tower of *Babel*, not only for perpetuating his Memory, but for a Shelter in caſe another Deluge ſhould happen. For this Purpoſe he made Choice of a Champagne Situation in the Land of *Shinar*, afterwards called *Chaldea*. According to Archbiſhop *Uſher*, this Building was begun in 1757, one hundred and one Years after the Flood, and two thouſand two hundred forty ſeven before the Chriſtian Computation. The *Scripture* informs us it was in the Time of *Phaleg*, ſo called upon the ſcore of the Diviſion of the Nations. If the Computation is to begin at his Birth, it will fall upon the hundred and firſt Year, according to the *Hebrew* Original; which ſeems too ſhort a Period for increaſing Mankind for this purpoſe. 'Tis more probable this Undertaking was begun about the middle of *Phaleg*'s Life, that is, about two hundred Years after the Flood. The Materials for this prodigious Building was Brick, with Bitumen for Mortar. Tho' the Figure of this Tower can't certainly be determin'd, 'tis generally believed 'twas round. When 'twas carried up to a very conſiderable Height, God miraculouſly confounded their Language, to ſtop their going on; and for this Reaſon the Tower was called *Babel*, that is, *Confuſion*. The *Greek* and *Latin* Poets having an imperfect Tradition of this Event, patch'd the Hiſtory with Romance. They would make us believe that the Giants attempting to ſcale the Sky, and dethrone the Gods, threw ſeveral Mountains upon each other; that *Jupiter* launch'd his Thunder upon this bold Enterprize, broke down all the Stories of Mountains, and bury'd them under the Ruins. Now it's not very difficult to recover the Truth out of this Fiction. For the purpoſe, *Nimrod* and his Subjects being Men of a vaſt Bulk, are repreſented by the Poets as Giants: The Tower, of an extraordinary Breadth and Heighth, are *Pelion* and *Oſſa* in Mythology; which, to make the Deſign practicable, are piled upon one another.

'Tis pretended the Ruins of this famous Tower are ſtill to be ſeen about three quarters of a Mile from *Euphrates* to the Eaſt. The Bottom is almoſt ſquare, and about eleven hundred and fifty Paces in Compaſs. 'Tis much of a Pyramidal Figure, grows leſs and leſs in the Height, and ſhoots up into a Point. Theſe Ruins are moſt Brick not burnt, but dried in the Sun; the Cement is Mortar, mix'd with ſmall broken Reeds, to bind the Building, and make it incorporate. However, in ſome Places, where the Building required moſt Strength, burnt Bricks are made uſe of, bound in with Bitumen, as *Pietro della Valla* reports. This Gentleman drew the Northern and Southern Proſpect of theſe Ruins; and at his Return to *Rome*, made a Preſent of his Drawings to Father *Kircher*, who got them graved. But after all, 'tis very queſtionable whether theſe are the Ruins of the Tower of *Babel*. Thoſe who declare for the Affirmative, go upon the following Reaſons: Firſt, That 'tis the general Tradition of the Country, where they call this great Heap of Bricks *Babel*. Secondly, They argue from the Situation, that theſe Ruins are in the Plain of *Shinar*, where the old Tower was built. Thirdly, That the Holy *Scripture* aſſures us, that this Building was made with Brick, cemented by Bitumen. Now theſe are the Materials of the Ruins ſtill remaining. * *Kircher. Turris Babel, Lib.* 2.

BABELOT, Chaplain to the Duke *de Montpenſier*, in the Reign of *Charles* IX. He diſtinguiſhed himſelf by his Cruelty to an extraordinary degree; and had it not been for this Quality, it's probable we had heard nothing of him. He was a *Franciſcan*; and upon the breaking out of the Civil Wars, quitted the Cloiſter for the Camp. His exceſſive Averſion to the *Calviniſts*, put him upon this Adventure. His Practice was extremely foreign to his Character and Profeſſion: For inſtead of uſing his Intereſt to ſave the Lives of thoſe who fell into *Montpenſier*'s Hands, he ſolicited violently for Executions, and would not endure a ſingle Man ſhould be pardon'd. This Thirſt for the Blood of the *Calviniſts* encreas'd upon him towards the latter end of the War; inſomuch that his barbarous Temper made him a Mark to the Enemy. Thus when the Prince of *Condé*'s Forces underſtood that *Babelot* had uncautiouſly thrown himſelf into *Champigny*, a Town of *Poitou*, belonging to the Duke of *Montpenſier*, they immediately marched thither, made a furious Aſſault, and carried the Place. The Satisfaction they had in being poſſeſs'd of a Perſon ſo remarkably hated, enclined them to pardon the Burghers, and diſcharge all their Revenge upon *Babelot*. They hanged him upon a Gibbet of unuſual Height: And tho' he had ſome Time to prepare for Death, 'twas thought the Reſpite was only to give them Leiſure to reproach him for his Cruelty. The Duke *de Montpenſier*, who had a Kindneſs for *Babelot*, went deep in his Revenge when he light upon any of the *Hugonots*. Theſe Reprizals made the War very rough for ſeveral Weeks, inſomuch that neither Party would give Quarter to each other. *Briſac*'s Troops cut the Garriſon of *Mirebeau* in Pieces, notwithſtanding they had capitulated in Form; and *d'Andelot* treated that of S. *Florent* in the ſame manner. * *Varillas Hiſtoire de Charles* IX. *Brantome Memoires, Tom.* III.

BABENHAUSEN, a Town in *Suabia* upon the River *Guntz*, between the River *Burgaw* and that of *Memmingen*. Some Geographers take this Town for that called *Fabiana Caſtra*, which others will have the Town of *Burgaw*. * *Matty. Diction.*

* BABYLAS, Biſhop of *Antioch*, ſucceeded *Zebinus* in the Year 238, and governed this *See* thirteen Years. 'Tis certain he died for maintaining the *Creed*: But Authors are not agreed about the Time and Manner of his Martyrdom. *Euſebius* and S. *Jerom* report, that upon his profeſſing himſelf a Chriſtian in the Reign of *Decius*, he was put in Priſon and died there. S. *Chryſoſtom*, who makes a Panegyrick upon this Saint, relates him brought out of the Priſon and executed. S. *Epiphanius*, *Sozomen*, and *Theodoret*, only mention him a Martyr, and aſſign his Sufferings to *Decius*'s Reign. But *Philoſtorgius*, the *Acts* of the Martyrdom of S. *Babylas*, the *Alexandrian Chronicle*, and the greateſt part of the modern *Greeks*, put his Martyrdom to the Reign of *Carinus* and *Numerianus*, and relate him beheaded. This has made ſome Writers imagine there were two *Babylas*'s; but this Conjecture has no Bottom. 'Tis more probable that this Biſhop of *Antioch* died in *Decius*'s Perſecution, *Anno Dom.* 250, or 251. S. *Chryſoſtom* reports, that this Saint drove an Emperor out of the Church, and put him under Penance, for executing a King's Son then Hoſtage. Some Writers will have it, that this Emperor was *Philip*, who is ſuppoſed to have been a Chriſtian. *Euſebius*, in the VIth Book of his Eccleſiaſtical Hiſtory, tells us that a Biſhop would not ſuffer him to come into his Church, till he had paſſed through a Courſe of Diſcipline for his Miſbehaviour. But S. *Chryſoſtom* neither mentions the Emperor's Name, nor *Euſebius* the Biſhop's. The Circumſtances both of the Hiſtory and Time reſtrain the two Relations to a ſingle Inſtance; that the Emperor was *Philip*, who put young *Gordian* to Death; and that S. *Babylas* had barr'd him the Church, and put him under Diſcipline. But the Subſtance of this Story ſeems not well atteſted: There is Reaſon to queſtion the Emperor *Philip*'s being a Chriſtian; and if he was ſo, there's no Probability he ever declared himſelf of that Religion, and much

much leſs of his doing Penance. S. *Babylas*'s Relicks had a great Regard paid them at *Antioch*, where two Churches were built in Honour of his Memory; the one beyond the River *Orontes*, mentioned by S. *Chryſoſtom*; and the other built by *Gallus*, over againſt the Temple of *Daphné*. 'Tis ſaid, that as ſoon as S. *Babylas*'s Relicks were brought hither, *Apollo*'s Oracle was ſtruck mute: And that when the Emperor *Julian* came to *Antioch*, *Anno Dom.* 362, and open'd the Temple of *Daphné*, he could receive no Oracular Reponſes till *Babylas*'s Relicks were removed, and lodged in the old Church. But let this be as it will, 'tis certain the Temple of *Daphné* was ſoon after thrown down by an Earthquake: And this Accident the Chriſtians believed the Effect of S. *Babylas*'s Prayers. * *Euſeb. Hiſt. Eccleſ. Lib.* 6. *cap.* 29. & 34. *Chryſoſt. Orat. de Sanct. Babyla. Orat. contra Gentiles. Homil. de Laudib. Sancti Pauli. Epiphan. Philoſtorg. Sozomen. Lib.* 5. *cap.* 19, 20. *Theodoret Hiſt. Lib.* 3. *cap.* 10. 16. & 19. *Evagr. Lib.* 1. *cap.* 16. *Cronic. Paſchal. M. Du Pin*, three firſt *Cent.*

*BACCHYLIDES, the laſt of the nine Lyrick Poets in Time, but not in Value. He wrote with great Decency and Reſerve, and is one of thoſe *Horace* propoſed for his Imitation. *Ammianus Marcellinus* informs us, that the Emperor *Julian* was particularly pleaſed with the Writings of this Poet. Thoſe who write Notes upon *Pindar* report, that *Hiero* King of *Sicily* preferred *Bacchylides* to *Pindar*.

BACHA, *Paſcha*, or *Baſſa*, an honourable Diſtinction in the Grand Seignior's Court. Thoſe of this Title are commonly Governors of Towns and Provinces. *Bacha*, or Baſſaw of the Sea, is the ſame with our Admiral, and commands the *Turkiſh* Fleet. We are to obſerve, that in the *Ottoman* Empire the *Baſſaws* can't make their Wealth or their Titles deſcend upon their Children: The Diſtinction drops at their Death; and as for their Wealth, the Grand Seignior is ſole Heir. The Pages or Favourites at Court are preferred to this Dignity, no other *Turks* being capable of ſuch Promotion. The *Baſſaw*'s Children can pretend no higher than the Command of a Ship, tho' the Poſt of Grand Vizir is often beſtowed upon their Fathers. * *Tavernier, Relation du Serail. Rycaut of the Turkiſh Empire.*

BACHARA, a Town in *Great Tartary* in *Aſia*. 'Tis ſituated in *Usbeck*, upon a River which falls into the *Caſpian*. * *Matty. Diction.*

BACHILLUS, a Biſhop of *Corinth*, in the Second Century. He wrote a Letter in the Name of the Biſhops of *Achaia* concerning the keeping of *Eaſter*, occaſion'd by the Diſpute between Pope *Victor* and the *Aſian* Prelates. When *Bachillus* wrote, the Churches of *Achaia* kept *Eaſter* upon the *Sunday*, agreeably to the Cuſtom of *Alexandria* and *Rome*. * *Euſeb. Eccleſ. Hiſt. Lib.* 5. *cap.* 23. *Hieron. in Catal. de Script. Eccl. M. Du Pin, New Eccleſ. Library Cent.* II.

BADONVEILLER, a conſiderable Town in the Duchy of *Lorrain*, ſtands between *Baccarat* and *Salm*, nine Miles from the firſt, and fifteen from the latter. * *Matty. Diction.*

BADIVEISS, or *Badenweiſs*, near *Muldaw*; 'tis one of the ſtrongeſt Towns in *Bohemia*, and the biggeſt in the Circle of *Bethyn*. 'Twas always firm to the Houſe of *Auſtria* during the Civil Commotions.

BAECA, or *Baeza*, a Town in *Southern America*, Capital of *Los Quixos*, a Province of *Peru*; 'tis between the Towns of *Queita* and *Sevilla del Oro*. * *Matty. Diction.*

BAFFO, *Paphos Nova*, *Neapaphos*, a Town in the Iſle of *Cyprus*; it ſtands upon the Weſtern Coaſt, and has a Caſtle and a Haven near the Cape *Cruſoco* over againſt the Iſlands of *Mullis*: 'Tis a Biſhop's See, Suffragan to the Biſhop of *Nicoſia*; it ſtands ſeven Miles from the Ruins of the *Old Paphos*. The Cape of *Baffo*, formerly *Drepannum Promontorium*, and now *Capo-Bianco*, lies to the South of the Town *Baffo*.

BAGA, a Town in *Catalonia* in *Spain*, ſtands near the Head of the River *Lobregat*, between the Towns of *Urgel* and *Vich*. * *Matty. Diction.*

BAGAUDE, a Name of one of the Gates of *Paris*, formerly call'd *Bauda*, or *Porta Bauderii*; but the right Name is *Porta Bagauda*, or *Porta Bagaudarum*. To let the Reader into this Etymology, we muſt obſerve that the Legion *Julius Cæſar* left in a Fort upon the River *Marne*, to bridle the *Pariſians*, was call'd *Legio Alaudarum*. The Legion had this Name becauſe they had a Lark upon their Helmets. This Word *Alaudarum* was afterwards, by the Corruption of Language, chang'd to *Bagaudarum*. Theſe Troops entering into an Alliance with the *Gauls*, increas'd to the Number of a diſtinct Nation, call'd *Bagaudæ*: They grew ſo powerful afterwards, as to make themſelves Maſters of the Province about *Paris*, where their Fort was built. Two of their Chiefs, *Amandus* and *Julianus*, preſum'd ſo far towards the latter end of the Third Century, as to get themſelves proclaim'd Emperors. This Inſurrection oblig'd the Emperor *Maximilian* to march into *Gaul Ann. Dom.* 285. This Prince defeated the Rebels, raz'd their Fort, and left nothing but the Ditches remaining. Notwithſtanding this Demolition, this Part of the *Pariſian* Precinct was called *Regio vel Patria Baugaudarum*, as long as the *Romans* had any Footing in the Country. By the Name of *Bagaudæ*, thoſe Peaſants and Slaves were diſtinguiſhed who made an Inſurrection in *Armorica*, and drew almoſt all the *Gauliſh* Provinces on this ſide the *Loire* into a Revolt, *Anno Dom.* 435. They were headed by *Tibatro*, who was afterwards ſeized with the other principal Rebels by *Aëtius*'s Troops, commanded by *Litorius*. Two or three Years forward, the *Bagaudæ* of *Spain*, in the Neighbourhood of *Tarragon*, roſe upon the Government, and were defeated by the *Romans* and *Viſigoths*. * *Eutrop. Lib.* 9. *Oroſ. Lib.* 7. *Iſidore in Chron. De Tillemont Hiſtoire des Empereurs, &c.*

BAGDAD, (The *Beglerbeg* of) Part of *Turky* in *Aſia*, and one of the great Governments of that Empire, ſo called from *Bagdad*, the chief Town. It takes in Part of the Province of *Yerach*. There are ten *Singiacks* or Subordinate Governors within it. * *Baudrand.*

BAGIAT, a ſmall Country between *Æthiopia* and *Nubia*, to the Weſt of the *Red Sea*. The Inhabitants are very bold and enterprizing, and make frequent Incurſions upon their Neighbours. At *Grand Caire* they call them *Fonges*, and the Baſſaw of *Girge* is oftentimes obliged to ſend Troops to ſuppreſs them. *Pliny* mentions *Bagada* as lying between the *Arabians* and *Ethiopians*. * *D'Herbelot Bibliotheque Orientale.*

BAGNI *d'Aſinello*, in Latin *Aquæ Viterbienſes*, Baths near the Town of *Viterbo* in the Patrimony of S. *Peter* in *Italy*. Some Geographers will have it that a *Tuſcan* Town called *Fanum Voltumnæ* was the Place where the Baths of *Aſinello* are. * *Matty. Diction.*

BAGNOLI, or *Bagnioli*, (*Julius Cæſar*) left ſeveral *Italian* Poems, and died very wealthy and diſtinguiſhed in 1600. He was a Perſon of a very nice Judgment, and performed as well in Poetry as any one of that Age. His Failing was, his being too hard to pleaſe himſelf in his Compoſitions. He filed and poliſhed till he wore off the Strength of the Metal. He knew how to draw the Out-lines exactly, and give a ſtrong Colouring; but held his Pencil too long, and was over anxious in the finiſhing Part. His Pieces moſt valued are the Tragedy of the *Arragonians*, and the Judgment or Deciſion of *Paris* upon Mount *Ida*. Theſe Performances would be without Exception, had they not been over-laboured, and too much Care taken about them. There ſeems too much Luſtre and Glittering; the Lights appear ſtrong every where, without leaving any Room for Shadows. * *Janus Nycius Erythræus, Pinac.* 1. *Imag. Illuſt. cap.* 45. *Baillet Jugemens des Savans ſur les Poëtes Modernes, Tom.* 8.

BAGOAS-CARUS: He had the laſt Part of his Name from the particular Affection *Herod the Great* had for him. He is ſaid to have been one of the handſomeſt Perſons living. His Maſter's Favour made little Impreſſion upon him. He hated that Prince ſo much for the Cruelty of his Adminiſtration, that he went into a Conſpiracy with ſome of the *Phariſees* to deſtroy *Herod*, and put the Crown upon *Pheroras*'s Head: But this Attempt being diſcovered, he was executed with the reſt of the Accomplices. * *Joſeph. Antiquit. Lib.* 17. *cap.* 3.

*BAHUS, a Fort in *Norway*, built by *Haquin* IV. King of *Norway*, *Anno Dom.* 1309. The Caſtle ſtands upon a Rock, ſurrounded with Water from the River *Trolhet*. The Town of *Malſtrand*, near the Fort *Bahus*, is very conſiderable for Herring-Fiſhing: 'Twas deliver'd to the *Swedes* by the Treaty concluded at *Fontainebleau* in *France Anno Dom.* 1679. The Government of *Bahus* is a Province of *Norway*, and the leaſt of the five Diviſions. 'Tis the moſt Southern Government, and lies between

the Channel of *Denmark* or *Cattegat* to the Weſt, *Weſtrogothland* to the Eaſt, and the Government of *Aggerhus* to the North; it reaches a hundred Miles from North to South; but the Breadth is not above thirty Miles, and in ſome Places not fifteen. It formerly belong'd to the King of *Denmark*; but in 1658, 'twas yielded to the *Swedes*. 'Tis divided into the Inland towards the South, and *Rycliden* to the North. The moſt conſiderable Places are, the Fortreſs of *Bahus*, which is the Capital, *Malſtrand*, *Oldewall*, and *Kewgell*. * *Sanſon*, *Audefret*, *Geograph*.

BAILLET, (*Adrian*) born at *Neuville*, near *Beauvais*, *Ann. Dom.* 1649. In 1676 he receiv'd *Orders*, and officiated in a Pariſh for ſome time in 1680: He was Library-Keeper to M. *de Lamoignon*, then Advocate-General, and afterwards Preſident *à Mortier*, in the Parliament of *Paris*: He died at *Paris* in *January* 1706. *Baillet* was a Perſon of prodigious Reading and Induſtry. One would wonder his Reading could be ſo great, conſidering how much he wrote. His Performance, call'd *Jugemens des Scavans*, is a fair Proof how much he made himſelf Maſter of Authors of all Kinds and Profeſſions. His firſt Volume is a ſort of Preliminary Diſcourſe upon the whole Work: Here he lays down Rules for making a Judgment upon Books, and Authors; and points at the Prejudices the Reader ſhould avoid when he makes his Deciſion. The three following Volumes are ſpent upon the Qualities, Excellencies, and Defects, relating to Printers, Criticks, Dictionary-makers, Tranſlators, *French*, *Latin*, *&c.* Theſe three Volumes appear'd in 1685. He afterwards publiſh'd five Volumes upon the Poets, and had continued this Work upon other Authors, purſuant to the Plan he had drawn in 1694, had not his Progreſs been ſtopt. His *Satyres Perſonnelles*, being a Reply to *Menagius*'s *Anti-Baillet*, *Les Auteurs déguiſés*, *Les Enfans devenus celebres par les études*, are of the ſame Kind, and detach'd, as it were, from his main Body. In 1691, he publiſh'd *Des Cartes*'s Life, which he afterwards abridg'd. When ſome Accidents made him deſpair of going on with this great Work, he fell upon other Studies in Morality, and Church-Hiſtory. His firſt Performance in this way is a Book entituled, *Devotion à la Sainte Vierge*. This Book, where he treats of the Worſhip due to the Bleſſed Virgin, was printed in 1693. The ſame Year he printed a Book entituled, *Conduite des Ames*, or the *Conduct of the Conſcience*; and laſtly, he wrote the *Lives of the Saints*, in four Volumes in Folio, with a very learned Preliminary Diſcourſe upon that Subject. He is the firſt Author of the *Lives of the Saints for the whole Year*, where he has carry'd the Argument to a due Length, thrown out all fabulous Interpolations, falſe Miracles, and ſpurious Hiſtory. Here the Reader will meet with the Saints of the Old, as well as the New Teſtament, with the Moveable Feſtivals; together with the Times and Places when, and where, theſe holy Men lived. * *Journal des Savans. M. Du Pin New Eccleſ. Libr.* XVII *Cent.*

BAILLIAGE, in *Latin*, *Balliavatus*, a Lower and Subaltern Juriſdiction, whoſe Decrees may be revers'd by Preſidials and Parliaments. Theſe Bailliages having a certain limited Precincts in Provinces, are ſome time ſubdivided into them. For Inſtance,

The Bailliage of *Locarne*, a ſmall Country in *Italy*, formerly Part of the Duchy of *Milan*, and in 1512 yielded to the *Swiſs Cantons*, who have remained Maſters of it ever ſince. 'Tis one of the four Bailliages of *Italy*; 'tis ſituated at the Foot of the *Alps*, bounded by the *Great Lake* to the Eaſt, and with the Duchy of *Milan* to the South and Weſt. The chief Town is *Locrane*.

The Bailliage of *Lougan* is another of the four Bailliages of *Italy*, belonging to the Duchy of *Milan*, at preſent poſſeſs'd by the *Swiſs Cantons*, to whom they were ſurrendered in 1512. This Bailliage has its Name from the moſt conſiderable Town in it, and lies between the Bailliages of *Locarne* and *Mandris*.

BAIS, a Town of *Zanguebar*, upon the Coaſt between the Towns of *Sofala* and *Monbaza*; 'tis reckon'd one of the moſt populous and beſt traded Towns on this Coaſt. * *D Herbelot Biblioth. Orientale.*

BAKAR. The Kingdom of *Bakar*, or *Bakich*, a Province of *Aſia* within the *Mogul*'s Empire: 'Tis bounded on the North by the Province of *Jamba*, on the Weſt with that of *Delli*, and on the South with that of *Samball*. It has the *Ganges* on the Eaſt, which parts it from the Province of *Patria*. 'Tis about a hundred and eighty Miles in Length, and ſeventy five in Breadth. *Bicanar* is the Capital. * *Matty. Diction.*

* BALAAM, Son of *Beor*; he lived, as the Scripture informs, at *Pethor*, a Town of *Syria*, upon the *Euphrates*. The *Jewiſh* Tradition, in S. *Jerom*'s time, makes *Balaam* a *Buzite*, Son of *Milcah*, and the ſame with *Elihu* mention'd in *Job*. The Fathers are not agreed in their Judgment concerning *Balaam*. *Origen*, *Cyril* of *Alexandria*, and S. *Ambroſe*, are of *Philo-Judæus*'s Opinion, who makes him an Idolater and a Magician; and the Scripture informs us, he us'd to practiſe Enchantments: He offer'd his Sacrifices upon High Places; and S. *Peter* gives him the Character of an ill Man. However, ſome of the ancient *Jews* and Commentators believe him a true Prophet; that he worſhipped and conſulted the true God, who inſpir'd him with what he deliver'd to the King of *Moab*. *Maimonides* believes that the Dialogue between him and the *Aſs* was only ſeen in his Imagination. S. *Gregory Nyſſen* likewiſe ſeems to think the Aſs pronounc'd no diſtinct Articulate Words, but only bray'd in the Noiſe of her Kind; and that *Balaam* being a great Maſter in Augury underſtood her Language. But moſt Expoſitors believe ſhe ſpoke diſtinctly, and the Scripture is plain in the Old Teſtament for this Interpretation; and S. *Peter*, in his ſecond Epiſtle, ſays poſitively, *The Dumb Aſs, ſpeaking with Man's Voice, forbad the Madneſs of the Prophet.* * *See the Commentators upon Deuteronomy* and *Numbers*.

BALAGANSKOY, a *Muſcovite* Town in *Siberia*, a Town in *Great Tartary*. It ſtands upon the River *Angara*, which may be reckon'd one of the Springs of the *Jeneſey*, in the 114th Degree of Longitude, and the 59th of Latitude. * See *Witzen*'s *Maps*.

* BALAGUER, ſtands nine Miles from *Lerida*, and thirty ſix from *Manreſa* in *Catalonia*.

BALALVANO, a Mountain in the Middle of the Iſle of *Sumatra* in *Aſia*: 'Tis a terrible Vulcano, and diſcharges Flame and great Pieces of Rocks into the Air. * *Matty. Diction.*

BALAMBUAN, an *Indian* Kingdom, in the Eaſtern Part of the Iſland of *Java*, lying upon an Arm of the Sea of the ſame Name, and over againſt the Iſland *Bali*. 'Tis bounded on the North with the Kingdom of *Panarvea*; and the Capital has the Name of the Country.

BALBAK, an Iſland in the *Indian* Sea, about a Day's Sail from *Ceylon*. * *De Herbelot. Biblioth. Orient.*

BALBUENA, (*Bernard de*) a very good *Spaniſh* Poet, though not much known; he printed an Heroick Poem at *Madrid* in 1624, entituled, *El Bernardo ô Victoria de Ronces Valles*; *Paſtorals*, in ten Eclogues, call'd, *The Golden Age in Eriphile's Grove*; and another Book in Verſe and Proſe, under the Title of the *Grandeur of Mexico*. *Nicolas Antonio* reports, by way of Character, that if his *Bernardo* were throughly examin'd, the Reader would find a great deal of Cadence and Majeſty in his Verſification, rich Invention, entertaining Variety, Propriety of Expreſſion, and all theſe Qualities in a very uncommon Degree. His Compariſons are well drawn, his Deſcriptions beautiful and affecting, his Geography and Aſtronomy exact, his Images are natural and ſtrong; ſo that in ſhort, he may may be ſaid to have far excell'd all the *Spaniſh* Poets in Luſtre and lively Repreſentation. * *Lopez. de Vega*, *Laurel. de Apol. Nicolas Antonio*, *Biblioth. Hiſpan. Scriptor*, *Tom.* 1. *pag.* 122, &c. *Baillet Jugemens des Savans ſur les Poëtes Modernes*, *Tom.* 8.

* BALBUS. To the Account in *Morery*, Vol. I. may be ſubjoin'd, that *Balbus* found himſelf much embarraſs'd during the Civil War between *Cæſar* and *Pompey*: He had been much oblig'd to both of them. However, his Inclination ſeems moſt to have lain towards *Cæſar*; but ſo gently, as not to go farther than the Endeavour of an Accommodation. *Velleius Paterculus* cenſures *Balbus* for going from *Pompey*'s Camp to diſcourſe the Conſul *Lentulus*, who ſeem'd to lie neuter for the beſt Bargain. This Step, ſays this Hiſtorian, open'd *Balbus*'s Way (though a *Spaniard*) to the Poſt of Conſul and High-Prieſt. Thus *Pliny* obſerves, that *Balbus* was the firſt Foreigner that was made Conſul; but as for the Honour of a Triumph, mention'd by *Paterculus*, *Pliny* affirms 'twas another *Cornelius Balbus* this Man's Nephew, who was the firſt Stranger on whom that Honour was conferr'd. Theſe two *Cornelius Balbus*'s were ſo wealthy, that the Uncle at his Death left every

Roman

Roman Citizen twenty five *Drachmæ*, or *Denarii*, for a Legacy; and the Nephew built a Town at *Cales*. The Uncle wrote the *Hiſtory of Julius Cæſar*, by way of Diary; and 'twas he, without queſtion, who entertain'd a cloſe Friendſhip with *Pomponius Atticus*. *Lucius Licilius Balbus*, bred under *Mucius Scævola*, and *Præceptor* to the famous *Servius Sulpitius*; was an eminent Lawyer, and flouriſhed about the Year of *Rome* 670. *Cicero* reports, that *Sulpitius* exceeded his Maſter, being equal to him in Judgment, and livelier in Diſpatch. We have loſt *Balbus*'s Writings, for which we may poſſibly thank his Scholar *Sulpitius*, who inſerted the greateſt Part of them in his own. The Reader ſhould take care not to fall into *Glandorpius*'s Miſtake, who makes this *Balbus* the ſame with *Quintus Lucilius Balbus*, a Stoick Philoſopher, and one of thoſe who manages the Conference in *Tully de Natura Deorum*. *Publius Octavius Balbus* was cotemporary with *Tully*, who commends him for his Attainments in the Law, for his ſprightly Genius and Probity, and for ſeveral other valuable Qualities. *Tully* gives no leſs Commendation to *Lucius Octavius Balbus*, who liv'd at the ſame time. One of theſe two *Octavius Balbus's*, is certainly the Perſon mention'd by *Valerius Maximus*, who got out at a Back-Door and eſcaped the Fury of the *Triumviri*; but upon his being inform'd they were executing his Son in the Houſe, return'd home and was kill'd amongſt them. * *Cicer. in Bruto, pro Cornelio Balbo. Velleius Paterculus. Plin. Lib. 7. cap. 43. Strabo, Lib. 3.*

BALCH, *Balchum*, a Town in the Kingdom of *Perſia*, in the Middle of the Province of *Khoraſan*, to which 'tis the Capital: It ſtands in a fine Plain upon the River *Dehaſh*, which falls into the *Gihon*, thirty ſix Miles below *Balch*. Some Geographers take this Town for the *Cariaſpa*, *Zariaſpa*, or *Bactra* of the Ancients. * *Abulfeda & Golius.*

BALCHUSEN, formerly called *Belgica*, a Town in the Duchy of *Juliers*, within the Circle of *Weſtphalia*; it ſtands at the Head of the little River *Balke*, which after nine Miles Courſe falls into the *Rhine*, having paſs'd through *Cologne*. * *Matty. Diction.*

BALDUS, (*James*) a *German* Jeſuite, born at *Enſighen* in 1603: He taught Rhetorick, and afterwards preached with Applauſe in the Duke of *Bavaria*'s Court. His Poems, which are of different Kinds, gained him a great Reputation; He died at *Newburgh* in *Auguſt* 1668. This Author is reckoned a Poet of the firſt Claſs in the Age he lived. His chief Performances are, 1. *Homer*'s *Batrachomuomachia*, in *Latin* Verſe: 'Tis an Heroick Poem in ſix Books, with *Latin* Notes, upon the Pleaſantry of *Homer*'s Invention; together with Moral Reflexions, to make it ſerviceable for Conduct. 2. The *Hecatomb*, or an *Extraordinary Ode, touching the Vanity of the World*; it conſiſts of a hundred *Latin Strophes*, and as many Stanzas in *High-Dutch*. 3. *The Temple of Honour, built by the* Romans, *ſet open by the Vertue and Courage of* Ferdinand III. 4. *Agathyrſes, a Conſolatory Ode for Lean People*; written in *High-Dutch*. 5. *The Glory of Phyſick*, in twenty two Satyrs; with a *Panegyrick upon Gruffneſs*, or the *Art of Looking Fierce and Formidable*; and the *Antagathyrſes againſt Lean Folks*. 6. Four Books of *Lyrick Poetry*, and a fifth of *Epodes*. 7. Nine Books of *Sylvæ*, or *Miſcellanies*. 8. Several *Heroick Poems upon Births and Weddings*. 9. A Collection of *Parthenian Odes, in Honour of the Bleſſed Virgin*. 10. The *Victorious Uriana*; or, *The Combats of a Chriſtian Soul, againſt the Charms and Allurements of the Five Senſes*: 'Tis written in Elegiacks. 11. The *Tragedy of Jephta*. 12. *Poeſis Oſcia*, or *Drama Georgicum*, in old *Latin* Verſes, by way of Imitation of the *Atellanæ*: And here, the Subject is the Miſeries of War, and the Bleſſings of Peace. Pope *Alexander* VII. was ſo pleaſed with his *Urania*, that he ſent him a Gold Medal. There is a great deal of Fire and extraordinary Thought in *Baldus*'s Compoſitions. He has imitated *Pindar* very well, and that in his Abruptneſs and Incoherences, no leſs than the reſt: His Poems were printed in Quarto at *Cologne*. * *Nathan. Sotwell, in Biblioth. Societ. Jeſu. Claud. Van-Stileſen. Stilius Galvid. Baillet Jugemens des Savans, Tom. 5.*

BALI, *Balga*, an Iſland in the *Indian* Sea, to the Eaſt of *Bava*; from which 'tis parted by the Streight of *Balambuan*: 'Tis not above a hundred and twenty Miles in Compaſs, but very populous; for there's never a Man ſcarcely without ſeveral Wives, and a numerous Iſſue. The Soil being fruitful, the Iſland is able to maintain ſix hundred thouſand People. The Men are Blacks, with frizzled Hair. The Country produces a great deal of Rice, which the People are not allow'd to export; but the Fruit they value moſt is the *Cocoa's*: The Meat is extremely pleaſant, and they draw an Oil from it very ſerviceable for Health: Their Horſes are but ſmall, and very like thoſe in *France*. The wealthy People are carried upon their Slaves Shoulders, or in Chaizes drawn by Buffles. They have whole Foreſts of Orange-Trees, Citron-Trees, and Pomgranat-Trees; and a great deal of Cotton, which they manufacture and export. They have no Trade by Sea, excepting their Cotton-Cloth, which they carry to *Java* in little Barks call'd *Paraoes*. However, they have a good Haven for Ships to put in at, which paſs from the *Continent* to the *Molucca's*, to *Banda*, *Ambo*, *Maccardo*, *Tincor* and *Solor*; for here the Foreign Merchants come to a Mooring, and take in Refreſhments, becauſe they have Proviſions ſo very cheap. Theſe Iſlanders continue an ill Cuſtom, very common among the *Bramines* upon the Coaſt of *Coromandel*: 'Tis this; when the Huſband dies, all his Wives, if he is a *Polygamiſt*, are obliged to go in to the other World after him: They throw themſelves with the Corpſe into the Funeral Fire, made of Oil, Gum, and other Combuſtible Matter. If a Woman happens to refuſe being burnt to keep her Huſband Company, ſhe is look'd upon as a moſt deſpicable Wretch, and that for her Life-time: But thoſe who throw themſelves with Pleaſure and Ambition into the Flames, are publickly own'd for brave and heroick Women, and deſerve to live always with their Huſbands in the other World. 'Tis ſaid, this Cuſtom was begun by a King of *Bali*, with a Deſign to prevent the Falſeneſs and Miſbehaviour of the Women; who, when they grew weary of their Huſbands, uſed to apply to Poiſon, and other Inſtances of foul Play to diſpatch them. Thus the Prince, loſing a great many of his Subjects, began this barbarous Cuſtom to countermine the Women, and keep them in Awe. * *Mandeſlo, Voyages des Indes.*

BALLIN, (*Claud*) a Goldſmith, born at *Paris*, carried his Art to the higheſt Improvement; there being very few things either Ancient or Modern which came up to his Hand: He had a nice Judgment to imitate what was fine in old Work, and an admirable inventing Genius to add new Curioſities and Beauty. He began with Drawing, copied ſome of the beſt of *Pouſine*'s Pictures, ſtudied and wrought in the Academies held in private Houſes; for at this time of Day the Royal Academy of Painting and Sculpture, and the Royal Manufacture at the *Gobelins*, were not ſet up. At the ſame time he work'd in Goldſmiths Buſineſs; in which he was quickly ſo great a Maſter, that at nineteen Years of Age he made four Silver Baſons, in which the four Ages of the World were repreſented. This Subject furniſhing beautiful Ideas, and giving Scope to a rich Imagination, were extremely admired, and bought by Cardinal *Richelieu*. *Sarraſin*, an excellent Graver, ſurprized at the Talent of young *Ballin*, got him to grave ſeveral Baſs-Reliefs in Silver, and amongſt the reſt *Pharoah*'s Dreams. He enamell'd upon Gold the firſt Sword, and the firſt Gorget worn by King *Lewis* XIV. There is enchaced Plate of his working in ſeveral Churches at *Paris*, and at *S. Dennis* and *Pontoiſe*, and all done with inimitable Niceneſs. He made a Gold Looking-Glaſs-Frame of forty Marks Weight for Queen *Anne* of *Auſtria*, ſtill to be ſeen at *Verſailles*. It were to be wiſh'd, that a great deal of other enchaced Plate made for *Lewis* XIV. by Monſieur *Colbert*'s Order, was ſtill in being. There were ſeveral Tables ſo admirably graved and emboſſed, that though the Metal was Maſſy Silver, it ſcarcely amounted to the tenth Part of the Value. Among theſe were large Stands, eight or nine Foot high, for Flambeaux, great Tubs for Orange-Trees, Ciſterns, Candleſticks, Looking-Glaſs-Frames; all of them done with ſo much Judgment, Beauty and Magnificence, that poſſibly they might fairly be reckoned one of thoſe Curioſities in *France* which beſt diſcover'd the Greatneſs of the Prince for whom they were made. They were afterwards melted for the Service of the War; and thus ſome of the fineſt Ornaments of the XVIIth Century were deſtroyed, and which would have borne Compariſon with the beſt of Antiquity, or the following Ages: But the King was willing to part with this magnificent Furniture,

niture, and ſacrifice all to the Publick Occaſions, and to diſpoſe his Subjects to follow his Example in melting their Plate. The Sieur *de Launay*, a Perſon who underſtood Deſigning admirably well, took Draughts of a great Part of this curious Plate before 'twas melted; which has ſomewhat leſſen'd the Misfortune. *Ballin* never ſtirred out of *Paris*; from whence the *French* conclude there is no Neceſſity for Travel into *Italy* to excell in the Finiſhings of Art. He died in 1678, being ſixty three Years old. * *Perrault, les Hommes Illuſtres, qui ont paru en France.*

BALSTAL, or *Baliſtel*, a Town in *Swiſſerland* in the Canton of *Soloturne* nine Miles from *Olten* to the Weſt. *Balſtal* is well furniſhed with Iron Mines. * *Matty. Diction.*

BALUZIUS, *(Stephanus)* born at *Toul*, an eminent Writer of the Sevententh Century. He has been very ſerviceable to the Commonwealth of Learning by his curious Search after Manuſcripts, which he afterwards publiſhed, with very learned Notes upon them. His Studies ran moſtly upon Eccleſiaſtical Antiquity. In 1651, he printed a Book entituled, *Antifrizonius*, being Remarks upon a Piece printed by M. *Frizon*, a *Sorbonne* Doctor, and called *Gallia Purpurata*. In 1656, he came to *Paris*, at the Inſtance of M. *de Marca*, Archbiſhop of *Thouloufe*, who entertained him in his Family. After the Death of this famous Prelate, M. *Colbert* made him his Library Keeper. And here the Improvements and Diſpoſition of this Noble Library, is not a little owing to *Baluzius*'s Care and Underſtanding. In 1670, he was made Canon-Law Profeſſor in the Royal College of *France*; a Preferment lately founded by the King on *Baluzius*'s Account. He publiſhed ſeveral Editions of *de Marca*'s Book *de Concordia Sacerdotii & Imperii*, with the Life of this Learned Archbiſhop. He has likewiſe added a Supplement and Annotations to the fifth Book. 'Tis to *Baluzius* the Church and Kingdom of *France* are obliged for the fine Edition of the *Capitulars* of the *French* Kings, ranged in Chronological Order; to which he has added the Collections of *Angeſiſus* and *Benedictus Diaconus*, with Notes upon them; they are two Volumes in Folio, printed at *Paris* in 1677. Farther, in 1682 he publiſhed the Epiſtles of *Innocent* III. in two Volumes Folio. He attempted a new Collection of the Councils, by way of Supplement to *Labbé*. The firſt Volume, printed in 1683, reaches to the General Council of *Chalcedon*: The laſt Work, in Folio, publiſhed by *Baluzius*, is that entituled *Marca Hiſpanica*, or the Boundaries of *Spain*; 'tis a Poſthumous Work of M. *de Marca*, and takes in the Hiſtory of *Catalonia, Rouſſillon*, and the neighbouring Country. The Lives of the Popes of *Avignon*, or the Hiſtory of the Popes who reſided in *France*, from the Year 1300 to 1376, makes two Volumes in Quarto, publiſhed by *Baluzius* in 1693. He likewiſe obliged the Publick with a great many Authors in Octavo, *viz. Salvian*, and *Vincentius Lirinenſis*, *Lupus Ferrarienſis*, fourteen Homilies of *Cæſarius Arelatenſis*, *Concilia Galliæ Narbonenſis*, *Regino*, *Antonius Auguſtinus de Emendatione Gratiani*, *Marſius Mercator*, *&c.* To theſe may be added four Volumes in Octavo, entituled, *Miſcellanea*, and M. *de Marca*'s *Opuſcula*. He was uncommonly knowing in Manuſcripts, and Prints of all kinds. He wrote handſomely in *Latin*, was very well verſed in the Fathers, and in Eccleſiaſtical and Profane Hiſtory, both Ancient and Modern. Beſides all this Learning, his Temper is remarkably obliging and benevolent, and he's very communicative of his Manuſcripts and Notions. His Genealogical Hiſtory of the Houſe of *Auvergne*, printed in two Volumes in Folio in 1708, drew Diſfavour upon him. * *Journal des Sçavans de Paris, M. Du Pin New Eccleſ. Hiſt. Cent. XVII.*

BAMBA, a Province of Southern *America*, in the Kingdom of *Popaian*. It belongs to the *Spaniards*, who have ſeveral Towns in that Country. * *Laët.*

BAMBOURG, *Pambourg*, or *Painbourg*, a *German* Town in the Circle of *Bavaria*. 'Tis within the Government of *Burchauſen*, upon the River *Achza*, a few Leagues from the Lake *Chiemzee* to the North. * *Matty. Diction.*

BANK, in Latin *Syrtis*, a great Shoal of Sand in the Sea, where Ships are oftentimes ſwallowed and loſt. The Mariners ſet up Marks to diſcover them. The Bank of *Acadia* in Northern *America* ſtretches a great way from Eaſt to Weſt all along the Southern Coaſt of *Acadia*, from which 'tis conſiderably diſtant. *Bank*, or *Doggers-Bank*, a long Shoal of Sand between *England* to the Weſt, and the *United Provinces* and *Jutland* to the Eaſt: It ſtretches about a hundred and fifty Miles. *Bank de la Caſſe* lies in the *Mediterranean* Sea, turns like a Vortex or Inſuck, and ſwallows up every thing that comes near it: 'Tis about threeſcore Miles from the Coaſt of *Sardinia* to the Weſt, and ſtretches towards *Majorca* and *Minorca*. Thus Part of it lies in the Gulph of *Lyons*; but no Map takes notice of it. The *Great Bank*, or *Syrtis Maxima*, in Northern *America* lies towards the Eaſtern Coaſt of *Newfoundland*, about one hundred and fifty Miles from *Cape Raſe* to the Eaſt. The *Engliſh* call it *Main-Bank*: It reaches from North to South four hundred fourſcore Miles in Length, taken all together; but it does not hinder the Seamens Fiſhing for above three hundred Miles. The greateſt Breadth from Eaſt to Weſt does not exceed one hundred and twenty Miles. A great many Places in this Bank are very remarkable for Cod-fiſhing. *Bank Jacquet* in *America*, towards the Eaſt of the *Great Bank*; the *Engliſh* call it *Falſe Bank*: It reaches conſiderably from North to South, but the Breadth is not much. Here likewiſe they fiſh for Cod. The *Bank* of *Pearls* in Southern *America*, and in the *Atlantick* Ocean on the Coaſt of the Country of *Carracas* near *Rencheria*, between *Rio de la Hacha*, and *Cape de la Vela*. There is another *Bank* of *Pearls* in *America*, in the *Atlantick* Ocean, upon the Coaſt of *Venezuela*, three Leagues from the Iſland *Margerita*: There is good Pearl-fiſhing about this Bank. S. *George*'s *Bank* in Northern *America*; it lies between *New England* to the Weſt, and *Cape Sable* upon the Coaſt of *Acadia* to the Eaſt: 'Tis otherwiſe called the *Engliſh Bank*. *Bank de Bimini* in Northern *America*, near *Bimini*, one of the *Lucaian* Iſlands, upon the Eaſtern Coaſt of *Bahama* by *Florida*.

BANDER, *Bandera*, a Town within the Mogul's Empire, in the Kingdom of *Bengal*, at the Eaſtern Mouth of the *Ganges*, about forty Leagues from the Town of *Chatigan* to the Weſt. * *Sanſon, Baudrand, Diction. Geograph. Edit. Paris Fol.* 1702.

BANEUS an *Eſſen*, who retiring into the Deſarts of *Judea*, put himſelf under extraordinary Diſcipline: His Cloaths were the Barks of Trees, his Diet only Herbs, and raw Roots, and he ſlept upon nothing but a Heap of Stones. He plunged himſelf ſeveral times within the four and twenty Hours in cold Water, to make him Maſter of his Senſes. *Joſephus*, who gives this Account, lived three Years with him under the ſame Auſterities. * *Joſephus, in the Beginning of his own Life.*

BANGIUS, *(Thomas)* born in the Year 1600, and Divinity Profeſſor at *Copenhagen*. His Writings are, *Vindiciæ Locorum Geneſeos. Fontium Iſraëlis Trias, Jona, Michea, Ruth. Exercitatio Glottologica de Arte Linguarum. Exercitationes octo Litterariæ Antiquitatis. Hermes & Pan Hebraicus, quo vivum abſoluti Hebraici Lexicographi exemplum proponitur. Phoſphorus Inſcriptionis Hieroſymbolicæ, quo Stellæburgum Regium Hafnienſe illuſtratur. Tropæum proter Angelicum, quo ex Scriptis Pontificiorum oſtenditur veram eſſe Lectionem ipſum conteret tibi caput, & ſoli Chriſto convenire. Exercitatio Elenchtica de Nephelimis, Gigantibus vulgo dictis, Oppoſita Jacobo Boulducco. Oliva Sacræ Pacis Repurgata.* 'Tis an Harangue which ſhews the Author was no Reconciler in Matters of Religion. *Cœlum Orientis & Priſci Mundi.* * *Bayle, Diction. Hiſtor.*

* BAR-LE-DUC, upon the River *Ornain*, in Latin *Barro-Ducum*. There are four Territories or Juriſdictions within this Duchy, *viz. Bar*, S. *Michael, Clermont*, and *Baſſigny*. The Dependencies within the Juriſdiction of *Bar* are the Town of *Bar*, the Capital of the Duchy; *Baron*; *Louppi, Luppium*; *Pierre-Frite, Petra-Fina*; *Sonilly*, *Solliacum*. 2. The Towns within the Juriſdiction of S. *Michael* are, *Lachaucée, Calciata*; *Conflans, Confluens*; *Dun, Dunum*; *Fouge, Fagum*; *Long-Wy, Longus-Vicus*; *Mandres aux quatre Tours, Mandræ quatuor Turres*; *S. Michael, S. Michaelis Municipium*; *Pont à Mouſſon*. 3. The Juriſdiction of *Clermont* takes in *Clermont* in *Argonne*, *Clarus Mons in ſaltu Argonnæ*; *Varenne, Varennæ*; *Vienne le Château, Vienna Caſtellum*. 4. The Territory of *Baſſigny* comprehends *Bourmont, Burronis Mons*; *Chatillon, Caſtellio*; *Conflans aux Baſſeigny, Confluentes in Baſſeinio vel Baſſineiaco*; *la Marche, Marckia*; *la Motte, Mota*. To theſe Juriſdictions the Dukes of *Lorrain* have added *Haton Chatel, Hattoni Caſtrum*; *Jamets, Jameſium*; and *Aſpremont, Aſper-Mons*.

BARABA or *Barabinsko*, a little Town belonging to the *Muſcovites* in *Great Tartary*. Mr. *Witzen*'s Map of this

this Country places *Baraba* in the 96th Degree of Longitude, and the 61ſt of Latitude, and ſituate in that Part of *Tartary* comprehended under *Siberia*. This Geographer, at ſome Leagues diſtance from this Town, places the great *Lake* of *Baraba* or *Yamiſo*, which being ſwelled by a great many Rivers, falls firſt into the River *Latzick*, and then into the *Irtis*. And laſtly, according to him, to the North of *Baraba*, the Deſart of *Barabinskoy* lies, which is a very large Foreſt between the *Oby* and the *Irtis*.

BARANGUERLIS, in Latin *Stagnum Magnum*, *Teneſæ Sinus*, *Sirbonis Palus*, a great Lake in *Egypt* upon the Frontiers of *Paleſtine*, near the *Red Sea*, into which it falls. 'Twas formerly a hundred and twenty Miles long; but 'tis now much leſs, and fills up by little and little: There is no Haven, or any Road for Ships where it falls into the Sea, nor all along the Coaſt near this Lake; for which Reaſon the Seamen avoid ſailing by it. This Lake is five and twenty Miles from *Suez*.

BARANIA, a great River in Northern *America*; it riſes near *Mexico*, and croſſes the Provinces of *Mecoacan* and *Gadalajara*; from thence it runs into the Province *Xaliſco*, and falls into the *Pacifick Sea*. *Sanſon* in his large Maps calls it *Eſquitland*. * *Maty*, *Diction.*

BARANIWAR, a Town in *Lower Hungary*. It ſtands about two Leagues from *Darda* to the North, within the Earldom of *Baraniwar*, where 'tis the Capital. * *Maty*, *Diction.*

BARATO, *Porto-Barato*, *Baratus Portus*, *Populonium Novum*; a Town with a good Haven in the Principality of *Piombino* in *Tuſcany*; it ſtands about two Leagues from the Town of *Piombino* to the Weſt. 'Twas built upon the Ruins of *Populonium*, a Biſhop's See, which is now removed to *Maſſa*. * *Maty. Diction.*

BARBADILLO, *(Alphonſo Hieronimo de Salas)* born at *Madrid*, made a Figure in the Court of *Spain* at the latter End of *Philip* III. and the Beginning of *Philip* IV.'s Reign. 'Twas within this Period that the *Spaniſh* Language was moſt improved and in vogue. *Salas*, who had a beautiful Genius, with a good Share of Knowledge and Elocution, kept up the Reputation of the *Spaniſh* Tongue. Beſides his Collection of *Caſtillian* Rhimes, he wrote ſome Heroick Poems upon Religious Subjects, and a great many Comedies. 'Tis chiefly in theſe laſt Performances that he has ſhewn the Force of his Genius, and how great a Maſter he was to expoſe the reigning Vices of his Country: And here his Satyr is managed with a great deal of Judgment, nice Application, and Breeding. His Style is clear, lively, and entertaining. He died in 1630. * *Nichol. Anton. Biblioth. Script. Hiſpan. Tom.* 1. *p.* 22. *Baillet, Jugemens des Sçavans ſur les Poëtes modernes, Tom.* 8.

BARBARY, (The Sea of) is ſometimes taken for all that Part of the *Mediterranean* which runs by the Coaſts of the Kingdoms of *Tunis*, *Algier*, and *Fez*; and reaches to the Iſlands of *Sicily* and *Sardinia*: But ſometimes 'tis taken in a reſtrained Senſe, and means no more than that Part of the *Streights* upon the Coaſt of the Kingdom of *Algier* and *Fez*. * *Maty. Diction.*

BARBARY, or the Shallows of *Barbary*, in *Latin Syrtis Magna*, or *Major*; frightful Rocks in the Gulph of *Sidra*, between the Coaſt of the Kingdom of *Tunis*, and that of *Tripoli*. Sometimes the whole Gulph of *Sidra* goes under this Denomination. * *Maty*, *Diction.*

BARBARO, *(Francis)* a noble *Venetian*, living in the Fifteenth Century. He was not only a Perſon of conſiderable Learning, but a great Stateſman, as appeared by his Management of Publick Employments, and particularly when he was Governor of *Breſcia*. His Vigilance, Courage and Addreſs, in defending this Town againſt the Duke of *Milan*, was very remarkable. The famous *Piſinino* commanded the Duke of *Milan*'s Army; and *Barbaro* had both Enemy's without and within the Walls to ſtruggle with. The Town was unfortunately divided into two Factions, headed by the *Avogadri*, and *Martinenghes*. Theſe, by his Dexterity and Elocution, he got reconciled, and prevailed with them to act in concert for the common Advantage. The Length of the Siege occaſioned a Famine in the Town; and the Famine brought on the Plague: But notwithſtanding the Difficulty of the Juncture, he held out three Years againſt the Enemy, and forc'd them at laſt to raiſe the Siege: This happen'd in the Year 1439. * *Bayle Diction. Hiſt.*

BARBATH, a Town in *Arabia the Happy*, called alſo *Marbath*. It ſtands in the little Province *Schagr* or *Hadhramuth*, which is the *Adramytenum* of the Ancients. The Town is the Capital of the Country, and ſtands over-againſt the Iſland *Zocatora* in the *Æthiopian* Ocean to the South. * *D'Herbelot. Biblioth. Orientale.*

BARBY, (The Earldom of) a ſmall Country in *Germany* in the *Upper-Saxony*, about the River *Elb*. The Town *Barby* is the only conſiderable Place in it. The Country was made an Earldom by the Emperor *Maximilian* I. in the Year 1510. The Family on which 'twas ſettled being extinct in 1659, the Earldom was convey'd to the Dukes of *Saxony-Weiſſenfels*, excepting ſome Lands reunited to the Duchy of *Magdeburg*, of which they held in Chief: To this Exception muſt be added the Lordſhip of *Water-Newbourg*, which the Elector of *Saxony* granted to Prince *Anhalt-Deſſaw*. * *Maty*, *Dict.*

* BARCA or *Barce*, a large Country in *Africk*: This Country, which to ſpeak properly is no better than a barren uninhabited Deſart, produces abundance of Lions, and the Sands are full of Serpents, Baſiliſks, and other venomous Creatures. The *Turks* are Maſters of this Wilderneſs.

* BARCELONA, (The Earldom of) *Charles the Great* having taken *Barcelona* from the *Moors*, fix'd a Governor there with the Title of an Earl. The Succeſſors of this Governor gained the Fee-ſimple of the Precinct, and enlarged it; inſomuch that in Proceſs of Time it took in the Earldoms of *Baſalu*, *Cerdagne*, *Rouſſillon*, *Empuria*, and *Urgel*; but all theſe Territories were afterwards reunited to the Kingdom of *Arragon* by the Marriage of *Raymond* V. Count of *Barcelona*, with *Petronilla*, Daughter and ſole Heir of *Ramires* II. King of *Arragon*, *Anno Dom.* 1137. See the Town of *Barcelona* in *Morery* Vol. I.

* BARDESANES, an *Aſſyrian* Arch-heretick, lived at *Edeſſa* in *Meſopotamia*, in the Second Century. He invented a great many Generations of *Æons*: And notwithſtanding he owned the Canon of the Old and New Teſtament, he ſtretch'd over the juſt number of inſpired Writings, and paid the ſame Regard to ſeveral Apocryphal Books. His Compoſitions have a great deal of Spirit and Learning in them. 'Tis ſaid *Abgarus* King of *Edeſſa* took him into a cloſe Friendſhip. His principal Performances are two Books tranſlated from *Syriac* into *Greek*; one of them encounters *Marcion*, and other Hereticks; and the other diſcourſes upon *Fate*. This laſt was addreſſed to *Antoninus*, whom S. *Jerom* takes for the Emperor *Marcus Antoninus*. But there is no Probability that a Book written in *Syriac* ſhould be dedicated to a *Roman* Emperor; neither does *Euſebius* affirm that this *Antoninus* was an Emperor. *Bardeſanes* wrote this Tract, at the Inſtance of his Friends, by way of Dialogue. *Euſebius* has inſerted a long and curious Fragment of it in the VIth Book of his *Præparatio Evangelica*: It gives us a lively Deſcription of the Behaviour of the Chriſtians, in contradiſtinction to other People. *Epiphanius* ſuppoſes *Bardeſanes* a *Catholick* for ſome time; but *Euſebius*, whoſe Authority is more to be rely'd on, always mentions him as an Heterodox Chriſtian. *Epiphanius* relates that *Apollonius* of *Chalcedon*, Philoſophy-Præceptor to *Marcus Aurelius*, and one of the moſt celebrated *Stoicks* of his time, did his utmoſt to make *Bardeſanes* an Apoſtate; and that this Chriſtian threw off his Importunities, and wrote ſeveral Tracts to defend his Religion. S. *Jerom* obſerves, that this Book concerning *Fate* was written againſt *Abydas*, an Aſtronomer. His Son *Hermonius* wrote ſeveral Books, confuted by S. *Ephraim* of *Edeſſa*. * *Euſeb. Eccleſ. Hiſt. Lib.* 4. *Cap. ult. & Præparat. Evangel. lib.* 6. *Hieron. in Catal. Lib.* 33. *Epiphan. Hær.* 56. *Auguſtin. de Hær. Cap.* 35. *Baron. A. C.* 175.

* BARDESANES of *Babylon*, lived in the Third Century. He wrote a Book of the *Indian* Gymnoſophiſts. He divides theſe Philoſophers into two Fraternities, the *Bramins* and the *Samaneans*: He commends them both very much for their Auſterities. This Self-Denial, it muſt be confeſs'd, was very remarkable; for they provided themſelves no other Diet but the Fruit of the Trees growing upon the *Ganges*; and if any body gave them a little Rice or Meal, they look'd no farther. Their pretended Sanctity is ſo much admired, that the King of the Country makes them Viſits, and proſtrates himſelf before them; being fully perſuaded that the Repoſe of his

Kingdom depends entirely upon their Prayers. * *Porphyr. Lib.* 4. *de Abſtin. Hieron. Lib.* 2. *adverſus Jovinian. Voſſius de Hiſtor. Græc. Lib.* 3.

BARDO, a magnificent Palace, ſtanding in a fruitful Plain, about a League from *Tunis*. *Muley-Haſcem*, King of this Town, built it, and 'twas afterwards ornamented by *Mourat-Bey*. The Marble Pillars, Gildings, Paintings, Apartments, and Furniture, were all extremely magnificent. The Gardens planted with Orange-Trees, paliſado'd with Pomegranates and Jeſſamin, the ſhady Walks, the Diſpoſition of the Graſs-Plots, the Canals and Fountains, made it the moſt delicious Spot in *Africk*. But the Civil Wars have ſince deſtroyed all this Ornament and Expence, and ſcarcely left ſo much as the Advantages of Nature. *Amouda*, Son and ſole Heir of this *Mourat*, left this Houſe by his Will to his three Sons in common. His Deſign was, that the Pleaſure which would call them thither, might keep them well affected to each other. *Hiſtoire des dernieres Révolutions de Tunis.*

BARDT, (The Lordſhip of) Part of the *Hither Pomerania* in *Germany*. This Country lies between the Duchy of *Mecklenberg*, the Earldom of *Gutzco*, the Iſle of *Rugen*, and the *Baltick*. 'Tis about thirty Miles long, and four and twenty broad, has the Title of a Duchy, and was yielded to the *Swedes* by the *Weſtphalian* Treaty. *Bardt*, *Stralſund*, and *Damgarten*, are the principal Towns, the firſt of which is the Capital. * *Maty, Diction.*

BAREDGE, (The Valley of) a ſmall Country in *Gaſcony*, within the Earldom of *Bigorre*, at the Foot of the *Pyrenæan* Mountains. This Valley, tho' of ſmall Extent, is famous for its Medicinal Waters. This Bleſſing of Nature draws a great many infirm People thither from all Parts of *France* and *Spain*. * *De Marca*, *Baudrand.*

BARFLEUR, a good Town in the Dioceſe of *Conſtance* in *Normandy*: It ſtands upon the Cape *Wick*, five Miles from *Cherbourg* to the Eaſt. * *Maty, Diction.*

BARIQUICEMETO, a Country in *Southern America*: 'Tis Part of the Southern Government of *Venezuola*, lying along the River *Bariquicemeto*, which falls into the *Oronoko* upon the Confines of *New Andaluſia*. * *Maty, Diction.*

BARLÆUS, (*Jaſper*) a *Latin* Orator and Poet, born at *Antwerp* in 1584. He was a *Dutch* Miniſter before the Synod at *Dort*: But being a *Remonſtrant*, he fell under the Diſadvantages of that Party, and was turned out of his Employment. There are ſeveral Poems of his extant, *viz.* three Books of the *Heroick* Kind, two of *Epigrams*, and one of *Miſcellanies*: Which laſt conſiſts of *Scazons*, *Jambicks*, *Epigrams*, *Ecloges*, *Ænigma's*, &c. *Barlæus* was pretty lucky in all theſe Diſtinctions of Poetry; but his Style is more lofty than correct, and his Thoughts have more of the Sublime than Method in them. * *Olaus Borrichius Diſſert.* 5. *de Poet. Lat. p.* 140. *Bayle Diction. Hiſtor. Baillet Jugemens des Scavans ſur les Poëtes Modernes, Tom.* 8.

BARLAAM, a Monk of S. *Baſil*'s Order. The *Greek* Emperor *Andronicus* the Younger, *Anno Domini* 1339, ſent him Ambaſſador to *Philip* King of *France*, and *Robert* King of *Sicily*, to ſolicit for Succours againſt the *Mahometans*: But having no Proſpect of ſucceeding in his Negotiation, without a Coalition between the *Greek* and *Latin* Churches, he had Inſtructions to treat this Accommodation. Theſe two Princes gave him Letters to Pope *Bennet* XII. to whom he propoſed the meeting of a General *Council* for the Purpoſe above-mentioned; deſiring a Reinforcement might be ſent the *Greek* Emperor in the mean time. The Pope's Anſwer was, That the *Proceſſion* of the Holy Ghoſt was a Queſtion already decided, and that 'twas to no Purpoſe to call a *Council* for that Matter. And as for the Succours ſolicited, they refuſed giving Satisfaction, unleſs the *Greek* Church would come to in earneſt. *Barlaam*, at his Return to *Conſtantinople*, had a great Conteſt with the Monks called *Heſycaſtæ* or *Quietiſts*, who were charged with reviving the *Meſſalian* Heterodoxy. Theſe Monks pretended to ſee the Light which appeared upon Mount *Tabor* at our Saviour's Transfiguration: They aſſerted this Light uncreated and incorruptible, tho' not Part of the Divine Eſſence. They maintained the ſame Singularity with reference to other Glorious and Supernatural Appearances; and that neither the Saints nor Angels ſaw the Divine Eſſence, their Capacity and Privilege reaching no farther than getting a View of this uncreated Light, which they called *the Operation of God*. *Barlaam* delated *Palamas*, and his Diſciples of this *Sect*, to the Emperor, and to the Patriarch of *Conſtantinople*; upon which a Council was called in that City *Anno Dom.* 1340. Here *Barlaam* attack'd the *Palamites*, and did his Part; but his Sentiment was over-ruled either by Noiſe or Intereſt. This Deciſion was confirmed in a ſecond *Council*, where *Barlaam*'s Doctrine and Perſon were both cenſured. The *Palamites* growing elated and troubleſome upon theſe Determinations, made it their Buſineſs to part Men from their Wives, and give them the Monaſtick *Tonſure*: And, in ſhort, diſturbed the Repoſe of *Conſtantinople* pretty remarkably; inſomuch that *John* the Patriarch ſummon'd *Palamas* to a Council, and got him and his Followers condemn'd. However, after *John*'s Death, *Palamas* got *Iſidore* his Friend elected Patriarch of *Conſtantinople*, who had formerly been depoſed from his *See*. The oppoſite Party ſtruggled againſt the Election; and ten Biſhops meeting at *Conſtantinople* in 1347, pronounced a Sentence of Deprivation againſt him and *Palamas*: But notwithſtanding this Effort, *Iſidore* continued upon the *See* of *Conſtantinople*. His Succeſſor *Calixtus* convened a Fifth Council at *Conſtantinople*, where the Emperors *Cantacuzenus* and *John Palæologus* were preſent: And here *Palamas*'s Doctrine paſſed, and *Barlaam* and his Party were condemned. After this publick Cenſure in the *Eaſt*, *Barlaam* retired into the *Weſt*, went over to the *Latin* Church, and was made Biſhop of *Gieraci* in *Calabria*. Before his going off into the *Weſt*, he wrote a *Tract* againſt the Pope's Supremacy, and the Doctrine of the *Latins* concerning the Proceſſion of the Holy Ghoſt. But after his laſt Settlement, he maintained the oppoſite ſide of theſe two Queſtions in his Letters to the *Greeks*. * *Nicephorus*, *Gregoras*, *Johannes Cantacuzenus*, *M. Du Pin New Eccleſ. Library*, *Cent.* XIV.

BARLET, *Barolum*, *Barulum*, and *Baretum* in *Strabo*, a Town in the Kingdom of *Naples* within *Puglia*, in the Province of *Bari*, upon the Gulph of *Venice*. 'Tis conſiderably large, and one of the four Towns they call the *Four Caſtles of Italy*. 'Tis the Reſidence of the Archbiſhop of *Nazareth*. In the Middle of the great Square, there is a Braſs Statue of a King in Armour ten Foot high. The Burghers are poſitive 'twas made for the Emperor *Heraclius*. The Town, formerly beſieged by the *Gauls*, was ſo preſſed with Famine, that the Garriſon were forced to pull the Leather off their Shields, to put them in the Pot, and make Diet of them. * *Baudrand, Diction. Geogr.*

* BARNABAS, (S.) a *Jew* of the Tribe of *Levi*, born in the Iſle of *Cyprus*: He had his Education, as 'tis ſuppoſed, at *Jeruſalem*, and ſtudied under *Gamaliel* with S. *Paul*. Some of the Ancients make him one of the Seventy two Diſciples of our Saviour: But by S. *Luke*'s Account of him, 'tis probable he had no Correſpondence with the Apoſtles till after our Saviour's Paſſion. But let that be as it will, 'tis certain that from this Time he ſignalized himſelf in Preaching the Goſpel, and deſerved the Character of an Apoſtle. We know nothing of his Life, except what S. *Luke* gives us in the *Acts*, *viz.* that he ſold his Eſtate, and laid the Purchaſe-Money at the Apoſtles Feet: That S. *Paul* coming up to *Jeruſalem* three Years after his turning Chriſtian, S. *Barnabas* preſented him to the Apoſtles, and vouched the Sincerity of his Converſion: That S. *Barnabas* was ſent to *Antioch* to confirm the new Converts; that from thence he went to *Tarſus* in *Cilicia* in queſt of S. *Paul*, whom he conveyed to *Antioch*, where they lived together a whole Year: That he was pitch'd upon by S. *Paul* to carry Contributions to *Jeruſalem*: That at his Return, he and S. *Paul* were declared Apoſtles of the *Gentiles*: That they travelled into ſeveral Countries, and preached the Goſpel; that they parted, becauſe S. *Paul* was not willing to take *Mark* along with him; and that S. *Barnabas* ſailed with this Diſciple to *Cyprus*. Thus far the Hiſtory of the *Acts* reaches. But as for other Circumſtances of S. *Barnabas*'s Life, or the Time, Place, and Manner of his Death, we have nothing certain about them. The *Greeks* however will have it that he was martyr'd by the *Jews* at *Salamis*, a Town in *Cyprus*. S. *Jerom* informs us, he wrote a very edifying Letter, tho' not of Canonical Authority. This Epiſtle is frequently cited by *Clemens Alexandrinus*, *Tertullian*, and *Origen*. 'Twas firſt publiſhed in *Greek* by *Dacherius*, *Anno Dom.* 1645. It has been ſince printed by

Iſaac

Isaac Vossius and *Cotelerius*. There is an old *Latin* Version which has some Chapters in the Beginning, not extant in the *Greek*. The Criticks are divided in their Judgments about this *Epistle*. They all agree 'tis no Part of the *Canon*, and some of them are of the Opinion 'tis a spurious Production: However, the Fathers seem to believe it written by S. *Barnabas*; and the contrary Reasons to prove it none of his, are by no means cogent. * *Clemens Alexandrin. Stromat. Lib.* 2. *Origen, Lib.* 1. *contra Celsum. Peri Archon, Lib.* 1. *Euseb. Eccles. Hist. Lib.* 1. *Hieron in Catal. Script. Chrysost. Homil. in Act.*

BARNEVELT, or *John Olden-Barnevelt*. To the *Article* in the first Volume of *Morery* may be added, that his second Son *William*, Lord of *Stautenberg*, engaged in a Plot to assassinate the Prince of *Orange*, notwithstanding his eldest Brother *Renatus*, Lord *Groenevelt*, dissuaded him from it. The Design being discovered, *Stautenberg* made his Escape into *Brabant:* But *Groenevelt*, who intended to go off into *England*, was seized and beheaded in 1622. Tho' after all, this Gentleman's Crime was no more than concealing his Brother's Enterprize. *Cornelius Vandermisle*, who married their Sister, a Person of Birth, and who had been Ambassador at the *French* Court and at *Venice*, was banished to *Gorée*, and died there in 1642. * *Grotius Hist. Belg. Leuthichius, Lib.* 5. *Thuldenus, Hist. nostr. Temp. Lib.* 1. *&c.*

BARONI, *(Leonora)* an *Italian* Lady, living in the Seventeenth Century, and one of the finest Voices of the Age: She was born at *Mantua*, and admired to that degree, that a great many of the Wits wrote Panegyricks in Verse upon her. There is a Volume upon this Subject curiously performed in *Latin*, *Greek*, *French*, *Italian*, and *Spanish* Poetry: 'Tis printed at *Rome*, with the Title of *Applausi Poëtici alle Glorie della Signora Leonora Baroni*. Those who are desirous to be more particularly informed, may consult a Discourse upon *Italian* Musick, printed with *Malherbe*'s Life, and some other Tracts at *Paris* in 1672. * *Bayle Diction. Hist. 2d Edit.* at *Rotterdam*, 1702.

*BARONIUS, *(Cæsar)* born at *Sora*, an Episcopal See in *Terra di Lavoro*, in the Kingdom of *Naples*. His Father's Name was *Camillo Baronio*, and his Mother's *Porcia Febonia*, who took great Care of his Education. Pope *Clement* VIII. made him first his Confessor, then Apostolick Protonotary, and afterwards Cardinal in 1596. He was likewise Library-Keeper in the *Vatican*.

At thirty Years of Age he began his Annals, upon *Onuphrius Panvinius*'s refusing to engage upon that Subject. He was more than thirty Years in preparing Materials, and finishing this Work. In 1586, he gave a Specimen of his Ecclesiastical Learning, and publish'd his Notes upon the *Roman Martyrology*. Soon after, his First Tome of his *Ecclesiastical Annals* appeared, which takes in the first hundred Years after the *Incarnation*. There is an *Apparatus* touching Ecclesiastical *Annals* prefix'd to it. This Tome is dedicated to *Sixtus* V. The Second Tome, dedicated to the same Pope, goes the Length of two hundred and five Years. The Third, address'd to *Philip* II. comprehends the fifty Years next ensuing. The Fourth, dedicated to *Clement* VIII. contains the History only of four and thirty Years, and ends *Anno Dom.* 395. The Fifth reaches to the Year 440. 'Tis dedicated to the same Pope; and so is the Sixth, which breaks off at 518. The Seventh, Eighth, and Ninth, appeared soon after, and reach to the Year 842. The last of these three Tomes are dedicated to *Henry* IV. of *France*. The Tenth, dedicated to *Rodolphus* II. begins at the Year 843, and ends *Anno Dom.* 1000. The Eleventh, dedicated to *Sigismond* III. King of *Poland*, and printed in 1605, carries on the History to 1099. The Twelfth, published in the Pontificate of *Paul* V. *Anno Dom.* 1607, breaks off at the Year 1198. And thus the Twelve Tomes give us the History of the Twelve first *Centuries*.

This History, written by way of Annals Year by Year, parted and detached, as it were, from each other, are all along mark'd by the Years of the Popes, Emperors, and Consuls. Every Year furnishes the Historical Occurrences relating to the Eastern and Western Churches; inserts the Succession of the Popes, Patriarchs, Emperors, and Kings; reports the Acts of the *Councils*, the Epistles of the Popes, the Laws of the Emperors where the Church is concerned, the Persecutions, Martyrs, Saints, Ecclesiastical Writers; together with the Heresies as they came up, and those who maintained them: And, in a word, 'tis a Recital of all Passages and Events which relate to Church-History.

The Design of this Work, as he declares himself in his Preface, is to confute the *Magdeburgenses*, and to oppose a Counter-Narrative in Defence of the Church of *Rome*. He is so frank as to say, that till his Time Ecclesiastical Historians had neither been full nor exact. For Instance, he charges *Eusebius* with Partiality to the *Arians*, and that he wrote *Constantine*'s Life with too much Courtship to recommend himself to *Constantius*. He pretends Evidence, that some Catholick Truths have suffer'd in the Hands of *Socrates* and *Sozomen*, whom he makes *Novatians*; that Matter of Fact is too much epitomized and perplexed by *Orosius* and *Sulpitius Severus*; and that most Ecclesiastical Historians have intermix'd their Narratives with fabulous Reports, which shake the Authority of what is genuine and true.

'Twere to be wished *Baronius* had only been a *Reporter*, and not dipt in Controversy and Party-Interest. However, it must be confessed that his Work, considering the vast Compass, is well digested, full of great Reading, wrote with Care; and, where he discovers no Bias of Inclination, commendably exact, considering he was as it were the first in so extensive an Undertaking. 'Tis true, there have been a great many Faults in Chronology and History remark'd, and a great deal of Matter of Fact discovered, of which he seems to have known nothing. It has been proved, he has made use of spurious Authorities, reported Fables for Truth; and that he is mistaken in a great many Passages. But not to swell the Number of his Errors with *Holstenius*, who said he was ready to shew eight thousand Mistakes in *Baronius*'s *Annals*; tho' it must be granted, he has a great many Oversights and Misrepresentations; it can't be deny'd but that he has given the World a very serviceable Work. We may observe farther, that he is much more exact in *Latin*, than in *Greek* History: For to speak clearly, he was but a very indifferent *Grecian*. As for his Style, his *Phraseology* is neither exact, nor his Manner noble. However, Perspicuity and Method must not be deny'd him.

After this mix'd, and I think impartial Character, 'tis not necessary to report the different Judgments of Protestant and Roman-Catholick Writers upon his *Annals*. 'Tis not improbable but that he may be charged too deep by some of the first, and over-flourished by the latter. He has had a great many Adversaries and Criticks on one side, and a great many Admirers and Champions on the other. He has been continu'd, abridg'd, transcrib'd, and translated. *Isaac Casaubon* was one of the first who wrote against him: He begins his *Exercitations* with the *Annals*; but goes no farther than the 34th Year after the *Incarnation:* By consequence, his Censure turns more upon Controversy and Exposition of *Scripture*, than the Subject of History. These *Exercitations*, publish'd in 1614, were answered by a *Jesuite*, under the Name of *Eudæmon Johannes*, who printed his Defence of *Baronius*'s *Annals* three Years forward at *Cologne*. The same Year *Julius Cæsar Bulinger*, a *Jesuite*, wrote a Discourse in *French* against these *Exercitations*. The next who appears within the Lists was *Richard Montague*, afterwards Bishop of *Norwich*. This Learned Divine attack'd the *French Defence*, and made Animadversions both upon *Baronius's Annals* and *Casaubon*'s *Exercitations*. *Ottius* comes next, who undertakes the examining *Baronius*'s *Annals* Year by Year: But his Performance goes no farther than the Year 300; and besides, he dwells more upon Polemical Questions, than things relating to History. *Augustinius Redingus*, a *German Benedictine* Abbot, wrote a Book against this *Examen* of *Ottius*. He treats the same Questions; but his Method is negligent and broken. His Book was printed in 1680. *Magendius* comes into the Contest after *Ottius:* The *Anti-Baronius* of this Author furnishes but a small Volume; 'tis an Abridgment of *Casaubon*'s *Animadversions*, with some of *Blondell*'s Remarks on the Beginning of *Baronius*'s *Annals*, together with some Annotations of his own. Lastly, the Learned Father *Pagi*, a *Franciscan*, has publish'd an Historical Chronological Critick upon *Baronius*'s *Annals:* And here, without concerning himself with Controversy, he marks the Faults or Omissions in every Year of this *Annalist*. The first Volume of this Work, which takes in Remarks upon the first three Centuries, was published at *Paris* in 1689. And those which follow, have since been printed

printed at *Geneva*. By the Help of this Work, and ſeveral other Hiſtories and Remarks upon Eccleſiaſtical Learning, publiſh'd ſince the Edition of *Baronius*'s Annals, there's Matter now furniſh'd to make a complete Hiſtory of the Church unblemiſh'd with thoſe Miſtakes in the Performance of this Cardinal, who in a great meaſure has either been tranſcribed or abridged by thoſe who have wrote upon this Subject after him. Amongſt the Abridgers, *Spondanus*, Biſhop of *Pamiers*, who has likewiſe continued the Hiſtory, and *John Gabriel Biſciola*, a Jeſuite, are reckon'd the beſt: To which we may add *Aurelius Peruſinus*, a Prieſt of the *Oratory*, who has made a ſmall Epitome of this Work. As for *Abraham Bzovius*, a *Polander*, of the Order of the Friars *Predicants*, and *Odericus Raynaldus*, Prieſt of the *Oratory*, their Continuations publiſh'd in ſeveral Volumes are much below the Cardinal's Performance. Part of his Hiſtory has been tranſlated into *Italian* by *Francis Panigarolus*, Biſhop of *Aſti*; into *French* by *Claud Durant*, *Joſeph de la Blance*, and *Arthur Thomas*; into *High-Dutch* by *Mark Fugier*, Baron of *Kirchburch*; and into *Poliſh* by *Staniſlaus Carnkovius*, Archbiſhop of *Gneſna*.

Baronius's Annals were printed at *Rome* firſt, and afterwards at *Antwerp* by *Plantin*: Theſe are the beſt Editions. His *Martyrology*, with Notes, was printed at *Rome* twice; and afterwards once at *Antwerp*, and at *Paris*.

Baronius made a ſort of a *Paræneſis* or Exhortation to the Republick of *Venice*, upon the Subject of their Controverſy with Pope *Paul* V. He likewiſe entangled himſelf with the King of *Spain*: 'Twas by inſerting in the XIth *Tome* of his *Annals*, a *Diſſertation upon the Monarchy of* Sicily, *againſt the King of* Spain's *Uſurpation*. This Treatiſe was ſuppreſſed by *Philip* III.'s Proclamation, publiſhed *October* 30, 1610; and Cardinal *Aſcanio Colonna* got it cenſur'd. This *Tract* of *Baronius* was printed by itſelf at *Paris* in 1609, and at *Leyden* in 1619; but 'twas never after inſerted in his Annals printed in any Part of the King of *Spain*'s Dominions. * *Bellarmin. Spondan. Rynaldi. Gallonius, Caniſius, Janus Niſius Erythræus. M. Du Pin New Eccleſ. Libr.* XVII. *Cent.* &c.

BARONIUS, (*Dominic*) a Prieſt and Preacher at *Florence*, in the XVIth Century; wrote with a great deal of Zeal againſt the Church of *Rome*, and fell in with the Sentiments of the *Vaudoiſe* in *Piedmont*: But he loſt his Reputation at laſt, by maintaining that in Times of Perſecution 'twas not neceſſary to make any outward Profeſſion of Orthodoxy. *Celſus Martininguez*, a Miniſter of the *Italian* Church at *Geneva*, wrote againſt him upon that Subject; and the Controverſy was carried on to Anſwers and Replies between them. This *Baronius* drew up a Maſs, or Communion-Office, from his own Notions: 'Twas deſign'd for a Reconciling Service; but the Proteſtants not thinking it ſufficiently purg'd from Popery, refus'd to come into the Accommodation. * *Peter Giles*'s *Eccl. Hiſt. of the Vaudoiſe Churches. Bayle Diction. Hiſtor.*

BARRACONDA, a Town in *Nigritia* in *Africk*, ſituate upon an Arm of the *Niger*, call'd *Gambea*, over againſt the Town of *Caſan*.

BARREAUX, (The Fort of) a ſtrong Place in *Dauphiné*; it ſtands upon the River *Iſére*, upon the Frontiers of *Savoy*, between *Grenoble* and *Chamberry*, about eight Leagues from the firſt, three from the laſt, and two from *Montmellian*. The Duke of *Savoy* built this Fort in 1594. The Court of *France* receiving Advice of this new Fortification, took it ill that the Conſtable *les Diguieres*, Governor of the Province, and then at *Grenoble*, ſat ſtill without diſturbing the Building. The Conſtable wrote back to the Court, deſir'd them to have Patience, and they ſhould ſee the Duke of *Savoy* built that Fort for the King. In ſhort, 'twas no ſooner finiſh'd, but the Conſtable made himſelf Maſter of it; his Pretence was, it ſtood upon *French* Ground; and upon this Title the Kings of *France* have kept it ever ſince. * *Hiſtoire du Connétable de les Dignieres.*

BARREZ. The *Carmelites* were formerly call'd *Freres Barrez*; becauſe their Habit was Party-colour'd, with white and black: This is ſtill to be ſeen in ſome old Paintings at the Cloiſter of their Convent at *Maubert* in *Paris*. The Occaſion of this Habit was as follows: The *Saracens*, upon making themſelves Maſters of the *Holy-Land*, forbid theſe *Religious* wearing their *Capouches*, or any other Part of their Habit White; becauſe this Colour amongſt them was a Mark of Nobility: Upon this, the *Carmelites* were forc'd to comply with the Cuſtom of the Eaſtern People, and wear party-colour'd Cloth; and when they remov'd into the *Weſt* with this Habit they were call'd *Barry Friar*. This happen'd in the Pontificate of *Honorius* IV. *Anno Dom.* 1285; but afterwards theſe *Religious* wore their firſt Colour. * *Trithem. de Laudibus Carmelet, Lib.* 6. *Dominicus Macer.*

*BARTAS, (*William Saluſt du*) a *French* Poet: His moſt conſiderable Performance is, *His firſt Week, or the Creation of the World*: His next beſt is his *Judith*. Here he has aim'd at the Sublime; but the Poetick Fire has ſome Smoak in it, and oftentimes he wanted Strength to carry the Elevation farther than Bombaſt. The famous *Ronſart*, upon his reading *Du Bartas*'s *Creation*, was ſo tranſported with the Poem, that he preſented him with a Gold Pen, and told him, with a Compliment in a Jingle, that he had done more in his *Week* than *Ronſart* had perform'd in his whole *Life*. But after all, *Du Bartas* had not a Genius exactly turn'd for *Parnaſſus*; he writes more like an Hiſtorian than a Poet. His Narration has taken too much Truth and Method from the Beginning of *Geneſis*: He ſeems defective in the three main Requiſites of his *Faculty*. For the Purpoſe, his Invention is dry and barren; he does not ſet *Flowers* enough upon his *Ground*, nor embroider his Hiſtory with Fiction. Now to go altogether upon Matter of Fact, is a Breach upon the Rules of Poetry, and falls ſhort of the Surprize and entertaining Amuſements expected. 2*dly*, His Method or Diſpoſition is not Artificial; he travels too much in the high Road, without obſerving what *Ariſtotle* and other great Maſters have written upon this Subject. 3*dly*. He fails in his Elocution; his Phraſeology is often improper, and his Metaphors ſtiff and foreign. He calls the Sun the *Duke of Candles*, and the Winds, *Æolus*'s *Poſtillions*. Beſides, *Du Bartas*'s *Week* is probably no Original; it looks like an Imitation of *George Piſides*'s *Hexaemeron*, a Deacon of *Conſtantinople*. Notwithſtanding theſe Abatements, *Du Bartas*'s Poems have met with the Fortune of the beſt Productions; that is, they have been tranſlated, imitated, and Notes and Animadverſions have been written upon them. Thus much for the Poet; and as for the Man, *Du Bartas* is ſaid to have had a modeſt Opinion of himſelf, and that he was a Perſon of Probity and unexceptionable Behaviour.

BARTENLAND, or the Country of *Barten*, a Province in *Ducal Pruſſia*; it lies between *Natangia*, *Warmia*, *Galindia*, *Gudavia* and *Nadravia*. The principal Towns in this Country are *Barten*, *Allerberg*, *Schippenpel*, *Joanesberg*, *Argensberg*, and *Bartenſtein*. * *Maty, Diction.*

BARTHOLOMEW *de Braganza*, ſo called becauſe deſcended from the noble Family of *Braganza*: He was born at *Vicenza*, and received the Habit of the Friars *Predicants* from S. *Dominick* himſelf. His remarkable Piety and Zeal preferr'd him to ſucceed S. *Dominick* in the Office of Maſter of the *Sacred Palace*. He has the Character of a truly Apoſtolick Perſon; he is ſaid to have travell'd all over *Lombardy*, and converted a great many Libertines and Heterodox People. Pope *Innocent* IV. nominated him for the See of *Nimeſia* in the Iſle of *Cyprus*, under the Archbiſhop of *Nicoſia*. In the Year 1248, this Pope ſent him Legate to S. *Lewis* King of *France*, then in *Syria*. This Prince much edified by Father *Bartholomew*'s Inſtructions, took him into the cloſeſt Confidence, and ſometimes made him his Confeſſor. After ſix Years ſpent in *Syria*, he came home with S. *Lewis* into *France*. Afterwards Pope *Alexander* IV. made him Biſhop of *Vicenza*, where he was born; and here he was remarkable for all the valuable Qualities requir'd in his Character. He met with a great deal of rough Uſage from one *Ecclin*: This Man, who uſurp'd the Government of *Vicenza*, drove *Braganza* from his *See*, and made his Return impracticable as long as he lived; but Father *Bartholomew* ſurviving this untoward Man, came back to his Church. The People received him with all imaginable Marks of Regard, and put the Civil Government into his Hands; ſo that now he was Prince as well as Biſhop of *Vicenza*. Some Years forward he was ſent Legate firſt into *England*, and afterwards to the *French* Court.

Court. S. *Lewis* careſs'd him extremely, made him a Preſent of our Saviour's Crown of Thorns, which S. *Bartholomew* put into the *Dominicans* Convent, founded by himſelf at *Vicenza*: He died in the Year 1268. His Works are, Commentaries upon the Holy Scripture, and upon the Book *de Cæleſti Hierarchia*, which goes under the Name of S. *Dennis* the *Areopagite*. To theſe may be added two Volumes of Sermons, and ſome *Opuſcula*. * *Ughel. Ital. Sac. Tom.* 5. *Spondan. Auctuar. Chron. ad Annal. Baron. Vinc. Font. Theat. Dominic. &c.*

* BARTHOLUS. For great F. in *Morery* Vol. I. upon the Works of this Author, inſert ff. which means the *Digeſts*.

BARUCH, a Prophet, Son of *Neriah* of noble Deſcent, and Secretary to the Prophet *Jeremy*: There is no *Hebrew* Copy of *Baruch* now extant. There are two *Syriack* Verſions; but the *Greek* Text ſeems to have the moſt Antiquity. *Baruch*'s Prophecy is no Part of the *Jews Canon*, neither is it in the Catalogue of Inſpired Writings given us by *Origen*, by *Melito* Biſhop of *Sardis*, by S. *Hilary*, by *Gregory Nazianzen*, by S. *Jerom* and *Ruffinus*; but 'tis pretended that the Council of *Laodicea*, S. *Cyril* of *Jeruſalem*, S. *Athanaſius*, and *Epiphanius*, have taken it into the *Canon*, and ſubjoin'd it to *Jeremy*'s Prophecy. But to this 'tis anſwer'd, that *Origen* obſerves, that *Jeremy* with the *Lamentations and his Epiſtle make but one Book*; that Epiſtle therefore muſt be contained within that Book: It is ſo, and makes the xxixth Chapter of his Propheſy. Thus S. *Athanaſius*, S. *Cyril* of *Jeruſalem*, and the Council of *Laodicea*, have added *Baruch*, and made but one Book of them all. The Reaſon moſt probably for adding *Baruch*'s Name was, becauſe he was *Jeremy*'s Diſciple and Secretary; becauſe he ſuffer'd the ſame Perſecution with *Jeremy*; becauſe he publiſhed the ſame Words and Prophecies that *Jeremy* requir'd him to write; and thus a great Part of the Book may be reckon'd to both of them. And for this Reaſon, as 'tis highly probable, the Fathers that follow'd *Origen*, ſubjoin'd *Baruch* at the end of the Prophet *Jeremy*; by which 'tis plain, they meant no more than what was inſerted concerning *Baruch* in *Jeremy*'s Prophecy. Had their Meaning been otherwiſe, they muſt have ſwell'd their Number of *Canonical* Books; whereas they never exceed the Number of twenty two. Upon theſe Conſiderations Cardinal *Bellarmine* frankly confeſſes, *That neither any ancient Council, Pope or Father, in giving a Liſt of the Canon, had made any particular mention of this* Baruch *by himſelf*. Now this Confeſſion would go upon a Miſtake, if either the Council of *Laodicea*, or S. *Athanaſius*, or S. *Cyril*, had meant any more by the mentioning of *Baruck* than thoſe Paſſages of him inſerted in the Book of *Jeremy*, and written in the *Hebrew* Language. And thus the Council of *Laodicea*'s forbidding the reading none but *Canonical Books* in the Church, and their mentioning *Baruch* in the Number, may be accounted for. * *Cyril. Hieroſol. Catecheſ. ad Illuminat. Athanaſ. Epiſt. Paſchal. Concil. Laodicen. Bellarm. de Verbo Dei, Lib.* 1. *cap.* 18. *Hieron. Præfat. in Jerem. Uſſer. in Annal. Vet. Teſt. Coſin. Scholaſtical Hiſt. of the Canon of the Holy Scriptures. M. Du Pin. Diſſertat. Prelim. ſur la Bible.*

* BARWICK. For *Edward* II. in *Morery* Vol. I. read *Edward* IV.

BARZANA, (*Alphonſus de*) born at *Corduba* in *Spain*, and died *Ann. Dom.* 1598. He preach'd Chriſtianity in *Peru* twenty three Years; he is commonly call'd the Apoſtle of *Tucuman*, and is reported to have work'd a great many Miracles. * *Alegambe, pag.* 17.

BARZILLAI, a *Jew* of *Aaron*'s Family, who marrying one of *Barzillai*'s Daughters, took his Father-in-Law's Name. The Names of his Deſcendents not being entred upon the publick Regiſter, they were in no Condition to prove their Genealogy at their Return from *Babylon*; and for this Reaſon they were excluded from the Sacerdotal Office. * *Nehemiah, cap.* vii. *v.* 63, and 64.

BASAN, or *Baſhan*, Part of *Paleſtine*, between *Jordan* and the Sea of *Galilee*: 'Twas a very fruitful Spot of Ground. *Moſes* conquer'd it from King *Og*, and ſettled it upon the Half-Tribe of *Manaſſes*: 'Twas afterwards called *Trachonites*. * *Numbers, Deut. &c.*

BASCARA, a Town in that Part of *Africk* called *Auſath* by the *Arabians*. The Country, reckoning from the *Weſt*, reaches from *Mauritania* to *Africa* properly ſo call'd. The Soil about this Town affords a plentiful Product in Corn and Fruit, and particularly Dates of the beſt Kind: It belongs to the Country of *Biledulgerid* which is the *Numidia* of the Ancients. * *D' Herbelot. Biblioth. Orientale.*

* BASCI. For Pope *Clement* XIV. in *Morery* Vol. I. read Pope *Clement* VII.

* S. BASIL *the Great*, born at *Cæſarea* in *Cappadocia* A. D. 328; his Father's Name was *Baſilius*, and his Mother's *Emmelia*. He ſtudied firſt at *Cæſarea* in *Paleſtine*; from thence he travell'd to *Conſtantinople* to improve himſelf under the famous Rhetorician *Libanius*. From hence he removed to *Athens*, where he finiſhed his Education. Here he made an Acquaintance with S. *Gregory Nazianzen*. After having ſpent ſome time at *Athens*, he return'd home *A. D.* 355, and ſet up a Rhetorick Lecture there. Some time after, he travelled into *Syria*, *Egypt*, and *Libya*, to make a Viſit to the famous Monaſteries in thoſe Countries. He was ſo charm'd with the Manner of Living in theſe Retirements, that he reſolved to follow the Example. Thus when he came off his Travels, notwithſtanding his being ordained Reader, he withdrew to a Solitude in *Pontus* near S. *Macrina*'s Monaſtery, and practiſed the *Monaſtick* Auſterities. His Brothers, *Peter* and *Naucratius*, and a great many other Friends, came thither to him, and lived under the ſame Diſcipline. He drew up a *Rule* for them; and thus we may reckon him the firſt Introducer of the *Monaſtick* Life in *Pontus* and *Cappadocia*. S. *Baſil* renounced the Communion of his Biſhop *Dianius*, becauſe he had ſigned the Confeſſion of Faith at *Rimini*; and refuſed to communicate with him, till this Biſhop declar'd upon his Death-Bed that he had always believed the *Nicene* Faith, and was ſurprized into a Subſcription at the Council of *Rimini*. *Euſebius*, who in the Year 362 ſucceeded *Dianius*, ordain'd S. *Baſil* a Prieſt; who ſoon after falling into ſome Miſunderſtanding with his Biſhop, went off to a Retirement. However, about three Years after they were reconciled; and now S. *Baſil*'s Reputation ran ſo high, that upon *Euſebius*'s Death he was choſen Biſhop of *Cæſarea* in *Cappadocia*, *A. D.* 369, or 370. 'Twas not without Difficulty that he accepted this Preferment. His Repoſe was very ſhort, a Perſecution by the Emperor *Valens* being quickly drawn upon him: This Prince at firſt ſent *Modeſtus* his *Præfectus Prætorio* to perſuade him to communicate with *Eudoxius*, and come into the *Arian* Belief; but S. *Baſil* was not to be gained by the Arguments offered. The Emperor *Valens* himſelf afterwards made him two Viſits at *Cæſarea*, but could make no Impreſſion upon his Conſtancy: Upon this his Majeſty growing angry, reſolv'd to expel him the *See*. 'Tis ſaid, when he gave Order for this purpoſe, his Son fell ſick: This Accident made *Valens* ſtop his Order, and ſend for S. *Baſil*. Soon after the Biſhop appear'd, the young Prince was almoſt recover'd; but the Emperor not coming up to S. *Baſil*'s Terms, and ordering his Son to be baptized by the *Arians*, the young Prince relapſed and died. After his Death, *Valens* reſolved again to baniſh S. *Baſil*; but his Pen thrice breaking in his Hand when he was ſigning the Order, made him ceaſe his Rigour: But for the Truth of this Story, I dare be no Voucher. As for *Modeſtus*, being recover'd by this Saint's Prayers, he became his Friend. S. *Baſil*, now undiſturb'd, laid out himſelf to effect a *Coalition* between the *Eaſtern* and *Weſtern* Churches, then divided between *Meletius* and *Paulinus*, who both claimed the *See* of *Antioch*. The *Weſtern* Church own'd *Paulinus* for the Canonical Catholick Biſhop, and refuſed communicating with *Meletius*, who notwithſtanding was acknowledg'd by the *Eaſterns*. S. *Baſil* did his utmoſt to bring this Matter to an Accommodation, and to put an end to the Diſpute between the *Eaſt* and *Weſt* touching the three *Hypoſtaſes*. The *Eaſterns* took the Term *Hypoſtaſis* for a Perſon, and by conſequence aſſerted three *Hypoſtaſes* in the Deity. The *Latins*, on the contrary, believing *Hypoſtaſis*, Nature, and *Eſſence* to mean the ſame thing, made it a Piece of Hetorodoxy to affirm three *Hypoſtaſes* in God Almighty. But notwithſtanding S. *Baſil*'s Effort, the Conteſt remain'd unreconcil'd till about nine Months after his Death; S. *Baſil* was likewiſe ſomewhat embroiled about the Partition of the Province of *Cappadocia*, which the Emperor had divided into two. *Anthymus* Biſhop of *Tyana*, the Metropolis of the new Province, attempted the ſtretching his Dioceſe beyond the Limits thought reaſonable

ſonable by S. *Baſil.* The main of the Conteſt was, for the Juriſdiction of a Town call'd *Zazima.* S. *Baſil*, to ſecure it for himſelf, founded a Biſhop's See there, and gave it to his Friend S. *Gregory Nazianzen*; but *Anthymus* being already poſſeſs'd, S. *Gregory*, who loved Quietneſs, ſeem'd to drop his Claim, and retired. S *Baſil* was blamed by *Theodotus* of *Nicopolis*, and other *Catholick* Biſhops, for communicating with *Euſtathius* of *Sebaſtia.* And here, to juſtify his Conduct, he prevailed with that Biſhop to ſign a *Catholick* Confeſſion of Faith, agreeable to that of the Council of *Nice:* But ſome time afterwards, *Euſtathius* declared openly againſt S. *Baſil*'s Sentiment, joined the *Eudoxians*, oppoſed the Council of *Nice*, and denied the Divinity of the Holy Ghoſt. Upon this, S. *Baſil* renounced his Friendſhip, took *Theodotus* and other *Catholick* Biſhops by the Hand, and wrote ſeveral Letters againſt *Euſtathius.* He wrote likewiſe againſt *Apollinarius*, and had a Share in all the Controverſies of his Time. He died *January* 1, *A. D.* 378, or 379. The *Greeks* ſet his Feſtival to this Day; but the *Latins* place it on that of his Conſecration.

The beſt Editions of this Father, are thoſe printed at *Paris* in three Volumes in Folio, *Greek* and *Latin*, *A. D.* 1618, and 1638. The Firſt Volume takes in his Homilies in the following Order: *Homiliæ* IX. *In Hexaëmeron.* XXII. *In quoſdam Pſalmos. Diverſæ*, *Numero* XXXI. There are likewiſe here two Books of Baptiſm, Commentaries on the ſixteen firſt Chapters of *Iſaiah*, and a Tract *de Virginitate:* Theſe ſome of the Learned believe none of S. *Baſil*'s. The Second Volume furniſhes five Books againſt *Eunomius*; the Diſcourſe *de Spiritu Sancto* to *Amphilochius*; his *Aſceticks*, his Moral Diſcourſes, and ſeveral Epiſtles. This Second Volume has twenty four Sermons upon Moral Subjects, collected by *Simeon Logotheta*, which are none of S. *Baſil*'s: To which we may add a Panegyrick upon a Monaſtick Life, and two or three other Tracts, which don't belong to this Saint. The Third contains a great many excellent Epiſtles of S. *Baſil*, upon the Heads of Doctrine, Diſcipline, Morality, and the Occurrences of his own time. The *Bibliotheca Patrum* likewiſe affords us ſome Tracts under S. *Baſil*'s Name, *viz.* three Liturgies, one *Greek* and *Latin*, the ſecond *Latin*, and the third tranſlated out of *Arabick* by *Victorius Scialagh*, a *Maronite*. *Cotelerius* has likewiſe given us a Diſcourſe reckoned to S. *Baſil* upon the VIth of the *Proverbs*, Verſe 9. *How long wilt thou ſleep, O Sluggard? When wilt thou ariſe out of thy Sleep?* It muſt be ſaid this Diſcourſe is not unworthy S. *Baſil.* This Father likewiſe wrote Commentaries upon the whole Bible, moſt of which are not extant.

None of the *Greek* Fathers write with more Elocution, Learning, and prudent Reſerve, than S. *Baſil:* His Diction is correct and ſignificant, his Expreſſion lofty, and his Style, take it altogether, polite and perſuaſive. *Eraſmus*, who was a good Judge, makes no ſcruple to preferr him to the beſt Orators of Ancient *Greece*, and even to *Demoſthenes* himſelf. His Commentaries upon the Scripture are very natural and inſtructive; his Panegyricks are admirable; his Reaſoning is Logical and ſtrong; and his Learning uncommon in his Controverſial Tracts: His Moral Diſcourſes are moving and inſtructive; and his Epiſtles diſcover how knowing he was in the Diſcipline of the Church, and how prudent in the Management. He had made a great Progreſs in *Heathen* Learning, and was Maſter of every thing that was fine in the Poets, Hiſtorians, and Orators; and all this Learning was intermix'd and ballaſted with ſolid Piety. He was affable and ſmooth tempered to every body, charitable to the Poor, and ſympathizing at the Misfortunes of others. As to his Perſon, and Manner of living, S. *Gregory Nazianzen* informs us, he was of a pale Complexion, wore his Beard long, and was reſerved in his Converſation: His Temper ſeem'd melancholy and retired; and he was obſerved to be ſomewhat particular in his Habit and Diet. A great many Perſons of Character and Piety have written Encomiums upon S. *Baſil. Ephrem*, *Amphilochius*; S. *Gregory Nyſſen*, and S. *Gregory Nazianzen*, delivered a Panegyrick upon him; and the laſt wrote twelve Epigrams, as he calls them, for his Epitaph. *Helladius* was his Succeſſor in the See of *Cæſarea:* And *John Damaſcen* reports, that this Prelate wrote S. *Baſil*'s Life, which is not come down to us. * *Hieron. in Chron. & in Catal. cap.* 116. *Gregor. Nazianzen, Epiſt.* 38. *Orat. de Laudib. Baſil. &c. Theodoret. Hiſt. Lib.* 4. *cap.* 19. *Socrat. Hiſt. Eccleſ. Sozomen, Hiſt. Eccleſ. Baronius, &c.*

BASILIUS of *Ancyra*, a Prieſt and Martyr. This holy Martyr is not the ſame with *Baſilius* Biſhop of *Ancyra:* He all along maintained the *Nicene* Faith againſt the *Arians*; and 'tis ſaid, he defended it in a Council of two hundered and fifty Biſhops convened in *Paleſtine*, which is ſuppoſed to be the Council of *Jeruſalem*, held *A. D.* 335. He was proſecuted in *Conſtantius*'s Reign, and forbidden to meet in any Church Aſſembly. In the Emperor *Julian*'s Reign, he publickly exhorted the Chriſtians to Firmneſs and Conſtancy; and having one Day declaimed boldly againſt the *Pagan* Sacrifices, he was ſeized, and brought before the Governor *Saturninus.* He boldly owned his Religion, and *Saturninus* delated him to the Emperor *Julian:* This Prince coming to *Ancyra*, ſent for *Baſilius*, who reproached him for his Apoſtaſy. This Freedom provoking *Julian*, he ordered the Count *Fromentinus* to ſee ſeven Pieces of his Fleſh pulled out every day. *Baſilius*'s Courage not giving way to this Rigour, *Fromentinus* ordered his Body to be prick'd with hot Irons ſharp at the Point. This Torture put an end to his Life, *A. D.* 362. * *Gregor. Nazianz. Orat.* 21. *Sozomen, Lib.* 5. *Ruinart, Acta Martyr, &c. Tillemont, Tom.* 7. *des Memoires Eccleſ. Baillet Vies des Saincts.*

BASIL of *Acride*, Archbiſhop of *Theſſalonica*, in the Twelfth Century, being ſolicited by Pope *Adrian* IV. to reconcile himſelf to the Church of *Rome*, wrote a Letter by way of Anſwer, to prove the *Greeks* were no Schiſmatical Church, and that the Pope has no Juriſdiction or Superiority over them. * *M. Du Pin New Eccleſ. Library, Cent.* XII.

BASILISCUS. There are two Martyrs of this Name in the Martyrology; one of them a Soldier, and the other Biſhop of *Comana*; and they both ſuffered in the Beginning of the Fourth Century. The Memory of the firſt ſtands upon very queſtionable Records; but the Martyrdom of the ſecond is poſitively affirmed by *Palladius*, in his Life of S. *Chryſoſtom.* This Author reports, that *Baſiliſcus*, who ſuffered Martyrdom at *Nicomedia*, in the Reign of *Maximin*, appeared to S. *Chryſoſtom* in his Exile, and that there was a Church near *Comana* dedicated to the Honour of this Saint. * *Pallad. in Vit. Chryſoſt. Sozomen, Lib.* 8. *cap.* 28. *Theodor. lib.* 5. *c.* 34.

BASNAGE, (*Benjamin*) was born *An. Dom.* 1580. His Father being a *Proteſtant*, was forced to quit *France*, and retire for Shelter into *England.* He preached ſeveral Years in a Church at *Norwich*; and upon his Return home, was choſen Paſtor of *Carrentan* in *Lower Normandy.* His Son ſucceeded him in this Pariſh; from whence he was afterwards called to a Congregation at *Roan.* But notwithſtanding he had the Licence of a National Synod for this Remove, he refuſed to quit his Flock, and accept the Preferment. He was a Perſon of a diſtinguiſh'd Character, and one of the top Champions for maintaining the Liberties (as they call them) of the *Reformed* Churches. He was Preſident of the *Hugonotick* Aſſembly, held at *Rochelle*, *A.D.* 1622. And here, as the *Dutch* Supplementer reports, he had a great Share in the vigorous Reſolutions then taken. By theſe vigorous Reſolutions, he means open Revolt and Riſing upon the Government. For the Aſſembly, it ſeems, came to this Concluſion, that 'twas neceſſary to run to Arms in their own Defence: For now the King had taken a Reſolution to march at the Head of fifty thouſand Men, to cruſh thoſe who refuſed to ſubmitt to his Appointments. He ſigned the Inſtrument of their Defence in quality of joint Moderator; and to make this extraordinary Expedient carry home, they ſent him to *England* to ſolicit for Auxiliaries. And here the *Dutch* Supplementer pretends King *James* I. diſappointed them, and failed in his Promiſe. Upon this, *Baſnage* travelled into *Scotland:* And here he endeavoured to awaken the Zeal and warm the Charity of his Friends, for the Aſſiſtance of thoſe who ſuffered in *France*, and by the Succeſſes of King *Lewis* XIII. were brought to the laſt Extremity. An Accommodation being afterwards made, *Baſnage* returned into *France*, and aſſiſted as Deputy for *Normandy* at the National Synod, held at *Charenton*, *A. D.* 1623. The Court thinking he went too far in his reforming Zeal, the King, by an Order of Council, forbid him the Exerciſe of his Miniſtry, and the Liberty of appearing at the National Synod, *A. D.* 1631. But the Synod beginning

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their Seſſion with warm Remonſtrances upon this Article, the Court gave way; upon which *Baſnage* appear'd amongſt them, and had a great Weight in the Deciſions of the Aſſembly. The Infractions upon the Edict of *Nantes* were not the only Misfortunes which diſturbed *Baſnage*; the *Proteſtants* themſelves began to diſagree in their Sentiments, and draw off into Parties. The Tenet of Univerſal Grace, advanced by *Amiraldus*, and the new Method of reconciling God's Decrees with the Liberty of the Will, maintained by M. *Teſtard*, raiſed Peoples Paſſions, and brought on Diſputes, likely to prove dangerous to the common Intereſt. In the managing this Controverſy, thoſe who were at the Head of Buſineſs declared for Moderation, received the Explanations of thoſe who were charged with going too far, and ordered that theſe Queſtions, too big for Human Underſtandings, ſhould be no farther argued. Notwithſtanding theſe Traverſes, and Avocations, *Baſnage* found Leiſure to combat the Controverſial Writers and Miſſionaries of the Church of *Rome*. To this purpoſe he publiſhed a Treatiſe concerning the Church. He died at ſeventy two Years of Age, leaving Iſſue two Sons, of which the eldeſt, *Anthony*, was Paſtor of *Bayeux*. This *Anthony*'s eldeſt Son, *Samuel Baſnage de Flotmanville*, ſucceeded his Father in his Congregation at *Bayeux*; but was forced to leave *France* in 1685, and retire to *Zutphen*. This *Samuel* wrote *Exercitations* on *Baronius*: He begins where *Caſaubon* ended, with a Deſign to go through the whole Work: But upon Recollection that Criticiſm and Quarreling from one end to the other would make his Performance leſs agreeable, and that Father *Pagi* had gone thorough before him, he reſolved to alter his Scheme, and write Eccleſiaſtical *Annals*: That this Form would afford frequent Occaſion to diſcover *Baronius*'s Miſtakes, and give the World right Information. A Work of this kind, as the *Dutch* Supplementer continues, is ſo much the more neceſſary for the *Reformed*, becauſe none of that Perſuaſion have gone upon this Subject ſince the *Magdeburgenſes*. As for *Le Sueur*, who wrote in *French*, he has not cited his Authorities, nor finiſhed his Undertaking. Beſides, the Criticks have lately diſcovered a great Number of new Records for the clearing Church-Hiſtory: That theſe Diſcoveries being publiſhed in ſeparate diſtinct Tracts, the throwing the Hiſtory contained in them into a Body, would be ſerviceable for Strength and Connexion: M. *Flotmanville* has performed as far as three Volumes in Folio, which came down to the Reign of *Phocas*. And 'tis expected the reſt of his *Annals* will be ſhortly publiſhed, being already finiſhed as far as the Fourteenth Century. * *Annales Politico-Eccleſiaſtici. Ann.* 1706. *Three Vol. Folio.*

BASNAGE, (*James*) eldeſt Son to *Henry*, (ſee *Morery*'s *Engliſh* Supplement) was born *A. D.* 1653, and was Paſtor of the *Reformed* Church at *Roan*. He wrote an *Examen* upon the Methods directed by the Aſſembly of the *Gallican* Clergy for ſhortning Controverſy, and reconciling People to the Church of *Rome*. In this Tract he threw in ſome Remarks on Father *Simon*'s Critical Hiſtory then newly publiſh'd, which afterwards drew a Storm upon him. The Edict of *Nantes* being ſuppreſſed, he found himſelf obliged to leave *France*, and withdraw to *Rotterdam*, where he exerciſed his Miniſtry till his Remove to the *Hague*, *A. D.* 1710. His principal Performance is his Church-Hiſtory. He likewiſe wrote a Hiſtory of the Bible in Folio, with ſhort Annals from the Creation to the End of the Apoſtolick Age. To which may be added his Hiſtory of the *Jews*, two Volumes of Sermons, *&c.*

BASNAGE, (*Henry*) Sieur *de Beauval*, ſecond Son of *Henry Baſnage*, born at *Roan*, *A. D.* 1656. was bred to his Father's Profeſſion, and pleaded at the Bar with Reputation. He publiſh'd, when but young, a little Tract about *Toleration of Religions*. 'Tis ſaid to be written with a great deal of Spirit and Politeneſs. In 1687, he retired into *Holland*, where M. *Bayle* being diſabled by ill Health to go on with his *Nouvelles de la Republique des Lettres*, deſired M. *Baſnage* to ſupply his place. And though 'twas ſomewhat a bold Undertaking to venture after M. *Bayle*, who had acquitted himſelf with Reputation, he engaged notwithſtanding, and has written the *Hiſtory of the Works of the Learned* about twenty two Years. He was frequently interrupted in this Work by the Conteſt that happen'd between him and M. *Jurieu*. The Diſpute began by ſome Extracts *Baſnage* had taken from M. *de Meaux*'s *Avertiſſemens*: Theſe it ſeems diſguſted *Jurieu*, who had no Temper where he thought himſelf diſobliged. He fancying he had Reputation enough to cruſh an Author who had juſt appeared in the World, fell on with great Roughneſs. But M. *de Beauval* not only returned him an Anſwer, but delated his Doctrine to a Synod. Two of *Jurieu*'s Sermons, in which he defended the Lawfulneſs of hating our Neighbour, by the Example of the Prophets, gave an Occaſion to the Publiſhing M. *de Beauval*'s *Animadverſions* againſt this Caſuiſtry, ſo contrary to the Doctrine of the Goſpel. Laſtly, M. *Beauval* undertook a Review of *Furetiere*'s *Univerſal Dictionary*; and here he made ſeveral conſiderable Additions, corrected a great many Definitions ill formed in the firſt Edition, and diſcovered the Niceneſs of his Taſte, by his Choice of Citations from the beſt Authors. People were ſurprized to ſee Father *Simon* challenge this Work as his own. M. *de Beauval* complained publickly of the Injuſtice. 'Tis obſervable, that the Additions pretended to be added related only to the *Caraites*, or ſome other Sectaries, which were foreign to the Deſign of that Dictionary; and that Father *Simon* had thrown them into his own Edition, to ſhew his *Rabbinical* Learning, or to repeat ſomething he had written elſewhere. To conclude, M. *Baſnage* died in *March* 1710. And ſince Books were ſo much his Inclination, he would needs be carried into his Study, and expire there.

BASRA, a Town belonging to the Kingdom of *Fez* in *Barbary*. 'Tis ſituate in the Province *Habata* upon the Confines of *Aſgara*. * *Maty, Diction.*

BASSIGNI, or *le Baſſigni*, in *Latin*, *Baſſiniacus Ager*, a Country of *France* in *Champagne*, bordering upon *Burgundy* and *Barrois*, near the Head of the *Marne* and the *Meuſe*, on the ſide of *Lorrain*. *Langres* or *Chaumont* is the Capital: The other Towns are, *Bar-ſur-Aube*, *Audelot*, *Clermont*, *Montigni-le-Roy*, and *Nogent-le-Roy*: They are all part of *Champagne*. * *Sanſon.*

BASSUS, ſurnamed *Lucilius*, ſucceeded *Cerealis Vetilianus* in the Government of *Judea*. The Faction of the revolting *Jews* not being wholly deſtroy'd at the ſacking of *Jeruſalem*, ſeveral Parties of them retired to Forts in the Country, and ſtood upon their Defence. To finiſh theſe Remains of the War, *Baſſus* beſieged them in the Caſtle, and Places of Strength to which they had retired. He began his firſt Attack upon the Citadel of *Herodion*, which after a little battering ſurrendred. His next Enterprize was the Fort of *Maccheronte* upon the River *Jordan*. This being a Place of the laſt Importance, upon the ſcore of its Situation, and the Works with which 'twas fortified, he thought it neceſſary to ſit down before it; for unleſs 'twas reduced, the Repoſe of the Country could not be well ſecured. On the other ſide, there was a very ſtrong Garriſon in the Place; the Men were diſciplin'd and brave, and reſolved to fight it out, and ſtand the laſt Extremities rather than capitulate. They were farther animated to ſo obſtinate a Defence by their Reliance upon the Conduct and Courage of their Governor *Eleazer*. This Man had diſtinguiſh'd himſelf at the Siege of *Jeruſalem*, and gain'd the Reputation of a great Officer: And now his Courage came up to Expectation; he made frequent Sallies upon the *Romans*, repulſed them oftentimes in their Attacks with conſiderable Loſs: And 'twas obſerved, he was always at the Head of his Troops while the Action laſted, and in the Rear when they made their Retreat. However, having ſomewhat more Fire than Guard, his Raſhneſs undid him; for appearing one day at the Foot of the Wall, jeſting at the *Romans*, and inſulting them with ill Language, one *Rufus*, an *Egyptian* Centinel of a Gigantick Strength, ſprung out from his Company, truſs'd him upon his Shoulders, and carried him into the *Roman* Camp. *Baſſus* immediately ordered him to be ſtript, and ſeverely whipt in ſight of the Garriſon. This melancholy Spectacle put the Garriſon into a great Conſternation, eſpecially when they ſaw *Baſſus* had erected a Croſs to crucify their Governor. Upon this they offered to ſurrender the Place, provided *Eleazer* might be diſcharged without ſuffering any farther. They fancied as long as this brave Perſon was living, they need not deſpair of reſtoring their Affairs. In ſhort, *Eleazer* had his Liberty, and the *Romans* entred *Maccheronte*; but at the ſame time they ſet Fire to the *Baſſe-Ville*, and put all the People to the Sword. It ſeems they were neither comprehended in the Capitulation, nor had any Notice of the Treaty. All the Women and Children were laid

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in Irons, and made Slaves. As for the Garriſon of *Maccheronte*, they went off to the Foreſt of *Cards*. This Retreat notwithſtanding did not prevent their falling into the ſame Misfortune with their Friends, whom they had ſo ſcandalouſly deſerted. *Baſſus* purſued, and having come up with them, order'd his Cavalry to ſurround the Wood, and the Foot to cut it down. Theſe unfortunate Men perceiving there was no Hopes of Eſcape, reſolved to ſell their Lives dear, and made a deſperate Charge upon the Enemy; but they were ſo vigorouſly received, that they could neither open a Paſſage, nor maintain their Ground: However, the whole Body, which made three thouſand, died fighting to a Man; and, which is ſomewhat ſurprizing, the *Romans* loſt but twelve Men in the Action. *Baſſus* had but a ſhort Enjoyment of his Victory: He died ſoon after in his Government, and was ſucceeded by *Flavius Silva*. * *Joſeph. de Bell. Judaic. Lib. 7. Cap. 20, &c.*

BATHASECK, a Town in *Lower Hungary*. *Wiſchert* ſets this Town in the Earldom of *Tolna*, upon the *Sarwitze*, a League and a half from its falling into the *Danube*; but *Baudrand* makes it the ſame with *Batha*, or *Batka*, places it upon the *Danube*, within the Earldom of *Batha*, makes it an Epiſcopal See under the Archbiſhop of *Coloxa*, and pretends 'tis the ſame with *Bathantii*, an old Town in *Lower Pannonia*. * *Maty, Diction.*

BATHOS, a Valley in *Macedonia*, near the River *Alpheus*, where the Giants fought the Gods. *Pauſanias* relates, that 'twas the Cuſtom when they ſacrific'd there, to make artificial Thunder and Lightning, to imitate the flaſhing and formidable Noiſe in this extraordinary Action. * *Pauſanias in Arcadic.*

BATRACHOMYOMACHIA, a ſmall *Greek* Poem, deſcribing the Fight between the Frogs and the Mice, and reckon'd to *Homer*. *Statius* believed this great Poet the Author; his Reaſon is, that there is ſcarce any extraordinary Perſon in this Faculty who has not thrown out ſome little entertaining Amuſement firſt; and for this he makes *Virgil*'s *Culex* an Inſtance. *Sed & Culicem legimus, & Batrachomyomachiam etiam agnoſcimus. Nec quiſquam eſt illuſtrium Poëtarum, qui non aliquid operibus ſuis ſtylo remiſſiore præluſerit.* However, ſeveral Writers ſeem not to believe this Poem one of *Homer*'s Productions, and ſeem to give good Reaſons for their Opinions. *Perrault*, who wrote the *Parallel of the Ancients and Moderns*, and always gives the Preference to the laſt, has publiſhed a Tranſlation of the *Batrachomyomachia* in *French* Verſe. * *Statius Præfat. Sylvarum ad Stellum. Henrique Stephan. Schediaſmatum, Lib. 6. cap. 22. Petrus Nunneſius, Commentar. ad Phrynici Dictiones Atticas. Gaſpar. Barthius, Animadverſiones in Stat. 1. pag. 5.*

BATTI, a General of the *Tartars*, made a formidable Incurſion into *Ruſſia*; and after having conquer'd the Country, made the Inhabitants paſs their time very ill: This happen'd *A. D.* 1224. The *Ruſſians* were forc'd to live under this Oppreſſion, till *Baſilius*, Great Duke of *Muſcovy*, expell'd the *Tartars*, and reſtor'd his Countrymen to their ancient Liberties. This Deliverance happened *A. D.* 1500. * *Herbertſtenius, Petrus Peræus, Rerum Muſcov. Georg. Hornius Orbis Imper. pag.* 375.

BATTO, Son of *Changi* King of the *Tartars*, and Brother of *Ochtai*. He ſucceeded his Father in the Crown, and claiming a Right to the *Northern* Countries, made himſelf Maſter of *Muſcovy*, *Ruſſia*, *Poland*, *Sileſia*, and ravag'd all theſe Countries in a terrible manner; and at laſt fighting General *Henry* near *Lignitz*, he gave him an entire Defeat, and killed *Poppo*, Great Maſter of the Cruſade-Knights *A. D.* 1242. For a Proof of this great Victory, he ſent off nine Sackfulls of Ears cut off from the Enemy he had deſtroy'd. * *Bonfin. Dec. 2. Lib. 7. Cromer. Lib. 8.*

* BAVARIA. For *Maximilian*'s being General of the Popiſh League in 1609, *Morery* Vol. I. read One thouſand ſix hundred and nineteen.

BAUDOSA, a ſort of Muſical Inſtrument with a great many Strings, mention'd by *Aymerius de Peyrato* in the Life of *Charlemagne*: 'Tis in a Manuſcript in the *French* King's Library, Number 1343. In this Life there are ſome *Latin* Rhimes, which in a very particular Style deſcribe a Conſort of Muſical Inſtruments. Some of the Verſes are theſe:

Quidam Baudoſam concordabant,
Plurimas Chordas cumulantes.
Quidam triplices cornu tonabant,
Quædam fauramina inclaudentes;
Quidam choros conſonantes,
Duplicem chordam perſtridentes.
Quidam taborellis ruſticabant,
Greſſum ſonum præmittentes.
Quidam cabreta vaſconiſabant,
Levis Pedibus perſaltantes.
Quidam Lyram & tibiam properabant;
Alios tactu præcedentes.
Quidam Harpam altè pulſabant,
Prolixas Virgulas ſic gerentes.
Quidam rebecam arcuabant,
Muliebrem vocem confingentes, &c.

* Du Cange Gloſſar.

*BAUDOUIN, or *Baldwin* (*Francis*) a Lawyer. To the reſt of his Works muſt be added his Preface and Notes upon *Optatus*, upon the *Collatio Carthaginenſis*, or the Conference between the *Catholicks* and *Donatiſts* at *Carthage*; his Preface and Notes upon *Victor*'s Hiſtory of the *Vandals*; his three Defences againſt *Calvin* and *Beza*; an Information written in *French* for reforming the Church, with an Apology in Anſwer to a Perſon who wrote againſt this Reformation, under the Name of a *French* Prince. *Baldwin* wrote with great Eaſe, Correctneſs, and Elegancy. He was not only a very learned Lawyer, but a good Eccleſiaſtical Hiſtorian. *See Baldwin, Engliſh Morery* Vol. I.

BAUDRAND, (*Michael Anthony*) Prior of *Rouvres* and *Neumarche*, was born at *Paris A. D.* 1633. His Father, *Stephen Baudrand*, was Lord of *Combe*, and had ſeveral conſiderable Employments in the Civil Liſt. *Michael Baudrand* publiſh'd his Great *Latin* Geographical Dictionary *A. D.* 1682. He wrote Notes upon *Papyrius Maſſonus*'s Book of the Rivers of *France*; he likewiſe wrote a Tract of the *Preſent State of the Latin Church*, not yet printed. At laſt, at the Inſtance of his Friends, he undertook the making an Univerſal Geographical Dictionary in *French*, where he treats only of Modern Geography: This Book was printed in 1705, five Years after the Author's Death. 'Tis a large and ſerviceable Work; but not altogether without Miſtake. * *Præfat. du Diction. Geograph. François de Baudrand.*

BAYKAL, (the Lake of) in *Great Tartary* in *Aſia*. M. *Witzen*, in his new Map of the Countries of *Aſia* and *Europe*, places it between the 112th and 117th Degree of Longitude, and between the 58th and 59th of Latitude. 'Tis about twenty Leagues from Eaſt to Weſt, and ſeven or eight from North to South, being ſurrounded with very high Mountains; 'tis frequently ruffled with contrary Winds, which makes the Paſſage troubleſome. The *Muſcovites* croſs it in their Voyage from *Toboles* to *Peking*. They ſail up the River *Angara* till they come to this Lake, which after they have paſs'd over, they travel by Land upon Horſes or Dromedaries ſold them by the *Tartars*. * *Pere Avril, Voyages de divers Etats d'Europe & d'Aſie*, &c.

BAYLE, (*Peter*) Philoſophy and Hiſtory Profeſſor of the Reformed Religion, and famous for his Writings publiſh'd about the end of the Seventeenth Century: He was born at *Carlat*, a ſmall Town in the County of *Foix*, *A. D.* 1647: His Father was a Miniſter there, and his Mother was deſcended from an ancient Gentleman's Family call'd *Du Caſſe*. He had from his Childhood a ſtrong Inclination for Learning, and particularly for the *Belles Lettres*. His Fancy lay ſtrongly for reading *Plutarch* and *Mountaigne*'s Eſſays: This laſt he has imitated in his Style, and borrow'd too many of his Sentiments. Notwithſtanding his being bred a *Calviniſt*, he turn'd *Roman Catholick* at twenty two Years of Age. It ſeems his reading Controverſial Books, and the Pretence of a living infallible Judge, had ſurpriz'd his Underſtanding; but 'twas not above a Year and a half before he return'd to the Proteſtant Communion. The exceſſive Veneration which he ſaw given to Saints, Angels and Images, made him quite weary of the *Roman* Catholick Religion. After his turning Proteſtant, the *French* King's Edict publiſhed againſt Relapſers in 1674, forced him to

to quit *France* and retire to *Geneva* in 1675. He ventured back into *France*, came to *Paris*, and kept Correſpondence with Men of Letters. About half a Year after, the Philoſophy-Profeſſor's Place falling vacant at *Sedan*, M. *Bayle* diſputed for it, and carried it; but in *July* 1681, he loſt his Employment by an Order of the Privy-Council; by vertue of which the Univerſity of *Sedan* was ſuppreſs'd. This Accident obliged him to take Shelter in *Holland*, where he was choſen Philoſophy and Hiſtory-Profeſſor at *Rotterdam* in *March* 1684: He began *les Nouvelles de la Republique des Lettres*, which were well received. This Work was continued till *March* 1687 excluſively, when falling into a Diſtemper, he was forced to break off. Some time after he recovered his Health, but had not much Quietneſs along with it. About this time there was a Satyrical Book againſt the *Reformed*, printed under the Title of *l'Avis aux Refugiés*. This Book, which runs ſtrong for Arbitrary Power, was charged upon *Bayle*, and that with Truth enough, notwithſtanding he diſown'd it. Thus the Apologies he made upon this Subject being not regarded, he was turned out of his Profeſſor's Poſt. And now, having Leiſure, he undertook the writing his *Hiſtorical and Critical Dictionary:* The firſt Edition of which was publiſhed in 1696; and the ſecond, enlarged to more than a Third, in 1702. His Repreſentation of the *Manicheans* Opinion concerning the Origin of *Evil*, and more particularly his bold Reaſoning upon that Subject, has made him ſuſpected for little better than a Sceptick. He offer'd at a Defence in ſeveral Writings, and particularly in a Book entituled, *Les Entretiens de Maxime & de Themiſte*, not publiſh'd till 1707. He died *December* 28, 1706, juſt after he had deliver'd a Copy of this *Defence* to the Printer. This Author's Works are, *Lettre à M. L. A. D. C. Docteur de Sorbonne, où l'on fait voir par pluſieurs raiſons tirées de la Philoſophie & de la Théologie*; That Comets are no Preſages of Misfortune, *&c.* *Les Nouvelles de la Republique des Lettres.* *La Critique generale de l'Hiſtoire du Calviniſme du P. Maimbourg.* *Nouvelles Lettres de l'Auteur de la Critique generale du Calviniſme de M. Maimbourg en* 1685. *Réponſe de l'Auteur des Nouvelles de la Republique des Lettres à l'Avis, qui lui à été donné ſur ce qu'il a dit en faveur du P. Malebranche, touchant les plaiſirs des Sens, &c.* in 12mo. *Ce que c'eſt que la France toute Catholique ſous le Régne de Louis le Grand*, 12mo. 1686. *Un Commentaire Philoſophique ſur ces Paroles de l'Evangile, contrains les d'entrer.* *Réponſe d'un nouveau Converti à la Lettre d'un Refugié, pour ſervir d'Addition au Livre de Dom. Denys de Sante-Marthe, intitulé, Réponſe aux Plaintes des Proteſtans*, in 12mo. 1689. *La Cabale chimerique, & la Chimere de la Cabale de Rotterdam, imprimées en* 1691. *Son Dictionaire Critique.* *Les Réponſes au Queſtions d'un Provincial*, 5 Vol. in 12*mo.* upon ſeveral diſtinct Subjects, which he could not put into his Dictionary; and a Book entituled, *Janua Cœlorum Reſerata.* *Nouvelle Avis au petit Auteur des petits Livrets, &c.* in 1692. *Réponſe pour M. Bayle à M. le Clerc, &c.* in 1706. *Addition aux Penſées ſur les Cométes.* He left ſeveral other Tracts ſtill in Manuſcript, as, *Leçons d'Hiſtoire & de Philoſophie.* *Un Abregé des Vies des Hommes Illuſtres de Plutarque.* *Un Diſcourſe ſur la Vie du Grand Guſtave.* *La Continuation de la Critique du Calviniſme.* *Un Dictionaire Mythologique, des Lettres, &c.* *Bayle* was a good Philoſopher, and particularly eminent in Metaphyſicks. But in ſome of his Articles in his Hiſtorical Dictionary, he has taken unwarrantable Liberties, and too viſibly attack'd the main Principles of Religion. As to his Learning and Genius, he was no ordinary Perſon. Notwithſtanding his unhappy Management in ſome few Inſtances, he was certainly a Man of Wit, Style, and great Reading. * *Memoires du Temps.*

BAZMAN and *Cobad*, were two Men of Character for Valour, and particularly for the famous Duel they fought in ſight of the *Perſian* and *Turkiſh* Armies. The Fate of theſe two Nations lay upon the Succeſs of the two Combatants. *Bazman* was a *Turk*, one of *Aſraſiab* King of *Turkeſtan*'s Subjects. This Prince had paſſed the *Gihon* with a formidable Army to invade *Perſia*. *Cobad* was a *Perſian*, and fought for *Naudhar*, one of the laſt Kings of the firſt *Perſian* Dynaſty. Before the Combat, 'twas agreed that on which ſide ſoever the Victory fell, it ſhould accrue to the Nation the Conqueror belong'd to. Theſe Articles were accordingly kept, and *Cobad* having knock'd down and kill'd *Bazman*, the King of *Turkeſtan* paſſed the *Gihon*, and gave the *Perſian* no more Diſturbance. * *D'Herbelot, Bibliotheque Orientale.*

BAZUNA, a populous Town upon the *Æthiopick* Ocean, ſituate between the Coaſt of the *Cafres* and the Sea of *Zanguebar*, about ſix Days Journey from the Town *Camua*, which belongs to the *Cafres*. The People of *Bazuna*, as they ſay, live upon nothing but Snakes and Frogs. We may obſerve by the way, that *Cafre* in *Arabick* ſignifies a Man of no Religion, and particularly him that is no Muſſelman. * *D'Herbelot, Biblioth. Orientale.*

BEARD. To give the Reader ſome Account of the Cuſtom of Countries and Times upon this *Article:* The *Greeks* always wore their Beards long; and *Athenæus* obſerves, that *Alexander* was the firſt who, to follow the *Perſian* Faſhion, ſhaved his Beard. 'Twas a long time before there was either Shaving or Cutting of Hair at *Rome*. *Livy* ſeems to ſay, that 'twas the Faſhion in the 369th Year from the Building of the City. For ſpeaking of *Manlius Capitolinus*, who was taken Priſoner, he informs us, "That moſt of the People regretting his "Misfortune, put on Mourning, and let their Beard "and their Hair grow." As much as to ſay, that when they were out of Mourning, they cut their Hair and ſhaved. Notwithſtanding *Varro* ſays poſitively, that the firſt Barbers came out of *Sicily* in the Year of *Rome* 454, and that one *Ticinius Menas* brought them thither. From this time 'twas the Cuſtom for young Men to ſhave and cut their Hair from one and twenty to nine and forty Years old: But after this laſt Period, as *Pliny* reports, they were not allowed this Faſhion. *Scipio Africanus* made no uſe of a Razor till he was forty. *Nero* and *Caligula* began to ſhave at twenty, or one and twenty; but *Auguſtus* deferr'd it till twenty five. The Day they were firſt ſhaved was a ſort of Feſtival, accompany'd with ſome Circumſtances of Solemnity: They took care to put the Hair of their Beard into a little Box of Gold or Silver, which they preſented to ſome Idol. For Inſtance, *Nero* offer'd his Beard to *Jupiter Capitolinus*, as *Suetonius* relates. *Adrian* dropt his Predeceſſor's Cuſtom, and was the firſt Emperor, according to *Xiphilin*, who wore a long Beard. From this Reign, till after *Conſtantine*, moſt of the Emperors were unſhaven, excepting ſome Princes remarkable for Effeminacy, ſuch as *Caracalla* and *Heliogabalus*. After *Conſtantine*, long Beards went out again, till the Emperor *Heraclius*, who wore the Hair of his Face long. The *Greek* Emperors followed the Cuſtom of their Country, and made no uſe of a Razor. The *Goths* and *Franks* wore no Hair on their Face, but a ſingle Muſtache. *Clodion* order'd the *French* to wear the Hair of their Heads long, and let their Beards grow, to diſtinguiſh them from the *Romans*. This Cuſtom laſted upon the Country till King *Lewis the Younger*. The *Lombards* wore long Beards, and 'tis ſuppoſed they took their Name from their Faſhion. *Diodorus Siculus* and *Tacitus* report, that the ancient *Germans* ſhaved their Face. *Otho* I. began the Cuſtom of wearing long Beards in *Germany*; but *Frederick* I. revived the Uſe of the Razor. The old Philoſophers let their Beards grow very long without Clipping or Shaving. The Prieſts of the *Moſaick* Law wore Beards; which Cuſtom has continued upon the *Jews* ever ſince. There is a Canon of a *Council* held at *Carthage*, which forbids the Clergy wearing their Hair or their Beards long. Thus the Canon ſpeaks, if the Text is not corrupted, *Clericus nec Comam nutriat, nec Barbam.* But this is a Queſtion; for in another Reading it runs, *Nec Barbam tondeat.* S. *Epiphanius* makes the *Meſſalians* ſhaving their Faces a Crime. *Gregory* VII. affirms, all the *Weſtern* Clergy have ſhaved ever ſince the Beginning of Chriſtianity. This Cuſtom was likewiſe followed by the Monks. At preſent the *Weſtern* Nations ſhave; but the *Greeks* and moſt of the *Levantines* wear their Beards long. * *Hiſtoires Grecques & Romaines.*

* BECANUS, *(Martin)* a Jeſuite; in his Anſwer to a Book entituled, *Tortura Torti*, he countenances the Doctrine for aſſaſſinating Princes upon ſome Occaſions: For this his Book, he was condemned by the Inquiſition and the *Sorbonne*. He has likewiſe attempted to confute *Antonius de Dominis* his Books *de Republica Eccleſiaſtica*. This Performance makes four Books. * *Alegambe, Biblioth. Script. S. J. Valerius Andreas, Biblioth. Belg.*

BECH, or *Becz*, a ſmall Town in *Upper Hungary*, near the Mouth of the *Theyſſe*. The Place is remarkable for Prince *Eugene* of *Savoy*'s Victory againſt the *Turks* *A. D.* 1697. * *Bourgon. Geogr. Hiſtor.*

BECSANGIL, a Province belonging to the *Turk* in *Aſia*, formerly called *Bithynia*. 'Tis bounded on the North by the *Black Sea*, on the Weſt by the Sea of *Marmora*, on the South by the Sea of *Natolia* properly ſo called, and on the Eaſt by the Province of *Bolli*. It makes Part of the Government of the Beglerbeg of *Natolia*, and has been three hundred Years in the *Turks* Poſſeſſion. The principal Towns are *Biurſes* the Capital, *Iſnich*, *Comidia*, and *Scutari*. * *Leunclavius*.

* BECKET, *(Thomas)* Archbiſhop of *Canterbury*. For a Supplement to this Prelate's Life, mentioned in *Morery* Vol. I. ſee *Collier's* Church-Hiſtory, Vol. I.

* BEDE, *(Venerable)* an *Engliſh* Prieſt, born *Anno Dom.* 672. He made an early and a very conſiderable Progreſs in Learning, and proved one of the moſt celebrated Authors of his Age. He practiſed the Monaſtick Auſterities, and was a great Admirer of Diſcipline, but very humble, ſmooth temper'd, and uncenſuring. Pope *Sergius* I. invited him to *Rome*, to aſſiſt him with his Directions; but *Bede* excus'd himſelf, and ſtay'd at home. At the Inſtance of his Convent at *Yarrow*, he wrote Commentaries upon the Scripture. He wrote likewiſe the Hiſtory of the Six Ages, a Martyrology, and ſeveral other Works. He died upon *Aſcenſion-Day*, *A. D.* 735, or, as others will have it, 734. *Baronius* endeavours to prove he lived till 776, and by this Account makes him at leaſt a hundred and ſix Years old. But here the Cardinal is plainly miſtaken; for Venerable *Bede* tells us he was ordained Prieſt at thirty Years of Age; and by his Epitaph, it appears he had this Character only three and thirty Years. He likewiſe informs us, that he finiſhed his Hiſtory when he was nine and fifty Years of Age: And *Cutbert*, one of his Diſciples, who was with him when he died, ſets his Death preciſely to the Year 735. Beſides this, *Boniface* Archbiſhop of *Mentz*, who ſuffered Martyrdom in the Year 754, mentions *Bede* as a Perſon then dead. *Bede's* Works are printed in Eight Volumes at *Baſil* and *Cologn*. The two firſt Tomes go upon the Subject of Arts and Sciences: The third comprehends his Hiſtory, with the Lives of a great many Saints, moſt of which are none of his, no more than the Martyrology and ſome other little Tracts in this Collection. The fourth Tome gives us his Commentaries upon the Old Teſtament: His fifth his Commentaries upon the Goſpels, the *Acts*, the Canonical Epiſtles, and the *Apocalyps*. The ſixth Tome furniſhes a Commentary upon S. *Paul's* Epiſtles, which does not belong to *Bede*, but to *Florus*, a Deacon of *Lyons*, as *Mabillon* has obſerved in the firſt Tome of his *Analecta*. The ſeventh Tome contains ſeveral Homilies: And the laſt has ſeveral Tracts omitted in the former. Sir *James Ware* printed ſome other *Tracts* and *Epiſtles* of *Bede* at *Dublin A. D.* 1664. *Lucas Dacherius*, in the tenth Tome of his *Spicelegium*, inſerts a Martyrology in Verſe under *Bede's* Name, which ſeems written by an Author of that Age. *Bede's* Style is clear and pretty natural, but neither nice *Latin*, raiſed, nor poliſhed. He ſeems to have written with a great deal of Eaſe, but without much Art of Reflexion. His Reading was at leaſt equal to his Judgment; he collected what lay in his way, without being much ſolicitous for beautiful Paſſages: His Commentaries upon the Holy Scripture are no more than Extracts from the *Fathers*, part of whoſe Works upon this Subject he has collected and tack'd together. He took care to mark the Authors where he borrowed, by ſetting the firſt Letter of their Name upon the Margin. But theſe References are loſt by the Negligence of the Tranſcribers. His Hiſtory is exact enough as to Matter of Fact: And *Malmsbury*, after having given him an extraordinary Commendation for his Piety and Learning, laments the Loſs of his Induſtry and Abilities in the Ages following. He tells us Hiſtory ſlept, and all Notice of Publick Tranſactions were in a manner bury'd ſince his time. What he has written upon the Argument of Secular Learning, is neither deep, nor nicely finiſh'd: However, he knew a great deal for the Age he lived in. He has been cenſured by ſome Writers for changing the received Computation of the Creation of the World, and preferring the Chronology of the *Hebrew* Text to that of the *Septuagint*, then commonly the Calculation rely'd on. * *Honorius Auguſtodun. Lib.* 4. *de Lumin. Eccleſ. Sigebert. Script. Eccleſ Cap.* 68. *Malmsburienſ. de Geſtis Regum Angl. Lib.* 1. *Cap.* 3. *Matthew Weſtm. Baronius. Collier's Church-Hiſtory, Vol.* I. &c.

BEDELL, *(William)* Biſhop of *Kilmore* in *Ireland*, was born at *Blacknottey* in *Eſſex Anno Dom.* 1570. He received his Education at *Cambridge*; and when King *James* I. ſent Sir *Henry Wotton* Ambaſſador to *Venice*, *Bedell* went Chaplain with him. During his Stay at *Venice*, eight Years, he made an intimate Acquaintance with Father *Paul*. When he returned into *England*, the famous *Antonius de Dominis*, Archbiſhop of *Spalato*, came along with him. He likewiſe brought over ſeveral of Father *Paul's* Manuſcripts, and amongſt the reſt the Hiſtory of the Council of *Trent*. He tranſlated the Hiſtory of the *Interdict* of *Venice* into *Latin*, and that of the *Inquiſition*, both given him by Father *Paul*: They are dedicated to the King. He likewiſe tranſlated the two laſt Books of the Hiſtory of the Council. After ſome Preferments in *England*, he was made Principal of *Trinity* College in *Dublin*. Two Years after he was promoted to the Biſhopricks of *Kilmore* and *Ardagh*, in the Province of *Ulſter*. He found theſe two Dioceſes in ſome Diſorder, which he endeavoured to reform. He began with Pluralities of Benefices; and to ſet an Example, reſigned the See of *Ardagh*, and kept nothing but the Biſhoprick of *Kilmore*. He made ſeveral Regulations for Reſidence, was very zealous in converting Roman-Catholicks; and believing nothing would contribute more to that purpoſe than a Tranſlation of the *Scripture* into the *Iriſh* Language, he got it undertaken. This Buſineſs met with a great many Difficulties: He ſhew'd how ſtrongly he was enclin'd to procure a Coalition between the *Lutherans* and the *Calviniſts*. He by no means approved thoſe Controverſial Writers who let looſe their Satyr againſt Popery. He did not believe ſuch paſſionate Methods at all proper to undeceive People, and bring them off their Miſtakes. On the other ſide, his Conduct was ſmooth, charitable, and benevolent. This obliging Behaviour proved a Protection to him in the *Iriſh* Rebellion, *A. D.* 1641. His Houſe, which was a fort of Sanctuary to a great many People, was unmoleſted for two Months; and when the *Iriſh* Rebels threaten'd his Gueſts with Violence, 'twas with a Reſervation of Favour to himſelf: They order'd him to ſend them the People at his Houſe, and that otherwiſe he would be ſeized himſelf: But he choſe rather to expoſe himſelf to the Rebels Diſcretion, than turn thoſe out who had come to him for Shelter. This bold Generoſity made him and two of his Sons the Enemy's Priſoners, who with the reſt of his Houſe were carry'd to the Caſtle of *Lockwater*. Here they gave him the Liberty to preach in the Priſon; and in a ſhort time himſelf and his two Sons were diſcharged, by way of Exchange. He ſurvived his Enlargement but a few days, being ſeventy two Years of Age at his Death. The *Iriſh* Roman-Catholicks, who are ſeldom very fond of the *Engliſh* Proteſtants, admired his Candor and gentle Application, and paid him a particular Reſpect when he was bury'd. He was a Prelate of unblemiſh'd Regularity, and conſiderable Learning. * *Burnet's Life of Biſhop Bedell*, &c.

BEEL-PHEGOR, or *Bel-Peor*. The *Moabites* ſacrificed to *Beel-Phegor* or *Baal-Peor*, as we may learn from the xxvth of *Numbers*, where 'tis ſaid, *The Daughters of Moab called the People to the Sacrifices of their Gods, and the People did eat and bow down to their Gods*. And in the cvith *Pſalm* we read, *They joined themſelves to Baal-Peor, and eat the Offerings of the Dead*. By the *Offerings of the Dead*, ſome underſtand their ſacrificing to *Baal-Peor*, who was a pretended God, without Life or Power. Others, by this Expreſſion, underſtand Funeral Ceremonies and the Religious Worſhip the *Moabites* paid to Perſons deceaſed. *Selden* pretends that *Baal-Peor* was the God or Sovereign of the Dead, and the ſame with the *Greeks Pluto*: And that the Sacrifices cuſtomarily offered for pacifying the *Manes* or departed Spirits, are the Offerings of the Dead mentioned in this Text. Father *Auguſtin Calmet*, a *Benedictine*, fancies *Phegor* may be the ſame with *Adonis* or *Oſiris*, whoſe Feſtivals were kept with Funeral Solemnities, with Tears, Lamentation, and other Marks of Melancholy and Regret: And that *Moſes's* forbidding the *Iſraelites* to ſhave or ſlaſh their Fleſh for the Dead, was done by way of Precaution againſt the Worſhip of *Baal-Peor*. This Conjecture has an Air of Probability; for 'tis certain *Adonis's* Memory had ſomething of this Reſpect paid it: However, 'tis poſſible theſe pretended Deities might be different, tho' their Worſhip was the ſame: For 'tis plain the *Iſraelites* did not call *Adonis*

Peor,

Peor, but *Thammus:* For in the viiith of *Ezekiel*, where the *Vulgate* has it *Plangentes Adonidem*; 'tis *Thammus* in the *Hebrew*. This *Benedictine* has another Conjecture upon *Baal-Peor*, and pretends him the ſame with the *Egyptian Orus*, Son to *Iſis*. * *Voſſius de Idololat. Lib.* 2. *cap.* 7. *Selden, de Diis Syris. Auguſtin Calmet, Diſſertation upon* Numbers. *See* Baal.

BEEMSTER, a flat Country in *North-Holland*; 'twas formerly a Lake; but the *Dutch* Induſtry have drained it to firm Land. * *Maty, Diction.*

BEGAT, (*John*) Counſellor, or Member in the Parliament of *Dijon*, was ſent Commiſſioner to *Charles* IX. *A. D.* 1563, to remonſtrate againſt the Edict that Prince had granted the Proteſtants for the Exerciſe of their Religion. The Eſtates of *Burgundy* reſolv'd, notwithſtanding this Edict, to diſturb the *Hugonot* Meetings: And to prevent this Conduct giving Diſguſt at Court, they ſent *Begat* with the Repreſentation of their Reaſons, who harangued boldly upon the Argument. Two Years after, he publiſhed an *Apology*, where he endeavours to prove from ſeveral Topicks, that two Religions ought not to be tolerated in a Realm; that ſuch Relaxations are offenſive to God Almighty, and inconſiſtent with the Publick Repoſe. The *Calviniſts* appeared in Print againſt *Begat*; and here 'tis ſomewhat remarkable, that the Province of *Burgundy* not only refuſed to govern themſelves by the King's *Edict*; but in a Meeting of the Eſtates, took the Freedom to come to a Reſolution that they would not obey it. * *Thuan. Lib.* 36. *ad Ann.* 1564.

BEHM, (*John*) a Divine, was born in 1578, and died in 1648: He publiſh'd a Chronology from the Creation of the World to the Deſtruction of *Jeruſalem*, by *Titus Veſpaſian*. This Work has been well receiv'd: He explains ſeveral Places of Scripture, and confutes *Beroaldus*, and *Funcius*. * *Voſſius de Scient. Mathemat. Henningus Witte in Memor. Theol. pag.* 694.

BELATUCADRUS, an Idol formerly worſhipped in *England*. The following Inſcription, upon an old Stone, was to be ſeen in Sir *Thomas Dykes*'s Houſe in *Cumberland*; *Deo Sancto. Belatucadrus Aurelius Diatova Aram ex voto poſuit. L. L. M. M.* There is another Inſcription not to be met with in *Gruter*, which *Camden* has given us: 'Tis this, *Deo Belatucadro, Lib. Votum fecit Iorus. Selden*, in his Book *de Diis Syris*, takes *Belatucadrus* for the ſame with *Belenus* and *Abellion*, Names given to the Sun by thoſe *Pagans* who worſhipped it. And *Voſſius*, in his Book *de Idololatria*, is of the ſame Opinion. * *Voſſius de Orig. & Progreſ. Idol. Lib.* 2. *cap.* 17.

BELEM, a Town of *Eſtramadura* in *Portugal*, ſtands upon the *Taio*, a League and a half below *Lisbon*: 'Tis remarkable for the Tower, well furniſhed with Cannon, with a good Fort on the other ſide of the River, to ſecure the Paſſage to *Lisbon*. The Kings and Queens of *Portugal* are buried here in the *Hieronymites* Church. * *Maty, Diction.*

BELGIOIOSA, in Latin *Belgioſium*, a Town and Caſtle in the Duchy of *Milan*, and within the Territory of *Pavia*; it belongs to the Counts *de Barbioni*, and ſtands near the *Po*, about five Miles from *Pavia* to the Eaſt.

* BELISARIUS, a ſucceſsful General of *Juſtinian*'s Army. To the Article in *Morery* Vol. I. may be added, that the Figure of *Beliſarius* is to be ſeen upon ſome of the Emperor *Juſtinian*'s Medals. *Petrus Gillius* gives the following Deſcription of it: On the one ſide, there's the Emperor *Juſtinian* receiving *Beliſarius* in a Triumphant Habit, for his Victory againſt the *Goths*: And on the Reverſe, there's the Figure of *Beliſarius* with theſe Words, *Beliſarius Gloria Romanorum.* The Place where the Emperor received *Beliſarius*, was in the Porch of the Palace of *Conſtantinople*. Here this General preſented *Juſtinian* with a great deal of rich Plunder. The *Gothiſh* and *Vandalick* Kings are likewiſe repreſented, together with the Realms he had conquered: And here, as *Procopius* reports, the Empreſs *Theodora*, the Senate, and all the Court, made Part of the Solemnity. The Medals which repreſent this magnificent Appearance, are moſt commonly Gold or Silver. * *Du Frene, Diſſert. de Inferioris Ævi Numiſmat.*

* BELLARMINE, (*Robert*) Cardinal and Archbiſhop of *Capua*: His chief Performance is his Book of *Controverſy*, in four Tomes in Folio. To give the Reader ſomewhat of his Manner; he writes with great Method and Perſpicuity. Upon every Queſtion, he reports the Errors of the Hereticks, (as he calls them) and the Opinions of the Catholick Divines. In the next place, he lays down the Doctrine of the Church of *Rome* in a few Words, or at leaſt his own Sentiment. Then he comes to ſupport and prove his Tenets; and laſtly, mentions the Objections, to which he always gives an Anſwer. He draws his Proofs from the Holy Scripture, from the Decrees of Councils, from the Teſtimony of the Fathers, from Eccleſiaſtical Hiſtorians, from the Practice of the Church, and the common Opinion of Divines. As for Inference and Reaſoning from the thing, he does not often make uſe of it: He ſeldom wanders from his Subject, or omits any ſerviceable Authorities. He gives the Objections in their full Force, and is very brief in his Anſwers: His Style is clear and connected. And as on the one ſide he does not ſeem to aim at Language, Ornament and Elocution; ſo on the other ſide, his Manner is not ſo dry, barbarous and perplex'd, as we meet with in ſeveral of the Schoolmen. He had read a great many of the Proteſtants Books, and reports their Opinions fairly. And tho' he makes no ſcruple to cenſure them, yet he does not run out into Invectives and paſſionate Indecencies, like ſome little Controverſial Writers, whoſe Learning and Abilities hold no Proportion with their Zeal. 'Tis to be wiſh'd, continues the *Paris Supplementer*, that he had ſtood clear of Prepoſſeſſion, and more carefully diſtinguiſhed the Doctrine of the Church from the Opinions of the *Italian* Divines. It can't be denied, but that his Controverſial Writings are ſome of the beſt of their kind which even the Proteſtants themſelves are not backward to acknowledge. What he wrote concerning the Pope's Authority, with reference both to his Spiritual and Temporal Juriſdiction, has met with more than Proteſtant Adverſaries. The Roman Catholicks themſelves have declared againſt it; it won't paſs in *France*, being looked on as an Innovation upon the ancient Belief of that Kingdom, and contrary to the Principles upon which the Liberties of the *Gallican* Church, and the Rights and Prerogatives of the Crown are founded. His Devotional Tracts, particularly that dedicated to the Biſhop of *Fiano*, affords a great deal of ſignificant Inſtruction for a Prelate's Conduct. * *M. Du Pin. New Eccleſ. Library, Cent.* XVII. *Tom.* I.

BELLS. The firſt Uſe of Bells is commonly reckoned to *Paulinus*, Biſhop of *Nola* in *Italy*. Thus they were called *Campanæ*, from the Province *Campania*; and *Nolæ*, from the Name of the Town: But notwithſtanding this Tradition, *Quintilian* mentions Bells by the ſame Name; and 'tis certain Bells and Hand-Bells are ſtill of greater Antiquity. The *Jewiſh* High-Prieſt had little Gold Bells at the Bottom of his Coat, to give the People Notice when he came into the Sanctuary. *Proſerpine*'s Prieſt at *Athens* rang a Bell to call the People to the Sacrifice. The *Perſians, Greeks* and *Romans*, likewiſe made uſe of Bells to bring the People together upon ſeveral Occaſions. *Cybele*'s Prieſts made uſe of them in their Myſteries; and from the earlieſt Antiquity, they hung Bells about the Necks of Mules, and other Animals. Beggars furniſh'd themſelves with them to move Compaſſion in thoſe that paſſed by. In ſhort, they ſerved for ſeveral Purpoſes; but they were not made uſe of to call People to Church till *Paulinus*'s Time, who was the firſt in this Cuſtom. Afterwards, moſt of the Weſtern Churches had Bells; but they were ſeldom ſeen in the *Greek* Churches, theſe Chriſtians making uſe of a Piece of Wood called a *Symander*: 'Twas a narrow Plank, fourteen Foot long, upon which they ſtruck with two little Mallets. However, ſome of the *Greek* Churches had formerly Bells, as we may learn from *George Pachimeres*, and *Michael Pſellus*; but after the taking of *Conſtantinople*, the Sultans prohibited the Uſe of Bells. However, in ſome Places of the *Ottoman* Empire, where the Chriſtians live diſtant from the *Turks*, they have Bells in their Churches.

In the Church of *Rome*, there is a Ceremony called the *Benediction* of Bells: At this Solemnity they waſh them without and within, ſay a Form of Prayer for that Purpoſe, and give them a Name. 'Tis ſuppoſed that this Cuſtom of Bleſſing Bells was begun by Pope *John* XII. in the Year 972; but it muſt be more ancient than the Xth Century, ſince *Alcuinus*, who lived in the Reign of

Charles

Charles the Great, mentions it as a Ceremony then practiſed. In *England*, *Turketull*, the famous Abbot of *Croyland*, who died towards the latter end of the Xth Century, led the way in this Fancy, by caſting a great Bell which he called *Guthlack*. The Deſign of the Benediction of Bells, was to make them a ſort of Defenſative againſt Lightning and Tempeſt, which borders upon Superſtition; but then on the other ſide, thoſe who make theſe Ceremonies a Profanation of the Sacrament of Baptiſm, exceed in their Exceptions, and carry their Charge too far. *Matthew Paris* relates, 'twas formerly forbidden to ring the Bells during the time of a ſolemn Mourning, which is the Reaſon the Bells are not rung in the *Roman* Communion on *Good Friday*. * *Magius, de Tintinnabulis. Allatius, de Templis Græcorum. Dandini's Voyage to Mount Libanus.* See *Collier's Church Hiſtory* Vol. I.

BELL-ISLE, an Iſland belonging to *France* upon the Coaſt of *Bretagne*: The Haven is ſecured by a good Citadel, and the reſt of the Iſland by Rocks inacceſſible: The Soil is good both for Corn and Paſture. *Charles* IX. erected it into a Marquiſate, *A. D.* 1593, and gave it to the Count *de Retz*; whereas it formerly belong'd to the Abby *Holy-Croſs Quimper*. The *Engliſh* and *Dutch* Fleets appearing before it *A. D.* 1703, the *Curé*, or Parſon of the Town, ordered the Women to put on Men's Cloaths; and thus making their Force look more conſiderable, the Enemy deſpaired of making a Deſcent, and ſheered off without doing Buſineſs. * *Sanſon, Baudrand, Bourgon, Geograph. Hiſtor.*

BELL-ISLE, the Iſle *Formoſa*, or *Pacanda*, in the *Indian* Ocean to the Eaſt of *China*, and about twenty five Leagues from the Province of *Foquien*: 'Tis about ſixty Leagues from North to South, and twenty from Eaſt to Weſt: 'Tis a plentiful populous Country. There are Mines of Gold and Silver in it: They have Wild Horſes, with Brow-Antlers like Stags, and are excellent Meat. There are a great many Towns in it. The *Portugueze* were formerly Maſters there, and built the Forts *Farbrous, Quilan*, and *Tamſui*. The *Dutch* took this Iſland from them in 1635, and built the Fort *Zealand* near the Town of *Taivan*, about a Mile from the Continent; but in the Year 1661, they were diſlodged by *Coxcima*, a famous Buccanier of *China*.

BELLOI, (*Peter*) Advocate-General to the Parliament of *Thoulouſe*, was born at *Montauban*, and deſcended from a Gentleman's Family originally ſeated in *Bretagne*. After having pleaded four or five Years at the Bar at *Thoulouſe*, he was made a Counſellor or Member of the *Preſidial* Court there. Notwithſtanding his being a Roman Catholick, his Regard for his Prince and Country brought a Storm upon him; his declaring againſt the *League* made the Heads of that Party his Enemy. King *Henry* III. to gratify the *Guiſes*, put him in Priſon *A. D.* 1587. Theſe Noblemen charged him with being an Incendiary and a Heretick; and the Year before they had prevailed with the Biſhop to preferr an Information againſt him, making him to be the Author of a Book for which one *Breton*, who wrote it, had been lately hang'd, as *Thuanus* reports. *Belloy* publiſhed a Diſcourſe againſt the *League*, entituled, *Apologie Catholique contre les Libelles, Declarations, Avis, & Conſultations faites, écrites, & publiées par les Liguez, Perturbateurs du Royaume de France, qui ſe ſont élevez depuis le decès de feu Monſeigneur Frére unique du Roi, par E. D. L. F. B.* This Book, publiſhed in 1585, was afterwards tranſlated into *Latin*. The *Leaguers* called it a Defamatory Libel, and ſat hard upon *Belloy*: However, he made his Eſcape out of Priſon and got to *S. Dennis*, where *de Vic*, Governor for the King, gave him a friendly Reception, and preſented him to his Majeſty; who being now better informed of his Loyalty and Merit, made him Advocate-General to the Parliament of *Thoulouſe*. He was a Lawyer of Character and Learning, and had publiſhed ſeveral Books mentioned by *La Croix du Maine*. * *Mornai, Memoires. Thuan. &c.*

* BELLONA, the Goddeſs of War, *Virgil* repreſents her with a Whip in her Hand, and her Cloaths rent in a Skirmiſh.

Et ſciſſâ gaudens vadit Diſcordia pallâ,
Quam cum ſanguineo ſequitur Bellona flagello.

She had a Temple at *Rome* in the ninth *Ward* of the Town, in the *Circus Flaminius*. In this Temple, the Senate gave Publick Audience to Ambaſſadors, when they did not think it proper to bring them them farther into the Town. There was a Pillar in this Temple called *Bellica*, over which the Conſuls or Heralds threw a Launce as far as they could, as if they had thrown it into the Enemy's Country for a Declaration of War. *Pauſus* was a Counter-Deity to *Bellona*: This Idol preſided over Repoſe, and kept things quiet, which was contrary to *Bellona's* Buſineſs: Her Prieſts, called *Bellonarii*, uſed to make Inciſions in their Fleſh, to prepare them for the Gift of Prophecy. This Sanguinary Devotion is thus deſcribed by *Tibullus*;

Hæc ubi Bellonæ motu eſt agitata, nec acrem,
Flammam; non amens verbera torta timet:
Ipſa hipenne ſuos cædit violenta lacertos,
Sanguineque effuſo ſpargit inepta Deam:
Statque latus Præfixa veru, ſtat ſaucia pectus;
Et canit eventus, quos Dea magna movet.

* *Turnebus, Adverſar. Lib.* 15. *cap.* 21.

BELOGROD, *Bialogrod, Moncaſtro*, a Town in *European Turky* in *Beſſarabia*, upon the *Neiſter*: The *Walachians* call it *Moncaſtro*, which ſignifies a White Caſtle; it ſtands upon the Confines of *Moldavia*, and the *Ukraine*, near the *Black Sea*. * *Leunclavius.*

BELVEDERE, a Town in the Kingdom of *Naples*, in the Hither *Calabria*, fifteen Miles from S. *Marco* to the North-Weſt; 'tis commonly taken for the *Old Blanda* belonging to the *Brutians*. There was another Town called *Belvedere* in *Sicily*, near *Syracuſe*; but it is now ſwallowed up by an Earthquake. * *Maty, Diction.*

BELZELINGEN, a ſtrong Town in *Switzerland* in the Canton of *Uri*, a Mile and a half from *Altorf*. Here the People of this Canton meet to chooſe their Magiſtracy, and ſettle their Publick Affairs. * *Bourgon, Geogr. Hiſt.*

BELZKO, a Town belonging to the Kingdom of *Poland* in *Red Ruſſia*, the Capital of the Palatinate of the ſame Name: The Houſes are all Timber. It ſtands in a Marſh between *Leopold* and *Zamoski*, five *Poliſh* Miles from the River *Bugg*. The Palatinate of *Belzko* lies between the Palatinate of *Leopold*, the Country of *Chelm*, and *Volhinia*: 'Tis divided into four Precincts, *Belzko, Busko, Grodla*, and *Grabau*. * *Starovolski.* See *Bielski, Morery* Vol. I.

* BEMBO. (*Peter*) Amongſt his Performances in *Italian*, his Poem upon the Death of his Brother *Charles* is one of the beſt. Indeed nothing can be more beautiful, nice and moving than this. *Julius Scaliger* cenſures him for Affectation, and that he was too fond of imitating *Tully*, even in Verſe. He obſerves his being ſo exceſſively ſolicitous about *Diction* and *Phraſeology* has made him ridiculous: He likewiſe blames this Poet for his bold Expreſſion in calling our Saviour a *Hero*.

* BENEVENTUM, a Town in *Italy*. To what has been already ſaid upon this *Article*, we may obſerve, that near this Town, in the Territory of *Roſito*, *Charles* Duke of *Anjou*, and King of *Naples*, routed and killed *Mainfroy*, who had ſeized this Kingdom, *A. D.* 1266. This Town was formerly the Capital of a large Duchy; but the *Spaniards* Encroachments have leſſened it very much, ſo that now there is not above twelve Villages or Caſtles in the Neighbourhood, which ſtill belong to the *See* of *Rome*.

BENJAMIN, a Hermit of the Fourth Century, living in the Reign of *Valentinian* and *Valens*: He was bleſſed with a Supernatural Gift of Healing; for by Prayer, the Touch of his Hand, or a little Oil, he cured a great many Diſtempers. At laſt he was ſeized with a Dropſy, which ſwelled his Body to that Degree that he could not get out of the Door of his Cell. During his Sickneſs, which was eight Months in diſpatching him, he cured all ſorts of Patients that came to him. As for his own Diſtemper, he was eaſy under it: He deſiſired thoſe who came to him for Recovery to pray for his Soul: For as for my Body, ſays he, don't concern yourſelves about it, for it ſignified nothing to me when 'twas at the beſt: *Quod etiam cum ſanum eſſet, nihil profuit mihi.* * *Hiſtor. Tripartit, Lib.* 8. *cap.* 1.

BENIGUALID, a Country in the Province of *Fez*, in *Barbary*: 'Tis ſurrounded with Mountains very difficult

difficult to paſs. For this Reaſon the Inhabitants pay the Emperor of *Fez* but a ſlender Conſideration for the Liberty of Trading. They have about ſixty Villages, and are able to muſter ſix thouſand Men upon occaſion. 'Tis ſaid their Country is a Sanctuary for Criminals, who retire thither; and that this Privilege is confirmed to them at the Beginning of every Reign. * *Sanſon, Baudrand.*

* BENIN, a Kingdom of *Africk* in *Guinea*, upon the Ocean, ſo named from the Capital: 'Tis reckoned one hundred and fifty Leagues in Length upon the Coaſt. The Air and the Soil are good, and the Inhabitants more civil to Strangers than the reſt of the *Negroes:* The Kingdom of *Oveiro* lies within the Realm of *Benin*, and holds of it.

* BENNET II. lived in the Seventh Century. *Conſtantine Pogonatus* granted this Pope the Privilege mentioned in *Morery*, Vol. I. The *Volcano* of *Veſuvius* was remarkable before his time; the firſt Eruption happening *A. D.* 79: And 'twas *Pliny* the Elder who loſt his Life by his Curioſity about this Accident.

BENNET (S.) was one of the firſt that introduced the Monaſtick Life in the *Weſt*. He was born in the Territory of *Nurſia*, Parcel of the Duchy of *Spoleto*, *A. D.* 480. He was educated at *Rome*; from whence, when about ſeventeen Years old, he retired to the Deſart of *Sublaco*, forty Miles from *Rome*: Here he ſpent three Years in a diſmal Cavern, where no body knew where he was, excepting S. *Romanus*, who let him down a little Bread with a String. Afterwards, being diſcovered by the Monks of a neighbouring Monaſtery, they choſe him for their Abbot: But their Manner of living not ſuiting S. *Bennet*'s Notions, he withdrew to a Solitude, where a great many People came to him, and put themſelves under his Government: And thus in a ſhort time he built twelve Monaſteries thereabouts. In the Year 529, he made another Remove to Mount *Caſſin*, where, with *Apollo*'s Temple, there were ſome Remains of Idolatry. S. *Bennet* converted theſe People, broke *Apollo*'s Statue, and built two Chappels upon the Mountain. Afterwards he built the famous Monaſtery of Mount *Caſſin*, and furniſhed it with a numerous Fraternity: 'Twas here he drew up his Rule, and founded a Monaſtick Order, which in a little time ſpread all over *Europe*. He died, according to *Mabillon*, *March* 1. *A. D.* 543. But Father *Pagi* makes him live a Year longer. *Gregory the Great* gives the Preference to S. *Bennet*'s Rule, and ſays it was *Sermone luculentam, Diſcretione præcipuam.* This Pope wrote his Life; 'tis inſerted in the ſecond Book of his Dialogues. *Paulus Diaconus* likewiſe, to reckon no more, mentions him in his Hiſtory of the *Lombards*.

No *Religious Order* has been more remarkable for Extent, for Wealth, and conſiderable Men, than S. *Bennet*'s: It has laſted above thirteen hundred Years, and been ſeveral times reformed, to anſwer the Founder's Intention, and bring it poſſibly ſomewhat beyond the Original Inſtitution. The *Cluniacenſes* were formed upon this Plan. The Congregation of S. *Maur* in *France*, begun in the Year 1621, goes upon this View of refining and guarding Diſcipline. Theſe *Religious* have been, and ſtill are, very ſerviceable to the Commonwealth of Learning. There are a great many other Branches of this Order. The moſt conſiderable among theſe may be reckoned the Orders of *Camaldoli* and *Valombre*, the *Carthuſians*, the *Ciſtertians*, thoſe of *Grammont*, the *Celeſtines*, the *Humiliati*, the *Sylveſtrians*, &c. Within the *Benedictine* Liſt there are reckoned forty Popes, two hundred Cardinals, fifty Patriarchs, ſixteen hundred Archbiſhops, four thouſand ſix hundred Biſhops, four Emperors, twelve Empreſſes, ſix and forty Kings, one and forty Queens, and three thouſand ſix hundred Canonized Saints. The *French* Supplementer does not pretend to vouch this Computation; he owns that a great many judicious Writers, beſides *Baronius*, have blamed thoſe Authors, who, out of a Partiality to their Order, have, without the leaſt Colour, dragged in the moſt remarkable Perſons for Sanctity in all Ages. *Trithemius* has gone into this Romantick Multiplication, and regiſtred a great many for *Benedictines*, who lived before S. *Bennet*. * *Trithem. de Vir. Illuſt. Bened. Hugo Mainard. M. Du Pin, New Eccleſ. Lib. Cent.* VI. *&c.*

BENNET (S.) Abbot of S. *Auguſtin*'s *Canterbury*, an *Engliſhman*, deſcended from a noble and wealthy Family. He was born in the Year 628, bred to the Profeſſion of Arms, in which he managed to Commendation, and was an Officer in King *Oſwy*'s Troops. At five and twenty Years of Age, he took leave of the Court, and made a Voyage to *Rome*. At his Return, he ſpent his Time wholly in ſtudying the Scriptures, and Exerciſes of Piety. About five or ſix Years forward, he travelled to *Rome* again, with *Alfred*, King *Oſwy*'s Son. Afterwards he retired to the Monaſtery of *Lerins*, and was profeſſed there. Having ſpent two Years in this Retirement, he attended *Theodorus*, nominated to the See of *Canterbury*, into *England*. Upon his Arrival here, he was made Abbot of S. *Auguſtin*'s, *Canterbury*. In the Year 671, he made another Journey to *Rome*; and at his coming away, brought ſeveral Liturgick Books along with him. After *Cenwaloh*'s Death, King of the *Weſt Saxons*, at whoſe Court *Bennet* had paſſed ſome of his Time; after this Prince's Death, I ſay, he went into *Northumberland*, and founded the Monaſtery of *Wirmouth* in the Biſhoprick of *Durham*. He likewiſe built the Monaſtery of *Yarrow*, ſix Miles from *Wirmouth*. He made a fifth Voyage to *Rome*, and viſited a great many Monaſteries in *Italy*, to learn their Cuſtoms and Diſcipline. He reſign'd the Abbey of *Yarrow* to S. *Geolfroy*, and that of *Wirmouth* to S. *Eſtervint*, and apply'd himſelf chiefly to procure a Magnificence in External Worſhip, and make the Ceremonies in the *Engliſh* Church more pompous and affecting. As he came home through *France*, he brought Glaziers, Painters, and other Artificers, for the Ornamenting of Churches. He brought likewiſe a great many Books, Pictures, and Relicts from *Rome*. He ſet up the *Gregorian* way of Singing, and the Ceremonies of the Church of *Rome*. Having gone a great Length in Buſineſs of this kind, he fell into a Palſy, and died in *January* 690, or as others will have it, in 703. He wrote a Tract about the Manner of keeping Feſtivals, and Exhortations to the Monks, and ſome other Pieces of a reſembling Nature. * *Bede, Hiſtoria Abbatii Wirmouth. Pits, de Script. Angl. Mabillon, in Act. SS. Ord. S. Benedict. Baillet, Vies des Saints.*

BENZELIUS, (*Ericus*) Doctor of Divinity, Archbiſhop of *Upſal* in *Sweden*, and Vice-Chancellor of that Univerſity, was raiſed purely by his Merit. He publiſhed ſeveral Diſſertations upon the Lives of the Patriarchs, and other Parts of Eccleſiaſtical Hiſtory. He likewiſe wrote ſeveral Tracts in Divinity, and tranſlated the Bible into the *Swediſh* Language. Before his Promotion to the See of *Upſal*, he had been Hiſtory and Divinity Profeſſor in the Univerſity, and Biſhop of *Stregnes*. He died in 1709, being threeſcore and ſeven Years of Age. * *Journal des Scavans, February* 1710. *Supplement to the Acta Lipſiaca, Tom.* III.

BERAULT, (*Nicolas*) in Latin *Beraldus*, a Perſon of Learning in the Sixteenth Century. He wrote Notes upon *Pliny*, and in his Preface complains heartily of the Abuſes of the Preſs: He likewiſe publiſhed a Book, entituled, *Dialogus quo Rationes explicantur quibus dicendi extempore facultas parari poteſt, deque ipſa dicendi extempore facultate. De juriſprudentia vetere ac novitia, oratio; cum Erudita ad antiquorum Lectionem ac Studium Exhortatione.* Notes upon *Politian*'s *Ruſticus*, and *Nutricia:* Though 'tis not certain whether he is Author of the laſt Piece or not. *Beraldus* was a *Frenchman*, lived at *Orleans*, and was Tutor to the Admiral *Coligni*. * *Bayle, Diction. Hiſtor.*

* BERENGARIUS, Archdeacon of *Angiers*, lived in the Eleventh Century. For *Bernard*, in *Morery* Vol. I. read *Bertram:* There are extant of his Writings a Letter to *Aſcelinus*, one to Abbot *Richard*, three Confeſſions of Faith, part of his Tracts againſt his ſecond Confeſſion of Faith; and *Mabillon* has ſeen a Manuſcript Treatiſe againſt the third: The reſt of his Works are loſt. * *Mabillon, Analecta. M. Du Pin, New Eccleſ. Cent.* XI. *See Collier's Church Hiſtory, Vol.* I.

BERENICIUS, was taken Notice of in *Holland* about the Year 1670, and made a ſurprizing Appearance. He was very ready at talking *extempore* upon a Subject, and would repeat what he had only heard once in proper and well dreſt Verſe. He would ſometimes divert himſelf with tranſlating *Dutch* Gazettes into *Greek* and *Latin* Verſe; which he performed with extraordinary Expedition. His Faculty was tried in a *Dutch* Epigram, which he immediately tranſlated into *Latin*, and in a few Minutes after into *Greek*. He ſpoke ſeveral Languages, with the ſame Eaſe with that his Mother learnt him: For inſtance, *French*, *Engliſh*, and *Italian*. 'Tis ſaid that a Scholar of the firſt Claſs durſt not venture to engage with him in *Latin*; and as for *Greek*, one would have

thought it had been his Mother-Tongue. Beſides this, he diſcourſed judiciouſly upon all old *Greek* and *Latin* Authors, diſtinguiſhed critically between genuine and ſpurious Books, and criticized with Judgment upon Expreſſion: He had *Horace*, *Virgil*, a great Part of *Tully*, and both the *Plinies* by heart. He underſtood *Homer* and *Ariſtophanes*. But whence this *Berenicius* came, was altogether unknown, neither would he diſcover it to any body: He got his Living by ſweeping Chimnies, whetting Knives, and other reſembling Employments. He loved Drinking, and at laſt he was found dead in a Marſh. Some People fancied him a Profeſſor of ſome learned Faculty in *France*; others took him for a Jeſuit, or a Perſon of ſome Religious Order. But let this be as it will, 'tis taken for granted he is the Author of a Book, entituled, *Georgarchontomachiæ ſive Expugnatæ Meſſopolis, Libri duo.* * *Borremanſius, in Var. Lect. Cap. 6. p. 59, &c.*

BERETIN, (*Peter*) of *Cortona* in *Tuſcany*, bred under *Sachetti* at *Rome*, was a Painter of a very agreeable Manner. His Imagination was rich, and he performed with great Eaſe and Ornament. His Talent lay moſtly for Hiſtory-Painting; his Fancy was ſo lively and ſtarting, that he would not give himſelf time to do his beſt upon a Portrait. And though his Out-Lines were ſhort of Exactneſs, neither did he come up to the Graces of *Raphael* and *Corregio*; yet there was an agreeable Greatneſs in his Pencil: The Ornaments of his Pieces were nobly imagined; he drew Landſkip very well, and underſtood Painting in *Fresko* better than any that had work'd before him. As to his Moral Character, his Temper was ſmooth and benign, his Converſation entertaining, his Life unblemiſhed, his Diſpoſition charitable and friendly; and he either ſpoke well, or nothing of every body. He died at ſixty Years of Age in 1669. * *De Piles, Abrège de la Vie des Peintres.*

BERGAMASQUE, in Latin *Bergamenſe Territorium*, a Province of *Lombardy*, belonging to the Republick of *Venice*: 'Twas formerly Parcel of the Duchy of *Milan*: But ſince the Year 1428, the *Venetians* have been Maſters of it. 'Tis bounded on the North and Eaſt by the Territories of *Breſcia* and the *Valteline*, and by the Duchy of *Milan* to the Weſt and South. The Country is very populous and fruitful, and *Bergamo* is the Capital.

BERGAS, a Town of *European Turky* in *Romania*, at the Foot of the Mountain *Baziliſſa* or *Argentaro*, near the River *Lariſſa*: 'Tis an Archbiſhop's See, and ſtands between *Adrianople* and *Araclea*.

BERGSTET, (*Le*) *Urbes Montanæ*; a ſmall Country in the Kingdom of *Hungary* within the Earldom of *Biſtricz* in *Upper Hungary*, lying along the River *Gran* on the one ſide, and a Ledge of Mountains on the other. The Towns of *Chremnitz*, *Newall*, *Konisberg*, *Boſhants*, *Liebeten*, *Tiln*, *Schemnitz*, lie within it, together with ſome other Villages, which are only remarkable for Silver Mines.

BERGSTRASSE, (*Le*) *Strada Montana*, a Precinct in the *Lower Palatinate*, between *Heidelberg* and *Darmſtadt*, upon the Road to *Frankfort*: Here ſtand the ſmall Towns of *Starkenbourg*, *Hoppenheim*, *Peintzheim* and *Morlebach*, belonging to the Electorate of *Mentz*. In the Year 1463, *Dieterius Iſembourg*, Elector of *Mentz*, being embroiled with the Houſe of *Naſſau*, mortgaged theſe Places to the Elector *Palatine*. But at the Peace of *Munſter*, *John Philip de Schonburn*, Elector of *Mentz*, paid off the Mortgage and re-enter'd upon the Country.

BERIGARDUS, (*Claudius*) a celebrated Philoſopher in the Seventeenth Century, born at *Moulins*: His Reputation ran ſo high at the Univerſity of *Paris*, that the Great Duke of *Florence* invited him to *Piſa*. Here he was Philoſophy Profeſſor twelve Years: From hence he was called off to *Padua* for the ſame Profeſſion. In 1643, he printed a Book at *Udina*, where he endeavours to make the Marks of Truth uncertain, and ſet up for Pyrrhoniſm: 'Tis entituled, *Circulus Piſanus*. Notwithſtanding the Singularity of this Book, 'tis ſaid to have had the Licence or Approbation of the Holy Office. He had printed another Book at *Florence An. Dom.* 1632, which by the Title ſeems to go upon a reſembling Subject; 'tis called, *Dubitationes, Gall. Galilæi Linæi.* * *Bayle, Diction. Hiſtor*

BERLEBOURG, a large Town in the lower Part of the Circle of the *Upper Rhine*, ſtands within the Earldom of *Witgenſtein* in *Wetteravia*, upon the River *Edar*, four Leagues from *Dillenberg* to the North. *Berlebourg* has a fine Caſtle, where the Counts of *Witgenſtein-Berlebourg* have their Reſidence. * *Maty, Diction.*

BERNARD, or *Bern-Hart*, Archbiſhop of *Vienne* in *Dauphiné*, born in the Year 778, and deſcended from a noble Family in *Dauphiné*. This Gentleman was bred under an Eccleſiaſtick of Character, but his Parents obliged him to a Military Profeſſion: After his Father's Death, he laid down his Sword, and founded the Monaſtery of *Ambournay* in *Breſcia*. He had an Inclination to turn Religious; but being married, that Retirement was impracticable. However, he prevailed with his Wife for a Separation, then entred himſelf a Monk in his Abby, where he was afterwards choſen Abbot. Three Years forward, he was elected Archbiſhop of *Vienne*, *A.D.* 810, and had an expreſs Command from Pope *Leo* III. to accept the Promotion. He made *Agobard* Coadjutor to *Leidred* Archbiſhop of *Lyons*, and was one of thoſe Prelates who depoſed the Emperor *Lewis* the *Debonnaire*. When this Prince was reſtored, *Agobard* and *Bernard* were proſecuted at a publick Meeting held at *Stramiac* in the *Lionnoiſe*. Both theſe Prelates appeared there, and were ſuffered to retire into *Italy*. He died in the Year 842. Either the *French* or *Dutch* Supplementer make this *Bernard* a Saint: But which way a Biſhop, who had been inſtrumental in depoſing his Prince, can be fairly canonized, is farther than I can diſcover. * *Ado, in Chronic. Sainte-Marthe, Gall. Chriſt. Baluz, in Not. Agobard. Mabillon, IX Sæcul. Baillet Vies des Saints.*

* BERNARD, (S.) Abbot of *Clairevaux*, and called by ſome the *Thaumaturgus* of the Weſt, upon the ſcore of his Miracles: He is ſaid to have given publick Proof of this ſupernatural Gift in a great many Inſtances. After having founded one hundred and threeſcore Monaſteries, he died *A. D.* 1153, being ſixty three Years of Age. *John Picard*, a Canon Regular of S. *Victor* at *Paris*, publiſhed S. *Bernard*'s Epiſtles with Notes. *Mabillon*, a Religious of the Congregation of S. *Maur*, publiſhed S. *Bernard*'s Books in Octavo *A. D.* 1667, and in 1690 in Folio: The laſt Edition is the moſt correct, and furniſhes ſeveral Pieces not publiſhed before. S. *Bernard*'s Style is unredundant, lively and noble: His Thoughts are ſublime, and his Expreſſion polite and entertaining. He has Unction, Delicacy, and Strength: He is moving to Vehemence, but gracious withall. His Reaſoning gains upon the Mind ſometimes by gentle Inſinuations, and ſometimes by irreſiſtible Force. His Exhortations ſtrike home; his Admonitions are grave and ſolemn: His Reprimands, though temper'd with Sweetneſs, excite Remorſe. He has the Secret of Commending without Flattery, and deals plainly without giving Offence. His Learning did not run out into Curioſity and inſignificant Speculation, but lay moſtly in Subjects ſerviceable to Chriſtian Purpoſes. No Eccleſiaſtical Writer ſeems to have been better acquainted with the Scriptures than this Saint. S. *Ambroſe* and S. *Auguſtin* were the Fathers he propoſed for his Imitation. He was no Stranger to the Canons and Diſcipline of the Church; but laid himſelf moſtly out upon Moral and Spiritual Improvements: His Writings are ſententious and ſparkling, and carry a great deal of Senſe in a few Words: His Allegories are entertaining, and well imagined: He treats Doctrinal Points like the ancient Chriſtian Writers, and not in the Method of Scholaſtick Divines; for which Reaſon he has the Honour to be called the laſt of the Fathers. * *M. Du Pin, New Eccleſ. Lib.* XII. *Cent.*

BERNARDINE of *Siena*, deſcended from the Family of the *Albizeſchi*, was born in the latter End of the Fourteenth Century. He was a celebrated *Franciſcan*, and Canonized by Pope *Nicolas* V. in 1450. Father *John de la Haye* printed his Works at *Paris* in two Tomes in Folio, *A. D.* 1636. * *Bellarmine, de Script. Eccleſ. Spondan, M. Du Pin, New Eccleſ. Library*, XV. *Cent.*

BERNE-CASTEL, in Latin *Tabernæ Moſellaniæ*, a *German* Town in the Electorate of *Treves*; it ſtands upon the *Moſelle*, bordering upon the Earldom of *Spanheim*. At preſent it is but a ſmall Town, but 'twas formerly an Imperial City, and conſiderable. 'Tis twenty Miles above *Treves*, and Head of a Bailliage. * *Bourgon, Geogr. Hiſtor.*

BERNIER, (*Francis*) Doctor of Phyſick, of the Faculty of *Montpelier*. His Travels through *Indoſtan*, and the Kingdom of *Cachemire*, *&c.* have been ſeveral times printed,

printed, and are generally valued. He publiſhed a *French* Abridgment of *Gaſſendus*'s Philoſophy. He wrote two Defences of this learned Philoſopher's *Hypotheſis of Atoms*, and a *Vacuum*, againſt *John Baptiſt Morinus*, a Phyſician and Mathematick-Profeſſor at *Paris*. One of theſe Defences, printed at *Paris A. D.* 1651, is entituled *Anatomia Ridiculi Muris*: The other, printed three Years after, is *Favilla Ridiculi Muris*.

BERNOUILLI, (*James*) born at *Baſil A. D.* 1634: His Father *Nicolas Bernoulli*, was a Perſon of Character for Learning. *James*'s Genius lay ſtrongly both for Poetry and Mathematicks, Parts of Learning ſeldom found to any conſiderable Degree in one Perſon. He learned Mathematicks without the Aſſiſtance of a Maſter: He applied himſelf to the New Philoſophy, and was a great Admirer of *Des Cartes* and *Malbranche*. The Mathematick Profeſſor's Place being void at *Baſil* in 1687, he was brought to the Chair by the general Conſent of the Magiſtracy: One of his principal Performances is, an excellent Tract of the *Arithmetick of Infinites*; in which he lays open the moſt profound recondite Secrets of that Science: He died in the Year 1705. The *Acta Lipſiaca*, and the *Journal des Sçavans*, mention two other of his learned Performances. The firſt is, Obſervations upon a Comet; the other, upon the Gravitation of the Air. * *Le Journal des Sçavans de Paris* 1706, *February* 8. *Hiſtoire de l'Academie Royale des Sciences, imprimée à Paris en* 1708.

BERTAUT, (*John*) was Contemporary with *Ronſard* and *Deſportes*: He admired theſe two Poets, but refined upon them both. He writes with more Perſpicuity than the firſt, with more Force than the ſecond, and with more Wit and Politeneſs than both of them. The Gentlemen of *Port-Royal* had ſuch an Eſteem for ſome of his Compoſitions, that they inſerted the following Verſes in their Commentary upon *Job*.

Felicité paſſée
Qui ne peut revenir,
Tourment de ma Penſée,
Que n' ai-je, en te perdant, perdu le ſouvenir?
Helas! il ne me reſte
De mes contentemens,
Qu'un ſouvenir funeſte,
Qui me les convertit à tout heure en tourment.
Le ſort plein d'injuſtice,
M'ayant enfin rendu,
Ce reſte un pur Supplice,
Je ſerois plus heureux ſi j'avois plus perdu.

* *Sammarthani Fratres, in Gall. Chriſt. Tom.* 3. *Boileau, Deſpreaux, dans l'Art. Poet. Chant.* 1. *Baillet, Jugemens des Sçavans ſur les Poëtes Modernes, Tom.* 8.

BERTOLSGADEN, a *German* Town in *Upper Bavaria*: It lies within the Territories of the Archbiſhop of *Saltzburg*, upon the Little River *Acha*: The *Prévo*, or Mayor of the Town is Lord of the Soil, and an Eccleſiaſtical Prince holding of the Empire. He has likewiſe the Juriſdiction of a ſmall Neighbourhood, called the *Mayoralty* of *Bertolſgaden*. The Town is nine Miles from *Saltzburg*, and furniſhes the adjacent Country with Salt. The *Prévot* of *Bertolſgaden* holds immediately of the Pope. * *Bourgon, Geograph. Hiſtor. Baudrand.*

*BERYTUS, a Town of *Phœnicia* upon the *Mediterranean*, between *Tripoli* and *Sidon*: The ancient Burghers pretended their Town was built by *Saturn*: The famous *Sanchoniathan* was born here. *Berytus* was afterwards called *Felix Julia*, upon the ſettling of a *Roman* Colony there, in the Reign of *Auguſtus*. The Town was conſiderable in the Fifth Century; for in the Sixth *Action* of the Council of *Chalcedon*, the Biſhop of *Berytus* is ſtyled a Metropolitan. * *Gulielm. Tyr.*

BESSE, a Town in *Upper Hungary*, upon the River *Couze*. Near this Place there is a Bottomleſs Lake, called *Lacus Pavinus*; and when a Stone is thrown ſtrongly into it, there comes up a miſty Exhalation, which diſcharges in Thunder and Lightning. * *Bourgon, Geogr. Hiſtor.*

BESSIN, (*Le*) *Bajocenſis Tractus*, a Country in *Lower Normandy* in *France*, near *Bayeux* the Capital: It reaches the Channel to the North, is bounded with the Country of *Auge* to the Eaſt, with the *Cotantin* to the Weſt, and with the *Avranchin* to the South. 'Tis divided into two Parts, that is, the *Upper Beſſin*, which lies along the River *Orne*; and the *Lower Beſſin*, upon the River *Vire*. The principal Towns are *Bayeux*, *Cayen*, *S. Lo*, and *Vire*. See *Bayeux in Morery* Vol. I.

*BETHEL, *Simon*, in his *Dictionary of the Bible*, obſerves, that moſt Writers miſtake the Town of *Bethel* within the Tribe of *Benjamin*, formerly called *Luz*, for another Town of the ſame Name within the Tribe of *Ephraim*, near *Sichem*, hard by the Temple of *Baal* and *Samaria*. At this laſt, *Jeroboam* ſet up one of his Golden Calves, which made the Prophet *Hoſea* call it *Beth-Haven*, which is the Houſe of *Idolatry*.

BETHESDA, a Pool mentioned by S. *John, ch.* v. In this Pond the Entrails of the Sacrifice were waſhed, and not only of the Sheep as ſome Authors believe, but other Animals. *Theophylact* believes the Healing Vertue in theſe Waters came from the Entrails of the Sacrifices waſh'd there. To fortify this Notion, 'tis to be obſerv'd, that all Diſeaſes were not cured here, but only the Blind, the Halt, the Withered, and, it may be, the Paralytical. That at Feſtival Solemnities, a vaſt Number of Cattle were killed: For Inſtance, at the Paſſover, when *Ceſtius* was Governor, in *Nero*'s Reign, Two hundred fifty five thouſand Beaſts were killed for Sacrificing. 'Tis not improbable that ſo much warm Blood might impregnate the Water with a Medicinal Quality; and when any body went down firſt to ſtir the Water, the groſſer Parts of the Blood, which ſunk to the Bottom, were forced upwards, and made a ſtronger Infuſion. Upon this Suppoſition, he that is called an Angel, muſt be only a Meſſenger or Officer, who was put in on purpoſe to ruffle the Waters, and prepare it for the Patient. * *Hammond, Annot. S. John, Chap.* v.

BETHON, a Town of *Judea*, which revolted from *Alexander Jannæus*, and called in *Demetrius Eucerus*, King of *Syria*, to their Aſſiſtance. When *Demetrius*'s Forces were withdrawn, *Alexander* took the Town by Aſſault, laid all the Burghers in Irons, and ſent them Priſoners to *Jeruſalem*, in the eighty fourth Year before the *Incarnation*. To take a deeper Revenge for their Rebellion; one Day, when he treated his Concubines in a Place of a large Proſpect, he crucified eight hundred of them: And to make the Puniſhment more pungent, he let them ſee their Wives and Childrens Throats cut before they expired: This Inhumanity gave him the Name of *Thracidas*. * *Joſeph, Antiquit. Lib.* 13. *cap.* 22.

BETH-SUR, or *Bethſura*, a Town in the Northern Frontier of the Tribe of *Judah*, ſix Miles from *Jeruſalem*: 'Tis mentioned in the xvth of *Joſhua*, and 'twas afterwards rebuilt, enlarged and ornamented, by *Rheoboam* King of *Judah*: 'Twas reckoned one of the ſtrongeſt Places of *Judea* in the Time of *Judas Maccabeus*, who beat the *Macedonians* ſeveral times here. His firſt Succeſs was in the 161ſt Year before the *Incarnation*, when *Lyſias* marching into *Judea* with an Army of ſixty thouſand Foot and five thouſand Horſe, ſet down before *Beth ſur*, battered it with his Rams, and preſſed the Siege very hard; but *Judas Maccabeus* coming ſeaſonably up with a Body of ten thouſand, forced *Lyſias* to decamp and quit the Enterprize. 'Tis true, the next Year *Antiochus Eupator* took it: This Siege brought on the famous Battle between that Prince and *Judas Maccabeus*, where his Brother *Eleazer* was ſurprizingly adventrous. This Officer ſeeing one of the Elephant's larger and more richly accoutred than the reſt, cut thro' the Enemy's Troops to make his way to him; and creeping under his Belly, killed him, and was cruſhed to death himſelf with the Elephant's Weight. *Judas* conſidering the Enemy's Army was much ſuperior to his own, thought it moſt prudential to draw off, to counter-march to *Jeruſalem*, and carry on the Siege of the Fort. *Antiochus* who was a hundred thouſand Foot, twenty thouſand Horſe, and thirty two Elephants, detached half his Forces to *Jeruſalem*, and carried on the Siege of *Beth-ſur* with the reſt. The Beſieged having no Proſpect of Relief, and diſtreſſed for want of Proviſions, ſurrendred upon Articles to carry off their Arms and Baggage; but the King broke the Articles upon his entring the Town; he ſtripped the Garriſon, and turn'd them out. This Place continued in the Enemy's Hands till *Simon*, *Jonathan*'s Brother, ſet down before it, and preſſed the Siege ſo cloſely, that the Garriſon was forced to capitulate. * 1 *Maccab.* vi. 1 *Maccab.* xi. *Simon Diction. de la Bible.*

BEVAGNA, a Town within the *Patrimony* of S. *Peter* in *Italy*: 'Tis within the Duchy of *Spoleto*; it ſtands in a fruitful and pleaſant Vale, between the Towns *Aſſiſa* and *Todi*. * *Maty, Diction.*

BEYERNE, a great Town upon the *Danube*, belonging to the Earldom of *Furſtenburg* in *Suabia*: 'Tis four Leagues diſtant from *Dutlingen*, and about five from *Uberlingen*. 'Tis commonly taken for the old Town of *Vindelicia*, called *Bragodurum*, *Brigodurum*, *and Brigobanna*. * *Maty, Diction.*

* BEZA, (*Theodore de*) Miniſter of *Geneva*, made a great Figure amongſt the *Reformed* there, and in *France*; and was the Religious Head of the Party for above forty Years: He was born at *Vezelai*, in the Duchy of *Burgundy*: He was bred to Learning, and promiſed great Improvements, both from Genius and Application. He went through Poetry, Rhetorick, Logick, and Philoſophy; and from thence advanced to the Study of the Law, which his Relations deſigned for his Profeſſion. But having no Inclination for this Faculty, his Uncle *Nicolas Beza* deſigned him for an Eccleſiaſtick, and had already made ſome Proviſion for him in the Church; but this Gentleman dying, left *Beza* more at Liberty, and afterwards brought him to a new Thought. However, it ſeems for ſome time he was a Roman Catholick Eccleſiaſtick; but had the Misfortune to tarniſh his Character by Licentious Poems and Practice. Having reſolved to quit *France*, he parted with his Priory of *Longjumeau*, and retired to *Geneva* in *November* 1548. His intimate Friend, *John Giſpin*, who wrote the *Proteſtant Martyrology*, went along with him. In 1563, he ſucceeded *Calvin* at *Geneva*. *Beza*, as the *French* Supplementer reports, had worne out his ſmooth genteel Humour: He was now grown rough and paſſionate, and failed in Decency even to Princes. *Anthony* of *Bourbon*, King of *Navarre*, inviting him to *Nerac*, *Beza* hoped to have made him his Convert: But this Prince turning Roman Catholick, *Beza* let looſe his Satyr upon him, treated him with Contempt; and in one of his Epiſtles to *Calvin*, calls him *the Julian of the Age*. And with much the ſame Ceremony he calls *Mary*, Queen of *England*, *Medea*, in a Letter of his to *Buchanan*. *Beza* is charged with tampering with *Renaude*, and exciting him to the Conſpiracy at *Amboiſe A. D.* 1560, to have ſolicited *Poltrot* to aſſaſſinate the Duke of *Guiſe*, *A.D.* 1563, and to have blown up the *French* to Rebellion and Carnage during the Civil War. He endeavoured to purge himſelf from theſe Imputations; but a great many People thought him ſhort in his Juſtification. In 1571, he was Preſident at a Synod held at *Rochelle*, and was likewiſe called in to ſeveral Conferences at *Bern*, and elſewhere; and was look'd on as a Perſon of the greateſt Abilities and Reputation of all the Proteſtant Miniſters of *France*, *Swiſſerland*, and the *Low-Countries*. Beſides his Works mentioned in *Morery* Vol. I. he wrote, 1. *A Latin Tranſlation of the Pſalms, in different ſorts of Verſes.* 2. *The Canticles, in Lyrick Verſe.* 3. *Sylvæ.* 4. *Epigrams.* 5. *Elegies.* 6. *Portraits*, or *Tabulæ.* 7. *Epitaphs.* 8. *Emblems.* 9. *Cato the Cenſor*, which he called *the Chriſtian*. *Beza* was a good Poet; but the Licentiouſneſs of his Muſe is a Tache upon his Reputation. *Jurieu* takes a great deal of Pains to wipe off this Stain, and brighten *Beza*'s Character: He endeavorus to ſalve the Appearances, by ſaying they were only Sallies of Youth. But this Defence ſeems not to reach home, becauſe all theſe Libertine Compoſitions were reprinted in a beautiful Character by the *Stephens's*, Proteſtant Printers: That *Beza* was upon the Spot, when this Edition came from the Preſs *A. D.* 1597, and that he was now no leſs than ſeventy eight Years of Age. Beſides, *Janus Gruterus*, and *George Sigiſmonde de Zaſtriſell*, Proteſtant Printers, were the firſt who publiſhed theſe Poems. However, it muſt be allowed, that ſeveral of *Beza*'s Performances in *Latin* Poetry are ſolemn and well managed: Amongſt theſe, his *Cato the Cenſor*, and his *Paraphraſe upon the Canticles*, may be reckoned. He was eighty two Years of Age when he gave over making *Latin* Verſes; and his laſt Poem is a ſort of Panegyrick upon King *Henry* IV. *Beza*, at *Calvin*'s Inſtance, finiſhed *Marot*'s *French* Tranſlation of the *Pſalms*; but there is a conſiderable Difference between theſe two Poets; *Beza* falls much below *Marot* both for Verſification and repreſenting the Senſe of the Scripture. This, as the *Dutch* Gentleman obſerves, is the *French Supplementer*'s Account. * *Antoine la Fay, de vita & Obit. Theod. Bezæ. Thuan. Hiſtor. la Croix du Maine, Biblioth. Franc. Baillet, Jugemens des Sçavans ſur les Poëtes Modernes. Collier's Church Hiſt.* Vol. II.

BEZOARD, or *Bezar*, a Medicinal Stone, and an excellent Counter-Poiſon, found in the Dung of an Animal call'd *Pazan*. This Animal is a ſort of a Goat with ſhort Hair, almoſt like thoſe of a Stag. The Oriental *Bezar*, reckon'd the beſt, comes from the *Indies*, particularly from the Kingdoms of *Golconda* and *Cananor*. In *Perſia* and the *Indies*, 'tis very common to find the *Bezar* Stone in Goats Stomachs. The Figure of the Stone is different, ſome are round, others oblong, and others reſemble a Pigeon's Egg, or a Kidney: The Colour is likewiſe different; ſome of them are black, ſome aſh-coloured, ſome yellowiſh, and ſome draw towards a green; but the common Colour is a dark grey. They are made up of ſeveral Coats or Covers, like Onions; theſe Covers or diſtinct Skins lie one upon another; they are ſmooth and ſhining, the ſecond more than the firſt; and ſo improving by degrees, till you come to the innermoſt. In the middle of theſe Stones there is a little Cavity, with a ſmall Quantity of Powder in it, of the ſame Nature with the Stone, or ſome little wrapt Straw, or Seed, from whence the Stone is produced. Farther, the Bigneſs of the *Bezars* is likewiſe different: Some don't weigh above a Dram, others weigh twelve or fifteen times as much. To prove them, they muſt be rubbed in Lime ſteep'd in Water: If they are good, they will turn yellowiſh. Another way of examining them, is, firſt to rub Paper with Chalk, and then to fret theſe Stones with the Paper: If they are good, they will tinge the Paper with green Spots. The Weſtern *Bezoar*, or that of *Peru*, is quite different: 'Tis found in a great many Beaſts particular to that Country. In ſome of them, 'tis the bigneſs of a Hazle Nut, in others the bigneſs of a Walnut; and in ſome, as big as a Hen's Egg. Sometimes three or four of them are found in the ſame Stomach. The Creatures in which this Stone is found in *Peru*, are thoſe called *Guanacos*, *Jacos*, *Vicunnas*, *Taraguas*; the *Taraguas* afford the beſt. 'Tis ſaid there are *Bezoar* Stones in *Perſia* found in the Body of an Ape; that they are ſo ſtrong in the Operation, that two Grains of them have the ſame Effect with the common Doſe of the reſt. The Abbot of *Choiſi*, in his Relation of the Kingdom of *Siam*, reports, that the *Bezoar* Stone is found in a Hedgehog's, an Ape's, a Goat's, and ſometimes in a Cow's Stomach; and ſays, the Hedgehog's is the beſt. The greateſt Part of *Bezoar* Stones, which are ſo plentiful, are only Compoſitions made with the Magiſtery of Rice, Scordium, and other reſembling Plants, proper to make the Patient ſweat. * *Garſias ab Horto.*

* BIAFARA, a Town in *Africk*; a Kingdom of this Name ſtands in *Guinea*. 'Tis bounded on the North by the Kingdom of *Zanfara*, Part of the Negro's Country; on the Eaſt by the Kingdom of *Medra*, on the Weſt by that of *Benin*, and on the South by the Kingdom of *Gaboa*. The Country takes its Name from the Capital; the reſt of the Towns are little conſiderable: 'Tis otherwiſe called the Kingdom of *Gouffode*. The Inhabitants are Blacks, Savage, and Idolaters. The Climate lying under the Line, and remote from the Sea, is exceſſively hot.

BIALEGRODKO, a Town of *Poland* in the *Lower Volhinia*, upon the River *Irpien*, about ſix Leagues from the Town of *Kiovia* to the South-Weſt: 'Tis fortified with a good Caſtle, and belongs to the *Muſcovites*. * *Maty, Diction.*

BIANCHINI, (*Francis*) born at *Verona*, Chamberlain to the Pope, and a Lay-Brother of the Congregation ſettled for reforming the Roman Kalendar: He publiſhed two Diſſertations *A. D.* 1703; one upon the Kalendar and Cycle of *Julius Cæſar*, and another upon the *Paſchal Canon* of S. *Hypolitus*: Theſe are learned Performances. * *M. Du Pin, New Eccleſ. Library.*

BIBARS, fourth Sultan of the firſt *Dynaſty* of the *Mamalukes*, called *Baharites*, was *Alaeddin-al-Bundokdar*'s Slave: 'Tis ſaid he was at the Head of the Conſpiracy againſt *Cotuz* his Predeceſſor; and that 'twas he that kill'd him *A. D.* 1259. *Bibars* being recogniz'd lawful *Sultan*, march'd to *Grand Caire*, where the Gates were opened to him. The next Year, he gained three ſignal Victories againſt the *Tartars*, who had taken *Aleppo* by Storm, and put the greateſt Part of the Burghers to the Sword.

At

At the ſame time *Bibars* owned one *Ahmed*, whom the ſtrolling *Arabians* had conveyed to *Caire*: They pretended he was Son to Caliph *Dhaher-Billah*, who had retir'd into *Arabia*: Theſe *Muſſelmans* had been three Years and a half without any one at the Head of Religion; but now *Ahmed*, countenanc'd by *Bibars*, who call'd him *Moſtanſer Billah*, was own'd for Caliph. From this time the Caliphs, quite ſtripp'd of their Temporal Juriſdiction, were reduc'd to their Spiritual Authority, and had no other Buſineſs but the Management of a Religious Character; for neither *Bibars*, nor his Succeſſors, aſſigned them any Dominions or Civil Government. *Bibars* carried his Caliph, little regarded at *Grand Caire*, to *Damaſcus*; from whence he ſent him under a good Guard to *Bagdet*, to put him in Poſſeſſion of the Seat of his Anceſtors; but the *Tartars* meeting with him, killed him in his March. In the 661ſt Year of the *Hegyra*, that is, *A. D.* 1262, *Bibars* made himſelf Maſter of the ſtrong Caſtle of *Crak*; but the Expedient was Treacherous and Diſhonourable. Two Years after he took *Cæſarea* in *Paleſtine* from the *Franks*: The next Year he beſieged *Ptolemais* without effect; but had the Town and Caſtle of *Safette* ſurrender'd to him upon Articles. From hence he march'd into *Armenia*, took the Towns of *Sis* and *Ajas*, and ruin'd all *Haithan*'s Country, then King of *Armenia*; but the *Tartars* coming up as Auxiliaries to this Prince, forc'd *Bibars* to quit *Armenia* and *Natolia*. In the 666th Year of the *Hegyra*, he took *Jaſa* or *Joppa*, and ſoon after *Antioch*, where he demoliſh'd the beſt Churches, and carry'd the moſt Part of the Burghers into Captivity. The next Year, he took *Aleppo* from the *Tartars*, and left few of the Inhabitants alive. *A. D.* 1269, he ſat down before *Ptolemais* a ſecond time; and though he could not carry the Town, he very much diſtreſs'd the Country. He had the Caſtle of *Maſſiat* ſurrender'd to him by the *Templars*; the Town of *Accheron*, and the Caſtle of *Curdes*, fell into his Hands the ſame way. And now being advertiz'd the *Tartars* were coming up to reinforce the *Franks*, he wheel'd off towards *Aleppo*, from thence counter-march'd to *Egypt*, and from thence back again into *Syria*; and all theſe Expeditions were made in one Campaign, *A. D.* 1271. The next Year, he forc'd the *Tartars* to raiſe the Siege of *Bira*, a ſtrong Town in *Meſopotamia*; after which, he mov'd back into *Egypt*. In 1273, he enter'd the Neighbourhood of *Sis* in *Armenia*, and plundred all the Country. The next Year, beſides a ſucceſsful Expedition againſt the *Tartars*, he ſent an Army into *Nubia*, which brought off a great deal of Plunder, and deſtroy'd all that offer'd at Reſiſtance. In the Year 1275, *Bibars* engag'd the *Tartars* in *Natolia*, where there happen'd a great many Battles. But at laſt, finding himſelf not equal to the Enemy, he retir'd to *Emeſſa*, and died there. A little before his Death, there happen'd to be a total Eclipſe of the Moon: The Aſtrologers gave out, it prognoſticated the Death of ſome Prince. The Sultan being deſirous to get clear of the Preſage, invited a Prince of the Family of the *Jobites*, call'd *Malek al Caher*, to an Entertainment, and here he contriv'd him a Draught of poiſon'd Wine; and to prevent Suſpicion, when *Malek* had taken it off, *Bibars* drank out of the ſame Cup fill'd from a different Flaſk; but, it ſeems, there was Poiſon enough left about the Cup to diſpatch *Bibars*: And thus theſe two Princes died together at Dinner. However, ſome Authors give a fairer Account, and report *Bibars* died of a Dyſentery, brought upon him by fording the *Euphrates* when he went to fight the *Tartars*: He reigned ſeventeen Years, and ſome Months. **D'Herbelot, Biblioth. Orient.*

* BIBLIS, a celebrated Martyr at *Lyons*, in the Reign of *Marcus Aurelius Antoninus*: She had the Misfortune to diſclaim Chriſtianity when firſt brought to the Teſt: The *Pagans* finding her wanting in Reſolution, concluded if ſhe was once more brought to the Torture, ſhe would make a Diſcovery of all the Crimes charg'd upon the Chriſtians; but now, by the Grace of God, recollecting herſelf, ſhe conſider'd ſeriouſly the Torments of Hell. This Thought awaken'd her Conſcience and her Courage; ſo that now, inſtead of turning falſe Evidence againſt the Chriſtians, ſhe avow'd their Innocence. *How*, ſays ſhe, *is it poſſible, the Chriſtians ſhould eat Children, when they are not ſo much as allowed to taſte a Drop of Blood?* Upon this ſhe declar'd herſelf a Chriſtian, and had the Honour of Martyrdom with the reſt. * *Euſeb. Eccleſ. Hiſt. Lib.* 5. *cap.* 1. *Baillet, Vies des Saincles.*

BIEDA, a Town within the Pope's Dominions in *Italy*: It ſtands upon the River *Bieda*, at equal Diſtance between *Toſcanelli* and *Satri*. * *Maty, Diction.*

BIELLOIS, in *Latin Bugellenſis Præfectura*, a little Country in *Piedmont*: It has been Parcel of the Duke of *Savoy*'s Dominions ever ſince the Year 1379. 'Tis bounded on the North by the *Alps*, on the Weſt by the Duchy of *Aouſte*, on the Eaſt by the *Vercellois*, and the little Precinct of *Maſſeran*, and on the South by the *Canavoiſe*. The Inhabitants call it *le Bielleſe*, from the Town *Bielle* the Capital. The Country formerly only took in twenty five Villages or Caſtles; but in the new Partition of the Provinces of *Piedmont*, there are forty two within the Diviſion. We are to obſerve that this Country is no Part of the *Vercellois*, as is ſufficiently made out by the Deſcriptions *Auguſtin de la Chieſe*, Biſhop of *Saluſſes*, and *Guichenon*, have given out of *Piedmont*; notwithſtanding *Gruter*, *Maginus*, and others, who drew Maps, have made it Part of the *Vercelloiſe*.

BIES-BOS, or *Bis-Bos*, a great Marſh or Gulph in the *United Provinces*: It lies in *South-Holland*, between *Dort* and *Gertruydenburg*: 'Twas formerly a populous Country; but *November* 18, 1421, the *Wahal* and the *Meuſe* happening to break their Dykes in the Night, laid it all under Water, ſwallow'd up ſeventy two Villages, deſtroy'd a hundred thouſand People, and a prodigious Number of Cattle. 'Tis ſaid there was nothing ſaved but a Cat, and a Child in the Cradle: That the Cat jumping from one end to the other, trimm'd the Cradle, and preſerv'd the Child.

BIGUBA, a Kingdom of *Nigritia* in *Africk*; it lies along the River *Niger*, where it begins to part in two Streams. *Biguba* is bounded on the North by the Kingdom of *Mandinga*, on the South by that of *Melli*, on the Weſt by the Kingdom of *Gambea*, on the North by that of *Tombat*. *Cantory* upon the *Niger* is the Capital: And moſt Maps mark the whole Kingdom by this Name. * *Maty, Diction.*

BIKEND, a Town beyond the River *Oxus*, a Day's Journey from *Boklara*. It has a ſtrong Wall, and a fair Moſque, with a ſtately Portico, ornamented with Gold and Azure: The Situation of it is not exactly agreed on; but ſome Geographers give it 39 or 40 Degrees of Northern Latitude. * *D' Herbelot. Biblioth. Orient.*

BILLAINE, (*Lewis*) a Bookſeller in *Paris*, living about the middle of the XVIIth Century, and one of the moſt knowing in that Buſineſs. He underſtood ſix Languages beſides his own; *Latin*, *Greek*, *Italian*, *Spaniſh*, *High-Dutch*, and *Low-Dutch*. * *Baillet, Jugemens des Sçavans ſur les Imprimeurs*, Art. 25.

* BIOPHIO. For *Northern America* in *Morery* Vol. I. read *Southern America*.

BISALTÆ, *Scythians*, who, according to *Servius*, upon *Virgil*, uſed to live in their Expeditions upon Mares Blood daſh'd with Milk;

> *Biſaltæ qui more ſolent, acerque Gelonus,*
> *Cum fugit in Rhodopen, aut in deſerta Getarum,*
> *Et lac concretum cum ſanguine potat equino.*
>
> * Virgil. Georg. Lib. 3.

BISCHE, a Town, with a ſtrong Caſtle which commands it: It ſtands upon the River *Small*, within the County of *Biſche*, between the Towns of *Deux-Ponts*, and *Hagenaw*. 'Tis the Capital of the Earldom of *Biſche*, which is bounded on the Weſt by the County of *Sarwerden*, with *Alſatia* to the South, and the Duchy of *Deux Ponts* to the Eaſt. This Earldom or County at preſent has nothing conſiderable in it, excepting the Town of *Biſche*; but formerly it took in a great Part of the Duchy of *Deux Ponts*, and belong'd to the Counts of *Hanaw*. The Dukes of *Lorrain* are now the Maſters, it having been annexed to their Territories for ſome Ages. * *Maty, Diction.*

BISCOHOF-ZELL, a *Swiſs* Town ſituate upon the River *Sitter*, between *Apenzell* and *Conſtance*. *Biſcohof-Zell* belongs to the Biſhop of *Conſtance*, who has a ſort of Sheriff there: He reſides in the Caſtle, and collects half the Fines and Amerciaments. The Town likewiſe is a ſort of Dependency upon the *Swiſs Cantons*, being obliged to furniſh a certain Quota of Troops in time of War. But notwithſtanding theſe two Maſters, *Biſcohof-Zell* is in a manner Miſtreſs of herſelf: For the

Burghers chooſe their own Magiſtrates, diſpoſe of the Tolls and Cuſtoms, and are the Sovereign Judges in all Cauſes relating to Property or Offence againſt the State. * *Maty, Diction.*

BISERTA, *Vecchia*, and *Raſamilara*, a Town in *Barbary*: It lies upon the Coaſt of the Kingdom of *Tunis*, between *Biſerta* and *Taberca*. The Place, tho' thinly inhabited, has a very good Haven. 'Tis ſuppoſed to be the ancient *Hippo Diarrytos*. * *Maty, Diction.*

BITCHU, or *Bitcon*, a Town in the Iſle of *Niphon*, the biggeſt Iſland in *Japan*. 'Tis the Capital of a ſmall Kingdom of that Name, and ſtands upon the Coaſt of the Gulph of *Meaco*. * *Maty, Diction.*

BLANC, *(Le)* born in *Dauphiné*, and lived in the Seventeenth Century. He made the *Belles Lettres*, Hiſtory, and Medals, his Study. He was order'd by King *Lewis* XIV. to write a General Hiſtory of the *French* Coins, from the Beginning of that Monarchy to the preſent Times. This Performance was publiſh'd in 1690. He publiſhed another Diſſertation upon ſome Coins of *Charlemagne*, of *Lewis* the *Debonaire*, of *Lotharius*, and their Succeſſors, minted at *Rome*; which is a Proof theſe Princes were Sovereigns of that Town. *Le Blanc* was pitched upon by the Court to write Hiſtory; but he died ſuddenly at *Verſailles* in 1698. * *Memoires du Temps.*

BLANCAT, (*Le Sieur de Saint*) a *Latin French* Poet living in the Reign of *Lewis* XIII. His *Sylvia* in Quarto were publiſhed at *Thoulouſe A. D.* 1635; together with what he wrote upon the Hiſtory of *France*. He likewiſe wrote a Poem upon the Birth of the Dauphin, afterwards *Lewis* XIV. This Poet ſtraining above his Strength for the Sublime, falls into the Extreme of *Fuſtian* and *Galimatias*. He miſtakes Rumbling for Rapture, and Sound for Senſe. To give an Inſtance; he makes the Dauphin in Swaddling Bands roar much louder than a Town Bull.

Ille ore horrendum lituis reſpondet aperto,
Obſcuratque tubas vagitu, & tympana terret.

Bold ſtunning Noiſe from Infant Lungs there comes;
He drowns the Trumpets, and he frights the Drums.

But here *Blancat* ſeems to have forgot that *Hercules* ſtrangled a Pair of Dragons in his Cradle without half this Bellowing. * *Baillet, Jugemens des Sçavans ſur les Poetes Modernes, Tom.* 8.

BLANKENBOURG, a Town fortify'd with a Caſtle, within the Earldom of *Reinſtein* in *Lower Saxony*, ſix Leagues from *Halberſtadt* to the South. 'Tis the Head of a ſmall, barren, and mountainous County. It has been for ſome time reunited to the Duchy of *Brunſwick*, of which 'twas holden in Chief. * *Maty, Diction.*

BLASCUS. (*Nonius*) The falſe Print of a hundred Paces, rectified under *Caledonia*.

BLEICHERODE, a good Town in the Circle of *Upper Saxony*: It lies within the Earldom of *Hohentine* in *Thuringia*, between the Towns of *Northauſen* and *Mulhauſen*, three Leagues from the firſt, and five from the latter. * *Maty, Diction.*

BOAGRIO, a Brook in *Greece*, ſometimes almoſt dry, and ſometimes ſwelled to two Miles broad. 'Tis upon the Confines of *Theſſaly* and *Achaia*, and falls into the Gulph of *Zeiton* over againſt the Weſtern Point of the Iſle of *Negropont*. * *Maty, Diction.*

BOCHART, *(Matthew)* Couſin to the Learned *Samuel Bochart*, was a *French* Miniſter at *Alençon*. He was a Perſon of Learning, and wrote ſeveral Books. His moſt conſiderable Performances are his Diſcourſes againſt Reliques and the Sacrifice of the Maſs. He likewiſe publiſhed a Dialogue to diſentangle the *French* Proteſtants from the Miſſionaries Objections, who charged them with what had paſſed at the National Synod at *Charenton* in favour of the tolerating *Lutheraniſm*. The Elector *Palatine* reading this Dialogue, laid it before the Princes of the *Augsburg* Confeſſion at the Dyet of *Frankfort*, hoping it might ſuggeſt ſufficient Motives for reconciling the two Proteſtant Churches. The Author receiving Advice of this good News, wrote a *Latin* Book called *Dialiacticon*, and addreſs'd it to the Prince above mention'd. 'Twas printed at *Sedan* in 1662. It goes upon a Reconciling Project of the *Lutherans* and *Calviniſts*. * *Bayle Diction. Hiſtor.*

BOGDOI, a People of *Great Tartary*. The *Chineſe* call them the *Eaſtern Tartars*, and the *Moguls* give them the Name of *Nuchi*. They are bounded with the *Mogul*'s Dominions on the Weſt, with *China* on the South, and the *Indian* Ocean on the Eaſt. Father *Avril* affirms, that the Language and Letters of theſe *Tartars* reſemble thoſe of the *Perſians*; but that they write from Top to Bottom like the *Chineſe*. In this Country, according to him, the *Diutchari* or *Diourſchi Tartars* live. Theſe are the *Clans* that conquer'd *China*, and reign there. M. *Witzen*, in his Maps, marks them *Caucjari*, and plants them North of the River *Quantung*. *Pere Avril, Voyage à la Coine.*

BOGOTA, a Town in that Part of *Southern America* called *Terra Firma*: 'Tis in the Southern Part of the Kingdom of *New Granada*. *Santa Fé de Bogota* is the Capital of the Country. * *Maty, Diction.*

BOGRAS, a Town belonging to the Turk in *Aſia*: It ſtands within the Beglerbeg of *Aleppo* in *Syria*, about ſix Leagues from *Alexandretta* to the North-Weſt. This Place was formerly a noted Paſſage through Mount *Amanus* to go from *Cilicia* to *Syria*. * *Maty, Diction.*

* BOHEMIA.

The Circles of Bohemia *properly ſo called.*

Bechimsko, Boleſlausko, Caurzimsko, Chrudimsko, Czaſlanusko, Hadreskos, de Konigſgratz, Litomiersko, or *de Leutmeritz, Pilſenska, Podbrosko, Pragensko, Batchſenko, Rakovinsko, Slanska,* or *de Stancy, Ulſawsko,* and *Ziatecko.*

The Chief Towns in the Kingdom of *Bohemia.*

Breſlaw in *Sileſia*, *Brin* in *Moravia*, *Eger* in *Bohemia Proper*, *Gros-Glogaw* in *Sileſia*, *Olmutz* in *Moravia*, *Pilſen* in *Bohemia Proper*; *Prague*, Capital of the Kingdom in *Bohemia Proper.*

The Chief Towns in *Bohemia Proper.*

Budovus, Egra, Glatz, Conigſgratz, Letomerits, Loker, or *Elnbogen, Pilſen*, and *Prague*. There are other conſiderable Towns in *Bohemia* oftentimes omitted by Authors in their Account of this Country; as, *Auſſi, Auſtia; Bohmisbroda*, and *Deutſchenbron*, in Latin *Brodagemina, Bohemica*, and *Teutonica*; *Cuttenberg, Cutna; Clataw, Glotavia; Jaromirz, Zaromiria; Litomiſſel, Lecotomeſium; Satz, Saleſium; Tabor, Taborium*, or *Taboria; Tachaw, Bern, Verona; Commitaw, Saut*, and *Commodu; Launy, Launa; Lymburg, Limburgum; Moſta, Mutha; Pardubitz, Pardubitia; Teyne, Tetina; Trebonia*, and ſome others.

BOJITES, (The) reſtored the Kingdom of *Perſia* about the Year 932. After the Califs, who were *Saracen* Princes, had conquer'd *Perſia*, their Authority began quickly to decline; the Sultans or Governors of Provinces revolted, and ſet up for themſelves. The Chief in theſe Inſurrections were *Bojas*'s Sons. His Family was ſuppoſed deſcended from the ancient Kings of *Perſia*, and by conſequence from *Darius Hyſtaſpes*. This *Bojas* had three Sons, *Alis, Haſen*, and *Achmed*, who had all been bred Soldiers. *Alis* took the Field with a Troop of Highwaymen; and after ſeveral Proofs of extraordinary Courage, joined *Martowyges* King of *Aſſyria*: But finding his Forces daily increaſe, he took Leave of *Martowyges*, ſeized *Perſia* and the neighbouring Provinces; and having made a Partition of them between himſelf and his two Brothers, had his new Kingdom confirmed to him by the Calif *Muktaſibille*. The *Bojites*, thus poſſeſs'd of *Perſia*, raiſed their Family and the Nation to a great Pitch of Reputation, and made the old *Perſian* Luſtre break out, which had been eclipſed for a great many Ages. *Alis* had the Surname of *Amaduddaulues*, that is, *King of Kings*; and his Poſterity held the Crown of *Perſia* a hundred and twenty ſeven Years, that is, to *Anno Dom.* 1055, when the *Selgiugides*, deſcended from the *Turks*, took their Place. * *Georg. Hornius, Orbis Imper. p.* 418. *Joachimus Fellerius*, who wrote Notes upon this Author, ſays the *Bojites* were likewiſe call'd *Pujans*. See *Perſia.*

BOILEAU, *(James)* Doctor in Divinity of the *Sorbonne*, was born in 1635. M. *de Gondrin*, Archbiſhop of *Sens*, made him Dean of this Church. He wrote ſeveral curious Works with the following Titles: *Eclairciſſement,*

ciſſement, or the Explanation of a Paſſage in S. *Auſtin* cited in the *little Prpetuity* of Faith: A *Latin* Book entituled, *Marcellus Ancyranus ad Decretalem ſuper Specula de Magiſtris*: 'Tis to ſhew that the Profeſſors of Divinity in Univerſities are not comprehended in this *Decretal*. *De Antiquo Jure Presbyterorum in Regimine Eccleſiaſtico*. Here he endeavours to make it appear that Prieſts in the Primitive Church had a Share with the Biſhops in governing the Dioceſes. In 1676, he publiſhed a *French* Treatiſe, to prove that in the Sacrament of Penance, Contrition is neceſſary for the Remiſſion of Sins. His moſt conſiderable Work is his Book in Quarto, *De Antiquis & Majoribus Epiſcoporum Cauſis*, Printed at *Lyons* in 1671. Ten Years forward he publiſhed a Tract, *De Sanguine Corporis Chriſti poſt Reſurrectionem*, upon the 146th Epiſtle of S. *Auguſtin*, againſt M. *Allix*; in which he endeavours to prove S. *Auguſtin* never queſtion'd our Saviour's Glorify'd Body having Blood in it. In 1686, M. *Boileau* publiſh'd *Ratram* or *Bertram* upon the Euchariſt, with a *French* Tranſlation, a Preface, and Remarks. [But here he is complained of for not always tranſlating exactly fair.] In 1712, he publiſhed a *Latin* Edition of *Bertram*, with learned Notes, an Hiſtorical Preface in *Latin*, with a Refutation of what Father *Harduin*, a Jeſuite, had aſſerted againſt *Bertram* in his Book *de Sacramento Altaris*. In 1691, he printed a little *French* Treatiſe touching the Impediments of Marriage, where he maintains *Launoy*'s Opinion againſt *Galeſius* and *Gerbais*. The next I ſhall mention is entituled, *Colloquium Criticum de Sphalmatis Virorum in Re Literaria Illuſtrium*. Here he diſcovers ſeveral Faults into which Men of Character for Learning have fallen, and reſtores ſeveral Paſſages of the *Fathers*. In 1700, he printed a Book at *Paris*, entituled, *Hiſtoria Flagellantium, ſive de Recto vel Perverſo Flagrorum uſu apud Chriſtianos*. And here he blames the Practice of Voluntary Diſcipline. To theſe Works may be added a *French* Tranſlation of *Grenade*, concerning the Duty and Converſation of Biſhops. There are more Prints of this Author mentioned in the *French* Supplement. * *Journal des Savans de Paris*, *M. du Pin*, *New Eccleſ. Hiſt. Cent.* XVII.

BOILEAU, (*Nicolas*) Sieur *Deſpreaux*, a Member of the *French* Academy, Brother to him laſt mentioned, and born at *Paris* in 1636. He ſtudied firſt at the College of *Beauvais*, where he diſcovered an extraordinary Talent for Poetry. He was ſcarcely eighteen Years old, when he wrote an Ode upon the War likely to break out between the *Engliſh* and the *French*. This Poetick Exerciſe, after correcting ſome few Paſſages, is inſerted by him in the laſt Edition of his *Works*. When he had gone through his Courſe of Philoſophy, his Parents engaged him to the Law, in which Faculty he made ſo conſiderable a Progreſs, that he was called to the Bar much younger than is uſual. He was well qualified for Pleading in every reſpect, excepting his Inclination. He reſolved therefore to try another Profeſſion, and fancying the *Sorbonne* a ſort of Antipodes to the *Long Robe*, he began a Courſe of Divinity there: But he was quickly tired with their Lectures, managed after the dry manner of the *School-Men*. He fancied he had only changed one ſort of Chicane for another. And now quitting the *Sorbonne*, he reſigned himſelf entirely to his Fancy for the *Belles Lettres*, and particularly for Poetry: And being diſguſted at the ill Taſte People generally had for this ſort of Writing, and that very indifferent Authors were cried up, he wrote ſome *Satyrs* upon this Subject. This Performance, tho' it got him abundance of Enemies among the ill Poets, raiſed him very much in the Eſteem of Men of Judgment. People were ſtrangely pleas'd with this firſt Improvement of *Satyr*. 'Twas unuſual Entertainment to find the Harmony of Verſification, correct Diction, and Sobriety of Expreſſion, in theſe Compoſitions: For till this time the *French Satyr* was unmuſical, and over-run with Indecency. However, this Freedom, as 'twas reckon'd, made a great Ferment in the *French Parnaſſus*; and he was loudly complain'd of for naming the Authors he reflected upon. This Cenſure occaſion'd the Writing his ninth *Satyr*, together with a *Diſcourſe upon this ſort of Poetry*. Here he advances ſeveral Reaſons to juſtify his Conduct, and reinforces them with the Authorities of *Latin* and *French* Poets who wrote this way. M. *Boileau* wrote a little *Tract* entituled, *A Dialogue of the Dead*: The Deſign of it is to expoſe ſome *Plays* and *Romances* then much valued. *Chapelaine's Pucelle* was particularly rallied; neither was the *Grand Cyrus* and *Clelia*, Mademoiſelle *de Scudery*'s Romances, paſſed without Cenſure. But the Regard he had for this Gentlewoman, and ſome Perſons of Diſtinction, prevented his publiſhing this Dialogue. *Boileau* wrote two Epiſtles to the *French* King; one in 1669, where he runs a Panegyrick upon his Majeſty for the Peace lately concluded with *Spain*, and for making ſo noble a Proviſion for the Wealth, Improvement and Repoſe of his Subjects: The other in 1672, occaſion'd by the ſurprizing Conqueſts the *French* King had made that Year in *Holland*. Here he dilates upon the Hiſtory of the Campagne, and makes a pompous Deſcription of the *French* Army's paſſing the *Rhine*. About this time he wrote *l'Arrêt Burleſque*, or the *Ridicul'd Decree*, in favour of *Ariſtotle*, againſt the *New* Philoſophy. This Piece of Drollery had a conſiderable Effect, and made the Univerſity drop their Petition they were going to preſent to the Parliament. Soon after, M. *Deſpreaux* wrote a very ingenious Poem called *Lutrin*: And here the Richneſs of his Invention, and the Beauty of his Genius, are particularly diſcover'd. For to draw ſo great a Variety of Incidents from a barren Subject, and put them in ſo ſhining a Dreſs, requires a Fund of Senſe and fine Fancy more than ordinary. Beſides, which is a farther Commendation, this Poem is not without a Mixture of Satyr, curiouſly managed. From whence we may collect, this Gentleman had the Inſtruction of his Readers, as well as their Diverſion, in his View. In this Edition of his Works, printed in 1674, he added his *Art of Poetry*, and a *Tract* of the *Sublime*, tranſlated from *Longinus*. When this Book had the Royal Privilege for the Impreſſion, the King threw in a very honourable Sentence for the Author: 'Twas, *that by giving this Paſport, the Publick might receive the ſame Satisfaction by reading his Works, that his Majeſty had done before*. The King likewiſe encouraged him with a Penſion; and in 1677, his Majeſty pitched upon him and M. *Racine* to write the Hiſtory of his Reign. For this, both of them had an Annual Aſſignment, beſides a conſiderable Sum in hand. M. *Deſpreaux* was made a Member of the *French Academy*, and of that for *Inſcriptions*, in 1684. He had a ſhare in the famous Diſpute, Whether the Preference was to be given to the Ancient or Modern Writers? 'Twas occaſion'd by a Poem entituled, *Le Siècle de Loüis le Grand*, or the Age of *Lewis the Great*, publiſh'd in 1687 by *Perrault*. This Conteſt was debated in ſeveral Pieces both in Proſe and Verſe, which the two Parties drew out againſt each other. *Boileau's Pindarick Ode upon the taking Namur*, his *Reflexions upon Longinus*, and ſome *Epigrams*, are owing to this Diſpute. Some Years after, *Perrault* and *Deſpreaux* were reconciled, and kept a friendly Correſpondence. *Boileau* wrote a Poem upon *the Love of God*, dedicated to the Abbot *Renaudot*, and a Satyr upon *Falſe Honour, with a Deſcription of that which is True*. The laſt Edition of his Works, publiſhed by himſelf, was printed in 1701. This, which he calls his Favourite Edition, is enlarged with a new Preface, with ſeveral Pieces printed by themſelves before, and ſome hitherto unpubliſh'd. In 1707, this laſt Edition was reprinted at *Amſterdam*, where, at the Bottom of the Pages, the Editors have inſerted ſome Paſſages of *Latin* Poets imitated by the Author. *Boileau*, not pleas'd with this Fancy, deſign'd to expoſe it in a Satyr; but ſome Difficulties intervening, this Thought dropt. However, this Satyr, called *Satyre ſur l'Equivoque*, being finiſhed, 'twas printed at *Amſterdam* with the reſt of his Works after his Death. He lived ſeventy four Years and ſome Months, and died in *March* 1711. * *Des Maizeaux*, *Vie de M. Boileau Deſpreaux*. *M. de Boze*, *Eloge de M. Boileau*. *Journal des Sçavans*, *Tom.* 53. *pag.* 350.

BOISE, (*Gerrard du*) Prieſt of the Congregation of the Oratory, and born at *Orleans* in the Seventeenth Century. His Genius lay ſtrongly for Hiſtory and Criticiſm; *M. de Harlai*, Archbiſhop of *Paris*, made Choice of him to write the Hiſtory of his Church: He printed a Volume on this Subject, carried on to the Eleventh Century. The ſecond Tome, which he left in Manuſcript at his Death, goes to the Fifteenth Century. Father *la Ripe* has Orders to reviſe it, and put it to the Preſs. Father *Du Boiſe* died at *Paris July* 1696. * *M. Du Pin*, *New Eccleſ. Library*, *Cent.* XVII.

BOI-

BOISOTT, (*John Baptiſt*) born at *Beſançon* in 1638, and extracted from an ancient and conſiderable Family, originally of *Dijon*: The Deſcent has furniſhed ſeveral great Men for the Cabinet, the Field, and the Long Robe. He began his Education with the Study of Humanity, of the Civil and Canon Law. He made the Tour of *France*, and *Italy*, and ſpent three Years in his Travels: And here he was a nice Obſerver of the Curioſities of Nature and Improvements of Art. He look'd into the Manners and Inclinations of the Country; into the Views of the Publick Miniſtry, and the Intereſt of Sovereign Princes. He had the Countenance of Cardinal *Azzolini*, who preſented him to *Chriſtina* Queen of *Sweden*. His Eminence was willing to fix him in the Family of this Princeſs, deſigning afterwards to make him a Biſhop: But *Boiſott* could by no means reconcile himſelf to the Hurry and Attendance of a Court Life: Liberty, Retirement, and Leiſure for Study, was his Inclination. At his leaving *Rome*, he had a Recommendation from the Pope, the Queen of *Sweden*, and the Cardinal laſt mentioned, which procured him two Priories in the *Franche Comté*. At his coming home, the Clergy choſe him to repreſent them in the Aſſembly of the *States* of the Province. During this Commiſſion, he made an Acquaintance with the Comte of *S. Amour*, Heir of the Family of *Granvelle*. This Nobleman ſold him Cardinal *Granvell*'s Library. This Purchaſe was a great Treaſure. There were two very great Stateſmen of this Name, one was firſt Miniſter to the Emperor *Charles* V. and the other to King *Philip* II. He undertook to range theſe Manuſcripts in the Order of Time: They were Memoirs of all the Treaties made in the Reigns of theſe two Princes, abundance of Original Letters of Popes, of all the Sovereigns of *Europe*, and Miniſters of State, written in *Latin*, *French*, *Spaniſh*, and *Italian*: But the greateſt Part of theſe Letters being in Cyphers, and the Pages ſhuffled and diſordered, 'twas no ſmall Difficulty to reach their Meaning, and ſet them to right: However, Time and Pains made him Maſter of the Secret; he found a Key to the Cyphers, work'd up and bound above a hundred curious Volumes; and made Extracts and Indexes to command the Contents at his Pleaſure. M. *Leibnitz* had great Aſſiſtances from *Boiſott* for his Collection of the Treaties of Princes, which he publiſhed under the Name of *Codex Diplomaticus*. The Biſhop of *Niſmes* was likewiſe furniſhed by him for his Hiſtory of Cardinal *Ximenes*. M. *Peliſſon* deſired him to lodge all the Papers relating to Religion by themſelves. The Hint was obſerved, and thus we have Pope *Pius* IV's Brief for Communion under both Kinds. *Boiſott* was a great Medaliſt, and had a curious Collection of Medals, fine Paintings, Gravings in Onyx's, and other Stones, together with Antique Marbles, and Inſcriptions in Braſs. And for other Parts of Learning, he underſtood *Hebrew*, read the *Greek* and *Latin* Fathers, the Councils and Eccleſiaſtical Hiſtorians. The *Franche-Comté* being yielded to the *French* King by the Treaty of *Nimeguen*, this Prince made him Abbot of *Beſançon*. He kept Correſpondence with Perſons of Character for Learning and Merit in moſt Parts of *Europe*. He anſwered all their Letters either in *Latin* or in their own Language. After his laſt Preferment, he took Prieſt's Orders. M. *Peliſſon* invited him to Court, where he was well received by the King, and all the Miniſtry. Being afterwards engaged in a Suit, where he thought the Honour of his Family concerned, he went to *Dijon*, and pleaded his own Cauſe without the Aſſiſtance of a Lawyer: And here he argued with ſo much Force and Capacity, that he not only gained the Trial, but the Eſteem of the Court into the Bargain. During the general Scarcity of Proviſions in 1694, he ſtript himſelf almoſt of Neceſſaries, to relieve the Indigent, inſomuch that he was forced to borrow twenty Piſtoles to ſubſiſt his Family: He died in *December* this Year. In his Will, he left the *Benedictines* of his Abbey ſome of his Paintings, his Buſts, his Braſs Medals, his Manuſcripts and Library, with a Fund of two thouſand Crowns; the Intereſt of which was to be employ'd in augmenting the Library, on Condition it ſhould be ſet open twice a Week. 'Tis to be hoped the *Benedictines* of *S. Vincent* will publiſh a Collection of all theſe Papers and Curioſities. The Abbot *Boiſott* has nothing printed excepting ſome Letters in the *Journal des Sçavans*. Thoſe who examined his Papers, diſcovered a Project or Heads of a Hiſtory Cardinal *Granvelle* intended to write; and where he deſigned to lay open the Myſtery of the Reign and Conduct of *Philip* II. * *Journal des Sçavans, Tom.* 23. *pag.* 383.

BOKHAH, a Town in *Africk* upon the Coaſt of *Sofala*. 'Tis the moſt Southern of all the Coaſt. * *D' Herbelot, Biblioth. Orientale.*

* BOLLANDUS, (*John*) born in the latter end of the Sixteenth Century: His Lives of the Saints, carried on no farther than the Beginning of the Month of *March*, were after his Death continued to *May*, by *Papebrothius* and *Henſchenius*. This large Collection may be compared to a Net thrown into the Sea, which catches all ſorts of Fiſh; for this Collection takes in all ſorts of Acts and Lives of Saints, good, bad, and indifferent; true, doubtful, and falſe. Father *Bollandus* ſeem'd moſt inclined to prove his common Traditions; *Henſchenius* and *Papebrochius* appear leſs diffident, and take the Liberty, unleſs they had his Commiſſion, to make Remarks and Corrections upon him. * *Alegamb, in Biblioth. Script. Societ. Jeſu. Valerius Andreas, Biblioth. Belgic. M. Du Pin, New Eccleſ. Hiſt. Cent.* XVII.

BOLLI, a Town of *Natolia*, belonging to the Turk; it ſtands upon a ſmall River which falls into the *Black Sea* near *Samaſtro*. * *Maty, Diction.*

BOLLI, a Country in *Aſia* within the Grand Seignior's Dominions, and makes Part of *Natolia Proper*. It is bounded on the Weſt by *Becſangil*, on the South by *Chioutaye* and *Chiangare*, on the Eaſt by *Amaſia*, and on the North by the *Black Sea*. It anſwers to the two ſmall Countries of the Ancients, called *Paphlagonia Proper*, and *Honorias*. The chief Towns are *Penderachi*, *Samaſtro*, and *Sinopi*, Capital of the Country, all three upon the Coaſt; to which may be added *Bolly*, an Inland Town, mentioned in the foregoing Article. * *Maty, Diction.*

BOMBI, a large Town of *Congo* in *Æthiopia*. 'Tis within the Duchy of *Bamba*, and is governed by a Lord of a particular Family, who carries the Title of *Marquis*, and holds of the Duke of *Bamba*. * *Maty, Diction.*

* BONA, (*John*) Cardinal. 'Twas not his Eminence that was choſen Pope upon the Death of *Clement* IX, but Cardinal *Altieri*, who took the Title of *Clement* X. *Bona* held a Correſpondence with moſt of the learned Men of *Europe*. His Book *de Divina Pſalmodia*, treats of all the Parts, which relate to Divine Service, and his Book *de Rebus Liturgicis* mentions and explains the Rites, Prayers and Ceremonies of the Maſs, and exhauſts that Subject. His other Performances are Devotional Books, very ſerviceable for thoſe who aim at uncommon Attainments. * *M. Du Pin, New Eccleſ. Library Cent.* XVII.

* BONAVENTURE. (Cardinal) *Luther*, notwithſtanding the Diſtance of his Sentiments, owned *Bonaventure* for an excellent Perſon. His Words are, *Bonaventura Præſtantiſſimus Vir*; and one *Halenſis* uſed to ſay, that *Adam had not ſinned in Fryer Bonaventure*; *In Fratre Bonaventura Adam peccaſſe non videtur*. *Gerſon* recommends the Reading *Bonaventura*'s Works to the Monks, giving them to underſtand, no *Catholick* Doctors Writings are more ſerviceable to inform the Head, and warm the Heart. The greateſt Part of his Works go upon Myſtical Divinity; they are printed in eight Volumes in Folio at *Rome* in 1588. The two firſt are Commentaries upon the *Scripture*; the third, Sermons; the fourth and fifth, Commentaries upon the *Maſter* of the *Sentences*; the ſixth and ſeventh, Moral Tracts; the eighth, *Opuſcula*, giving Rules for a Monaſtick Life. 'Tis ſaid, *Bonaventure* began the Cuſtom of ſaying a Prayer to the Bleſſed Virgin after the *Compline*. * *Surius his Life of Bonaventure. Spondanus. Bellarmin. de Script. Eccleſ. Baillet, Vies des Saints.*

* BONCONVENTO, a ſmall Town in *Tuſcany*. The Emperor *Henry* VII. of the Houſe of *Luxembourg*, died here; but not poiſoned, ſays *Baudrand*, by a Monk, as ſome People, either miſinformed, or mal-intention'd, have written, without examining thoſe Hiſtorians who lived at the Time, and proved the contrary. * *Leander, Albert.*

BONET, (*Theophilus*) a celebrated Phyſician, born at *Geneva*, *A. D.* 1621. He ſtudied with great Application, and drew Extracts from all the conſiderable Authors of his Faculty upon the Practice of Phyſick. He made Obſervations upon the Progreſs and Variation of Diſeaſes, ſtudied the Courſe of Nature, and the Cauſes of

of Diſtempers. This made him knowing in the Diagnoſtick Part, and ſucceſsful in his Preſcriptions. He did not begin to write till the latter end of his Time, when his Deafneſs made him unfit to viſit his Patients: 'Twas then for about ten or twelve Years, that he had Leiſure to review, and make a Collection of his Papers, and draw his long Experience into Form and Method. His Writings diſcover a great deal of Learning, Judgment, and Penetration. His firſt Performance in Print is entituled *Pharos Medicorum*, in Octavo. His Motive for writing his Book was the frequent Miſtakes the Generality of Phyſicians fall into both in Books and Practice. Several eminent Men, as *Septalius*, *Rhodius*, *Ballonius*, *&c.* had lamented this Misfortune before him, and done their utmoſt to diſcover thoſe Rocks, upon which the greateſt Part of this Faculty have ſplit. *Theophilus Bonet* thought the Abridging what had been written, ranging of it under Heads, and ſupplying the Deficiencies might be of Service to the Publick. This Book growing ſcarce, he publiſhed a ſecond Edition, and enlarged it to double the Bulk with new Obſervations, expunged ſome Faults, and called it *Labyrinthus Medicus extricatus*, *&c.* in Quarto. In 1682 there came out a third Edition in Folio, entituled *Mercurius Compitalitius*, *&c.* The Author's Deſign in this Work is ſomewhat different from that in the two former Editions; 'tis to direct the Reader's Conduct in the Cure of Diſtempers, according to the different Complication of Cauſes; and to ſhew the Neceſſity of altering the general Rules of Practice, by the Circumſtances of the Patient. This Edition was tranſlated into *Engliſh* in 1684, where the Tranſlators in their Preface give a great Character of *Bonet*'s Deſign and happy Execution.

And ſince the Intention of Phyſick is to reſtore or preſerve Health, 'tis abſolutely neceſſary for this Purpoſe to know the Conſtitution of Human Bodies when thrown into Diſorder: This is the way to reach the Symptoms, and preſcribe the Remedy; for Information in theſe Branches of the Profeſſion, he wrote his *Sepulcretum*, or *Anatomia Practica*, in two Volumes, Folio: Printed firſt at *Geneva*, in 1679. And here, by his Reaſoning upon Diſſections, he diſcovers the hidden Cauſes of abundance of Maladies, and points at the Seat of the Diſtemper. Before he publiſhed this Work, he let go a Specimen of a few Sheets, to give him the Opinion of the Learned: He received a great many Letters, prefix'd to his firſt Tome, in which he was ſtrongly ſollicited to print ſo very uſeful an Undertaking. *Bonet* is the only Phyſician who has publiſhed a Book of this Nature. The Performance is equally ſerviceable, both to diſcover the true Cauſes of Diſtempers, and to remove them. M. *Bonet* afterwards publiſhed two Volumes in Folio, entituled *Medicina Septentrionalis collatitia*, *&c.* They furniſh ſeveral uncommon and ſignificant Caſes in Theory and Practice, drawn from celebrated Authors, and happening in the Northern Parts of *Europe*. To theſe he has added his own Reaſoning and Experience.

The laſt and moſt conſiderable of his Works appeared in 1691: 'Tis his *Polyalthes*, or *Theſaurus Medicinæ Practicæ*, *&c.* in three Volumes, Folio. 'Tis a judicious Collection of all that has been written upon the Practice of Phyſick: And to proceed in the better Method, he makes *John Johnſon*'s Practice his Text: To this, by way of Commentary, he draws off the Spirit of Ancient and Modern Phyſicians, reports the beſt of what they have written, with reſpect to the Cauſes, Symptoms and Cure of Diſeaſes. To this he has ſubjoined the beſt Chymical and Galenical Remedies, and enriched the whole with Notes of his own, to enlarge the Text where 'twas too ſhort, to explain the obſcure Paſſages, to ſupply what was deficient, and correct the Authors who had miſſed their Way. Theſe Works contain a plain and methodical Abridgment of the beſt of what was written to the Author's Time upon the Practice of Phyſick: And one may in ſome meaſure call them a complete Library for the *Faculty*. For ſince the publiſhing theſe Books, all the Authors from whence they were extracted, are ſunk in their Credit, and not much enquired for. The Reader who deſires to be farther informed, may conſult the *Acta Lipſiaca*, and the *Journal des Sçavans* of *Paris* and *Holland*. M. *Bonet* died of a Dropſy in *March* 1689, being ſixty nine Years of Age.

BONFRERIUS, (*James*) has written very ſerviceable *Prolegomena* upon the Scripture, and prefix'd them to his *Pentateuch*. He likewiſe publiſhed an *Onomaſticon* of the Places and Towns in the Bible, written by *Euſebius*, and tranſlated by S. *Jerom*; to which this Father has added learned Notes, which has made it a very ſerviceable Performance, for letting the Reader into the Geography of the Scripture. His Commentary upon the *Pentateuch* was printed at *Antwerp* in 1625, and his *Onomaſticon* with his *Commentaries* upon *Joſhua*, *Judges*, and *Ruth*, at *Paris* in 1631. He died at *Tournay* *A.D.* 1643, ſeventy Years old.

* BONNER, (*Edmund*) Biſhop of *London*. For a ſupplemental Account, to *Morery* Vol. I. concerning this Prelate. See *Collier*'s *Church-Hiſtory*, Vol. II.

* BONZI, *Pagan* Prieſts of *Japan*. There was one *Combadaxi* of this Fraternity, now much admired by the *Japoneſe*. It ſeems, he taught them Letters and Learning about eight hundred Years ſince. This *Bonzi*, when very old, built a magnificent Temple, and pretending himſelf weary of the World, gave out he would retire to a Vault there, where he intended to ſtay ten thouſand Millions of Years: That at the Expiration of this Term, he told them upon the Faith of a Prophet, that an incomparable Doctor would appear in *China*, and that himſelf would return to the World again at that time. This viſionary Story is an Article of Faith with the *Japoneſe*, who firmly believe *Combadaxi* is ſtill living, and that he only ſleeps, or lives quiet, till the Period comes up: Therefore, upon the Anniverſary of his Retirement into this Cavern, they have a Feſtival for him, and invocate him in their Devotions. * *Gaſper Viſelius*, *Lib.* 3. *Epiſt. Japon. Petr. Matheus*, *Voſſius*, *de Idololat. Lib.* 1. *cap.* 25.

BONZI, (*Peter de*) Cardinal, Arch-biſhop of *Narbonne*, Great Almoner to the Queen of *France*, and Commander of the Order of the *Holy Ghoſt*, was born at *Florence* in 1631: His Father was *Francis*, Comte *de Bonzi*, a Senator, and his Mother was *Chriſtina Riani*. Cardinal *Mazarine* had a great Eſteem for him, and made him his Confident. He treated with the *French* King for concluding the Marriage between Mademoiſelle *d' Orleance* with the Prince of *Tuſcany*, and his Majeſty made him his Ambaſſador Extraordinary at the Great Duke's Court, for conveying this Princeſs to *Florence*: He was now Biſhop of *Beziers*. His next Employment was an Embaſſy to *Venice*: His Inſtructions were to procure a Paſſage through the Territories of this Republick for the King's Troops, deſigned for *Hungary*. This was a nice Negotiation, but the Biſhop of *Bezier's* Conduct got over the Difficulty, and brought the Senate to Conſent. And now his moſt Chriſtian Majeſty gave him a Publick Character to the Court of *Poland*; 'twas to diſſuade King *Caſimir* from reſigning the Crown. At his coming off this Embaſſy, he was made a Cardinal: And now the King ſent him again to *Poland* to appear at the Election of a new King. The Conteſt was very ſtrong for a *Polander* diſenclined to the Intereſt of *France*; but the Cardinal by his Vigilance and Capacity, broke the diſaffected Party, and got *Michael Wiſnoviſchi* elected, a Nobleman, accceptable both to *Poland* and *France*. This Cardinal appeared at the Election of three Popes, *Innocent* XI. *Alexander* VIII. and *Innocent* XII. and always maintained himſelf in the Eſteem of the King and Conclave. He contributed very liberally to the Building of the Seminary at *Narbonne*, which is one of the fineſt in all *France*: He likewiſe founded a little Seminary for the poor Eccleſiaſticks in his Dioceſe, and ſet up a very magnificent Altar in his Cathedral: He died at *Montpelier* in *July* 1703, ſeventy three Years old. He had been Preſident of the *States General* of the Province for thirty Years. His Death was generally regretted, not excepting the New Convents, as the *French* Supplementer calls them. * *Memoires du Tems.*

BOOT, or *Booth*, (*Richard*) a Phyſician. He wrote a Natural Hiſtory of the Kingdom of *Ireland*: The *Engliſh* Original is tranſlated into *French*. The Book affords a great many curious Remarks upon the Country, with reference to Metals, Minerals, and Plants, with a ſhort Diſſertation upon the Havens, which he reports to be naturally the beſt in Europe. He likewiſe deſcribes the Temper and Quality of the Natives; relates them good-natured, firm to the Religion once received, brave in the Field, and not heavy for Arts and Sciences; but that the publick Commotions which have diſturbed *Great Britain* for more than a Century check'd theſe good Qualities, and hinder'd them from ſhining out. He gives ſeveral Inſtances for Proof of this Remark; and particu-

larly mentions the famous Mr. *Boyle*, Preſident of the Royal Society, and *James Uſher*, Archbiſhop of *Armach*. Cardinal *Richelieu* reckon'd this Prelate amongſt the Learned of the firſt Claſs: His Eminence uſed to ſay, He did not know above three Men that were thorough Scholars, and they were, *Hugo Grotius* in *Holland*, *Jerom Bignon* or *Bignonius* in *France*, and *James Uſher* in *Ireland*. *Boot* or *Booth* appeared very judicious in his Relations, and there are few Undertakings of this kind better performed.

BOSSU, (*James le*) in Latin *Boſſulus*, Doctor of Divinity in the Univerſity of *Paris*, Monk of S. *Dennis*, and one of the moſt flaming League-Preachers, both before and after the Death of *Henry* III. He threw his Rebellion plentifully about the Pulpit at *Nantes*, and not contented to declaim without Temper or Manners againſt *Henry* III. and *Henry* IV. he publiſhed a Dialogue at *Nantes* between a *Catholick* and a *Politick*, where he aſſerts Sedition and Revolt, and carries it to the moſt outragious Extremities. Firſt he maintains, that *Henry* III. was worſe, and more an Atheiſt than *Judas*. 2*ly*, That *James Clement* acted by Divine Inſpiration when he ſtabbed that Prince. 3*ly*, That no body ought to pray for the Repoſe of his Soul. 4*ly*, That his Tyranny being ſo notorious, 'twas lawful for any one to kill him. He railed furiouſly againſt the Parliament of *Paris*, then at *Tours*, and againſt all the *Roman Catholicks* who continued Loyal to *Henry* IV. He held, that the *Catholicks* holding Correſpondence with *Hereticks*, incurred Excommunication *ipſo facto*: That Hereſy was worſe than Paganiſm, and that Paganiſm being downright Atheiſm, Hereſy ought to be called Atheiſm: Thus he makes it a Sin of the deepeſt Guilt, that 'twas poſſible for the worſt Men to commit; and that all Hereticks ought to be avoided like the Plague. This Father, notwithſtanding his treaſonable Extravagance, had ſomething of Learning in him, for he was Divinity-Lecturer to the *Benedictins*, and one of the Congregation *de Auxiliis* under Pope *Paul* V. * *Bayle, Diction. Hiſtor.*

BOSSU, (*Renatus le*) a Canon-Regular of S. *Auguſtins*, publiſhed a Tract in ſix Books upon Heroick Poetry, in 1675. 'Tis one of the moſt conſiderable Performances upon this Subject. His Diſpoſition and Method is natural and clear: He examines his Matter with Exactneſs, and diſcourſes with great Judgment upon every thing relating to an Epick Poem. He did not engage, as he declares, in this Undertaking, to form a Poet upon the modern Plan, but only to lay down ſome ſolid Principles for explaining *Virgil*'s *Æneis*. To ſucceed in this Attempt, he pretends, a Man is not to go upon any late Models, or regard any thing delivered upon this Subject by Modern Authors. This being his Sentiment, he concerns himſelf only to examine *Homer*'s Conduct, and the Rules laid down by *Ariſtotle* and *Horace*. Theſe Authors he interprets one by another, and *Virgil*, by all three of them, as having the ſame Genius, and the ſame Idea of Heroick Poetry with the reſt. There has been lately a new Edition of *Boſſu* at the *Hague*, with his Life at the Head of it; 'tis reckoned much the beſt. * *Ren. le Boſſu, cap.* 1. *du Livre* 1. *du Poëme Epiq. Baillet Jugemens des Sçavans ſur les Poëtes, de l'Art Poëtique, Tom.* 5.

BOSSUET, (*James Benignus*) Biſhop of *Meaux*, was born at *Dijon*, *Septemb.* 1627. He was deſcended from a good Family, which had borne ſome of the beſt Offices in the Parliament. This Prelate, when young, apply'd himſelf cloſely to the Study of the Scripture and Eccleſiaſtical Learning. He was employ'd to inſtruct the *Proteſtants*, whoſe good Opinion he gained by his Modeſty and obliging Behaviour. He had no ordinary Talent for the Pulpit. The Queen-Mother, *Ann* of *Auſtria*, was ſo much ſatisfied with his Diſcourſes, that ſhe recommended him to the King in 1665. He was Inſtrumental in bringing Mareſchal *Turenne* over to the *Roman Catholick* Communion in 1669. He was made Biſhop of *Condom*, and took the Oath of Allegiance required from that Character: At the ſame Time he was made Preceptor to the *Dauphin*. To this young Prince he dedicated his Diſcourſes upon Univerſal Hiſtory, printed in 1681. This Book is not only an Introduction to Hiſtory; but likewiſe a Collection of the Evidence for the Chriſtian Religion, with Remarks of the Church's Continuance through ſo many Empires. Being obliged to attend the *Dauphin* upon the ſcore of his Employment, he reſigned the Biſhoprick of *Condom*, not thinking it lawful to keep that Biſhoprick without Reſidence. When the *Dauphin*'s Education was finiſhed, and the Biſhop at Liberty, the King nominated him to the See of *Meaux* in 1681; and in 1697 he was made Privy Counſellor, and the next Year Chief Almoner to the Ducheſs of *Burgundy*.

The Controverſial Pieces of M. *Boſſuet* ſerved his Reputation more than his Sermons. He entred the Liſts againſt the *French Proteſtants*, and his firſt Eſſay was entituled *A Refutation of the Catechiſm of Paul Ferri, Miniſter of the P. R. R. at Metz.*: This Performance, it ſeems, ſhook the Proteſtant Intereſt in that Town, and gained a great many to the Communion of the Church of *Rome*. This Prelate ſpent the reſt of his Time in Polemical Diſcourſes; where it muſt be ſaid he generally makes the moſt of his Cauſe, and manages with great Decency and Temper. To this Purpoſe, in 1671, he publiſhed his *Expoſition of the Doctrine of the Catholick Church, &c.* written ſome Years before for Mareſchal *Turenne*'s Inſtruction. This Book had not only the Approbation of the *French* Biſhops, but of the Cardinals, and Pope *Innocent* XI. The General Aſſembly of the Clergy of *France* approved the Biſhop of *Condom*'s *Expoſition*, and recommended it for gaining the *Proteſtants*. It ſeems it work'd ſo much upon the Proteſtant Party, that almoſt all Perſons of Diſtinction of that Perſuaſion deſired to be reconciled by M. *Boſſuet*.

One of the moſt conſiderable Inſtances of this kind was Mademoiſelle *de Duras*, Niece to Mareſchal *de Turenne*: The *Expoſition of the Doctrine, &c.* having made an Impreſſion upon this Lady, ſhe deſired, to finiſh her Conviction, that the Author would have a Conference at her Houſe with M. *Claude*, Miniſter of *Charenton*: He complied readily with the Motion. This Conference was held in *March* 1678: They argued upon the Authority of the Church, propoſed by this Lady, who was gained by M. *de Meaux*. Afterwards the Biſhop, at her Requeſt, printed the Diſpute, and as the *French* Supplementer reports, diſentangled the Truth from the Perplexities *Claude* had thrown upon it; and that the Biſhop ſtop'd his Mouth, by declaring if he would engage in the Controverſy again, he would force him to own the Neceſſity of the Church's Authority, or make him relapſe into inextricable Difficulties.

To confirm the new *Roman Catholicks* in the Change they had made, he publiſhed his *Tract of Communion in both kinds*, A. D. 1682. A Diſcourſe upon this Head was in Anſwer to thoſe who complained themſelves deprived of the Sacramental-Cup. His *Paſtoral Letter to the New Roman Catholicks*, appeared in 1686. The great Numbers of *Proteſtants* which gave up their *Perſuaſion* at the Revocation of the *Edict* of *Nantes*, put M. *de Meaux* upon giving a finiſhing Stroke, as he believed, and occaſioned his printing his *Hiſtory of the Diſagreement of the Proteſtant Churches*. This Book, ſays the *French* Supplementer, ſilenced even the obſtinate: *Jurieu*, *Burnet*, *Baſnage*, appeared againſt this Book, and ſome others of M. *de Meaux*'s; but as this Supplementer will have it, all to no purpoſe. This Biſhop wrote a *Defence of his Hiſtory of the Diſagreements, &c.* He likewiſe publiſhed *an Explication of the Apocalyps*, in Anſwer to *Jurieu*'s Viſionary Diſcourſe upon the pretended Accompliſhment of the Prophecies. He wrote *ſix Advertiſements to the Proteſtants*, againſt *Jurieu*'s *Paſtoral Letters*, diſperſed in *France*: And here he endeavours to prove this Miniſter countenances *Socinianiſm*, and gives a Blow to Chriſtianity itſelf. M. *de Meaux Catechiſm*, *his Explanation of the Maſs*, *his Prieres Eccleſiaſtiques*, *and his Letter touching the Adoration of the Croſs*, had a conſiderable Effect upon thoſe called the New Converts.

A Book pretending to explain the Maxims of the Saints, in reference to the *Inward* or *Spiritual Life*, gave M. *de Meaux*'s Pen more Employment. He wrote ſeveral Pieces and Anſwers upon this Subject; and at laſt brought his Adverſary to reſign to the Pope's Deciſion. Theſe Diſcourſes were levelled againſt *Quietiſm*, and make ſeveral Volumes.

The Aſſemblies of the Clergy in 1682, and in 1700, made uſe of his Pen for drawing up ſome of their moſt material Reſolutions, with relation to the Moral Parts of Chriſtianity. His Funeral Orations upon the Death of the Queen-Mother of *France*, in 1667; of the Queen of *England*, in 1669; of Madam the Ducheſs of *Orleans*, in 1670; of the *French* Queen, in 1683; of the Princeſs *Palatin*

latine, in 1685; of the Chancellor *le Tellier*, in 1686; and of the Prince of *Condé*, in 1687; were much admired. Notwithſtanding his Time was taken up with Controverſy and Publick Buſineſs, M. *de Meaux* did not forget the taking Care of his Dioceſe. He made frequent *Viſitations*, preached in his Cathedral, and publiſhed *Synodal Statutes*, and other Conſtitutions for Diſcipline. He was indefatigable in his Study, and at the latter End of his Time wrote againſt *Richard Simon*'s *Verſion of the New Teſtament*. In his two Tomes of *Inſtructions* upon this Tranſlation, he writes with the ſame Spirit, Smartneſs and Learning, which appears in the reſt of his Works. He died at *Paris* in *April* 1704, ſeventy ſix Years of Age * *Memoires Hiſtoriques.*

BOST, or *Buſt*, a Town in the Province of *Segeſtan* or *Siſtan* in *Perſia*, ſtanding upon a River which falls into the *Indus*: This Town is about fourteen Days Journey of a *Caravan* from *Gaznah*. * *D'Herbelot*, *Bibliotheque Orientale.*

BOUCHER, (*John*) a *Pariſian*, Doctor of the *Sorbonne*, and Parſon of S. *Bennet*'s at *Paris*, in the time of the *League* was a Trumpet of Sedition, and one of the moſt flaming Incendiaries amongſt the Rebels: 'Twas he that gave Order to ring the *Tocſin* in his Church, *September* 2, 1587, which raiſed the Mob, and occaſioned ſome Barbarities, which drew a Blemiſh upon the Reign of *Henry* III. Succeſs in this Diſorder increaſed his Confidence, and emboldened him to preach ſcandalouſly the next day, againſt the King and his Council. Hiſtorians obſerve, that the languid Adminiſtration of this Prince encouraged the Rebels: *Boucher* proſtituted his Pen, as well as his Lungs, to the Service of the Revolt: And amongſt other venomous things, publiſhed a Pamphlet to juſtify the Depoſition of *Henry* III. This, beſides the Treaſon of the Matter, is an infamous Satyr in the Manner. There's pretty ſtrong Preſumptions that he was one of *James Clement*'s Accomplices. Upon the Death of this Prince, *Boucher* grew bolder, if 'twas poſſible; for *Henry* IV. being a *Huguenot*, he had a better Colour, as ſome pretended, to preach Reſiſtance againſt him. When *Henry* IV. declared himſelf a *Roman Catholick*, this Pretence was out of Doors: However, *Boucher* held to his firſt Sentiment, debauched the Pulpit with Treaſon, and publiſhed nine Sermons, dedicated to the Cardinal *Placencia*; in which he affirms the Abjuration of the *Bearnois* was but a Feint, and that his Abſolution was a mere Nullity. However, in ſpight of his Sermons and Libels, the *Pariſians* recognized *Henry* IV. and the next day after this City ſubmitted, his Sermons were publickly burnt. *Boucher*, notwithſtanding, held firm to the Rebellion, kept with the *Leaguers*, and went off into the *Low Countries* with the *Spaniſh* Garriſon which the *League* had brought into *Paris*. This happened in the Year 1594. He ſettled at *Tournay*, and died Dean of that Chapter fifty Years after; but, as they ſay, quite altered in his Humour, and grew as warm a *Frenchman* in *Flanders*, as he had been a furious *Spaniard* in *France*. Upon the News that he was coming to *Rome*, Cardinal *Oſſat* intreated the Pope to impriſon him, and repreſented his Mutiny and Miſbehaviour in ſtrong Language. Nothing can be more wretched than the Complaint he made to the Duke of *Maine*, upon the Occaſion of the Execution of thoſe treaſonable Malefactors that had hanged Preſident *Briſſon*, a Loyal Gentleman. *Boucher* was ſo ſcandalous as to call theſe Traytors Martyrs for Jeſus Chriſt. * *Thuanus*, *Hiſt. Lib* 87. 95. 107. *Maimbourg*, *Hiſtory of the League*. *Mezeray*, *Abregé Chronolog.* *Cardinal Oſſat's Letters.*

BOUETTE, *de Blemur*, (*Jacoba*) born in 1618, and deſcended from a noble Family: She was bred a Nun, and made Prioreſs of the Royal Abbey of the Holy Trinity at *Caen*. Afterwards the Ducheſs of *Mecklenburg* deſir'd her Aunt the Abbeſs, that ſhe might be remov'd to *Chatillon*, where this Lady had founded a Houſe for *Benedictine* Nuns. *Bouette* reſign'd to the Motion; and notwithſtanding ſhe had been a Prioreſs before, was ſo humble as to ſink to a Novice at ſixty Years old. In this Station ſhe publiſh'd ſeveral *Tracts*, *viz.* The Greatneſs of the Bleſſed Virgin, The Life of Father *Fourier de Metincourt*, The Exerciſes of Death, and the Lives of the Saints, in two great Volumes. * *Journal des Sçavans*, *Tom.* 24. *pag* 445.

BOUG, or *Bugg*, a River in *Poland*: It riſes in the Palatinate of *Leopold*, or *Lemburg*, and falls into the *Viſtula* below the Town of *Novodvour*: The Stream is blackiſh like the Torrent of the *Alps*. There is another River in the *Ukraine*, called *Bouk*; but pronounc'd the ſame way with the other. * *Memoires du Chevalier de Beaujeu.*

BOUHOURS, (*Dominick*) a Jeſuite, born at *Paris* in the Seventeenth Century, and one of the greateſt Maſters of the *French* Language. Having finiſh'd his Education in the Univerſity, he was Tutor to two young Princes of the Houſe of *Longueville*. The Duke of *Longueville*, their Father, choſe to die in his Arms; and the Relation of his pious Behaviour at his Death was the firſt thing *Bouhours* publiſh'd; his next was *Les Entretiens d'Ariſte & d'Eugene*. This Performance had a Luſtre at the firſt View; but M. *Daucourt*, a Member of the *French* Academy, ran a Critick upon it, in a Diſcourſe, entituled, *Sentimens de Cleanthe ſur les Entretiens d'Ariſte*: This was look'd upon as a Maſter-Piece, both for Judgment and Politeneſs. Theſe Animadmerſions, though they might diſcover ſome Miſtakes in *Bouhours*, made his Book more enquir'd after. However, the *Entretiens d'Ariſte* were ſeldom read without the *Sentimens de Cleanthe*. And Mr. *Colbert*, who was entertain'd with the firſt, was perfectly charm'd with the latter. This Miniſter of State made Father *Bouhours* Tutor to his Son the Marquis *de Seignelay*. *Bouhours* printed ſeveral other Tracts; the chief of which are, *Remarques & ſes Doutes ſur la Langue Françoiſe*; *Dialogues ſur la Maniere de bien penſer dans les Ouvrages d'Eſprit*; *Hiſtoire du Grand-Maître d'Aubuſſon*: *La Vie de Saint Ignace*; *la vie de Saint François Xavier*; *Celle de Madame de Bellefonds*: To which may be added, his Tranſlation of ſeveral Devotional Books, and of the *New Teſtament*. His Doubts upon the *French* Language, are one of his beſt Performances. *Bouhours* had ſome Diſputes with ſeveral Authors, and amongſt the reſt with the learned *Menagius*: He died at *Paris* in 1702, in the 75th Year of his Age. * *Baillet Jugemens des Scavans. ſur les Grammairiens. Memoires de Trevoux Août* 1702.

BOULLIAUD, (*Iſhmael*) born at *Loudun* in 1605: His Parents being *French* Proteſtants, bred him in their own Religion, which he quitted for the Roman Catholick at twenty one Years of Age; and four Years after he took Prieſt's Orders. He ſtudied the *Belles Lettres* at *Loudun*, Philoſophy at *Paris*, and the Law at *Poictiers*. Afterwards he ſtudied Mathematicks, Divinity, and Hiſtory, with great Application: And for Evidence of his Proficiency, he publiſh'd a Tract in Octavo, *De Natura Lucis*, *M. de la Chambre*, *& M. Petit*, Two Phyſicians, had battled each other in Print ſeveral times upon this Subject, which occaſion'd M. *Boulliaud*'s ſaying, he was ſurpriz'd they were ſo hardy to diſcourſe about Light, without underſtanding Opticks. The next Year, which was 1669, he publiſh'd a Book at *Amſterdam* in Quarto, entituled, *Philolaüs*, or *de Vero Syſtemate Mundi*; and to ſhew himſelf more than only a Maſter in Mathematicks, he wrote a Diſſertation upon S. *Benignus*, printed by *Gramoiſi*: 'Tis a Critick upon the *Chronicon* of S. *Benignus* of *Dijon*, inſerted in the firſt Tome of *Dacherius*'s *Spicilegium*. Here he diſcovers the Contradictions in the Author of this *Chronicon*, and that all that is related there concerning S. *Benignus*, is either falſe or uncertain. In 1664 *Boulliaud* tranſlated *Theo Smyrnenſis*, a Platonick Philoſopher, into *Latin*, and wrote Notes upon the Author. The next Year he publiſh'd a Folio, called *Aſtrologia Philolaica*, *Opus novum*, *in quo Motus Planetarum per novam & veram Hypotheſin demonſtrantur*, *cum Tabulis facillimis*. In 1669, he wrote a Tract in Defence of the *Portugueze* Churches: The Occaſion was this; After the Kingdom had thrown off the *Spaniſh* Yoke, many of the *Sees* were vacant, becauſe the Pope refuſed granting his Bulls to King *John* IV.'s Nomination. In this Book, *Boulliaud* endeavours to prove that the Popes, the Kings of *Spain* and *Portugal*'s reſpective Privileges in promoting Biſhops are founded upon the expreſs or tacit Conſent of the Clergy and People. Upon the Suppoſal that this Propoſition is prov'd, he proceeds thus: After King *John* IV. had for eight Years together apply'd to Pope *Urban* VIII. and Pope *Innocent* X. to grant their Bulls to the Biſhops nominated by him; after he had addreſs'd their Holineſſes thus long to no purpoſe, he might fairly get them conſecrated by the Metropolitans. And as the Pope's have formerly claim'd a Right to fill the vacant *Sees* upon the ſcore of the Negligence of thoſe Princes who fail'd in their Nomination; by Parity of Reaſon, the

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ſame Negligence of the Popes will give his *Portugueze* Majeſty a Right to make a Proviſion. But here he throws in a Reſerve of Reſpect for his Holineſs; intimating withal, that the Biſhops conſecrated by their Metropolitans would be oblig'd to apply to the Pope for his Confirmation, and to get his Bulls. In 1651, *Boulliaud* wrote a Tract in the Name of *John* IV. King of *Portugal*, to deſire the *French* Clergy's Advice upon the Juncture, and that they would uſe their Intereſt for his Majeſty at the Court of *Rome*. And here the Author laments the miſerable Condition of the *Portugueze* Churches, and complains in very ſtrong Language of the Pope's Stiffneſs, and his deſerting the *Portugueze* when they had moſt Need of him, in favour of the ambitious Pretenſes of the King of *Spain*, who made uſe of all politick and violent Expedients to repeat his Uſurpation of a Crown which had been fairly taken from him. Farther, he argues from Precedents, that when Princes happen to have Rival Claims upon Towns or Provinces, it was not cuſtomary for the Holy *See* to examine the Title, but to own thoſe for Sovereigns who were in Poſſeſſion. Theſe Reaſons, how plauſible ſoever ſome of them might be in the Opinion of the Learned, made no Impreſſion upon the *Spaniſh* Court: And, which was a particular Misfortune upon *Boulliaud*, his Performance was ill receiv'd by thoſe he endeavour'd to defend, and his Sentiments condemn'd by the *Inquiſition*. At the end of theſe two Pieces, printed at *Strasburg* in 1656, a Diſſertation was added, *de Populis Fundis*, occaſion'd by a Remark of *Rigaltius*, Counſellor, or Member of the Parliament of *Metz*. This Diſſertation argues upon the Queſtion of the old *Roman* Law, mention'd by *Tully* in his Oration *pro Cornelio Balbo*. According to this celebrated Orator, to gain the Privilege of *Populus Fundus*, a Nation ought to diſclaim their own Laws, and ſubmitt to thoſe of the *Romans*. This Renunciation was to be made by the whole Community; but when a ſingle Perſon was to be made *Civis Romanus*, or naturaliz'd, he was oblig'd to no more than to renounce all Relation to the Town where he lived, and get himſelf regiſtred among the Burghers of *Rome*. *Boulliaud* tranſlated *Ducas*'s *Greek* Hiſtory into *Latin*, with Notes upon it. By the way, this Hiſtorian wrote the Occurrences which happen'd in the Reigns of *John Manuel*, of *John* and *Conſtantine Palæologus*, till the taking of *Conſtantinople*, and the Ruin of the *Greek* Empire. In 1657, *Boulliaud* printed a Quarto at *Paris*, *de Lineis Spiralibus*. After having read *Archimedes* upon this Subject, and not being aſſur'd he had reach'd the Thought of this great Mathematician, he made new Demonſtrations both for his own Satisfaction and for the Relief of the Reader, who might believe *Archimedes* went too much about, and was ſomewhat obſcure in his Management. In 1663, he publiſh'd *Ptolomy*'s *Greek* Tract, with a *Latin* Verſion in Quarto, *de Judicandi Facultate, & Animæ Principatu*. Soon after he publiſh'd a Folio, entituled, *Iſmaelis Bullialdi Opus novum ad Arithmeticam infinitorum, Libris ſex comprehenſum, in quo plura, à nullis hactenus edita, demonſtrantur*.

He wrote likewiſe another Tract upon the *Jewiſh* Paſſover; and here it may not be improper to inform the Reader ſomewhat farther upon this Matter: In the Years 1661 and 1662, M. *Toinard* had made it his Buſineſs to diſentangle the laſt Paſſover mention'd in the Goſpels; and by examining the Meaning of *Making ready the Paſſover*, he concluded our Bleſſed Saviour did not keep this Feſtival. He likewiſe was of Opinion, that our Saviour dying upon *Friday* in the thirty third Year of the *Incarnation*, and that the Paſchal Moon of this Year not being in Conjunction with the Sun till *Thurſday* Afternoon, falling upon the 19th of *March*, it could not be ſeen in *Judea* upon the Evening of this Day. Its firſt Appearance was next day, which was *Friday*: From whence *Toinard* concludes, that ſince an Account of the New Moon's Appearing was to be brought to *Jeruſalem* to the Court called *Beth-Din*, or the *Houſe of Judgment*, by thoſe that had ſeen it in the Country, that this Account could not be given ſooner than *Saturday* Morning following, which was the 21ſt of *March*. From hence his next Inference is, that the firſt Day of the *Jew*'s firſt Month called *Niſan* began in this 33d Year, no ſooner than Sun-ſetting on *Friday*, being the 20th of *March*; and by conſequence, that Friday the 3d of *April*, on which our Bleſſed Saviour died, was the 14th of *Niſan*, and not the 15th, which was appointed by the *Moſaick* Law to keep the Paſſover. *Toinard* made this Diſcovery by peruſing the *Talmud*, and ſeveral *Rabbinical* Writings, particularly a Book called *Codex Peſachim*, and another called *Roſchaſchana*, where the Ceremonies of the Paſſover are mentioned at large, and likewiſe the Form of the *Jews* Year while the Temple of *Jeruſalem* was ſtanding. Having acquainted a great many of his Friends with his Diſquiſition, they approved his Syſtem which he had ſet up, againſt the Opinion of the *Moſaick* Paſſover being kept by our Bleſſed Saviour at the Inſtitution of the Holy Euchariſt. M. *Toinard*, to confirm him farther in his Sentiment, wrote to *Boulliaud*, who return'd him Anſwer, that the New Moon of the 19th of *March*, in the 33d Year of the *Incarnation*, could not be perceiv'd in *Judea* in the Evening of this Day; and therefore he thought the Opinion of thoſe Writers probable, who reckon'd the Death of our Bleſſed Saviour to the 3d of *April*; adding withal, that this Computation was not altogether unembarraſs'd. The Difficulty, according to him, was this, that this Computation muſt ſuppoſe that our Bleſſed Saviour celebrated the *Moſaick* Paſſover a day before the *Jews* kept theirs. Now, ſays *Boulliaud*, 'tis not very eaſy to account for this Difference of Time, unleſs we ſuppoſe the *Jews* failed in their Kalendar. *Toinard* came afterwards to *Paris*, and had ſeveral Conferences upon this Queſtion with *Boulliaud*; and here his Reaſons that our Saviour did not keep the *Jewiſh* Paſſover the Evening before his Death, were ſo convincing to *Boulliaud*, that he reſolved not to print his *Latin* Tract he had made upon the Paſſover. The learned Dr. *Hammond*'s Opinion upon this Subject is as follows: He obſerves upon the Words, where the Diſciples aſk our Bleſſed Saviour, *Where wilt thou that we go and prepare that thou eat the Paſſover?* (Mark xiv. *v.* 12.) Upon theſe Words he obſerves, that 'twas cuſtomary among the *Jews* to make Preparation for the Paſſover the Night and Morning before they kept it; that is, they cleaned the Houſe, and removed all Leavened Bread; then they laid the Cloth, dreſs'd the Meat; but did not eat the Paſſover till the Evening, which began the day following: But our Saviour Chriſt being to be ſacrific'd himſelf before the next Evening, reſolv'd to anticipate the Time, and keep it ſooner. This, ſays the Learned *Grotius*, is the Meaning of, *My time is at hand*: (Matt. xxvi. *v.* 18.) And thus we are to underſtand ποιῶ, *I keep the Paſſover*; that is, in regard my Death is ſo nearly approaching, I will keep it preſently; and thus the Learned Annotator interprets S. *Luke*, where our Saviour ſays, *I have earneſtly deſir'd to eat this Paſſover with you before I ſuffer*: (Luk. xxii. *v.* 15.) But then, as the Doctor continues, the Paſchal Lamb was not eaten at this Paſſover. This he proves, by obſerving the Lamb was to be killed by the *Levites*, and ſacrific'd in the Temple, (2 *Chron.* xxv. *v.* 6. *Deut.* xvi. 2, 6.) and that not till the fourteenth Day at Even; that is, not till the Beginning of the fifteenth Day. And that the *Jews* practis'd accordingly, appears by the Account the *Jewiſh* Prieſts gave in to *Ceſtius* the *Roman* Governor, who, by receiving the Number of the Lambs ſacrific'd at the Paſſover, calculated the Number of the *Jews* in *Jeruſalem* at that Feſtival. To fortify this Reaſoning, the learned *Hammond* obſerves, that our Bleſſed Saviour does not make uſe of the Word θύω in any of the Goſpels, but only I keep ποιῶ, *I keep*, or *celebrate*; and φάγω, *I eat it*. But then there was another Paſſover which was not ſacrific'd, but eaten as a Memorial of their Servitude in *Egypt*, and Deliverance from thence: And as an Emblem of this, there was nothing but Unleavened Bread, and bitter Herbs requir'd. The Doctor takes Notice farther, that in S. *John* xiii. *v.* 1. the time mentioned for the Supper is ſaid to be *before the Feaſt of the Paſſover*: Upon which 'tis added, that *Jeſus knew that his Hour was come, that he ſhould paſs out of the World to the Father*; that is, that he who was our Paſſover ſhould be ſacrific'd; intimating, that Part of the Paſchal Solemnity was now kept, becauſe he knew he ſhould not live long enough to eat the Lamb with them. This Commemorative Paſſover, thoſe that could not come up to *Jeruſalem* to ſacrifice, uſed to obſerve at home: And thus our Bleſſed Saviour's Death drawing ſo near, as to prevent the more ſolemn Celebration by killing and ſacrificing the Lamb, he was pleas'd to commemorate the

Feſtival

Feſtival in this manner the Night before the Lamb was appointed to be eaten.

To return to M. *Boulliaud*, who, beſides his learned Productions in Print, kept a Correſpondence with Perſons diſtinguiſh'd for Learning; amongſt theſe we may reckon *Grotius*, *Blondell*, *Launoy*, *Menagius*, *Toinard*, *Bigotius*, &c. He likewiſe travell'd into *Italy*, *Germany*, *Poland*, and the *Levant*. The Queen *Louiſa Maria de Gonzaga*, invited him to her Court, where he was honourably receiv'd, and conſiderably preſented. *John Caſimir*, King of *Poland*, made him his Agent in the *United Provinces* during the War between *Sweden* and *Poland*. This Publick Character ſhews he was no mere Scholar, but underſtood Buſineſs as well as Books. He died in the Abbey of S. *Victors* at *Paris*, *November* 1694. * *Journal des Sçavans*, *Tome* 23. *pag.* 126. *Hammond Annot. upon Mark*, 14. *c.*

BOUK, or *Bog*, a River in *Poland*, called *Hypanis* by *Herodotus*, *Pliny*, and other ancient Authors: It riſes in *Podolia*, and divides that Province from *Volhinia*; and after having paſſed by *Chmielnick*, *Braclaw*, and ſome other Towns, and cut the Palatinate of *Braclaw* in two, falls into the *Nieper* or *Boryſthenes*, and then into the *Black Sea*. Its Courſe is about two hundred Miles from Eaſt to Weſt. * *Baudrand.*

*BOULONOIS, (*Le*) called *Bolognese* by the *Italians*, a Province of *Lombardy* within S. *Peter*'s Patrimony: 'Twas formerly Part of *Romagnia*, and has its Name from *Bologna* the Capital. 'Tis bounded on the North by the Duchy of *Ferrara*, on the Eaſt by *Romagnia*, on the Weſt by the Duchy of *Modena*, and on the South by *Tuſcany*; from which 'tis parted by the *Apennine* Hills. The Country is very pleaſant, rich in its Product, and well water'd on all ſides: However, there is never a conſiderable Town in it but the Capital, which is commonly govern'd by a Cardinal Legate. The Places moſt remarkable in the *Boulonois*, next the Capital, are *Caſtel-Bolognes*, *Bentivoglio*, and the Palace of *Poſſi*. This Country was granted to the Church by King *Pepin* and his Son *Charlemagne*. * *Sanſon*, *Baudrand.*

BOUQUIN, (*Peter*) a *Carmelite*, took his Degree of Doctor of Divinity at *Bourges* in 1539: He was Prior of a Convent in this Town, and might have reach'd the top Preferments of his Order, if he had not choſen to have thrown off his Frock, and retire to the Proteſtants in *Germany*. He went to *Baſil* in 1541, and after ſome ſtay travell'd on to *Wittenburg*, where *Luther* and *Melanchthon* gave him a friendly Reception: And now intending to go farther into *Pomerania*, *Melanchthon* prevail'd with him to fix at *Strasburg*, where, ſince *Calvin*'s going off to *Geneva*, they wanted ſome body for the Chair. *Bouquin* read Lectures on the Epiſtle to the *Galatians* in the College of *Strasburg*; ſome time after he return'd to *France*, where having a Brother Doctor in Divinity, and no Enemy to the Proteſtants, he lodged with him at *Bourges*. *Bouquin*, perſuaded by his Brother that there was ſome Hopes of Reforming the *Gallican* Church, read Publick Letters upon the *Hebrew* Grammar firſt, and afterwards upon the Holy Scriptures. This he undertook without the Conſideration of a Salary; but after he had waited upon *Marguerite de Valoiſe*, and preſented her with a Book of his own, concerning *the Neceſſity and Manner of reading the Holy Scriptures*, this Princeſs order'd him a Penſion, and, with the Conſent of the Archbiſhop, procur'd him a Pulpit in the great Church of *Bourges*. This Encouragement and Buſineſs held after the Death of this Lady; for *Michel de l'Hopital*, Chancellor to another *Marguerite de Valoiſe*, who had the ſame Sentiments with the firſt, was willing to ſupport *Peter Bouquin*. But this Protection it ſeems prov'd too weak at laſt; and thus finding himſelf expos'd to Danger, and in no likelihood of being ſerviceable to Religion, he quitted his Employment. However this Reſignation did not ſatisfy his Enemies, nor cover him from Proſecution. He was forc'd to plead his Cauſe before the Parliament of *Paris*, and afterwards before the Archbiſhop of *Bourges*, and all this not without Danger of loſing his Life: And thus finding himſelf unſafe in *France*, he return'd to *Strasburg*, and preach'd in the *French* Church in 1557. The Elector *Palatine*, *Otho Henry*, invited him to *Heidelberg*, and made him Divinity-Profeſſor; and here the Diſputes about Ubiquity and the Corporal Preſence, gave him a great deal of Fatigue. In 1564, he aſſiſted at the Conference at *Malbrun*, where he endeavour'd to moderate the Heat of each Party; but when Peoples Paſſions are up, and their Affections ſtrongly engag'd, Reconciling Propoſals ſignify little. Having reſign'd his Chair in 1577, he was call'd to *Lauſane*, where he read Divinity-Lectures till his Death, which happen'd in the Year 1582. His Works are theſe, *Defenſio ad Calumnias Doctoris cujuſdam Avii in Evangelii Profeſſores*, 1588, in 4to. *Examen Libri quem D. Telemannus Heſhuſius inſcripſit de Præſentia Corporis in Cœna Domini. Theſes de Cœna Domini. Exegeſis Divinæ Communicationis*, 1561. *Aſſertio Veteris & veri Chriſtianiſmi adverſus novum & fictum Jeſuitiſmum*, 1579, in 8vo. *Brevis Notatio præcipuarum cauſarum Diuturnitatis Controverſiæ de Cœna Domini*, 1576. *Canones quibus defenditur Sidvoia in verbis Chriſti, Hoc eſt Corpus meum, & Controverſiæ de Cœna Domini atque ſimilium dijudicanda certiſſima ratio demonſtratur: Item, aſſertio ritus frangendi & in manus ſumendi Panis Euchariſtici*, 1563. *Petri Boquini juſta Defenſio adverſus injuſtam vim Heſhuſii & Villagagnonis de judicio Philippi Melanchthonis ad Electorem Palatinum miſſo de Cœna Domini*, 1562. * Bayle Diction. Hiſtor.

*BOURBONOIS: For *Charlotte Elizabeth*, Daughter to *Charles Lewis*, Elector *Palatine*, in *Morery* Vol. I. read *Charlotte Elizabeth* of *Bavaria*, Daughter to *Charles Lewis*, Elector *Palatine*.

BOURBON, (*Nicolas*) a *Greek* and *Latin* Poet, and without queſtion one of the beſt *Latin* Poets ever bred in *France*. He has a noble Manner in all the Productions of his Pen, though of ſeveral Kinds. His Elevations are natural and true Sublime; his Fancy ſparkles almoſt in every Sentence, and his Style is proportion'd to his Subject: He may fairly be preferr'd to all the modern Poets. No body judg'd better for Diction and Character. He had one Quality not much to be admir'd, for 'twas his way to commend an Author laviſhly enough before his Face, and cenſure him behind his Back. However, he had the Diſcretion not to criticize beyond his Skill. His *Latin* Poems, intermix'd with ſome *Greek* ones, were printed at *Paris* in 1630; and though the greateſt Part of this Collection are well written, his *Imprecation upon the Parricide of Henry* IV. exceeds the reſt. There are ſome Prefaces and Letters in Proſe printed with his Works, which ſeem not to fall ſhort of his Poetry. The two Verſes in Honour of *Henry* IV. cut upon the Door of the *Arſenal* at *Paris*, are *Bourbon*'s: They are theſe;

Ætna hæc Henrico Vulcania tela miniſtrat,
Tela Gigantæos debellatura furores.

Ætna our Monarch with this Thunder arms,
To launch his Vengeance at revolting Heads.

* *Sainte Marth. in Elog. Doct. Gall. Lib.* 1. *Du Perron, in Collectan. Perron, pag.* 37. *Balſac's Familiar Letters, &c. Letter* 1. *pag.* 140. *Menagius. Belſon's Hiſtory of the French Academy, Baillet Jugemens des Sçavans les Poetes Modernes, Tom.* 8.

BOURDALOUE, (*Lewis*) a Jeſuite, and one of the moſt celebrated Preachers in *France*: He was born at *Bourges* in 1632, and entred in the Jeſuites Society in 1648. After having receiv'd his Education there, and his Talent lying ſtrongly for the Pulpit, his Superiors order'd him to preach at their Church at S. *Lewis* at *Paris*. Here he entertain'd the Audience ſo much to Satisfaction, that the King ſent for him to Court, where he preach'd in *Lent* and *Advent* eleven Years. His Majeſty, upon the Revocation of the *Edict of Nantes*, ſent him into *Languedoc* to preach to thoſe they call'd New Converts. His Preaching at *Montpelier* had a great Effect in 1686. He ſpent ſome of the laſt Years of his Life for the Benefit of Hoſpitals and Priſons, and, by his pathetick Diſcourſes and engaging Manner, procured large Diſtributions for Charity. He had the Happineſs to be admired by every body, by the Quality, and the common People, by thoſe who had Learning, and thoſe who had none: He gained the Underſtanding, and commanded the Paſſions of all Degrees; and this ſort of Empire over the Audience, he maintained as long as he lived. His Talent was indeed extraordinary: His Manner was both natural and raiſed; his Imagination lively, his Judgment exact, and his Learning ſufficient. His Logick was true, his Reaſoning juſt, and always tended to

the Point in view: He took Care to make his Inferences ſervıceable to Practice, and to keep diſengaged from thoſe trifling Speculations and little Caſuiſtry, too common in ſome Religious Houſes; where their Sermons are more ſpent in inſignificant Curioſity, than ſolid Inſtructions drawn from the Holy Scriptures. Being thus uncommonly furniſhed, he was in a Condition to make his Diſcourſes ſtrong and affecting: There was a natural Greatneſs in what he delivered, proportioned to the Capacity and Satisfaction of all the Audience. He entertained the Knowing, without overſhooting the Vulgar: Every body underſtood, and every body admired him. And, which is a farther Commendation, his Converſation was inſtructive as well as his Pulpit. He kept Vertue from Contempt, and made Religion call for Reſpect even from Libertines. He received frequent Confeſſions, and managed this Part of his Character with great Tenderneſs, Diſcretion, and Impartiality. He was never overſet with Ceremony of one ſide, or Stiffneſs on the other. Perſons both of the loweſt, and of the moſt raiſed Condition, found equal Benefit from his Application. His Temper was ſo benign and condeſcending to the firſt, that he encouraged thoſe to come to him, who might otherwiſe have been over-awed by his Reputation: And as for the latter, he behaved with that Decency and Addreſs, that recommended him to Quality, and made them willing to lay open their Conſcience to him. No Conſideration could prevail with him to part with Freedom and Sincerity. He always ſupported his Character, and kept it from growing cheap. Notwithſtanding his publick Appearance for forty Years, 'tis ſaid, that both his publick and private Inſtructions were ſo well guarded, as to be covered againſt Cenſure and Animadverſion; and that in an Age, when little Failings of this kind were commonly magnified. Though he wanted no Capacity for the beſt Poſt in his Society, he refuſed all Preferment of that kind, and reſerved himſelf wholly for the Pulpit, and other Paſtoral Functions. He died in *May* 1704. Since his Death, his Sermons were printed at *Paris*, and afterwards at *Amſterdam*. * *Memoires du Temps.*

BOURDELIN, *(Claude)* born at *Ville-Franche* near *Lyons* in 1621. His Inclination lay for Phyſick and Chymiſtry, which he practiſed about fifty ſix Years: He was particularly famous not only for his Compoſition of Medicines, but for his Skill in Diſeaſes. He was not for letting Blood excepting in Apoplexies, and he has cured Diſtempers proceeding from Inflammations, that is, Pleuriſies, Defluxions upon the Lungs, and Squinances, *&c.* without opening a Vein. When the Royal Academy of Sciences was ſet up at *Paris* by M. *Colbert* in 1666, *Bourdelin* was made Chymiſt to this Society, where he and M. *du Clas* examined the Mineral Waters of *France*. Afterwards he made a great many Experiments by mixing the Juices of Plants, and the Spirit and Salts of Minerals, with the Blood of the Arteries and Veins, and other Humours of the Body, ſuch as Choler, Gall, and the Lympha. He work'd with great Application and Exactneſs upon the Analyſis or Reſolution of Plants into their firſt Principles, and was very ſerviceable to the Improvement of theſe Reſearches, ſo much laboured by the Academy. He invented Expedients for trying the ſame Analyſis in Oil: The Deſign was to diſentangle the heterogeneous Particles, to range thoſe that were uniform by themſelves, and trace Nature to her firſt Rudiments and uncompounded Condition. In ſhort, he preſented the Academy with near two thouſand Analyſes in all ſorts of Bodies, and either diſcovered or practiſed the greateſt Part of the modern Improvements in Chymiſtry. He died in *October* 1699, almoſt fourſcore Years old. * *De Fontenelle, Hiſtoire de l'Academie Royale des Sciences de* 1699. *pag.* 151, 152.

BOURGEUIL, a Town of *France*; 'tis in *Anjou*, near the *Loire*, three Leagues from *Saumur* to the Eaſt: *Bourgeuil* is remarkable for a famous Abbey. * *Maty, Dict.*

BOURGOMASTER, Chief Magiſtrate of the great Towns in *Flanders*, *Holland*, and *Germany*. The Power and Juriſdiction of *Bourgomaſters* is not the ſame in all Places, every Town almoſt has its particular Cuſtoms and Regulations. At *Amſterdam*, there are four *Bourgomaſters*: Three of this Diſtinction are choſen every Year. Thus one of them continues in Office two Years; but the three laſt choſen are called *the Reigning-Bourgomaſters* for that Year, and preſide by Turns after the firſt three Months; for ſo long after a new Election the *Bourgomaſter* of the laſt Year preſides. This Time is given him that the new *Bourgomaſters* may have Leiſure to grow inſtructed in the Forms and Duties of their Office, and get themſelves acquainted with the Publick Buſineſs of the Town.

The *Bourgomaſters* are choſen by moſt Voices of all thoſe Perſons in the Senate who have been either *Bourgomaſters* or Eſchevins; and their Authority reſembles that of the Lord Mayor and Aldermen in our Cities. They repreſent the Dignity of the Government, and do the Honour of the City on all Occaſions: They diſpoſe of all Under-Offices that fall in their Time, and iſſue all Moneys out of the common Stock or Treaſure, where what is neceſſary for the Safety, Convenience or Dignity of the City, is referred to their Judgment. They keep the Key of the Bank of *Amſterdam*, (the common Treaſure of ſo many Nations) which is never opened without one of them being preſent: They likewiſe inſpect and manage all the great Publick Works of the City, as the *Ramparts* and *Stadt-Houſe*, &c. As their Salary is but five hundred Guilders a Year, ſo they are obliged to no ſort of Expence more than an ordinary Citizen: To no ſort of Expence, I ſay, either in their Habit, their Attendance, their Table, or their Domeſtick. Upon all Publick Occaſions, they are waited upon by Men in Salary from the Town; and whatever Feaſts they make upon Solemn Days, or the Entertainment of Princes or Foreign Miniſters, the Charge is defray'd out of the common Treaſure; but proportioned by their own Direction. * *Temple's Obſervations upon the United Provinces, &c.*

BURGUNDY, (The Circle of) in *Latin Burgundius Circulus*, takes in the Provinces of the *Low-Countries* and the *Franche-Comté*: 'Twas thrown under this Diviſion by the Emperor *Maximilian* I. in the Year 1512. The Deſign was to put his Majeſty in the better Condition to defend his Dominions of the Houſe of *Burgundy*, by engaging the Aſſiſtance of the Empire. But here we are to obſerve, that the Provinces of this Circle are exempt from their firſt Erection from all Duties and Burdens of the Empire. This Reſerve of Liberty was ſecur'd in the Reign of the Emperor *Charles* V. in the Dyet at *Augsburg*, held in 1558. Here, by an Agreement between the Emperor and the Empire, the Members of the Circle of *Burgundy* are declar'd exempt from all Juriſdiction of the Empire, their reſpective Conſtitutions are guarded with expreſs Proviſo's, and their Provinces pronounc'd free from all Impoſitions of the *German* Empire, and from the Superiority and Sovereignty of the Emperor himſelf. Thus they are entirely diſcharged from all Homage and Contribution, and only enjoy the Protection of the Empire in the ſame manner with the other States of the Empire; inſomuch that it may be queſtion'd whether this Diviſion may properly be called one of the Circles of the *German* Empire. And here it muſt be obſerv'd, that when the Circle of *Burgundy* was erected, the three Provinces of *Frieſland*, *Utrecht*, and *Overyſſel*, were not ranged within it, but reckon'd to the Circle of *Weſtphalia*; becauſe at that time of day they did not belong to the Princes of the *Low Countries*. At preſent, the Provinces of this Circle are divided into three Parts: *France* has the County of *Burgundy*, or the *Franche-Comté*, with the Southern Part of the *Low Countries*; the Emperor is poſſeſs'd of the middle Part of the *Low Countries*; and the *States General* are Maſters of the Northern Quarter, which takes in the *Seven United Provinces*; but none of theſe hold of the Empire by any Tenure. * *Chiffletius, &c.*

BOURY, or *Bovery*, a Town belonging to the Biſhoprick of *Liege*, and part of the Circle of *Weſtphalia*: It ſtands upon the River *Ourte*, very near the *Meuſe*, and about a League from *Liege*. * *Maty, Diction.*

BRA, a Town in *Piedmont* near the *Sture* and *Montferrat*, about a League from the Town of *Quieras*, towards *Carmagnole*. *Bra* is ſuppoſed to be the ancient *Barderata*, a Town of the *Ligurians*. * *Maty. Diction.*

BRACCIANO, one of the greateſt Lakes in *Italy*, in the *Patrimony* of S. *Peter*: 'Twas formerly called *Sabatinus*, or *Sabatus Lacus*. 'Tis ſaid there are floating Iſlands in it, which appear in different Figures, ſometimes Triangular, ſometimes Circular; but never Square. * *Pliny, Lib.* 2. *cap.* 4. *Baudrand.*

BRACCIOLINI, (*Francis*) an *Italian* Poet, who wrote a great many Heroick Poems, Tragedies, Comedies,

dies, Paſtoral Farces, Lyrick Poetry, Satyrs, and Burleſque: His Works are too long for particular mention. Amongſt his Heroick Poems, his Raillery upon the Pagan Deities was very well receiv'd, and paſs'd through ſeveral Editions at *Florence*, *Venice*, and elſewhere. Here he ridicules the Heathen Religion with ſo much Spirit, and ſo handſome a Grace, that ſcarcely any thing has appear'd more entertaining either upon the Ancient or Modern Theatres. The Poem he made upon Pope *Urban* VIII.'s Promotion to the See of *Rome*, pleas'd his Holineſs ſo much, that he gave him the Surname of *Bee*; from which time he was called *Bracciolini dell' Api*. But of all his Poetical Compoſitions, there is none more valuable than his *Croſs Reconquered*: This, in the Opinion of ſome Judges, has given him the Reputation of a Third-Rate Poet, and next to *Arioſto* and *Taſſo*.

* BRACHMANS, or *Brammins*, a Sect of *Gymnoſophiſts*, or *Indian* Philoſophers. There are ſtill ſome of theſe Sages in the *Indies*, who go by the ſame Name, and live after the ſame Manner with the Ancients. The *Portugueze* call them *Brames*, the old Name for *Indian* Prieſts. They live upon Sallads, Pulſe and Fruit; but make nothing that had Life in it their Diet. They ſpend great part of the twenty four Hours in ſinging Hymns to the Deity, and are very frequent in Prayer and Faſting. Moſt of them live like Hermits in Solitude, without Matrimony or Property. They wiſh for nothing ſo heartily as Death, looking upon this Life as a burdenſome Buſineſs, and long for the Soul's taking leave of the Body. This is *Porphyry*'s Deſcription of the old *Brammins*. *Strabo* reports ſeveral particular Fancies of the *Brammins* of his Time. They were very early in the Care of the Children they were to educate: They ſent People ſkilful in Phyſick and Conſtitutions to the Mother as ſoon as they underſtood ſhe was with Child. However, theſe Learned People pretended no other Buſineſs than only giving their Bleſſing to the Mother and the Embryo. As the Children came forward in Age, they removed them to ſeveral Maſters. As for the *Brammins*, they kept out of Towns, lived in the Woods, and went through a great deal of Auſterity: They lay upon Skins, and eat no Fleſh: Their Diſcourſe was ſpent upon Learning and Inſtruction, and they communicated what they knew to all that had a mind to hear them. But then there was a Condition or two required of the Audience; for no body was allowed to ſpeak, or to ſpit, under the Penalty of being turned out for that day. After they had ſpent ſeven and thirty Years in that Society, they might take their Leave on't, and live more at their Eaſe: They had then the Liberty to eat any Animals, thoſe that work'd for the Benefit of Mankind only excepted: They might likewiſe be *Polygamiſts*; but then they were not allowed to talk Philoſophy with their Wives: For in caſe the Women happen'd to prove good for nothing, they were afraid they might divulge the Myſteries amongſt People unqualified to hear them. And on the other ſide, if they improved by their Huſbands Lectures, there was Danger of ſetting up for Liberty and Independence. They uſed to ſay, we ought to look upon this Life only as a State of Conception, and that Death was a ſort of immortal Birth, and gave Paſſage to real Life, and happy Exiſtence. But then this Privilege could only be expected by thoſe who had made a right Uſe of Philoſophy. Thus far their Morals. As to their Natural Philoſophy, they fell in with the *Greeks* in a great many Queſtions. They believed the World had a Beginning, and would have an End: That 'twas round; that God, who made it, governs it, penetrates the whole Maſs, or is preſent to every Part: That the Principles of the Univerſe were different from each other; but that the Water was the Principle of the Earth, and that the Sky and Stars were made out of Quinteſſence. Their Scheme of Religion reſembled *Plato*'s. They believed the Immortality of the Soul, and that an Account of their Actions was to be given in *Hades*. One of theſe *Brammins*, called *Callanus*, being in Converſation with *Alexander the Great*, rallied the State and pompous Equipage of this Prince: He told him, as long as the Golden Age laſted, Nature furniſhed every thing plentifully: But after *Jupiter* had given the World a new Turn, and obliged Mankind to ſubſiſt upon Art, Labour, and Frugality; that Mortals now began to abuſe this ſecond Favour, which gave him reaſonable Apprehenſions the World was near Diſſolution and Ruin. * *Porphyry, de Abſtinentia Animalium. Strabo, Geog.*

* BRACLAW, in Latin *Braclavia*, a Town of *Poland*, from whence the Palatinate of *Braclaw* takes its Name. 'Tis a ſmall Province of *Poland*, on the Eaſtern Side of *Podolia*, in *Ruſſia Nigra* and the *Ukraine*, between the Palatinate of *Kiovia*, *Valachia*, and the *Upper Podolia*. There are a great many populous Towns in it, and ſeveral Caſtles well fortified againſt the *Tartars* Incurſions, who, according to *Staravolski*, lie upon the Frontier to the Eaſt. * *Sanſon. Baudrand.*

BRANCACIO, (*Francis-Mary*) Cardinal and Biſhop of *Viterbo*, died in 1675. He wrote a Book upon Chocolate, printed at *Rome* in Quarto: Here he aſſerts, that Chocolate being a Drink, it may be taken without breaking a Faſt. This Deciſion ſeems ſomewhat too Ceremonious: For if a Man takes two or three Diſhes of Chocolate about Dinner-time, he may ſtay for his Supper without much Mortification. * *Journal des Sçavans, Tom.* 1. *pag.* 211.

BRANDEBOURG, or *New Brandenburg*, a Town of the Circle of the *Lower-Saxony* in *Germany*; it ſtands within the Duchy of *Mecklenbourg*, upon the Lake *Tollenſee*, two Leagues from the Town of *Stargard* to the North. * *Maty, Diction.*

* BRANDENBURGH. Under this Article in *Morery* Vol. I. 'tis ſaid that one of the Predeceſſors of the Elector of *Brandenburgh* was baniſhed *Italy* by Pope *Paſchal* II. for being a *Guelph*. For *Guelph*, read *Gibeline*.

BRATI, or *Bratski*, a People of *Great Tartary*. They live in *Siberia* near *Tungoſia*, upon the River *Anagara*, one of the Streams that falls into the *Jeniſſay*. Theſe *Brati* built the Town *Bratskoy*, and are Subjects to the Czar of *Moſcovy*. Father *Avril*, in his Travels, believes them a Horde or Clan of *Kalmuc Tartars*.

BRAVA, one of the Iſlands of *Cape Verde*; 'tis the Southermoſt of all of them, and lies on the Weſt of the Iſland *Fuego*. Both theſe Iſlands afford as good Wine as the *Canaries*. * *Maty, Diction.*

BRAUBACH, a Town with a Caſtle in *Germany*. 'Tis in the Lower County of *Catzenellebogen*, upon the *Rhine*, three Leagues above *Coblentz*. *Braubach* and a little Bailliage within its Juriſdiction belongs to the Landgrave of *Heſſe-Darmſtadt*. * *Maty, Diction.*

BRAUNECK, or *Bruneck*, a *German* Town with a very ſtrong Caſtle; it lies in the Dioceſe of *Brixen*, Parcel of *Tirol*, and three Leagues from *Brixen* to the Eaſt. * *Maty, Diction.*

BREAST-PLATE, (the *Jewiſh* High-Prieſts) ſee *Pectoral*.

BREBEUF, (*William*) a *French* Poet, wrote ſome of his fineſt Performances, not only when heated with Enthuſiaſm and Poetick Rapture, but under the Calenture of a Hectick and Malignant Fever, which harraſſed his Conſtitution for twenty Years. Beſides his Serious Poems, his Burleſquing the ſeventh *Ænead* and *Lucan* is particularly diverting. The Subject of this laſt Piece is well choſen, and very ingeniouſly executed. His Deſign is to rally thoſe great Lords who take their Perſon and their Fortune to be all of a Piece, and never look upon themſelves without the Tinſel of Equipage, Title and Genealogy about them: And here he does not forget to expoſe thoſe ſervile and mercenary Tempers, that idolize this ſort of Greatneſs. This Poem is furniſhed with a great deal of briſk, handſome and entertaining Raillery. * *Charles Sorell, Biblioth. Franc. Guillaume du Hamel, Diſſertation ſur les Oeuvres de Brebeuf, pag.* 6, 8, 9, 10, 24, 36, 37, &c. *Journal des Sçavans* 19 *Janvier, An.* 1665. *Boileau, dans l'Art Poëtique, chant.* 1. *& dans l'Epitre* 8. *au Roy. Rapin, Reflections generales, ou premiere partie ſur la Poetique, pag.* 81. *de l'Edition in* 12 *de Paris. Baillet Jugemens des Sçavans ſur les Poëtes Modernes. Tom.* 8.

* BRECHIN. For fifty five Miles from S. *Andrews* in *Morery* Vol. I. read twenty five Miles.

* BREGENTS. (The County of) a ſmall Country in *Swabia*, ſo called from the chief Town. It lies between the Lake of *Conſtance* and the *Swiſs* to the Weſt, the *Griſons* to the South, the Country of *Algaw* to the North, and the Country of *Tirol* to the Eaſt. It belong'd formerly to the Counts of *Montfort*, but they ſold it to the Houſe of *Auſtria*; ſo that now being Part

of

of the Emperor's Dominions, 'tis reunited to the Country of *Tirol*: It makes Parcel of the Circle of *Auſtria*.

BRENNER, in Latin *Brennus*, and *Pyrenæus Mons*, Mountains of *Tirol* in *Germany*. They lie between the Rivers *Inn*, *Aycha*, and the Head of the *Adige*. They ſtretch a great way, are very ſteep and craggy, and make Part of thoſe formerly called the *Tridentine Alps*.

BRENTA, formerly called *Medoacus Major*, a River within the Republick of *Venice*. It riſes in the Biſhoprick of *Trent*, paſſes by *Ciſmonte* and *Baſſano* in the Territory of *Trevigni*, continues its Courſe within a League of *Padua*, and falls into the Gulph of *Venice* a little South of the Town. * *Maty, Diction.*

* BRESIL, or *Braſil*. For twelve thouſand Leagues in *Morery* Vol. I. read twelve hundred.

BRESSE, a Province of *France*. For Pope *Clement* VII. in *Morery* Vol. I. read Pope *Clement* VIII.

BRES, (*Guide*) a *French* Proteſtant Miniſter at *Valenciennes* in *Hainault*: He drew up a Confeſſion of Faith in the Name of the *Reformed* Churches: 'Tis couched in thirty ſeven Articles, preſented to *Clara Eugenia*, Governeſs of the *Low Countries*. This Confeſſion was, in the Year 1566, printed in the *Walloon* Language, and ſoon after in *Flemiſh*, as the Reader may ſee by the Collection of Confeſſions of Faith, printed at *Geneva* in 1582. The Town of *Valenciennes* being taken in 1567, *de Brés*, with *Pellerin de la Grange*, were killed. The Confeſſion of Faith drawn by *de Brés* was ſo well received by the *States General*, that about thirty Years ſince they got it tranſlated into Modern *Greek* by a *Levantine* Monk; and at the ſame time they procured a Verſion of the *Heidelberg* Catechiſm, of the Liturgy and Diſcipline of their Churches, for the Uſe of the Oriental Church. * *John le Brun, de Vera Religione Hollandorum.*

BRET, (*Cardin le*) Counſellor of State, or Privy Councellor, lived in the Seventeenth Century, and was extracted from an ancient Gentleman's Family. At firſt he was Advocate-General to the Court of *Aides* in *Paris*, afterwards had the ſame Employment in the Parliament of this City, and at laſt was made Counſellor of State. Under this Quality he had the Honour of ſeveral important Commiſſions; particularly he was aſſigned to ſettle the Frontier between *France* and *Lorrain*, to erect the Parliament of *Metz*, where he was firſt Preſident, and to be King's Commiſſioner for holding an Aſſembly of the States of *Bretagne*. He died in 1655, ninety ſeven Years old. There is a Volume of his Works extant, containing a learned Treatiſe of the King's Sovereignty, Speeches and Pleadings at the Court of *Aides* and Parliament of *Paris*, put in the Form of Precedents or ruled Caſes; and another Tract, entituled, *Ordo per antiquus Judiciorum Civilium.* * *Memoires Hiſtoriques.*

* BRETAGNE, a Province of *France*.

At the End of the Article *Bretagne*, in *Morery* Vol. I. inſert the following Addition, taken from Father *Lobineau*'s Hiſtory of *Bretagne*.

The Ancient Inhabitants of *Armorica* were the *Celtæ*: They made Part of the *Gauliſh* Republick: Their Language, their Religion, and their Government were the ſame with the reſt of the *Celtick* Nation. The People or Clans mentioned amongſt them are the *Veneti*, whoſe Capital was *Dariorig*, ſtanding upon the Coaſt which was likewiſe the Situation of moſt of their Towns: The *Rennéz*; their chief Town was *Condaté*; the *Nantois*, whoſe Town was then called *Condivic*; the *Oſimians*, Burghers of *Vorgan*; the *Curioſolites*; the *Diolites*, afterwards called the Burghers of *Dol*. *Livy* reports, that thoſe of *Vannez* made themſelves Maſters of the Country, now within the Republick of *Venice*, under the Conduct of *Belloveſus*, about the Year 164 after the Building of *Rome*. In the Year of *Rome* 696, *Julius Cæſar* made a Conqueſt of the *Armoricans* by one of his Lieutenant Generals. Thoſe of *Vannes* quickly diſpoſed the reſt to an Inſurrection; but *Cæſar* made them ſmart for their Revolt. They were quiet under *Auguſtus*, who in the Diviſion of the *Gauliſh* Provinces ranged *Armorica* within the *Provincia Lugdunenſis*: This *Provincia Lugdunenſis*, or the Province of *Lyons*, was divided into two by the Emperor *Adrian*, and *Armorica* thrown within the *Second*. Afterwards this *Second* was ſubdivided into two, *Armorica* making Part of that they called the *Third*, to which *Tours* was the Capital. 'Twas from this Town that the *Armoricans* received the Chriſtian Religion, by the Preaching of S. *Clare*, whom S. *Gratian*, the firſt Biſhop of *Tours*, ſent into their Country. In the Reign of the Emperor *Honorius*, the *Armoricans* attempted to ſhake off the *Roman* Government. They raiſed ſeveral Rebellions, but were forced to ſubmit at laſt. In the Year 452, they proved ſerviceable in defeating *Attila* King of the *Huns*. Some few Years after this, the Inhabitants of *Great Britain*, overpowered and ill uſed by the *Saxons*, whom they had called in to aſſiſt them againſt the *Picts*, retired into *Armorica*. *Reith*, or *Rival*, one of theſe *Britiſh* Princes, was the firſt who tranſported himſelf and a great many of his Subjects into *Armorica*. Afterwards a great many *Refugee-Britans* followed him, ſettled there, and called the Country *Bretagne*. This happen'd in the Year 458, and not, as ſome Hiſtorians write, in the Year 383, under the Uſurpation of *Maximus*, and *Conan Meriadoc* his Vice-Roy; for 'tis certain, the *Armoricans* were Subjects of the *Roman* Empire till the Year 450. But the *Britans* ſeizing the Northern Coaſts of *Armorica*, called *Dumnonea*, maintained themſelves there againſt the *Romans* and the reſt of the *Armoricans*. Theſe *Britans* carried the Chriſtian Religion hither. *Rival* was their firſt Prince. *Euricus*, King of the *Viſigoths*, attempted to expell the *Britans* out of *Gaul*; but they proved ſtrong enough to maintain their Ground, and, which was more, they ventured to attack *Euric*, under the Command of *Riothimus*. *Euric* defeated them; but *Riothimus* rallying his Forces, broke through the *Viſigoths*, and joined the *Romans* in *Burgundy*. When the *Franks* had made themſelves Maſters of the greateſt Part of *Gaul*, the *Armoricans* received them for their Sovereigns: But the *Britans* preſerved their Freedom, and kept themſelves independent under Dukes or Princes of their own, whoſe Hiſtory and Succeſſion is very uncertain. 'Tis probable they had ſeveral Sovereign Princes at the ſame time in ſeveral Cantons. In the Year 549, *Canao* Earl of *Cornoaille*, or *Quimper Corontin*, Son of *Guerech*, Founder of the Abbey of S. *Gildas de Ruis*, after having killed three of his Brothers, ſeized *Maclian*, and afterwards gave him his Liberty. *Maclian*, thus enlarged, applied to *Comor*, another *Britiſh* Prince, for Protection, and afterwards retired to the Town of *Vannes*, then belonging to the *Franks*. In the Year 560, *Judual*, deſcended from a Royal Family of the *Britans*, being aſſiſted by King *Clotaire*, defeated *Comor*, who had aſſumed the Title of King. *Judicael*, *Judual*'s Grandſon, likewiſe took the Regal Style. In the mean time *Maclian*, now Biſhop of *Vannes*, entred into an Alliance with *Budick* II. Count of *Cornouaille*, and after his Death ſeized the Earldom, under the Title of Protector to *Theodorick Budick*'s Son. *Theodorick* withdrew for ſome time, and afterwards raiſing Forces, and marching againſt *Maclian*, routed him, and after having executed him and his Son *Jacob*, recovered the Earldom of *Cornouaille*. During theſe Revolutions, the *Britans* erected Sees, and ſettled Biſhops at *Leon*, at *Dol*, at *Trequier*, and at *Kimper*, and all without conſulting the Archbiſhop of *Tours*. *Guerec*, *Maclian*'s Son, made himſelf Maſter of *Vannes*, and attack'd King *Chilperick* and *Gontran*; but at laſt, in the Year 594, he was defeated and killed by *Childebert*'s Army. While *Guerec* thus conteſted with the *French* for the Earldom of *Vannes*, *Judual* governed the *Britans* Country called *Dumnonea* under the Title of King. *Judhael*, Son of *Judual*, ſucceeded his Father in the Year 590. His Son *Judicael*, who ſucceeded him, retired to *Dagobert*'s Court. *Judicael* having entred himſelf a Monk, offered to reſign his Crown to his Brother *Judoc*, who refuſed it. However, *Judicael* withdrew into a Monaſtery, and died there in the Year 658. His Brothers and his Children made a Partition of his Dominions, and governed in the Quality of Counts and Dukes. *Charlemagne* carried the War into *Bretagne*. The *Britans* finding themſelves weakned by the Subdiviſions of the Country, pitch'd upon a ſingle Sovereign: And thus, in the Year 814, we find one *Jarnithinus* King of *Bretagne*. After this Prince's Death, the *Britans* elected *Morvan*, who maintained the *Britans* in their Liberty againſt *Lewis the Debonnair*. After his Death the *Britans* made a Submiſſion to the Weſtern Emperor. Three Years forward, in 822, *Wiomark*, at the Head of the *Britan* Princes, endeavoured to break the Chain: But the Enterprize miſcarrying, they were forced to come to; and upon *Wiomark*'s Death, which happened ſoon after, the Emperor declared *Nominoe*, a *Britan* Lord, his Lieutenant General in all *Bretagne*. *Nominoe*, thus in Poſ-

ſeſſion

ſeſſion of *Bretagne*, made a Shew of governing by the Emperor's Commiſſion; but in Reality ſet up for Sovereign himſelf: He was ſo hardy as to declare War againſt *Charles the Bald*, and routed him in the Year 845. After this Battle, he threw off the Maſk, acted openly as a Sovereign Prince, and got the Biſhops of *Bretagne* depos'd, who own'd the Archbiſhop of *Tours* for their Metropolitan. At laſt he ſet a Crown upon his Head, the Solemnity being perform'd at *Dol*: He took *Angers*, *Rennes* and *Mans*, and in 851 left his Son *Eriſpoe* his Succeſſor. This Prince's Reign was but ſhort; for in the Year 857, he was aſſaſſinated by *Almar* and his Couſin *Solomon*. After his Death, *Solomon* ſeized the Crown, concluded a Treaty with King *Charles*, and held the Government till 874; and now his Subjects riſing upon him, got him aſſaſſinated. His Son *Vigo* was likewiſe taken by the Conſpirators and impriſon'd. *Paſquiten* and *Curvan*, who headed the Revolt, ſhar'd *Bretagne* between them: *Curvan* had *Rennes*, and *Paſquiten Vannes*; but their good Correſpondence did not hold long, for they drew into the Field againſt each other, and died both of them in the Year 877. *Alan*, *Paſquiten*'s Brother, Earl of *Vannes*, and *Judicael* Earl of *Rennes*, *Eriſpoe*'s Daughter's Son, ſucceeded in the Partition and Quarrels of their Predeceſſors, where ſome other Lords threw in a Claim amongſt them; but the breaking in of the *Normans* upon *Bretagne* made all Parties drop their Conteſts, and unite againſt the Common Enemy. *Judicael* attack'd the *Normans* and routed them; but refuſing to give Quarter, he loſt his Life in the Battle. In 878, *Alan* proſecuted the War againſt the *Normans*, and was recognized Sovereign of *Bretagne*, firſt under a Ducal, and then under the Regal Diſtinction. This Prince rebuilt *Nantes*, ruin'd by the *Normans*, and died in the Year 907. After his Death, *Gurmahilion* ſtands the next King of *Bretagne*, and was ſucceeded by his Son *Daniel*, in the Beginning of the Tenth Century. *Mathewedoi*, *Alan*'s Son, was Father to *Alan Frizelebeard*, who notwithſtanding did not ſucceed immediately, becauſe the *Normans* over-ran and ravaged the whole Country, and kept the *Bretans* under Servitude a pretty many Years. But in 937 *Alan* returning from *England* with a Reinforcement, gained two Battles upon them, recover'd *Nantes*, rebuilt the Churches demoliſh'd by the *Normans*, was recognized Sovereign by all the *Bretans*, and died in the Year 952. He had a Son named *Drogo*, by *Roſcila*, Siſter to the Count of *Blois*, who died a Minor ſoon after his Father: He had likewiſe two other Sons, *Hoel* and *Guerech*, by another Lady called *Judith*. *Hoel* poſſeſs'd himſelf of the Earldom of *Nantes*, *Conan* in the mean time being Maſter of *Rennes*; *Thibald* Earl of *Blois* having reſign'd it to him. *Hoel* attack'd *Conan*, who got rid of him by the Treachery of one *Galleron Guerech*. *Hoel*'s Brother gave up the Biſhoprick of *Nantes*, to qualify himſelf the better to ſucceed his Brother: He declar'd War againſt *Conan*, but died ſoon after. *Alan*'s Son ſucceeded him, but liv'd not long. After his Death, *Conan* made himſelf Maſter of *Nantes*; but was kill'd by *Fulko*, Son of *Geoffrey Griſconelle*, in a Battle fought at *Conguereux* in 992. This *Geoffrey* ſupported the Intereſt of *Judicael* and *Hoel Guerech*'s Natural Son. *Fulko* left *Judicael* the Title of Count, and aſſigned *Aimericus* Viſcount *Thouars* for his Protector. *Geoffrey*, *Conan*'s Son, ſucceeded his Father in the Earldom of *Rennes*, and forc'd *Judicael* to hold the Earldom of *Nantes* of him. *Judicael* was ſoon after aſſaſſinated, leaving only a Natural Son *Budic*, who held up the War againſt *Geoffrey*, and kept his Ground in Part of *Bretagne*. *Geoffrey* died in the Year 1008, and left *Alan* his Son Duke of *Bretagne*: This Prince was pretty much embarraſs'd by *Judicael*, *Conan*'s Natural Son, who was afterwards ſlain. Thus *Bretagne* was canton'd between *Alan* the Duke, *Budick* Count of *Nantes*, and *Alan Caignard*, Son of *Bennet* Earl of *Cornouaille*. In the Year 1030. *Eudo*, *Alan*'s Brother, had an Aſſignment of Part of *Bretan*, and was made Governor of the whole: After *Alan*'s Death, which happened in the Year 1040, *Eudo* gave the Earldom of *Rennes* to *Geoffrey*, *Alan*'s Natural Son, and confin'd *Conan* his other Nephew; but the *Bretan* Lords reſcu'd *Conan* in 1047, and the next Year proclaim'd him Sovereign of all *Bretagne*. This *Conan* was poiſon'd in 1066, and *Hoel* Earl of *Cornouaille* ſucceeded him, in Right of his Counteſs *Havoiſe*, Daughter to *Alan* II. *Hoel* was made Priſoner by *Goſſelin*, Viſcount of *Porhoët*, in 1077. Two Years after Count *Eudes* died, and his Government was ſeiz'd by *Alan Fergent*'s Son, though *Geoffrey* was the eldeſt. *Alan*, *Fergent* levied War againſt *Geoffrey*, who was kill'd at *Dol* in 1093; and thus all *Bretagne* fell under the Juriſdiction of *Alan Fergent*. This Prince being ſeiz'd with a mortal Diſtemper, retir'd from the World in the Year 1112, and left his Dominions to *Conan* III. called *the Burly*. After this Reſignation, *Alan Fergent* lived to the Year 1119; *Conan* remaining ſole Duke of *Bretagne* to the Year 1148. After his Death, *Eudo*, Viſcount of *Porhoet*, and *Hoel*, *Conan*'s Son, diſputed the Sovereignty of *Bretagne*; but in *September* 1159, *Conan* IV. ſat down before *Rennes* and took it, and was recogniz'd Sovereign of all *Bretagne*. This Prince in 1160, married *Margaret*, Siſter to the King of *Scotland*, by whom he had a Daughter *Conſtantia*, who, when but five Years of Age, he contracted to *Geoffrey*, Son to *Henry* II. King of *England*, to whom in 1166 he reſigned the Sovereignty of *Bretagne*, reſerving only to himſelf the Earldom of *Guingamp*. Upon *Conan*'s Death, which happen'd in 1171, *Geoffrey*, King *Henry*'s Son, was recogniz'd Duke of *Bretagne*, and maintain'd himſelf there by Force; he married *Conſtantia* above-mention'd, and took the Field againſt his Father, and died in *France* in 1186; but twenty eight Years of Age, leaving his Ducheſs with Child of a Son chriſten'd *Arthur*. This Prince was the Right Heir to the Duchy of *Bretagne*. However, *Henry* King of *England* was poſſeſs'd of Part of the Country, and endeavour'd to gain the Whole. *Henry* married *Conſtantia* to *Ranulph*, or *Ralph*, Earl of *Caſtres*, who likewiſe aſſum'd the Title of Duke of *Bretagne*. After *Henry* King of *England*'s Death, the *Bretans* expell'd *Ranulph*; and *Richard*, *Henry*'s Son, ſeiz'd *Bretagne* for himſelf, and fail'd in doing Juſtice to his Nephew *Arthur*: However, this young Prince was own'd for Duke in 1196. This Recognition occaſion'd a War between the *Bretans* and the *Engliſh*: During this Conteſt, *Richard Coeur de Lion* died, and *Arthur* was ſtill ouſted of his Right by *John without Land*, another Uncle of his, now King of *England*, and Brother to *Richard* aforeſaid. *Conſtantia*, *Arthur*'s Mother, put this Duke under the Protection of the King of *France*, to whom he was prevail'd with to do Homage for the Duchy of *Bretagne*; but *Arthur* ſurrender'd himſelf to his Uncle *John without Land*, and was oblig'd to hold his Duchy of him. His Inclination ſeem'd notwithſtanding to lie for the Service of the King of *France*, whoſe Intereſt he engag'd in till the Year 1202, when he happen'd to be taken Priſoner by the King of *England*'s Troops at *Mirebeau*. Upon this Misfortune, he was firſt confin'd in the Caſtle of *Falaiſe*, and afterwards conveyed to the Tower of *Rohan*, where he was kept Priſoner (as *Lobinean* reports) till his Uncle *John* had him brought out only to kill him inhumanly with his own Hand, *April* 3, 1203. After *Arthur*'s Death, *Gui* of *Thouars*, *Conſtantia*'s third Huſband, was recogniz'd Duke of *Bretagne* in Right of his eldeſt Daughter *Alice*, Heireſs to the Duchy. *Alice* married *Peter* of *Dreux*, ſurnamed *Mauclerc*, Son to *Robert* II. Earl of *Dreux*, who was Grandſon to *Lewis the Groſs*, King of *France*. This Match was made in the Year 1212; and thus *Alice* is ſaid to have brought the Duchy of *Bretagne* to *Peter Mauclerc*. This Prince being of a Martial Temper, defended himſelf againſt *John* King of *England*. He was not only embarraſs'd with the Clergy of his Dominions, but had a Rebellion likewiſe of ſeveral *Bretan* Lords to deal with. He engag'd in a League againſt the King of *France*, and maintain'd a War againſt him the greateſt Part of his time; but at laſt a Peace was concluded in 1234. He declar'd his Son *John* Duke of *Bretagne* in the Year 1237, and ſunk himſelf to the Title of *Peter de Braine*, Chevalier. He was afterwards choſen Head of the *Croiſade*, and ſail'd into *Syria* with the Forces embarqu'd for that Service, where he behav'd himſelf ſuitably to his Poſt and Reputation. After his Return, he embarqu'd a ſecond time with S. *Lewis* upon the ſame Enterprize, was at the Battle of *Maſſure*, where he was wounded, and taken Priſoner with the King. Being afterwards ranſom'd in the Year 1250, he died in his Voyage back to *France*.

John I. his Son, ſurnamed *the Red*, who ſucceeded him at the Period above-mentioned, after a peaceable Government of forty nine Years, died in *October* 1286, leaving his Son *John* II. by *Blanche* of *Champagne*, his Succeſſor. This Duke, in the beginning of his Adminiſtration, engaged with *Edward* I. of *England* againſt

France; but he ſoon quitted his Intereſt, join'd the King of *France*, and from this time forward held a good Correſpondence with him. He was cruſh'd to Death at *Lyons* with the falling of a Pannel of Wall, when Pope *Clement* V. made a pompous Entry into that Town: This happen'd *A. D.* 1304. *Arthur* II. his eldeſt Son, ſucceeded him, and died in 1312. *John* III. his eldeſt Son, and Viſcount of *Limoges*, ſurnamed *the Good*, was the next Duke of *Bretagne*, his Brother *Gui* being now Viſcount of *Limoges*: This *John* III. died without Legitimate Iſſue in *April* 1341. After his Death, the Duchy was diſputed between *Charles* Earl of *Blois*, who married *Jane de Penthievre*, Niece to *John* III. Daughter of *Gui*, Brother to *Arthur* II. The Title was diſputed between this *Charles* and *John* Earl of *Montfort*, *Arthur*'s Son, who pretended himſelf declar'd Duke by *John* III.'s laſt Will and Teſtament. *Charles* Earl of *Blois*, on the other ſide, pleaded that the Daughter of the elder Brother ought to be preferr'd to her Uncle, a younger Brother: And *John* of *Montfort* alledg'd that the Duchy belong'd to him, as being the next Heir. The Cauſe was argued before the King, and Judgment given at *Conflans September* 7, 1341, for *Charles* Earl of *Bloiſe*; but *John* of *Monfort* having a ſtrong Party in *Bretagne*, held up his Claim in the Field. This Competition engaging the whole Duchy in a War, the King of *France* ſupported *Charles*, and *Edward* III. King of *England* was an Ally for *John*. During this Conteſt, the Earl of *Montfort* was taken Priſoner; but making his Eſcape, he ſet Sail for *England*, and reimbarqu'd with a Reinforcement for *Bretagne*; but his Death happening at *Hennebont* in *September* 1345, he had no time to try his Fortune. However, the War did not end with his Life; for *John* IV. *John* Earl of *Montfort*'s Brother, kept on the Claim by Force of Arms, and at the Battle of *Rochedrin* had the Luck to take *Charles* Earl of *Bloiſe* Priſoner, *A. D.* 1347. *Charles* was ſent into *England*, where he continu'd Priſoner ſome time, and afterwards return'd into *Bretagne* and *France* upon his Parole. The brave *Gueſclin* continued firm to *Charles*, notwithſtanding the Declenſion of his Affairs. At laſt the Battle at *Aurai*, fought *September* 29, 1364, decided this Conteſt; for here *Charles* was routed and ſlain. And now *John* IV. called *the Conqueror*, made himſelf Maſter of all *Bretagne*, and held up the War againſt *France*; but at laſt he concluded a Treaty with King *Charles* VI. which brought *Bretagne* to a tolerable State of Repoſe, for the Duke had only ſome little Diſturbance from the Conſtable of *Cliſſon*. This *John* died in *November* 1399.

John V. his Son, ſucceeded him at ten Years of Age: His Mother was *Jane*, Daughter to *Charles* II. called *the Bad*, King of *Navarre*: This Princeſs, after her Huſband's Death, married *Henry* IV. King of *England*, in 1402: The Duke of *Burgundy* being declar'd Regent of *Bretagne*, and the young Duke's Governor, carried him to *Paris*. This Duke being now fifteen Years of Age, did Homage to the King of *France*, and return'd into *Bretagne*: He married *Jane*, King *Charles* VI. of *France*'s Daughter. In the Year 1420, he was ſeized at *Loroux* by the Earl of *Penthievre*, and conveyed to *Paluau*, and from thence to *Châteauceaux*. Upon this, the Ducheſs convened the States, levied an Army for her Huſband's Reſcue, and beſieg'd *Châteauceaux*. The Caſtle being cloſe preſs'd, ſurrender'd; one of the Articles of the Capitulation was, that the Counteſs of *Penthievre*, then with the Garriſon, ſhould have her Liberty; which was accordingly perform'd: And the Duke being now at his own Diſpoſal, purſu'd his Revenge againſt the *Penthievres*. Though he had Reaſon to complain of the Uſage of *Charles* VII. when Dauphin, yet he treated with him after the Death of *Charles* VI. and did him Homage for the Duchy. This Step drew a War from the *Engliſh* upon him, which laſted till the Peace made in 1422. He died twenty Years after.

Francis I. ſucceeded him in the Duchy of *Bretagne*; he put *Giles de Bretagne* his Brother to Death, and died about ſix Weeks after, in *July* 1451, leaving no Iſſue Male.

Peter II. his Brother, ſucceeded him: This Duke died without Legitimate Iſſue in 1457. After his Death, *Arthur* Earl of *Richmond*, and Conſtable of *France*, Son of *John* IV. was declar'd Duke of *Bretagne*. His Government being ſhort, affords nothing conſiderable: He died without Iſſue on *Chriſtmas-day* 1458. *Francis* II. Earl of *Eſtampes*, Son of *Richard* III. one of *John* IV.'s Children, ſucceeded as next upon the Line to the Duchy of *Bretagne*: He was ſometimes in a War with *Lewis* XI. and after this Prince's Death, went into the Intereſt of the Duke of *Orleans*. His Treaſurer *Landais* happening to diſoblige the Nobility, he was forc'd to put him in the Chancellor's Hands, and reſign him to Juſtice. Several of the *Bretan* Lords form'd an Aſſociation againſt the Duke in Favour of the King of France, which brought a rugged War upon him; but in 1488 a Peace was concluded between him and the *French* King: He died in *September* following, leaving by *Margaret*, Daughter to *Gaſton* Earl of *Foix*, only one Daughter, *Anne*, Heireſs of *Bretagne*, courted firſt by the Duke d' *Albret*, then married by Proxy to *Maximilian* King of the *Romans*; and laſtly married in Perſon by *Charles* VIII. the *French* King, *December* 6, 1491; and after his Death to *Lewis* XII. in 1498. *Anne* of *Bretagne* died in *January* 1513, leaving two Daughters, of which one was ſole Heireſs to the Duchy. *Francis* Earl of *Angoulême*, and Duke *de Valois*, married *Claudia*, the eldeſt of theſe two Daughters: Upon this Match, *Lewis* XII. made him a Grant of the Duchy, and *Francis* coming next to the Crown of *France*, he prevail'd with his Queen to ſettle this Inheritance upon him. Thus after the Death of *Claudia*, which happen'd in *July* 1524, *Francis* I. remain'd Proprietor of the Duchy, and in 1532 had his Son *Francis*, Dauphin of *France*, created Duke of *Bretagne*. This young Prince dying in 1536, *Henry* II. carried the Title of Duke of *Bretagne*, and annexed the Duchy to the Crown of *France*.

* *Nouvelle Hiſtoire de Bretagne, compoſée ſur les Titres & les Auteurs originaux, par le P. Lobineau Benedictin en* 1707.

Another Addition extracted from the Abbot de Vertot's *Account.*

Father *Lobineau* ſuppoſes the firſt *Bretans* independent of the *French*: The Abbot *de Vertot* is of a contrary Sentiment, and affirms the *French* Kings were always their Sovereigns. This he endeavours to prove, 1. by the Teſtimony of *Gregory* of *Tours*: This Hiſtorian relates, *That after the Death of* Clovis, *the* Bretans *remain'd ſubject to the* French *Kings, and that the Heads of their Government were called Earls, and not Kings.* This *Gregory* reports farther, that *Gueric*, Head of the *Bretans*, ſurpriz'd and plunder'd the Town of *Vannes*. Upon which he remarks, *That this Town and the reſt belong'd to* Clotaire's *Sons: That* Gueric *yielded up this Town to* Chilprick, *and ſwore an Oath of Allegiance to him.* 2. *Fredegarius* aſſures us, that *Judicael* came to King *Dagobert*'s Court; that he declar'd the *Bretans* ſhould always own themſelves ſubject to the *French* Kings, and that he would not ſit at *Dagobert*'s Table, out of Reſpect to that Prince. 3. Under the Kings of the *Second Race*, the *Bretans* are reckoned among thoſe *Pepin* reduc'd under the Dominion of *France*. 4. *Eginhard* is a farther Evidence of the *Bretans* paying an Acknowledgment to the Kings of *France*; and that upon refuſing the Payment of this Quit-Rent in the Reign of *Charlemagne*, this Prince forc'd them upon Tribute. 5. In the Reign of *Lewis the Debonaire*, the *Bretans* happening to revolt, *Lewis* march'd againſt them as far as *Vannes*, where he convened a General Meeting of the States, and made *Nominoe* or *Nominoeus* Governor of *Vannes* and *Bretagne*. Now the Abbot *de Vertot* pretends this *Nominoe* was not of the Royal Line of *Bretagne*, but only a Soldier of Fortune, and over and above, a Rebel, and cruel Tyrant: He was only ſtyled Head or Chief of the *Bretans*, and this is the Title given him in the Council of *Tours*, held *A. D.* 847, where he is charg'd with Tyranny and Uſurpation. 6. According to the Annals of S. *Bertin*, *Eriſpoé* Son of *Nominoe*, and his Son *Solomon*, recogniz'd the Sovereignty of the Kings of *France*; and that in the Year 863, *Solomon* ſwore Allegiance to King *Charles*. 7. The Publick Acts and Records of *Bretagne*, mention'd by *Lobineau*, are dated in the Reigns of the Kings of *France*. 8. The *French*, when they came to an Accommodation with the *Normans*, reſigned to them the Seigneurial Right or Paramount Lordſhip of *Bretagne*. That this is Matter of Fact, appears from *Dudo* Dean of *S. Quintins*, whoſe Teſtimony is confirm'd by ſeveral other Hiſtorians, and by the Homages the Dukes of *Normandy* have done to the *French* Kings. * *Traité Hiſtorique de la Mouvance de la Bretagne, à Paris en* 1710.

The

The Church of Bretagne.

Paganiſm kept its Ground in *Armorica* a great while after the *Incarnation*; and when the *Britans* came from their own Iſland thither, moſt of the People, excepting thoſe of *Nantes* and the Neighbourhood, were Idolaters. S *Clare*, firſt Biſhop of *Nantes*, was ſent thither by S. *Gratian* Biſhop of *Tours* in the Year 277: He travell'd over the Precincts of *Nantes*, of *Rennes* and *Vannes*, and preach'd Chriſtianity there. There is one *Juſtin* ſaid to be Biſhop of *Rennes*, and ſome other ancient Biſhops of *Vannes* and *Rennes*, are likewiſe mention'd; but this Succeſſion of Biſhops being drawn from Modern Records, is very uncertain. When the *Britans* came from *Great Britain* into *Armorica*, they preach'd the Goſpel to the Natives. About this time there was one *Riothimus* Biſhop of *Rennes*, who was no *Britan*. At the Council of *Tours*, held in 461, we find the Subſcriptions of *Euſebius* Biſhop of *Nantes*, and *Athenius* Biſhop of *Rennes*, and of *Manſuetus*, who only ſtyles himſelf Biſhop of the *Britans*, without mentioning of what *See*. From whence we may conclude, (ſays the *French* Supplementer) that theſe firſt *Britan* Biſhops, *Manſuetus*, S. *Brieu*, S. *Sampſon*, and others, were Biſhops at large, or Biſhops in common to the whole Nation, without being fix'd to any particular *Diſtrict*. In the Year 458, a Council was held at *Vannes*, where *Nunnechius* Biſhop of *Nantes*, *Paternus* Biſhop of *Vannes*, *Athenius* Biſhop of *Rennes* were preſent, together with *Albinus* and *Liberalis* of the ſame Character, whoſe Sees are not mention'd. *Perpetuus*, Archbiſhop of *Tours*, was Preſident of this Council, which ſeems to have met partly for the Ordination of a Biſhop of *Vannes*, ſuppoſed to be *Paternus*. When the *Britans* had ſecur'd themſelves in the Country, they conſecrated Biſhops for *Leon*, *Dol*, *Treguier* and *Kimper*, without conſulting the Archbiſhops of *Tours*. This Freedom, as *Euphronius* Archbiſhop of *Tours* reckoned it, moved him to convene a Council at his See in 556. The Synod conſiſting of *French* Biſhops, made a Canon prohibiting the Conſecration of any *Britan* or *Roman* without Leave from the Metropolitan, under the Penalty of Excommunication. Whether all the *Britans* ſubmitted to this Regulation, is not known. However, 'tis certain the Archbiſhop of *Tours* executed his Metropolitical Juriſdiction in *Bretagne*, till the Government of *Nominoe*, who declaring himſelf Sovereign, endeavoured in the Year 847 to depoſe the Biſhops conſecrated by the Archbiſhop of *Tours*, and to promote new ones of that Character, depending upon himſelf, and to make an Archbiſhop for the Province. For this Purpoſe he made uſe of *Convoïon* Abbot of *Redon*, who charged *Suſannus* Biſhop of *Vannes*, and the reſt of the Biſhops of the Province, with Simony. The Cauſe was carried to *Rome*, where *Convoïon*, recommended with Letters from *Nominoe*, preferred Articles againſt the *Bretan* Biſhops before *Leo* IV. The Biſhops appearing upon Summons, but making a faint Defence, were reprimanded, but not depoſed by his Holineſs, who referred the Matter to a Synod of Biſhops. At their Return home, *Nominoe* convened a Synod at *Coit-Lou* in the beginning of the Year 848. Here a Letter from the Pope to the Biſhops of *Bretagne* was read, ſetting forth, that the Biſhops above mentioned were depoſed for Simony. There was likewiſe Evidence procured againſt them; and, which is more, they confeſſed the Charge, and declared they had forfeited their Dignity; and to ſhew their Ceſſion was voluntary, they laid down their Paſtoral Staff and Ring; and upon this withdrawing from the Council, the Judges declared them convicted of Simony by Teſtimony, and their own Confeſſion, and then depoſed them. The Prelates thus depoſed were *Suſannus* Biſhop of *Vannes*, *Felix* Biſhop of *Kimper*, *Salaçon* Biſhop of *Dol*, and *Liberalis* Biſhop of *Leon*. *Mahen*, Biſhop of *Alet*, now S. *Malo*, kept his Station. *Salaçon* retired to *Jonas* Biſhop of *Autun*, and aſſiſted him in his Functions, and afterwards withdrew to the Monaſtery of *Flavigny*, where he turned Monk, and died in 864. The reſt of the Biſhops depoſed went off into King *Charles*'s Dominions; and as long as they lived, endeavoured the recovering their Sees. *Nominoe* having got rid of theſe Prelates, erected a See where S. *Brieu* died, reſtored that of *Treguier*, and made *Dol* an Archbiſhoprick: He likewiſe deprived *Actard* Biſhop of *Nantes*, and promoted one *Giſlard*, born at *Vannes*, in his Place. *Landrand*, Archbiſhop of *Tours*, inſiſted upon his Metropolitical Juriſdiction, and appeared for the Biſhops deprived. The Pope wrote *Nominoe* a remonſtrating Letter upon *Giſlard*'s Intruſion; and the Archbiſhop of *Tours* held a Council of two and twenty Biſhops, who ſent *Nominoe* a Letter, and complained of his Conduct in ſtrong Language. After *Nominoe*'s Death, *Actard* was reſtored to *Nantes*; and thinking the Biſhops above mentioned unjuſtly depoſed, he joined with the Archbiſhop of *Tours* in an Addreſs to the Popes *Leo* and *Bennet*, for reſtoring them. Theſe Popes wrote to *Bretagne* about this Buſineſs, but to little purpoſe; for the Churches of *Bretagne* continued in the Condition *Nominoe* left them. The Council of *Toul* held in the Year 859, made farther Efforts for re-eſtabliſhing the Biſhops depoſed, and for reſtoring the Archbiſhop of *Tours* to his Pretenſions upon the Churches of *Bretagne*. Prince *Solomon* was ſo far from giving way to this Remonſtrance, that he deſired Pope *Nicholas* to ſend a *Pall* to the Archbiſhop of *Dol*. This Requeſt was refuſed by his Holineſs, who wrote to the Biſhop of *Dol*, giving him to underſtand, that the Church of *Tours* was the Metropolis of *Bretagne*, encouraging the Archbiſhop of *Tours* at the ſame time to inſiſt upon his Right. He wrote alſo to *Solomon*, giving him this Reaſon for his Refuſal. *Solomon* ſent another Embaſſy to the Pope, with Inſtructions againſt the Biſhops depoſed, and for maintaining the Independency of the Prelates of *Bretagne*. The Pope in his Anſwer told him, that the Biſhops above mentioned not being Canonically depoſed, the Cauſe ought to have a Re-hearing, and that either at *Tours* by an Aſſembly of other Biſhops, or elſe at *Rome* upon the Allegations of two Biſhops, one of which to be choſen by each Party. As to the Metropolitical Right, he told him, that when he had concluded a Peace with King *Charles*, he might proceed to examine that Affair; and the Caſe being ſomewhat entangled, 'twou'd be proper for him to ſend Records and neceſſary Inſtructions to *Rome* for that Purpoſe. This Diſpute about the Archiepiſcopal Juriſdiction was depending at *Rome* from the Ninth Century to the Fourteenth; Deciſions being ſometimes favourable to one ſide, and ſometimes to another. At laſt *Innocent* III. who was a great Canoniſt, propoſed a Temper for an Accommodation. Upon this, the Commiſſioners from the Cathedral of *Tours* agreed to own the Biſhop of *Dol* Archbiſhop, and to give him up two Suffragans, provided he was willing to acknowledge the Archbiſhop of *Tours* for his Primate. The Commiſſioners of *Dol* refuſing this Propoſal, the Cauſe was pleaded at length, and a Definitive Sentence pronounced *June* 1, 1199. By which the Pope declared the Church of *Dol* Suffragan to that of *Tours*, and commanded the Biſhops of *Dol* to receive the Archbiſhop of *Tours* for their Metropolitan, and give him the ſame Obedience with the other Suffragans, and never pretend to the Privilege of a *Pall*. Duke *Arthur* agreed to put this Judgment in Execution; and from this Time the Churches of *Bretagne* have always continued under the Juriſdiction of the Archbiſhop of *Tours*. There have been ſeveral Councils held at *Vannes*, *Nantes*, *Coit-Lou*, *Rennes*, *Dol*, and *Redon*, too long to inſiſt on. * *Nouvelle Hiſtoire de Bretagne, compoſée ſur les Titres & ſur les Anciens Originaux, par Gui Alexis Lobineau, Benedictin de la Congregation de S. Maur, à Paris en* 1707.

BRETON, Cape *Breton*; 'tis in *Southern America*, upon the Southern Coaſt of the Iſle of Cape *Breton*, lying in the Sea of *Canada*, between the Iſland of *Terre-Neuve* and *Acadia*. * *Maty, Diction.*

BRETSCH, ſometimes written *Brzeſtye*, a Town of *Poland* in *Mazovia*, and Capital of a diſtinct Province belonging to *Great Poland*, and called the Palatinate of *Cujavia*. There is a Palatine, a Biſhop, and three Caſtellans, within this Precinct, with this remarkable Particularity, that the Biſhop takes his Title from the Province, not from the Town where his See is fix'd. The Palatine, on the contrary, has his Diſtinction from the Cathedral Town, and not from the Province; for the Style is the *Biſhop of Cujavia*, and the *Palatine of Worſlauk*. The Town of *Bretſch* is built like an Amphitheater, about four *Poliſh* Leagues from the *Viſtula*, eight from *Thorn* to the South, ten from *Lenczycze*, otherwiſe *Lanſchet*, to the North. * *Memoires du Chevalier de Beaujeu. Baudrand.*

BRETTEN, a ſmall Town in the *Palatinate* upon the *Rhine*, ſituate upon the River *Saltza*, on the Confines

ſines of the Duchy of *Wirtemberg*. Some Geographers believe this Town the ſame with the old *Solicinium*, which others will have to be *Sultz*, a Town of *Wirtemberg*: But let this be as it will, *Bretten*, the native Place of the famous *Melanchthon*, is the Capital of a little Government of the ſame Name, with ſeveral ſmall Towns its Dependencies. * *Maty, Diction.*

BREVIARY, or a Collection of Publick Prayers ſaid in the Church at different Hours in the Day, by thoſe of the *Roman* Communion. The Office called *Mattins* was formerly ſaid in the Night: The *Lauds* begin at the Riſing of the Sun, or Six o'Clock: The *Prime*, the *Tierce*, the *Sexte*, and the *Nones*, are ſo called from the reſpective Diviſions of the Day: The *Veſpers* are ſaid after Sun-ſet; and the *Compline* after Nine o'Clock. The Cuſtom of Divine Service at different Hours in the Courſe of the four and twenty is very ancient in the *Weſtern* Church; they were firſt called the *Curſus*, and afterwards the *Breviary*: This laſt Name importing either that the old Office was abridged, or rather that this Collection was a ſort of Epitomy of all the Prayers. The *Breviary* conſiſts of Pſalms, of Leſſons taken from the Scripture, ſome Homilies of the *Fathers*, or the Lives of Saints. 'Tis made up likewiſe of Hymns, of Ancients, of Reſponſes and Prayers ſuitable to the Feſtivals and the Hours. This Collection being drawn from the Publick Forms of ſeveral Churches, has made the *Breviaries* different; ſome of them are intermixt with Romantick Hiſtories of the Saints. This Misfortune has occaſioned ſeveral Reformations in the *Breviaries*. The Service-Book called *Breviarium Romanum*, is not the Ancient *Breviary* uſed in the Church of *Rome*: 'Tis only a *Breviary* with which the *Cordeliers* officiated in the Pope's Chappel; *Sixtus* IV. being the firſt who brought it to general Uſe. *Pius* V. *Clement* VIII. and *Urban* VIII. got it reformed, and endeavoured to introduce it into all the Churches of their Communion; but this was more than they could compaſs. Notwithſtanding this Effort, a great many Churches have either kept to their old *Breviaries*, or made new ones. The Cuſtom of ſaying the *Breviary* privately at home is practiſed not only by Eccleſiaſticks, but by the Laity, when they have not an Opportunity of going to Church: However, we do not find any Ancient Canons that oblige the Clergy to this Duty. The firſt Regulation of this kind was paſſed in the Council of *Baſil*, and repeated in that of *Lateran* under *Julius* II. and *Leo* X. But then theſe Canons bind none but beneficed Eccleſiaſticks. * *Joly, de recitandis Horis Canonicis. Mabillon, de Curſu Gallicano. M. de Vert, des Ceremonies. Divers Traitez des Heures Canoniacles, & de l'Office Divin.*

BRIDIEU, (*Lewis de*) Governor of *Guiſe*, Quarter-Maſter-General of the King of *France*'s Army, defended *Guiſe* in the Minority of *Lewis* XIV. againſt two conſiderable Armies, one *Spaniards*, and another *French*, in Rebellion againſt this Prince in the Year 1650. *Bridieu* forced them to raiſe the Siege almoſt a Month after the Trenches were opened; and they had carried on the Approaches ſo far, as to make ſeveral Breaches in the Caſtle: But the Enemy expecting to march to *Paris* after the taking of this Town, the Governor did his utmoſt to diſappoint them, becauſe the Repoſe of the Kingdom depended upon keeping this Paſs. His Reſolution having Succeſs, the King made him Knight of the *Order* of the *Holy Ghoſt*, Lieutenant-General of his Forces, and granted him all the Royal Demeſnes of the Town of *Guiſe* during Life. * *Memoires de Miſhel de Marolles, printed at Paris.*

* BRIE, a Country within *Champagne*. For a more particular Account of the Geography under this *Article*, we may obſerve that *Brie* is a Province of *France*, very fruitful, populous, and conſiderably large, lying between the *Marne* and the *Seine*: 'Tis bounded on the North with *France* properly ſo called, and *Soiſſonnois*: On the Eaſt with *Champagne*; and on the South and Weſt with the River *Seine*, which parts it from the reſt of *Champagne*, from *Gatinois*, and *Hurepoix*. It reaches from Eaſt to Weſt about two and twenty Leagues, that is, from *Seſanne* to *Conflans* near *Charenton*, where the *Marne* falls into the *Seine*; but the Breadth is not ſo much. It has been Parcel of *Champagne* for ſeveral Ages, and is ſtill within the Government of that Province, excepting a ſmall Part of it neareſt *Paris*, that is, from *Lagni* to *Melun*, which is laid to the Government of the Iſle of *France*. *La Brie* is commonly divided into three Parts, *Upper Brie* towards the *Marne*, of which *Meaux* is the chief Town; *Lower Brie* ſtretching to the *Seine*, *Provins* and *la Brie Pouilleuſe*, otherwiſe called *Galleueſſe*, upon the *Marne*, towards *Campagne* and *Soiſſonnoiſe*, of which Diviſion *Château Thiery* is the chief Place. *Meaux* is the Capital of the whole Province, notwithſtanding *Provins* was the cuſtomary Reſidence of the Counts *de Brie*, before 'twas annexed to *Champagne*. * *Baudrand. Bourgon, Geograph. Hiſt.*

* BRIEG, or *Brig*. (The Duchy of) in Latin *Brigenſis Ducatus*, a ſmall Country of *Bohemia* in *Upper Sileſia*, between the Duchy of *Breſlaw* to the North, and the Duchies of *Grotkau* and *Oppelen* to the South; 'tis ſo called from the Town of *Brieg* within it. This Duchy had formerly Dukes of its own, deſcended from *George Padiebrach* King of *Bohemia*, and who are likewiſe Owners of the Duchies of *Lignitz* and *Volau*: But the laſt Duke of this Family dying in 1575, the Country fell to the Emperor as King of *Bohemia*.

BRIEU, (S.) in Latin *Briacus*, or *Briomachus*, an *Iriſhman*, living in the Seventh Century, and receiving his Education from S. *Germanus*, a Biſhop in that Iſland: He tranſported himſelf into *Armorica* about the Time the *Britans* ſettled there. He is ſaid to have been a Regionary or National Biſhop, without any See belonging to him; S. *Sampſon*, S. *Leonorus*, and S. *Magloire*, being then Perſons of the ſame Character at large. S. *Brieu* landing upon the Northern Coaſt of *Bretagne*, between the Towns *Lexobia*, and *Alet*, built a Monaſtery there; and having drawn ſome Monks together, lived amongſt them in the Exerciſes of Retirement and Auſterity the Remainder of his Life, which laſted about ninety Years. His Memory was ſo famous for Piety and Miracles, that a Town was quickly built about the Monaſtery: 'Twas afterwards made a Biſhop's See, of which S. *Brieu* is reckoned the firſt Biſhop, though he never exerciſed any Epiſcopal Juriſdiction there. * *Baillet, Vies des Saints, for the firſt of May.*

BRIGIDE, Abbeſs of *Kildare* in *Ireland*, born in the Middle of the fifth Century at *Fouchard* in the Dioceſe of *Armagh*. Her Father, who was a Perſon of Quality, would have married her; but ſhe made Choice of a ſingle Life, and was profeſſed by S. *Meldus* an *Eleve* of S. *Patrick's* in the Province of *Meath*. This Lady afterwards erected a Society of Nuns, and founded ſeveral Monaſteries, of which *Kildare* in the Province of *Lemſter* was the moſt conſiderable; ſhe is ſaid to have wrought a great many Miracles, which made her called *Thaumaturga*. *Bollandus* has ſtuff'd her Hiſtory with a great deal of Fiction and Childiſh Prodigies. * *Bollandus. Baillet, Vies des Saints, 1 Fevrier.*

* BRIGITTE, or *Birgite*, (S.) a *Swediſh* Princeſs. Towards the End of her Life ſhe travelled into *Paleſtine*, to viſit the Places where our Saviour and the Apoſtles lived, and wrought Miracles. She wrote to Pope *Gregory* XI. at *Avignon*, to perſuade him to return to *Rome*. There is a Volume of *Revelations* of hers in eight Books: Theſe *Revelations* were examined at the Council of *Baſil*, where *John de Turre-Cremata*, by making a favourable Report, ſkreened them from Cenſure, though *Gerſon* and ſeveral Eminent Divines thought they deſerved it. * *Baronius in Martyr. M. du Pin, New Eccleſ. Library.* XVII *Cent. Baillet, Vies des Saints, Mois de Mars.*

BRILLON, (*Peter-James*) Advocate to the Parliament at *Paris*, and born in 1671. The *Belles Lettres* were his Study before he qualified himſelf for the Bar. The following Tracts were written by him; *Des Portraits ſerieux, Galans & Critiques; de l'Ouvrage dans le goût des Caracteres de Theophraſte, & des Penſées de Paſchal; de Theophraſte Moderne; de la Critique de M. de la Bruyere, & de ſon Apologie.* In his Profeſſion of Law, he publiſhed three Volumes in Folio, which were well received: The Work is entituled, *Le Dictionaire des Arrêts, ou la Juriſprudence Univerſelle des Parlemens de France.* * *Memoires du Tems.*

BRISSOT, (*Peter*) a celebrated Phyſician in the Sixteenth Century, Son to a Lawyer of Character, and born at *Fontenai-le-Comte* in *Poitou*. He practiſed in *Paris*, and broke a miſtaken Cuſtom. It had been the conſtant Method of Phyſicians to bleed the Patients in a Pleuriſy not on the affected Side, but the other. *Briſſot* diſputed upon this Queſtion in the Phyſick Schools, and made it plain from *Galen* and *Hippocrates*, that the Patient ought to bleed upon the pained Side. He wrote a

Tract

Tract, publiſhed after his Death, in Defence of his Opinion. His Life is written prefix'd to a Tract *de Miſſione Sanguinis in Pleuritide*, printed at *Paris* in 1622.

BROSSIER, (*Martha*) a Perſon pretendedly poſſeſs'd, and was likely to have occaſioned great Diſturbances in *France* about the End of the Sixteenth Century. Her Father, who was a Weaver of *Romorantin*, gave up his Trade, and ſtrolled about the Country with his three Daughters, hoping to make a better Hand of it that way: One of theſe young Women had the Faculty of ſcrewing her Body into a great many convulſive Figures. He pitch'd upon this Girl, to make the Fortune of the Family, gave out ſhe was poſſeſs'd, and deſired the Exorciſms of the Church. Abundance of People crowded to ſee the Sight, but at *Orleance* the Cheat was diſcovered, and all the Prieſts in the Dioceſe were forbidden under Pain of Excommunication to exorciſe *Martha*. This Order was publiſhed in 1598. The Biſhop of *Angiers* likewiſe ſaw through the Impoſture; for having ſent *Martha* a Dinner, he ordered holy Water ſhould be given her inſtead of common, and common Water inſtead of holy: *Martha* was ſo unlucky as to fall into the Snare. When ſhe took the holy Water, ſhe was perfectly quiet, and under no diſturbing Emotion; but when they offered her the other Water, ſhe fell into diſmal Agitations, and twiſted her Body in a lamentable Manner. Upon this, the Biſhop ordered a Book of Exorciſms to be brought him, and began to read ſome of the firſt Book of *Virgil*'s *Æneis*: Here *Martha* was catch'd again; for concluding theſe Verſes were the Beginning of the Exorciſing Form, ſhe fell into violent Poſtures, to ſhew the Devil could not bear the Force of what was read. Thus this Prelate was fully convinced of the Roguery: However, he thought fit to proceed no farther than to give *Martha*'s Father a private Reprimand. This Impoſtor notwithſtanding would not carry his Daughter home to *Romorantin*, as the Biſhop adviſed him: And now a great many *Roman Catholicks* happening to be diſobliged at the late publiſhing the Edict at *Nantes*, he hoped to ſucceed better at *Paris*, and to meet with Fools and Knaves enough to carry on his Buſineſs: And here he made uſe of S. *Geneviéve*'s Church for the Scene of the Comedy. The *Capuchins*, being either ſurprized, or too forward to ſhew their Talent, ſtruck in immediately: They plied the Evil Spirit with Exorciſms, without looking, as the Church directs, into the Morals and Conſtitution of this Woman. While they went on with their Exorciſms, ſhe did her Poſtures ſo admirably well, that the Mob believed her really poſſeſs'd, and this Report was quickly ſpread all over the Town. The Biſhop, who was willing to take due Precaution, ordered five of the moſt eminent Phyſicians at *Paris* to examine the Matter: They all agreed in their Anſwer, that ſince *Martha* underſtood neither *Greek* nor *Latin*, 'twas plain *that the Devil in her was nothing but her Father's Knavery, and a little Diſtemper of her own.* Two Days after, two of the Phyſicians began to grow unreſolved about their former Opinion, deſired three others might be added to the Conſult, and farther Enquiry poſtpon'd till the next Day. Thus *April* 1, 1599, being the Day for the Criſis, Father *Seraphin* came on again with his Exorciſms, and *Martha* pretending herſelf attack'd, exerted, and made twice as many Convulſions as before: She rolled her Eyes, hung out her Tongue, and ſhaked almoſt in every Pore; and when theſe Words of S. *John* were read, *Et homo factus eſt, And the Word was made Fleſh*, ſhe tumbled down, and then rolled, leapt, and bounced from the Altar to the Chappel-Door. Upon this, the Exorciſt ſpoke aloud, that if any Perſon continued ſtill to diſbelieve the Poſſeſſion, his way was to ſhew his Courage, and try if he could maſter the Devils. Upon this, *Mareſcot*, one of the five Phyſicians, accepted the Challenge, and immediately making up to *Martha*, took her by the Throat, and ordered her to be quiet. She reſigned to his Order; but to keep the Trick covered, pretended the Devil had left her; which Excuſe was farther confirmed by Father *Seraphin*. On the other ſide, *Mareſcot* averr'd that 'twas himſelf who had expelled the Devil. The Biſhop thought fit to proceed in the Exorciſms, which made no Alteration in *Martha*: For perceiving *Mareſcot* ready to take her by the Collar, ſhe only ſaid, that this Doctor, *Riolan*, and *Hautin* (two other Phyſicians) would do well to mind their Practice; but when ſhe underſtood they were gone away, ſhe threw herſelf down with a violent Motion, and play'd the Devil to purpoſe. Upon this, theſe Doctors appeared again, laid the Storm in her Limbs, and made her compoſed immediately. They likewiſe averr'd to Father *Seraphin*, that there was nothing Preternatural in the Caſe, order'd the Girl not to abuſe the People any longer, and threaten'd her with the Rack: However, time was taken to deliberate and examine farther; and upon *Martha*'s being queſtion'd in *Greek* and *Latin*, and confeſſing ſhe did not underſtand thoſe Languages, all of them, excepting one *Duret*, concluded her not poſſeſs'd. However, ſome People being of a different Opinion, another Sett of Phyſicians was call'd in, and the firſt diſcharged: And now Father *Seraphin*, with another of his Fraternity, an *Engliſhman*, played their Exorciſms; and *Martha*, beſides her uſual Agitations, anſwer'd in *French* to ſome Queſtions put to her in *Greek* and *Engliſh*. Upon this, the Phyſicians declar'd ſhe was really poſſeſs'd, and diſputed learnedly upon the Caſe. *Mareſcot*, on the other hand, diſprov'd their Reaſons for Poſſeſſion. The Doctors thus happening to differ, made the Town divide upon the Queſtion. Now there being ſome Reaſon to apprehend this Maid might have dangerous Anſwers contrived into her, and that conſidering a great many were diſguſted with the Edict for Toleration to the *Hugonots*, a Sedition might be raiſed. To guard againſt this Conſequence, King *Henry* IV. was adviſed to take ſome Order about the Matter. The King cloſed with the Suggeſtion, and commanded the Parliament of *Paris* to make uſe of their Authority: The Parliament ordered *Martha* to be ſeized and confined. They kept her about ſix Weeks in Priſon, and during this time had ſeveral eminent Phyſicians to ſee her, who all declar'd they could diſcover nothing in her above the Force of Nature. In the mean time, the Pulpits took extravagant Liberty; they declaimed loudly againſt theſe Proceedings, and endeavoured to make the People believe the Privileges of the Church were ſtruck at; and that they were Hereticks who ſuggeſted this Proſecution. *Andrew du Val*, a Doctor of the *Sorbonne*, and *Archange du Puy*, were the moſt flaming Incendiaries upon this Occaſion. The Parliament had much ado to deal with *Archange*; but at laſt they made him come to: And *May* 24, 1599, order'd the *Prevot* or Mayor to ſend *James Broſſier* and his three Daughters to *Romorantin*, commanding their Father not to let his Daughter *Martha* ſtir abroad without Leave from the Judge, under the Penalty of Corporal Puniſhment. And thus, as *Du Cheſne* expreſſes it, *Le Diable fut condemné par Arrêt, The Devil was caſt, and Judgment was given againſt him by the Parliament.* To conclude, *Martha* and her Father having made a great deal of Noiſe, travelled as far as *Rome*; where being deſerted and diſcountenanced by every body, they were glad to take up in an Hoſpital. * *Du Cheſne, Antiq. des Villes de France. Mezerai, Hiſtoire de France ſous Henri* IV. *Lettres du Cardinal d'Oſſat. Bayle Diction. Critique.* *

BRUOMAT, which *Ptolomy* calls *Brocomagum*, a Town in *Germany*, two Leagues below *Strasburg*: 'Twas built by the old *Germans*, taken by *Julian* the Apoſtates and afterwards demoliſh'd by *Attila*, who gain'd a great Victory there. It ſtands upon the River *Sorne*, and belongs to the Count of *Hanoue-Leichtenburg*. * *Adrian, Valeſius, Notit. Galliæ.*

*BUCHANAN, (*George*) To the Relation of this Gentleman's Life, in *Morery* Vol. I. may be added ſomething by way of Character, concerning the Author and his Works. *Buchanan* had a more than ordinary Genius for the *Belles Lettres*, and particularly for Poetry: His Hiſtory is excellent *Latin*; but Truth, which is a neceſſary Qualification for an Hiſtorian, is not always taken care of. He ſeems to have written with Prejudice and Partiality: His Satyr is too keen, and comes up too often; whereas an Hiſtorian ſhould keep cloſe to Matter of Fact, ſtand clear of Invectives, and not write like a Perſon pre-engaged. This Author's Works are commonly put under three Diviſions: Under the firſt, we have the *Poetical Paraphraſe of* David's *Pſalms*; the *Tragedy* of *Jephthah*, or *the Vow*; and that of S. *John Baptiſt*, or of *Calumny*. The ſecond takes in the long Satyr againſt the *Cordeliers*, entituled, *Franciſcanus*; together with the libelling Pieces, call'd *Fratres Fraterrimi*; a Book of *Elegies*; one of *Silvæ*, another of *Hendecaſyllables*; one of *Jambicks*, three of *Epigrams*, one of *Miſcellanies*, and five of the *Sphere*. The third Diviſion has nothing

more than two *Latin Tragedies*, *Medea* and *Alceſtes*, tranſlated from *Euripides*. His moſt commendable Performance is his *Paraphraſe upon the Pſalms*: 'Twas made when he was impriſon'd in a Monaſtery in *Portugal*. Here he has both expreſs'd the Senſe well, and given a handſome Turn to the Verſification: His Verſes are of different Kinds, as the Subject ſeem'd to require. No Writer, who has attempted a Poetical Tranſlation of the *Pſalms*, has come up to *Buchanan*. His Thoughts are bright and ſolid, his Expreſſion polite, and his Cadence ſtrong and agreeable. His Tragedy of *Jephthah*, which is an Original, falls ſhort of Exactneſs. He has broke through the Rules of Dramatick Poetry; and whereas the Unity of Time allows no more than twenty four Hours, his *Jephthah* is at leaſt two Months long. The Style, it muſt be confeſs'd, is beautiful enough; but then 'tis moſtly in the Dreſs of a Comedy, whereas it ought to have been more rais'd, paſſionate, and affecting. The Poem upon the *Sphere*, in five Books, is valuable in its kind; but then here his Muſe does not fly an equal Pitch: She towers ſometimes, and almoſt flaps and flutters at another. His Odes are likewiſe not uniformly penn'd, nor equally diverting: Some of them are negligently thrown out, and others are nicely finiſh'd, and worthy the Age of *Auguſtus*. His Epigrams are commonly barren of Senſe, but Muſical enough in the Cadence. His *Franciſcanus* and his *Fratres Fraterrimi* have Race and Spirit enough; but then the Satyr is cruelly rough, and puſh'd to Extremity againſt the Monks and Church of *Rome*. Some of his *Hendecaſyllables* are too much tinged with this Colour; neither do they all ſtand clear of Indecencies. There is a good Edition of all *Buchanan*'s Works printed at *Leyden* by *Elzevir* in 1628. * *Geogr. Buchan. in vita ſua à ſe conſcripta biennio ante obitum præfix. operib. Prima collectio Scaliger. Joſeph. Scalig.* p. 37. *ubi & lacteæ venæ parentem cultiſſimum appellat Buchan. Theod. Beza in Iconib. & in Elench. Script. in Biblioth. Sacr. per Crow. Campden. Barclay. Ger. Joh. Voſſius, Lib.* 2. *Inſtitut. Poet. pag.* 13. *& pag.* 72. *Thuan. Hiſt. Lib.* 76. *Rapin, Reflexion. Gener. ſur la Poëtiq. Baillet Jugemens des Sçavans ſur les Poëtes Modernes, Tom.* 7. *&c.*

BUCOLICKS, or Paſtoral Poetry, that is, Poems made upon the Buſineſs and Diverſions of Shepherds: 'Tis ſaid this ſort of Poetry was invented when *Greece* was harraſs'd by the *Perſians*: For the Ceremonies of *Diana*, ſurnam'd *Cariatis*, practis'd by young unmarried Women, being diſuſed by the Diſturbance of the Times, ſome Country-People, to keep up ſomething of Solemnity, came to *Diana*'s Temple, and made Ballads in Praiſe of their Goddeſs. This Diverſion being well receiv'd, either upon the Score of the Feſtival, or for the Cadence and Tune of the Song, made this caſual Fancy grow up to a Cuſtom. This ſort of Poetry is very ancient, and reaches to the higheſt Antiquity. 'Tis ſuppoſed to have been firſt thought of in *Sicily*, and that it made Part of the Shepherds and Shepherdeſſes Entertainment; but let the firſt Scene be laid where it will, 'twas certainly the Product of Love and Lazineſs. Afterwards this ruſtick Amuſement was form'd under Rules, and poliſh'd to ſomething of an Art. Care of keeping the Flock, the natural Beauty of the Fields and Woods, and the Pleaſures of a Country Life, were the uſual Subjects. *Theocritus*, *Moſcus*, and *Bion*, who wrote in *Greek*, are excellent *Bucolique* Poets. Amongſt the *Latins*, *Virgil* is much the beſt: He has not only borrow'd ſeveral beautiful Thoughts from *Theocritus*, but very much improv'd upon him. His Eclogues were ſo much valued in his own time, that the Author of his Life reports them ſung at *Rome* upon the Stage by the beſt Muſicians. To do the Poet Juſtice, there is ſomething not eaſily expreſs'd, ſo ſweet and ſo natural in his Paſtorals, that nothing of that kind either equals or comes near it. * *Scaliger, Poëtic. Lib.* 1. *cap.* 4. *Salmaſius, in Solin. pag.* 861, *&* 867.

* BUDA, in *Latin Aquineum*, is at preſent in a deplorable Condition: 'Tis ruined almoſt out of Knowledge, though coming on by ſlow degrees to Reparation. It ſtands in the County of *Petits*, and belongs to the Emperor as King of *Hungary*. By the Treaty of *Carlowitz* in 1699, the Grand Seignior reſign'd all Pretenſions to this Town and its Dependencies. 'Twas formerly the Reſidence of a *Turkiſh* Beglerbeg, and the Capital of his Government: 'Tis eleven *German* Miles from *Alba Regalis*, and the ſame Diſtance from *Gran*, which three Towns make a Triangle. *Buda* is thirty two *German* Miles from *Vienna*, and forty from *Cracovia*. There is a Place near *Buda* called *Sicambri*, where the Ruins of the old *Sicambria* are to be ſeen: This Town was built by a Legion of the *Sicambri*, ſettled there by the Emperor *Valentinian*. *Baudrand* is of Opinion, that it was demoliſhed by *Attila* King of the *Huns*; and that *Buda*, *Attila*'s Brother, left his Name upon the Town of *Buda*, formerly called *Aquineum Burſa*, or *Solva*. * *Bourgon, Geogr. Hiſtor. Mem. des Troubles de Hong. Tom.* 5.

BUDWEIS, a large and ſtrong Town in *Bohemia*: It lies within the Circle of *Bechin* upon *Muldaw*, ſix or ſeven Leagues from the Town *Tabor*, and about twenty from *Prague*. * *Maty, Diction.*

* BULLEN. (*Anne*) For One thouſand five hundred fifty, in *Morery* Vol. I. read One thouſand five hundred thirty two.

* BURGOS, in *Latin Bravum*, or *Bracelum*, afterwards called *Burgi*: It ſtands upon the River *Arlança*, and is an Archbiſhop's See in *Old Caſtile*: 'Tis twelve Leagues from *Palencia*, ſixteen from *Valladolid*, and thirty five from *Madrid*. The *Auguſtinian* Monks of this Town pretend they have a Crucifix made by *Nicodemus*, mention'd in S. *John*: And ſome are ſo fanciful as to believe that was brought them from Heaven. There is a Royal Hoſpital at *Burgos*, endowed with eight thouſand Livres *per Ann.* and 'tis ſaid the Archbiſhoprick is worth a hundred and twenty thouſand. There is a famous Monaſtery in the Suburbs for a hundred and fifty Nuns, who are all either Princeſſes or great Lords Daughters. This Nunnery has ſeventeen others within its Juriſdiction; to which may be reckon'd fourteen conſiderable Towns, and fifty Villages: The Magiſtrates and Offices belonging to all theſe Places are choſen and diſpoſed of by the Abbeſs. S. *Aleaume*, or S. *Eleſmes* died in this Town in 1100, and was afterwards pitch'd on by the Burghers for their Patron or Guardian Saint. * *Baillet, vies des Saints, au* 30. *Juin.*

BUZANVAL, (*Nicolas Choart de*) Biſhop of *Beauvais*, born at *Paris* in 1611: He was firſt Counſellor in the Parliament of *Bretagne*, afterwards one of the great Council, then Maſter of Requeſts, Privy Counſellor, and Ambaſſador in *Swiſſerland*: He acquitted himſelf to Commendation in all theſe Employments, and at laſt, upon the Death of his Uncle *Auguſtin Potier*, Biſhop of *Beavais*, and Chief Almoner to the Queen *Dowager*, *Lewis* XIV.'s Mother, and Regent of *France*, he was nominated to that See. Having lived a Secular Life, he retir'd to the Prieſts of the Oratory of S. *Magloire*, to prepare himſelf for his Conſecration: He founded a great many Hoſpitals in his Dioceſe, of which the chief was that at *Beauvais*. He made ſeveral new Regulations for the Inſtruction of his People, and the reſtoring the ancient Diſcipline. He maintain'd a Seminary at his own Expence, where ſeveral young Clergy were provided for, and directed in their Studies for managing Parochial Cures. He likewiſe founded a Seminary for the Education of Children, pick'd out of ſeveral Parts of his Dioceſe. His Deſign was to improve their Underſtanding, and form their Morals at the ſame time, to make them Proficients in Secular and Eccleſiaſtical Learning; and all this in order to qualify them for the Inſtruction of other People. This Prelate being deeply engag'd in the Sentiments of the *Janſeniſts*, did not paſs his time altogether undiſturb'd: He was one of the four famous *French* Biſhops who refuſed to ſign the *Formulary* in the Terms required by the Courts of *Rome* and *France*. The three others were *Nicolas Pavillon* Biſhop of *Alet*, *Stephen Caulet* Biſhop of *Pamiers*, and *Henry Arnold* Biſhop of *Angers*: Theſe four agreed unanimouſly in Defence of S. *Auguſtin*'s Doctrine upon the Subject of Grace. Their Declaration in diſtinguiſhing *Fact from Right*, with reſpect to the Conſtitution of *Alexander* VII. was what they would not depart from. By this Diſtinction the *Janſeniſts* pretend they carried the Cauſe, and ſecur'd their Opinions; but their Adverſaries on the other ſide will have it, that they were forced to ſubmit with the Allowance of ſome little Softnings; which Modifications did not hinder the Court of *Rome* from gaining their Point. The Reader, for farther Information, may conſult the *Hiſtory of the Five Propoſitions by* Janſenius, printed at *Liege* by *Daniel Mournal* in 1699. The Biſhop of *Beauvais* died in 1679, ſixty eight Years of Age. * *Memoires du Tems.*

CABAS-

C.

CABASSUTIUS, (*John*) Prieſt of the *Oratory*, born in *Provence*, and dying in the latter end of the Seventeenth Century: He was a very exemplary Perſon for Humility, Retirement, Diſintereſtedneſs, and Self-Denial. Cardinal *Grimaldi* carried him to *Rome*, and made him the Director of his Conſcience: He had the Reputation of a very able and honeſt Caſuiſt, and was very affable and eaſy of Acceſs to Perſons of the meaneſt Condition. His Book of the *Theory and Practice of the Canon Law* in *Foro Conſcientiæ*, and in *Foro Contentioſo*, *&c.* was printed at *Lyons* in 1675; and his *Notitia Hiſtoriæ Eccleſiaſticæ*, *Conciliorum & Canonum*, *&c.* was printed in Folio in 1681. Theſe two Performances in *Latin* are very ſerviceable for Churchmen, and have gone through ſeveral Editions; though after all, it muſt be ſaid there are ſeveral Principles laid down, which contradict the Maxims and Uſages of the *French* Church. *Cabaſſutius* likewiſe wrote a Tract upon Uſury, printed at *Aix*, and left Reſolutions upon ſeveral Queſtions under the Title of *Horæ Subſicivæ*. * *M. Du Pin N. Eccleſ. Hiſt. Cent.* XVII.

CABUS, called *Schams al Maâla*, that is to ſay, the Sun in his *Apogæum*, was the Son of *Vaſchmegheir*. *Vaſchmegheir* pretended a Deſcent from *Raaſch*, Governor of the Province of *Ghilan*, when *Kai Koſchnu*, Prince of the Dynaſty of the *Cajanides*, reigned in *Perſia*. *Vaſchmegheir* came to the Court of *Nuh*, Son of *Naſſer*, Sultan of the Dynaſty of the *Samarides*, in the Year of the *Hegyra* 342, that is, *A. D.* 943. And here being taken Notice of for a Perſon of Courage and Conduct, he was truſted with the Command of an Army, with which the Campagne following he conquer'd the Province of *Giorgion*. After *Vaſchmegheir*'s Death, his eldeſt Son ſucceeded him in his Conqueſts, and reigned to the Year of the *Hegyra* 366. Upon this Prince's Demiſe, *Cabus*, his younger Brother, was the next, and the Perſon at the Head of this Article. This *Cabus* was a Prince of great Reputation upon the ſcore of his Qualifications for Government. His Temper was noble and benign; he was very Knowing, and wrote with unuſual Politeneſs; but notwithſtanding theſe fine Qualities, he proved ſufficiently unfortunate; for having afforded Shelter to *Fakreddulat*, Prince of the Family of the *Buides*, expell'd his Dominions by his Brother *Muiaeddulat*, this laſt, *A. D.* 981, march'd his Army into *Giorgian*, and forced *Cabus* to retire with *Fakreddulat* into *Khoraſſan*, where he ſtayed near thirty Years in an exil'd and unfurniſhed Condition: But that which threw new Anguiſh into his Circumſtances, was the ill Uſage he received from *Fakreddulat*. For this *Fakreddulat* having recovered his own Territories upon his Brother's Death, was ſo far from reſtoring *Cabus*, that he ſeized his Dominions; ſo that in ſhort *Cabus* was forced to wait *Fakreddulat*'s Death before he could recover. He happen'd to ſurvive this ungrateful Prince, and in the 387th of the *Hegyra*, that is, *A. D.* 997, the Subjects of *Giorgian* and *Mazandran* owned *Cabus* for their lawful Sovereign. Having now recover'd his Dominions, he quickly enlarged them with the Conqueſt of two Provinces, *Ghilan* and *Tabareſtan*; but theſe Succeſſes were but ſhort-liv'd. The Severity, as ſome of the Subjects called it, of *Cabus*'s Adminiſtration, drew an Odium upon him. The great Men living under Reſtraint, and not ſuffered to break the Laws at Pleaſure, engaged in a Plot, ſeized *Cabus*, and ſent to *Manugeher*, his Son, to acquaint him they were ready to ſet him upon his Father's Throne; and that in caſe he refuſed the Overture, they would make it to another. *Manugeher* finding himſelf thus preſs'd, accepted the Offer: But as ſoon as he was recognized and proclaimed Sultan, he went to *Baſtham*, where his Father was kept Priſoner, threw himſelf at his Feet, aſſur'd him of his Duty and Allegiance; acquainting him withal, that if he pleas'd to command him, he was ready to venture his Life to ſuppreſs the Rebellion and reſtore his Father. *Cabus*, though much ſatisfy'd with his Son's Submiſſion, made this Anſwer; *I deſign*, ſays he, *to have nothing more to do with the World, and therefore I reſign my Authority, and put my Subjects into your Hands.* This was a noble Inſtance of Juſtice and Natural Affection, and is ſeldom parallel'd even by thoſe who profeſs Chriſtianity. As for *Cabus*, he minded nothing but Devotion: However, his Enemies apprehending he might one Day or other take his Revenge, diſpatch'd him by Poiſon. He was a Learned Prince, and wrote ſeveral Letters and Pieces of Poetry very much valued. He careſs'd *Avicenna*, and preſented him richly for curing his Nephew of a ſtrong and dangerous Fit of Love. * *D'Herbelot, Biblioth. Orientale.*

CACALLA, or *Cazalba*, a Town in *Andaluſia* in *Spain*, upon the Confines of the Kingdom of *Leon*, twelve Leagues from *Seville*, and fourteen from *Ecya*. * *Baudrand.*

CADALOUS, or *Cadalus*, Biſhop of *Parma*, was choſen Pope in the Year 1061 by the Emperor *Henry* IV.'s Party: He held up a Competition againſt *Alexander* II. promoted to the See of *Rome* by the Cardinals upon the Death of *Nicolas* II. *Cadalous* was recogniz'd under the Name of *Honorius* II. by the Biſhops and Princes on this ſide the *Alps*. He march'd to *Rome* with an Army to put him in Poſſeſſion; but *Godfrey* Marquis of *Tuſcany*, and his Lady *Mathildis*, who were in *Alexander*'s Intereſt, repulſed his Troops, and forc'd him to retreat to *Parma*. Being baffled in this firſt Attempt, he got reinforced, made himſelf Maſter of Part of *Rome*, and ſeized S. *Peter*'s Church; but notwithſtanding this Advantage, he was forc'd to quit the Town, his Troops were much broken and diſorder'd, and he was near being taken Priſoner: In ſhort, he was forced to ſhut himſelf up in S. *Angelo*'s Caſtle, and obliged to bribe the Beſiegers very high to connive at his Eſcape. Some time after, a Council was held at *Mantua*, to decide the Controverſy between *Alexander* and *Cadalous*; and here this latter, it ſeems, made a faint Defence of his Title and withdrew. Upon this, *Alexander* was own'd rightful Pope, but obliged at the ſame time to pardon *Cadalous*: This Council was held in 1064. *Cadalous* afterwards died in a very mean Condition; but held up his Title of Pope to the laſt. * *Leo Oſtienſis*, *Lib.* 3. *Cap.* 20. *Baronius Annal. A. C.* 1061, 1062, 1064.

CADEE, or the League of the Houſe of God; in Latin *Caſæ Dei Fœdus*, *Fœdus Cathedrale*: 'Tis one of the three Leagues which make the Republick of the the *Griſons*: 'Tis likewiſe the largeſt and ſtrongeſt of the three. It takes in the Biſhoprick of *Coire*, the large Vale of *Engadine*, and that of *Bregaill* or *Pregel*. This Country has eleven great Communities, or twenty one little ones within its Circuit: Of all theſe, there are only two that ſpeak *High-Dutch*: The Language of the reſt is what they call *Rhetic*, or a broken *Italian*. The Proteſtant Religion is the Belief of the Government, which has continued an Alliance with ſeven of the *Swiſs* Cantons ever ſince the Year 1498. The Rivers *Adda* and the *Inn* riſe in the Territories of this League, of which the chief Towns are *Coire* and *Furſtenauw*. * *Maty*, *Diction.*

CAIEM, *Bemrillah*, (*Abulbaca Hamzah*, Son of *Alf Motavakel*) fourteenth Caliph of the Family of the *Abaſſides* in *Egypt*; he ſucceeded his Brother *Moſtacfi* *A. D.* 1451. Four Years after, he was diſpoſſeſs'd by *Malec al Aſchraf Inal*, twelfth Sultan of the Dynaſty of the *Circaſſian Mamaluks*. The Manner of doing it was this: The Sultan ſuſpecting the Caliph (who was but a Spiritual Sovereign) of ſome Practice againſt the State, order'd him to appear before him, reproach'd him for his Ambition; for it ſeems he was charg'd with graſping at the Scepter, and ſetting the Sultan aſide. *Caiem* being apprehenſive this Prince would throw him out of his Poſt, made this lively Declaration; *I make it my Choice*, ſays he, *to renounce my Caliphat; but at the ſame time I pronounce you have forfeited the Quality of Sultan.* The Caliph had no ſooner ſpoken theſe Words, but his Reſignation was accepted, the Court acquainting him at the ſame time, that having firſt ſtript himſelf of his Authority, he had no Power to exert it upon the Sultan. Being thus depoſed, he was guarded off to *Alexandria*, and kept Priſoner there till his Death, which happened in the Year of the *Hegyra* 863, and of our Lord 1458. * *D'Herbelot, Biblioth. Orientale.*

*CAIET, or *Cayet, (Peter Victor Palma)* born at *Montrichar* in *Touraine*, of a Proteſtant Peaſant's Family. By the Contribution of a Gentleman in the Country, he was bred to Learning, ſtudied Divinity, took pretended Orders from the *Hugonots*, and preached at *Poitiers* in 1582; but, 'twas not long before *Caiet* quitted his Church, appeared at Court, and got himſelf made Chaplain to Madam *Katharine*, Siſter to the King of *Navarre*, afterwards *Henry* IV. of *France*. About two Years forward, when this Prince turn'd *Roman* Catholick, *Caiet* was charged with the Practice of Magick, and with writing a ſcandalous Book; and Articles being examined by a Proteſtant Synod, he was degraded there. 'Tis probable the Accuſation might paſs the better, by their ſuſpecting he was inclined to quit their Communion: In ſhort, he declared himſelf a Papiſt, and made a ſolemn Abjuration at *Paris* in 1595, and received a Congratulatory Brief from Pope *Clement* VIII. in 1596. He ſtudied in the College of *Navarre*, received Prieſts Orders, and the Degree of Doctor in Divinity in 1600: He was made King's *Hebrew* Profeſſor, and died in 1610. He wrote ſeveral Controverſial Pieces againſt the *French* Proteſtants. Soon after he went off from their Communion, he publiſhed his Motives for leaving them; to which one *Rotan*, a Miniſter, returned an Anſwer in 1596. The ſame Year, *Caiet* publiſhed a *Chriſtian Remonſtrance*, as he called it, to the Proteſtant Nobleſs of *France*; a Tract upon the *Holy Euchariſt*; a Diſcourſe entituled, *The true Underſtanding of the Sacrifice of the Maſs*; an Advertiſement touching Matters diſputed in Religion, and pointing at an Expedient for Accommodation. In the Year 1597, he publiſhed a Tract, in which he endeavours to make *Calvin* confute himſelf; and another Treatiſe of the Church, and of the Direct and Legitimate Succeſſion of the *Hierarchy*. In 1602, he had a Conference with *Du Moulin*, a *French* Proteſtant Miniſter, publiſhed three Papers upon the Diſpute, and a Diſcourſe upon Purgatory, againſt *Du Moulin*. In 1603, he wrote a Treatiſe upon the Sacrifice of the Maſs: And after having printed a great deal in Polemick Divinity, he undertook the Hiſtory of his own Time. He had in 1598, drawn up a Relation of the War between the *Turks* and *Chriſtians* in *Hungary*, from 1597 to the Spring 1598. In 1605, he publiſhed his *Septennary Chronology*, beginning at the Peace made at *Vervins* in 1598. This Work was ſo well received, that ſome Court-Lords of the firſt Quality engaged him to add to his Hiſtory of the Peace, a Narrative of the War carried on nine Years by K. *Henry* IV. from his coming to the Crown in 1589, to the Peace at *Vervins*: This he perform'd in three Tomes, in his *Novennary Chronology*, printed at *Paris* in 1608. And here, before he comes to the Reign of King *Henry* IV. he makes an Abridgment of the moſt conſiderable Occurrences, occaſioned by the League, to the Death of King *Henry* III. He likewiſe wrote two other Books, one of them entituled, *Concilium Pium de Componendo Religionis diſſidio*; and the other, *Remede aux Diſſolutions Publiques*, preſented to the Gentlemen of the Parliament. He likewiſe wrote a Book in *Latin* for learning the four principal Oriental Languages, printed at *Paris* in 1596. * *J. de Toulouſe, Antiquit. Abbat. S. Victor. Maimbourg's Hiſtory of the League. M. du Pin, New Eccleſ. Hiſt. Cent.* XVII. See *Cahier, Morery* Vol. I.

CAJETAN, (*Conſtantine*) a *Benedictine* Abbot of S. *Baronte*, and born at *Syracuſe*: He flouriſhed in the beginning of the Seventeenth Century, to 1650; when he died at eighty five Years of Age. He was very warmly affected for the Reputation of his Order, and thought himſelf obliged in Honour to tranſplant ſome great Men into it, who were never reckoned there before. He begins with *Amalarius Fortunatus*, and publiſhed a Book at *Rome* in 1612, to prove him of the Order of S. *Bennet*. In 1618, he wrote a Diſcourſe to bring Pope *Gregory the Great* into the ſame Society: This Tract was confuted by *Gallonius*, or rather *Baronius*, under the Name of *Gallonius*. *Cajetan* replied to this Adverſary in 1620; and in 1627, he wrote a Piece, to ſhew that S. *Columbanus* govern'd his Practice by S. *Bennet's* Rule. He wrote ſeveral Diſcourſes to prove *Thomas à Kempis's* Book, of the *Imitation of Jeſus Chriſt*, was wrote by a *Benedictine* Abbot called *Geſſen*. To conclude with him, he publiſhed a Book at *Rome* in 1641, in which he aſſerts *Ignatius Loyola* was inſtructed by the *Benedictines*, and that his Book of *Exerciſes* was written by *Garcias Ciſneros*, Abbot of *Montſerrat*. *De Religioſa Sancti Ignatii ſive Enneconis fundatoris Societatis Jeſu, per Patres Benedictinos Inſtitutione; deque libello exercitiorum ejuſdem ab exercitatorio venerabilis ſervi Dei Garciæ Ciſnerci Abbatis Montis-ſerrati, magna ex parte deſumpti, Conſtantini Abbatis Cajetani vindicis Benedictini, Libri duo.* **M. du Pin, Biblioth. des Auters Eccleſiaſt. XVII. Siecle.*

*CAEN upon *Orme*. For *Henry* II. eſtabliſh'd a Mint-Chamber in 1430, *Morery* Vol. I. read 1550.

CAINITES, a Sect of the *Gnoſtick* Hereticks in the Second Century, ſo called from *Cain*, for whoſe Memory they had a great Honour. They are ſaid to have ſucceeded the *Nicolaitans*; though it's more probable the *Nicolaitan* Sect came into that of the *Cainites*, as *Tertullian* obſerves in his Book of *Preſcriptions*. They were a Branch of the *Gnoſticks*; but according to *Irenæus*, they ſet up before the *Valentinians*, though *Epiphanius* and *Theodorit* make them a Spawn of that Hereſy; they hold two diſtinct Powers or Principles, the uppermoſt of which they call *Sophia*, or *Wiſdom*; and the other, inferior in Nature, or poſterior in Being, they pretend made the World: They affirm, *Cain*, *Eſau*, *Corah*, the *Sodomites*, and all other Criminals of this Nature: Theſe, I ſay, they affirm, were related to the ſuperior Principle; and that for this Reaſon they have been attack'd and harraſs'd by him that created this World; who notwthſtanding could do them no conſiderable Diſſervice, becauſe they lay concealed by retiring into the Sovereign *Æon*. That *Judas* being particularly acquainted how things had paſs'd, and let into the Myſtery of the Scheme, betray'd our Saviour, to prevent a dangerous Revolution in the Creation: And thus they either believed our Saviour was juſtly put into *Pilate's* Hands by *Judas*, becauſe he endeavour'd to overthrow the true Doctrine; or elſe they concluded, that all the Power of the Creator would be ruined by our Saviour's Death. The Book this Sect relied on moſt, was the *Goſpel of Judas*. S. *Irenæus* reports, they had ſeveral other Writings to inſtruct them how to deſtroy the Creator's Works, that is, how to commit all manner of Villany. * *Irenæus. Epiphan. in Hæreſ. Theodorit. Fabul. Hæret. &c.*

*CAIRO: The Chronological Miſtake of three hundred and ſeventy Years, in *Morery* Vol. I. corrected under *Mammalucks*. Ibid.

CAIUS, a Proper Name. Amongſt the *Romans*, *Caius* and *Caia* were uſed to diſtinguiſh the two Sexes, and the Letter C ſtanding forward and right, ſignifies *Caius*; and the ſame Ↄ turned backward means *Caia*. *Quintillian* reports, that in Matrimonial Contracts, and Feſtival Solemnities, the old *Romans* uſed to mention *Caius* and *Caia* as ſtanding upon a Level; which Remark is confirm'd by *Plutarch*, where he puts the Queſtion, Why thoſe who convey the Bride to her Huſband's Houſe, make her ſpeak theſe Words, *Ubi tu Caius, ego Caia?* To which he anſwers, This Sentence is ſpoken by the new-married Woman, to ſhew ſhe engages upon Terms of Equality, and that ſhe was to have her Share in the Eſtate and Government of the Family; and that where *Caius* was Maſter, *Caia* ought to be Miſtreſs: And thus theſe Words, *Ubi tu Caius, ego Caia*, carry the ſame Senſe with *Ubi tu Dominus eris & Pater familiæ, Ego Domina ero & Mater Familiæ.* * *Quintillian, Lib.* 1. *Inſtitut. Plutarch.*

*CAIUS, a Prieſt of the Church of *Rome*, flouriſh'd in the times of the Popes *Zepherinus* and *Victor*, that is, in the Reigns of *Severus* and *Antoninus Caracalla*: He had a Conference at *Rome* with the famous *Montaniſt Proclus*, which he afterwards digeſted in a Dialogue. *Euſebius* ſaw this Conference, and mentions it in three Places in his Eccleſiaſtical Hiſtory. In his Firſt Book, *Cap.* 25, he cites a Paſſage out of it, whence it appears that the Graves of S. *Peter* and S. *Paul* were ſeen at *Rome* when this Author lived. *Euſebius*, in his Second Book above-mentioned, *Cap.* 28. mentions *Caius's* attacking *Cerinthus's* Opinion of our Saviour's Reign upon Earth; through the whole Courſe of which Period, this Heretick expected Men ſhould be entertain'd with all the Satisfactions of the Animal Life. In his third Book, *Cap.* 20. *Euſebius* remarks, that where *Caius* cenſures the Boldneſs of thoſe Hereticks who ſtuff the Canon with Apocryphal Books, he mentions but thirteen Epiſtles written by S. *Paul*, not reckoning that to the *Hebrews* to this Apoſtle. The ſame Eccleſiaſtical Hiſtorian, in his Third Book, *Cap.* 31. cites ſome Paſſages from the Dialogue above-mentioned, touching *Philip* the Dea-

con's

con's Daughters. *Photius* takes Notice of three other Tracts of *Caius*; the firſt, againſt the *Hereſy of Artemon*, who ſunk our Saviour to a mere Man; the ſecond, entituled, the little *Labyrinth*; and the third, of *the Univerſe*, which in *Photius*'s Time was reckon'd to *Joſephus*. * *Euſeb. Hiſt. Eccleſ. Hieron. de Script. Eccleſ. Cap.* 59. *Photius. Cod.* 48. *M. du Pin, New Eccleſ. Hiſt. &c.*

CALABRA, *Curia*, a Court built by *Romulus*, according to *Varro*, upon *Mount Palatine*, near that Prince's Houſe; others ſay, it ſtood near the Capitol: 'Twas called *Calabra*, from the *Latin Calare*, which ſignifies to ſummon; becauſe *Romulus* deſigned this Place for a Publick Meeting. Afterwards the *Rex Sacrorum* called the Senate and People hither to give them Notice of the Feſtivals and Sacrifices. By the way, they had no *Rex Sacrorum* till after the Expulſion of the *Tarquins*: This Dignity was inſtituted on purpoſe to repreſent the King's Office in Matters of Religion, *ne Sacra Regiæ vicis extinguerentur*; to prevent the Sacerdotal Function executed by their Kings from being diſuſed. * *Livy, Dion. Halicarnaſ. Macrob. Saturnal. Lib.* 1. *Feſtus.*

CALAJATE, a Town of *Arabia the Happy*, in *Aſia*: It ſtands in the Country of *Oman*, upon the *Gulph* of *Ormus*, between the Town of *Maſcat* and the Cape of *Raz-al-gate*, thirty five Leagues from the firſt, and thirty from the other. * *Maty, Diction.*

CALAMO, formerly called *Claros*: 'Tis a ſmall Iſland in the *Archipelago*, between *Lero* and *Lango*. 'Tis about fourteen Leagues in Circumference, and affords nothing remarkable, excepting a Town of the ſame Name. * *Maty, Diction.*

CALAPATE, a Town of the *Indian Peninſula* on this ſide the *Ganges*: It ſtands in the Kingdom of *Biſnager*, upon the Coaſt of *Coromandel*, to the South of S. *Thomas*. 'Tis probable, it may be the *Chaberis* of *Ptolomy*. * *Maty, Diction.*

CALEMBERG, a Country and Caſtle in *Germany*, in *Lower Saxony*, and within the Duchy of *Brunſwick*: It lies along the *Weſer*, between *Hanover*, *Cotinghen*, and *Hamelen*. The Caſtle is a *German* Mile from *Hildeſheim*, and two from *Hanover*, to the South: The chief Towns of the Country are, *Gottinghen*, *Hamelen*, *Hanover*, and *Neuſtadt*, with their Dependencies. * *Bertius. Baudrand.*

CALFORDE, or *Calvord*, a ſtrong Place in the Duchy of *Brunſwick* in *Lower Saxony*: It ſtands within the Principality of *Wolfembuttel*, about fourteen Leagues from the Town of that Name, and at the ſame Diſtance from *Brunſwick* and *Havelberg*. * *Maty, Diction.*

* CALIFORNIA, a *Peninſula* in *Northern America*, upon the *South Sea*: It lies to the Weſt of *New Mexico*, from whence 'tis parted only by the River *Colorado*. This Diſcovery was made by Father *Kino*, a *German* Jeſuit. *Calefornia* was firſt diſcovered by *Ferdinand Cortez*, in 1535; ſince his time the *Spaniards* have only cruized upon the Weſtern Coaſt; but very little upon the Eaſtern. The whole *Peninſula*, as *Baudrand* relates, has never a Town; there is only a *Spaniſh* Plantation lately ſettled in the Southern Part over-againſt *New Spain*. In Summer time *California* is exceſſively hot upon the Coaſt, with very little Rain; but the Climate is more temperate upwards in the Country. When the Seaſon for Rain is over, the Dew falls plentifully every Morning; and from the Beginning of *April* to the Beginning of *June* the Dew is mix'd with a ſort of Manna, which dries to a Conſiſtence upon the Leaves of Reeds: It has the full Sweetneſs, though not the Whiteneſs of Sugar. The Country affords a great deal of excellent Paſture, the Water is very good, and the Rivers well ſtored with Fiſh: The Fruit-Trees are very fine, and all the Pulſe and Grain ſown there yields a plentiful Product: They have two ſorts of wild Cattle, unknown in *Europe*, which are delicate Meat. Almoſt all the Fowls ſeen in *Spain* and *Mexico* may be found in *California*. They have likewiſe Salt-Pits, affording good Salt, both for Colour and Hardneſs. The Sea-Fiſh there are good, and plentifully furniſhed; but the Pearl-fiſhing is that which makes the Coaſt particularly famous.

The *Californians* have no Houſes, the Shades of Trees ſkreen them from the Sun in the Day-time, and they get Heaps of Leaves for Shelter and Softneſs in the Night. During the Winter they keep cloſe in Caves, where a great many lodge together: The Men go ſtark-naked; they have only a Fillet of fine Cloth bound about their Head; and for Ornament they wear a Necklace, and ſometimes a Bracelet of Nacris of Pearl, handſomely enough work'd. Their Arms are Bows and Arrows, with a Javelin, which they commonly carry in their Hand. The Women are ſomewhat more modeſtly dreſs'd: They wear an Apron of Reeds twiſted together, like the fineſt Mats: They cover their Shoulders with Skins, and bind their Heads like the Men with the fineſt Reeds. They likewiſe dreſs with Necklaces and Bracelets: Spinning is the uſual Buſineſs both for Men and Women. The *Californians* are under no Form of Government, or regulated Worſhip: 'Tis obſerved however, that they pay their Devotion to the Moon, and cut their Hair in reſpect to that Planet. Every Family has an entire Legiſlature, and governs at Diſcretion. This Independency of ſmall Numbers, and Variety of Laws, occaſions Miſunderſtandings, and frequent Wars amongſt them. * *Lettres édifiantes & curieuſes des Miſſionaires Jeſuites.* V. *Recueil* 1705.

* CALLIMACHUS, a famous *Greek* Poet: His Epigrams and Hymns have been ſome Years ſince publiſhed by Mademoiſelle *Dacier*: This Gentlewoman gives him the Character of the moſt elegant and polite Poet of all *Greece*. Her Father *M. le Fevre* was of the ſame Opinion, and obſerves that *Catullus* and *Propertius* have imitated this Author very cloſe, and ſometimes even tranſlated him. Not only *Quintilian*, among the Ancients, but *Philip Beroaldus* upon *Propertius*, and *John Gerard Voſſius* in his *Inſtitutio Poetica*, ſet him in the firſt Claſs of Elegiack Poets among the *Greeks*: Beſides his Talent this way, he was an excellent Critick, and wrote ſeveral Tracts upon this Subject, loſt long ſince. However, *Joſeph Scaliger* cenſures him for making uſe of obſcure and antiquated Language. This *Callimachus* was Library-Keeper to King *Ptolomy* at *Alexandria*, and as M. *Baillet* obſerves, furniſhed eight hundred Diſcourſes for that learned Repoſitory. * *Baillet Tom. I. des Jugemens des Savans, prejugé de la multitude des Livres. Baillet, Jugemens des Sav. ſur les Poëtes Grecs. Tom.* 5. *p.* 251. *Joan. Jonſius Holſat. de Hiſt. Philoſoph. Lexicon Suid.*

* CALLISTUS I. Pope of *Rome*, *Optatus* and S. *Auguſtin* call him *Calixtus*: Thoſe who make him a *Roman* go upon no ancient Authority: And as for the Circumſtances both of his Life and Death, they are very uncertain. There is no good Proof of his building a Church in the Place which the Emperor *Alexander Severus* awarded to the Chriſtians. That which is reported of the Church-yard, or Burying-place, he is ſaid to have made in the *Via Appia*, ſeems more probable, becauſe moſt of the Martyrologies mention it; but that there was one hundred and ſeventy four thouſand Martyrs, and forty ſix Popes interred there, as has been pretended, is too extravagant for a Romance: Beſides, 'tis probable, this Burying-Place was common to Chriſtians and Heathens. Farther, the Report of the Emperor *Alexander*'s drawing a Perſecution upon the Chriſtians, is quite foreign to what the beſt Authors relate of this Prince's Sentiment and Diſpoſition. The Martyrdom of *Caliſtus* is no better vouched; for neither *Euſebius* nor any Writer of Antiquity ſays a Word of it. The Acts of his Martyrdom are Records of no Credit; for in the old Kalendar, drawn by *Bucherius*, and in *Gregory the Great*'s Sacramentary, he is not ſo much as called a Martyr. As for the Time of his Pontificate, it began at the End of the Year 219, and laſted five Years, by *Euſebius*'s Chronology, and five Years ten Months according to *Mabillon*'s firſt Catalogue of the Popes, and five Years two Months and ten Days in his ſecond, in which he agrees with *Bucherius*. This laſt Computation makes *Calixtus*'s Death fall upon the fourteenth of *October*, *An. Dom.* 224. * *Mem. de l'Hiſt. Eccleſ. de Tillemont. Tom.* 4. *Baillet*, 14. *Sept. Vies des Saints. M. du Pin New Eccleſ. Hiſt. three firſt Centuries.*

* CALLISTUS II. a celebrated Pope: His Father was *Guy* of *Burgundy*, fifth Son to *William* II. Brother to *Renold*, and *Stephen* Earl of *Burgundy*, and Uncle of *Adelais* Queen of *France*, married to King *Lewis the Groſs*. This *Calliſtus* was promoted to the Archbiſhoprick of *Vienne* in 1083, and governed that See till 1119, when he was choſen Pope upon the Death of *Gelaſius* II. The Election was made by the Cardinals then in *France* of the late Pope's Party: As for the See of *Rome*, 'twas then ſeized by *Maurice Burdin*, born at *Limoges*, formerly Archbiſhop of *Braga*. This Prelate by the Emperor *Henry* V.'s Intereſt, was choſen Pope in 1118, upon the

Death of *Paſchal* II; and upon his Promotion, took the Name of *Gregory* VIII. *Gelaſius*, above mentioned, was choſen two and forty Days before him; but upon the Emperor *Henry*'s coming to *Rome*, he was forced to retire and travel into *France*: As for *Calliſtus*, he durſt not go to *Rome* immediately upon his Election; but held a Council at *Rheims*, where he excommunicated the Emperor *Henry*, with *Burdin* and all his Abettors: After this, he fortified his Title in the Field, and marched to *Rome* at the Head of an Army. *Henry*, finding himſelf too weak, was glad to retire. *Bourdin* ſheltred himſelf in *Sutry*, but *Calliſtus* purſuing took him Priſoner, brought him into *Rome* in an ignominious Manner, ſet him upon an Aſs, as ſome write, with his Face to the Tail, ſhut him up in a Monaſtery firſt, and afterwards in a Caſtle: *Honorius* II. removed him to another Citadel, where he ended his Days. *Calliſtus* afterwards made a Peace with the Emperor *Henry*, and wrote a Tract touching Inveſtitures, which was approved by the Council held in the *Lateran*, *An. Dom.* 1123, commonly called *The firſt General Council* of *Lateran*: He died *December* 13, 1124. There are five and thirty Epiſtles of his extant; but the four Sermons upon the Apoſtle S. *James*, reckoned to him, are ſpurious Pieces. * *Baronius*, *Annal. Papirius Maſſonus du Cheſne*, *de Vit. Pontif. Baluzius*, *Analecta Tom.* 3. *Saint Marthe*, *Gall. Chriſt.* &c.

CALMET, (*Auguſtin*) a *Benedictin* Monk, of the Congregation of S. *Vannes*, and S. *Hydulphus*, has publiſhed a Literal Expoſition in *French*, of all the Books in the Old Teſtament: 'Tis a learned and laborious Performance. The Author goes to the Bottom of thoſe Queſtions he handles: He reports the different Sentiments of Commentators, and the Reaſons which ſupport them. He is copious in explaining the Signification of difficult Terms, and intermixes a great deal of Secular Learning. He has Prefaces, and very learned and curious Diſſertations prefix'd to each Volume, in Quarto. The firſt Tome, which makes a Commentary upon *Geneſis*, was printed at *Paris* in 1707; the ſecond, which takes in *Exodus* and *Leviticus*, in 1708; and the third, which is carried through *Deuteronomy* and *Numbers*, in 1709: Since which Time, this Learned *Benedictine* has publiſhed ſeveral Volumes of the ſame Work; and 'tis moſt likely the Remainder is now ready to appear. * *Journal des Scavans de Paris aux mêmes années. M. Du Pin*, *New Eccleſ. Hiſt. Cent.* XVII.

CALNE, or *Chalam*, a Town in the Plain of *Shinar*, or *Sennar*, built by *Nimrod*, and where he laid the Foundation of his Monarchy: From this Time, till the *Parthians* were Sovereigns, 'twas under the Juriſdiction of *Babylon*. Theſe *Parthians* being Maſters of it, made it the Capital of their Empire, and called it *Cteſiphon*. * *Geneſ.* 10. *Amoſ.* 6. *Simon*, *Dictionaire de la Bible.*

CALOVIUS, (*Abraham*) an Eminent Divine, born in 1612: He was a rigid *Lutheran*, and the Head of the Party called *Calovians*, who ſtand contradiſtinguiſhed from the *Calixtins* or Moderate *Lutherans*. *Calovius* has wrote Controverſial Diſcourſes upon the Confeſſion of *Augſpurg*, and a Commentary upon the *Bible*, where he commonly makes it his Buſineſs to contradict *Grotius*; 'twas printed in 1676. * *Konig*, *Biblioth.*

*CALOYERS, or *Calogers*, *Greek* Monks of the Order of S. *Baſil*, of S. *Elias*, or S. *Marcellus*: They generally live under the ſame Regulations, and wear the ſame Habit all over *Greece*, without any Reform, or Relaxing the leaſt from their firſt Conſtitutions. Mount *Athos* has a great many of this Society, from whence they are ſent off to ſupply moſt of the Churches in the *Levant*. It muſt be ſaid they are the Defence and Ornament of the *Eaſtern* Church, and live under Vows like the Monks in the Weſt. They ſpend the greateſt Part of *Lent* in lamenting their own and other People's Sins; and, in ſhort, they carry the Monaſtick Auſterities as far as 'tis poſſible. There are likewiſe Nuns, called *Calogeres*, who live much after the ſame manner: Theſe Nuns live in a Society, follow S. *Baſil*'s Rule, are encloſed in Monaſteries, and governed by an Abbeſs: But then we are to obſerve, that theſe Religious Houſes for Women always depend upon ſome Monk's Abby. All theſe Nuns wear the ſame Black Dreſs: Their Arms and their Hands are covered to their Fingers ends; they ſhave their Heads, and each of them have a diſtinct Cell to lodge in. Thoſe who are wealthy, keep Maid-Servants, and ſometimes take in Girls, and breed them to Piety: After they have done the Duty of their Character, they work at their Needle. The *Turks*, who have ſome Reſpect for theſe Nuns, come to their Monaſteries, and buy Saſhes of their working. The Abbeſſes open the Gates of their Convent freely to the *Turks*, who come to buy of them, and return to their Apartments as ſoon as they have ſold their Goods. The Sieur *de Moni*, who with *Leo Allatius*, gives a Deſcription of theſe *Greek* Nuns, informs us, that he had read a Manuſcript-Relation made at *Conſtantinople*, where theſe Women are not reported ſo much to Advantage. The *Calogeres* of *Conſtantinople*, ſays the Author of this Relation, are Widows, ſome of which have had ſeveral Huſbands; and that they don't get themſelves profeſſed till they are old. They tie themſelves to no Vows, and all their Confinement conſiſts in having a black Veil on their Head, and ſaying, They won't marry. The greateſt Part of them live in their own Houſes, where they look after their Concerns, and thoſe of their Relations. This Author notwithſtanding affirms, that ſome of them live in Societies; but that theſe are more exceptionable than the others: That both ſorts go where they pleaſe, and take more Liberty under the Skreen of a Religious Habit, than they could do otherwiſe. The Biſhops forbid their Prieſts under ſevere Penalties, coming into theſe Monaſteries. * *Moni*, *Relat. des Crètiens du Levant.*

CALPENTINE, a ſmall Iſland in *Aſia*: It lies on the Weſtern Coaſt of *Ceilan*, from whence 'tis parted only by a Canal. The *Dutch*, who are Maſters here, have a ſtrong Town of the ſame Name. * *Maty*, *Diction.*

*CALVARY, the Miſtake in *Morery* Vol. I. concerning *Cozroe*'s bringing back the Croſs upon his Shoulders, corrected under *Heraclius*, Ibid.

CALVOGUALBES, (*Francis de*) a *Catalan* Gentleman, born at *Barcelona* in 1627: He was extracted from a conſiderable Family: His Anceſtors had done ſuch Publick Service to the Town, that the Burghers called them their Deliverers. One of his Anceſtors, born at *Venice*, ſettled at *Manreſa*, a Town in *Catalonia*, when the *Moors* beſieged *Barcelona*: Upon this Occaſion he commanded the Chriſtian Army, routed the Infidels, and made a triumphal Entry into the Town; where his Action was entred upon the Publick Records. When *Catalonia* revolted in 1640, *Francis de Calvo* took Service under the *French*. In 1664, when the *French* King ſent the Emperor a Reinforcement into *Hungary*, *Calvo* was one of the Officers, and behaved himſelf to Advantage. In 1672, he made a Campagne with *Lewis* XIV. and was one of the firſt that paſſed the *Rhine*. This Prince made him Governor of *Arnheim*, and having taken *Maſtricht* in 1673, he made him Governor there. He defended this Place above two Months, againſt the Confederate Army commanded by the Prince of *Orange*, who was forced to raiſe the Siege. The Beſiegers being relieved by a Body of Troops, commanded by Mareſchal *Schomberg*, the King to encourage his Merit made him Lieutenant General of his Forces, and allowed him a Penſion of twenty thouſand Livres. He was at the Battle of *Seneff*, in 1674: The *Spaniards* declaring War againſt the *French* about this Time, he went into *Catalonia* to ſerve againſt them; where, having ſwam the River *Pont Major*, he charged the Enemy ſo briſkly, that if Night had not come on, he had taken the Duke of *Bournonville*, their General, Priſoner. In 1688, the War breaking out again between *France* and the *Confederates*, he ſerved in *Flanders* under Mareſchal *Humieres*. In 1689, the King made him Knight of his own *Order*, and gave him the Command of a Body of 5000 to defend the Lines, attack'd by the *Spaniards* and *Dutch* with 20000 Men. He died in 1690, ſixty three Years of Age, and was buried at *Aire*, where he was Governor. * *Memoires du Tems.*

CAMAIEUX, in Latin *Camæ Figuræ*, are Stones with ſeveral Figures, and Landſchaps upon them: They may be called a ſort of Pictures drawn by Nature's Pencil, without the Aſſiſtances of Art. There are Trees, Fruit, Towns, Rivers, Letters of the Alphabet, Cyphers, living Creatures, and a great many other things curiouſly painted upon them. There are a great many of theſe Curioſities to be ſeen at *Rome*, in *Kircher's* Study, and in his *Mundus Subterraneus*, *Georgius de Sepibus* likewiſe gives an Account of theſe Rarities. King *Pyrrhus*'s Agate, mentioned by *Pliny*, is pretty well known, upon which the nine Muſes of *Apollo*, with his Harp in his Hand, were naturally repreſented with Strength and Diſtinction. *Charles Pattin*, in his Hiſtorical Relations, mentions his having

having ſeen an Agate in the Emperor's Cloſet at *Vienna* of an extraordinary Bigneſs; where Nature had cut the following Letters, B. XPIΣTOΣ. where the Author expounds the Letter B by *Βασιλεὺς*, as much as to ſay, *Chriſt the King*. Farther, there are certain precious Stones called *Camaieux*, as Onyxes, Sardonyxes, and Agates; upon which Lapidaries ſhew their Skill, to give Nature a Lift in her Figures, and finiſh what's imperfectly begun. * *Pliny, Hiſt. Nat. Lib.* 37. *Cap.* 1.

* CAMBRAI. For Pope *Paul* II. in *Morery* Vol. I. read Pope *Paul* IV.

CAMERARIUS, (*William*) a *Scotchman*, Prieſt of the Oratory, and Doctor of the Faculty at *Paris*: He wrote ſeveral Tracts of Divinity intermix'd with Philoſophy, and publiſhed a Collection of ſome Diſcourſes of the Fathers, not printed before. This Collection furniſhes *Fulgentius*'s Anſwer to *Scarilas*'s Queſtions upon the *Incarnation*; a Tract of the ſeven Vices, and the ſeven Graces of the Holy Spirit; an Expoſition of the *Creed*, reckoned to S. *Auguſtin*; a Diſcourſe of *Anſelm*, for guarding the Inward Man; and an Epiſtle of this Prelate's to *Bernard*, a Prior, and to the Monks of S. *Albans*. *Camerarius* wrote a Theological Diſſertation upon this Queſtion, Whether a Confeſſor could abſolve a Penitent who had loſt his Underſtanding, and gave no Sign of Remorſe? His Anſwer is in the Affirmative. * *M. Du Pin, New Eccleſ. Hiſt. Cent.* XVII.

* CAMILLUS, (*M. Furius*) one of the greateſt Men of Old *Rome*, triumph'd four times, and was five times Dictator: He conquered the *Antiatæ* in a Sea-fight, brought the Prows of their Ships, and ſet them up in a Square at *Rome*. This Trophy was afterwards called the *Roſtra*, where Publick Speeches were made to the People. When he was Cenſor, he ordered the unmarried Men to marry the Widows of thoſe ſlain in the War. He defeated the *Faliſci*, and in the Year 358 of *Rome*, took the Town of *Veiæ*, after ten Years Siege: But here by giving all the Plunder to the Soldiers, he broke his Vow to *Apollo*, to whom he had pre-engaged the Tenth. The Senate being inform'd by the Southſayers, that the Gods were angry, ordered every Soldier to refund the Tythe of the Pillage given him. This Edict occaſioned a ſort of Mutiny againſt *Camillus*, ſo that when he declared againſt the Propoſal of ſending a Colony to *Veiæ*, one of the Tribunes of the People preferred an Information againſt him, in order to bring him to an Account for the Booty taken at *Veiæ*. *Camillus*, to prevent a worſe Conſequence, baniſhed himſelf, and was fined pretty deep for his pretended Miſbehaviour. He had already dedicated two Temples, one to *Juno*, and another to *Matuta*: During this Exile, in the 364th Year, the *Capitol* being beſieged by the *Gauls*, he was choſen Dictator. For now the publick Danger, 'tis likely, revived his Merit, and made the Burghers remember their Ingratitude. *Camillus*, now at *Ardea*, ſolicited for Succours againſt the Invaſion: He came up to *Rome* juſt in the Minute when they were weighing two thouſand Pound of Gold; which, purſuant to an Article, was to be given to the *Gauls* to draw off from the Town. *Camillus*, ſurprizing the Enemy by a ſwift March, and falling unexpectedly upon them, forced them to retire with Diſgrace and Loſs. After this Deliverance of his Country, he built a Temple to a Voice which had given the *Romans* Notice of the Approach of the *Gauls*; but the Intelligence was neglected by them: The *Dæmon*, who gave this Warning, he called *Deus Locutius*, and ſettled Sacrifices for his Worſhip. Afterwards, he put the Laws in full Execution, forced the *Volſci* to ſubmit, defeated the *Equi*, the *Tuſcans*, and other neighbouring People. The Report of a new Incurſion of the *Gauls* into *Italy*, made the Senate chooſe him Dictator the fifth time, in the Year of *Rome* 387. He commanded in the Field with his uſual Succeſs, routed the Enemy, advanced to the Plains of *Alba*, and made a triumphant Entry into *Rome*. The *Romans*, by way of Acknowledgment for the great Service he had done them, ſet him up a Statue on Horſeback in the Market Place, which was the firſt Honour of that kind any of his Countrymen had ever received. * *Plutarch. in Camillus*'s *Life. Livy, Lib.* 5. *Florus, Lib.* 1. *Aurelius Victor*, &c.

* CAMIN, or *Cammin*, a Town within the Circle of the *Upper Saxony* in *Germany*: It lies in Ducal *Pomerania* at the Eaſtern Mouth of the *Oder*, five Leagues from *Griffenberg* and *Treptow*. This Town, built with the Ruins of the Ancient *Julin*, carried the Biſhop's See thither in 1178: The Burghers declared for the *Reformation* in 1534; and the Town with the Dioceſe was yielded to the Elector of *Brandenbourg* by the Treaty of *Oſnabrug*, upon Condition that he ſhould hold it as a Fief of the Empire; and that after the Death of the preſent Canons, it ſhould be lawful for him to ſecularize, or ſeize their Endowments. * *Maty, Diction.*

CAMONICA, *Val Comonica*, a little Country belonging to the State of *Venice* in *Italy*: It lies within the *Breſſan*, along the Bank of the River *Oglio*, upon the Confines of the *Valteline*. 'Tis a Place much frequented by the *Swiſs*, who border upon *Italy*. * *Maty, Diction.*

CAMPEGGI, (*Thomas*) Son of *Thomas Campeggi*, Biſhop of *Feltri*, of a great Family in *Italy*, was ſent Nuncio by *Paul* III. to the Conference held at *Worms* in 1540. He was one of the three firſt Biſhops who appeared at the Opening the Council of *Trent* in 1545, and aſſiſted at the Seſſions held there in the Pontificate of *Paul* III. He died at *Rome* in 1564, ſixty four Years of Age: He wrote a great many little Tracts upon ſeveral Queſtions relating to Eccleſiaſtical Polity. The moſt conſiderable of theſe, is that entituled, the Authority of Holy Councils, dedicated to Pope *Pius* IV. and printed at *Venice* in 1561. There are other Works of this Prelate, printed at the ſame Place, *viz.* Of the Authority and Power of the Pope; of the Duty of Chriſtian Princes; of the Revenues of Eccleſiaſticks; of the Plurality of Beneſices; of Simony; of Annats; of Reſervations; of Penſions upon Benefices; of Caſes reſerved; of Exemptions; of the Obſervation of Feſtivals; whether a Biſhop conſecrated by Schiſmaticks is a true Biſhop; and ſeveral Queſtions concerning Marriage. There is a Tract of his likewiſe upon the Celibacy of Prieſts, printed at *Venice* in 1554: He treats the reſpective Subjects with great Method, Perſpicuity, and Succinctneſs. His Judgment is generally ſolid, and tolerably unbiaſſed, and he writes with leſs Partiality than moſt of the *ultramontan* Caſuiſts. * *M. Du Pin, New Eccleſ. Library Cent. XVI.*

* CAMPEGI, for *Clement* VIII. in *Morery* Vol. I. read *Clement* VII.

CAMPER, an *Indian* Town in the Iſland of *Sumatra* near the *Line*, at the Mouth of the *Streight* of *Malaca* to the Eaſt. This Town is Capital of a Kingdom of the ſame Name, and governed by an Independent Prince. *Maty, Diction.*

CAMPOLI, a little Town with a Biſhop's See in the farther *Abruzzo*, upon the Borders of *Marca Anconitana*, about two Leagues from *Teramo*, *Aſcoli*, and the Gulph of *Venice*. The Town conſiſts of three Diviſions, ſtanding at ſome Diſtance from each other; they are called *Camplo*, *Nucella*, and *Caſtronuovo*. * *Maty, Diction.*

* CAMPSON *Cauri*, Souldan of *Egypt*. For one thouſand five hundred and forty, in *Morery* Vol. I. read one thouſand five hundred and four.

CAMPUS *Martius*, a great Square, between the Town of *Rome* and the River *Tyber*. Some Authors affirm *Romulus* conſecrated this Place to *Mars*. His pretended Anceſtor deſigned it for robuſt and military Exerciſes. But *Livy*, on the other ſide, is poſitive, this Field belong'd to the *Tarquins*, and that when they were expelled *Rome*, the *Romans* ſeized their Eſtate as forfeited, and particularly this Field amongſt the reſt, which they dedicated to *Mars* after they had thrown the Crop of Corn upon it, into the *Tyber*. This Field took in all the Plain, which reach'd to the Gate *del Popolo*, and even as far as the *Pons Milvius*, according to *Cluverius*'s Topography. It had the *Tyber* on one Side, and on the other *Mons Quirinalis*, the *Capitol*, and the little *Eminence* for Gardens. The loweſt Part of it was called *Vallis Martia*, and reached from *Domitian*'s Arch, to the Gate *del Popolo*. *Strabo* mentioning the magnificent and beautiful Places in *Rome*, takes particular Notice of the *Campus Martius*, which was of an extraordinary Circuit, and much longer than broad.

'Twas in this Field the People met to chooſe the Magiſtracy: Here they review'd and liſted their Troops. This Square likewiſe ſerved for exerciſing their young People. Here they learned to ride, to wreſtle, to draw the Bow, to throw the *Diſcus* or Quoit. When theſe Exerciſes were over, they went into the *Tyber* to refreſh themſelves, and learn to ſwim. Here the People were planted, to ſee the *Naumachiæ* or Sea-Engagements, which were repreſented upon the River for Entertainment. Here a great many Figures of Men of Quality, and Enterprize

prize were ſet up: There was likewiſe a vaſt Gallery built by *Antoninus Pius*, with a Pillar ſeventy Foot high, with an hundred and ſix Steps to mount the Top, and thirty ſix Windows to let in the Light. Here was likewiſe the *Obeliſque Auguſtus* brought from *Egypt*, with a Sun-Dial upon't. Farther, here was *Domitian*'s Arch, *Claudius*'s *Amphitheater*; the *Naumachia*, or Canal for Sea-Engagements, made by *Domitian*; *Auguſtus*'s *Mauſoleum*; the Tomb of his Nephew *Marcellus*; the Trophies of *Marius*; and a great many Sepulchres and old Monumental Remains all along the Bank of the River.

At one end of this Square there was a little Eminence, called *Mons Citorius*, or *Citatorum*, where the People ſtood to give their Votes at Elections. Near this Place the Town-Hall ſtood, where they receiv'd Ambaſſadors who were lodg'd and entertain'd during their Ambaſſy at the Charge of the Republick. Thus *Livy* informs us, with reſpect to the *Macedonian* Ambaſſadors, *Macedones deducti extra Urbem in villam Publicam, ibique eis locus, & Lautia præbita.* 'Twas here likewiſe the *Cenſors* made the firſt Regiſter of the Number of People, and the Valuation of their Eſtates in the Year 319, after the building of *Rome*. In *Tully*'s time, C. *Capito* propos'd the building the *Campus Martius*, and encloſing it within the Town. He likewiſe offer'd to make the *Septa*, or Rails, through which the Burghers paſs'd to vote, of Marble, which were only Wood; but the Civil Wars coming on, prevented the executing that noble Undertaking. * *Antiquit. Græc. & Rom. Roſin. Dempſter, &c.*

CAMPUS-MAGNUS, or *the Great Field*: 'Tis a large Plain twelve hundred Furlongs long, and a hundred and twenty broad; the River *Jordan* divides it in two: It begins at the Town *Genebath*, and ends at the Lake *Aſphaltites*. The Town of *Jericho* was in the middle of this Plain: A modern Author in his Voyage to the *Holy Land*, reports it one of the beſt Pieces of Ground in the World, and that it produces a great deal of Corn; that 'tis bounded on the Eaſt with the Mountains of *Arabia*, on the Weſt with thoſe of *Judea*, on the South by the *Dead Sea*; and on the North by the Sea of *Tiberias*. 'Tis this Plain which formerly furniſh'd ſuch noble Plants, and ſuch Liquors and ſtrong ſcented Gums which we read of in the Bible, and elſewhere; but at preſent 'tis all Wilderneſs, and ſeems to lie under *Joſhua*'s Malediction pronounc'd againſt *Jericho*, and the Neighbourhood. * *Joſeph, de Bell. Judaic. Lib.* 4. *cap.* 27. *Simon, Diction. de la Bible.*

CAMUL, a Town in *Great Tartary* in *Aſia*, within the Kingdom of *Tanju*: *Sanſon* calls it *Xamo*, and places it near a Deſart of that Name; but *M. Witzen* gives it a much more Weſtern Situation.

*CANAL. For *Lucius* XIII. in *Morery* Vol. I. read *Lewis* XIII.

*CANARY, or *Ciudad de las Palmas*, a Town of *Africk*: It ſtands at the Bottom of the Gulph on the Eaſtern Side of the *Canary* Iſlands, where there is a good Haven: 'Tis a large and flouriſhing Town, having the Advantage of being the Governor's Reſidence. It has likewiſe a Parliament or Audience, conſiſting of Members out of all the *Canaries*. To which may be added, a Biſhop's See founded in the Year 1485, and Suffragan to the Archbiſhop of *Seville*. * *Maty, Diction.*

CANELAND, or the Cinnamon Country, Part of the Iſle of *Ceylan*, in the *Indian* Ocean: It ſtretches all along the Weſtern Coaſt of the Iſland, from the Town *Chilau* to *Matura*. This Country reaches about twenty Leagues upon the Coaſt, and twelve towards the Inland; they call it *Caneland*, becauſe the *Dutch* have planted a great many Cinnamon Trees there. The chief Towns are *Chilau*, *Negombo*, *Colombo*, *Calture*, *Punto Gallo*, and *Matura*. * *Maty, Diction.*

CANEPHORIA, a Feſtival in Honour of *Diana*, kept by the *Greeks*; in which all the young Women never married offer'd this Goddeſs little Baſkets full of Needle-work, letting her to underſtand by this Preſent that they had liv'd ſingle long enough. The *Athenians* kept a Holy-day to *Bacchus*, during which Solemnity the Maids carried Gold Baſkets full of Fruit. *Theocritus* in his *Idyllia*, and *Suidas*, mention theſe Baſkets conſecrated to *Bacchus*, *Ceres* and *Proſerpine*. Their Baſkets had a Cover to conceal the Myſtery, and prevent them being look'd into by uninitiated People.

CANFILA, a Town in *Abyſſinia*, in *Africk*, it makes the Northern Part of the Kingdom of *Barnagas*. The River of *Canfila* riſes in this Country, runs through the Coaſt of *Aben*, and falls into the *Red Sea* at *Swaguen*. * *Maty, Diction.*

CANICIA, a Province ſituate between *Algier* and *Tunis*: Tis large and fruitful, and is govern'd by a Family of the ancient Kings of *Africk*; *Plato*'s Commonwealth ſeems to have got ſome Footing here, Property is diſcharged, and the People have all the Country affords in Common. They ſow where they encamp, and lodge where they find the beſt Soil for Arable and Paſture; and when they march the Field againſt the Enemy, they take their Children and Cattle along with them. The *Algerines*, though always at War with them, never gained any Advantage, excepting under the Conduct of *Amoudar*, Bey of *Tunis*. * *Hiſtoire des derniéres Revolutions du Royaume de Tunis.*

CANINA, formerly *Elima*, a Town of *Greece*, Capital of the Government of *Canina*: It ſtands at the Foot of the Mountains of *Chimera*, eight Leagues from *Valona*, to the South. * *Maty, Diction.*

CANIS, or the *Dog River*, traverſes the Country of *Queſroan* in *Phenicia*: It falls from the Mountain *Libanus*, and runs into the Sea with ſo rapid and noiſy a Courſe, that the Waves, eſpecially when the Sea is rough, make a Sound not unlike the Barking of a Dog. In old Time, they pretended they could hear it a hundred and fifty Miles; this ſurprizing Noiſe made the *Phenicians* erect a Statue for it on the Shore: The Figure was like a great Dog, and was addreſs'd with Religious Worſhip. Near this Place, in the Channel of the River, Part of this Statue is ſtill to be ſeen. * *Simon, Dict. de la Bible.*

CANONS. (Apoſtles) 'Tis certain thoſe Canons, though very Ancient, were not left us by the Apoſtles: 'Tis true, they are ſometimes called Apoſtolick Canons; but this means no more, than that they were made by Biſhops who lived ſoon after the Apoſtles, and were called Apoſtolical Men. The Author of the *Apoſtolical Conſtitutions* is the firſt who reckons them to the Apoſtles. They conſiſt of Regulations which agree with the Diſcipline of the Second and Third Centuries: They are cited in the Councils of *Nice*, of *Antioch*, and *Conſtantinople*, and by ſeveral of the Ancients. However, 'tis not certainly known when this Collection was made: 'Tis probable they were not all drawn up at the ſame time; but then it muſt be granted, that not only the firſt fifty, but the remaining thirty five are of conſiderable Antiquity: The *Greeks* have always received them, *Johannes Antiochenus*, who lived in the Reign of *Juſtinian*, inſerted them in his Collection of Canons; *Juſtinian* cites them in his Sixth Novel: They are approv'd at the Synod in *Trullo*, and quoted by *John Damaſcen* and *Photius*. Amongſt the *Latins* they have not met with the ſame Eſteem; Cardinal *Humbert* rejects them; *Gelaſius* ranges them with Apocryphal Books; *Dionyſius Exiguus* has tranſlated the firſt fifty, and ſet them at the Head of his Collection; remarking notwithſtanding, that ſome People refuſed to own their Authority. 'Tis poſſibly for this Reaſon, that *Martinus Bragenſis* has not inſerted them in his Collection of Canons: However, *Iſidore* makes no Scruple of putting them in his own; ſince which time, they have always made Part of the Canon Law. As ſoon as they appeared in *France*, they were well received: The firſt time they were cited for Authority, was in *Pretextatus*'s Caſe, in the Reign of King *Chilperick*. *Hincmar* reports them ſtanding at the Head of a Collection of Canons made by the *French* Church, and believes them ancient, though not made by the Apoſtles. * *Beveregius, Codex Canonum Eccleſiæ Primitivæ, Vindicatus, &c. Daillæus de Pſeud. Epigraphis. M. du Pin*'s *Preliminary Diſſertation upon the Bible. Doujat. Hiſtoire du Droit.*

CANONICAL Books, a Name given to the Liſt or Catalogue of Inſpired Writings: The firſt Canon of the Holy Scriptures was made by the *Jews*. Some Authors report the Canon ſettled at three different times, by the *Sanhedrim*, or Great Synagogue of the *Jews*. The firſt was by *Eſdras*, with the Synagogue's Approbation; the ſecond, by a Meeting of the great Synagogue, when they ſent the *Septuagint* to *Ptolomy*; and the laſt, when the Diſpute happened between the *Phariſees* and the *Sadducees*; but 'tis probable there never was any more than one Canon, or one ſingle Collection of the Inſpir'd Books of the Old Teſtament made by *Eſdras* upon their Return

Return from the Captivity; from which time forward this Collection was received by the whole *Jewiſh* Nation as an entire Body of all the Books dictated by the Holy Spirit. *Joſephus* reckons them twenty two; *Origen*, S. *Epiphanius*, S. *Jerome*, and moſt of the ancient *Greek* and *Latin* Fathers, agree that the *Jews* had but twenty two Books in their Canon. S. *Jerome* ranges them under the following Diviſion, and throws them into three Claſſes. The firſt takes in the five Books of *Moſes*, called the Law: Under the ſecond, the Books called Prophetical are ranged, to the Number of Eight, *viz.* 1. The Book of *Joſhua*. 2. The Book of *Judges*, to which, as S. *Jerome* obſerves, they joined the Book of *Ruth*. 3. The Book of *Samuel*, which the *Roman* Catholicks call the Firſt and Second of the *Kings*. 4. The Book of *Kings*, which thoſe of the Church of *Rome* call the Third and Fourth of the *Kings*. The next in S. *Jerome*'s Liſt are the three great Prophets. 5. *Iſaiah*. 6. *Jeremy*. 7. *Ezekiel*: Theſe make three diſtinct Books. 8. The twelve ſmall Prophets, which make but one Book. The third Claſs takes in the Books called *Hagiographa*; the firſt of which is *Job*; the ſecond *David*'s *Pſalms*. The three next were penn'd by *Solomon*; they are, 3. The *Proverbs*. 4. *Eccleſiaſtes*; and 5. The *Canticles*: *Daniel* makes the ſixth; the *Chronicles*, the ſeventh; *Eſdras*, with *Nehemiah*, the eighth; and the Book of *Eſther* the ninth. Thus, as S. *Jerome* relates, all the Books of the Old Teſtament received by the *Jews* are twenty two; five written by *Moſes*, eight Prophetical Books, and nine *Hagiographa*. Some ſwell the Number to twenty four; but then they are ſtill the ſame Books; for thoſe who reckon this way, make *Ruth* a diſtinct Book from *Joſhua*, part the *Lamentations* from *Jeremy*, and place theſe two Books amongſt the *Hagiographa*. Thus, by this Canon of the *Jews*, the Book of *Wiſdom*, *Eccleſiaſticus*, *Tobit*, *Judith*, the two Books of the *Maccabees*, (not to mention ſome Additional Chapters in *Eſther*, *&c.*) are no better than Apocryphal.

The Chriſtian Church, for ſeveral of the firſt Centuries, receiv'd the Inſpir'd Writings no farther than the *Jewiſh* Canon. The firſt Catalogue we meet with of this kind is that of *Melito* Biſhop of *Sardis*, mention'd by *Euſebius*; it agrees with the *Jewiſh* Canon, excepting his Omiſſion of *Eſther*, and that he makes *Ruth* and *Judges* two Books. S. *Gregory Nazianzen* divides the Books of Scripture into Hiſtorical, Poetical, and Prophetical: He reckons twelve Hiſtorical Books; that is to ſay, the five Books of *Moſes*, *Joſhua*, the Book of *Judges*, *Ruth*; two Books of the *Kings*, *Chronicles*, and *Eſdras*; five Poetical Books, which are, *Job*, *David*, and the three Books of *Solomon*; five Prophetical Books, *viz.* four great Prophets, and twelve ſmall ones: To theſe may be added, the Teſtimonies of S. *Athanaſius*, S. *Cyril* of *Jeruſalem*, S. *Epiphanius*, the Council of *Laodicea*, *&c.* The third Council of *Carthage*, held in the Year 397, is the firſt Eccleſiaſtical Authority which ſeems to extend the Canon of the Old Teſtament; but here we are to obſerve, that this Provincial Synod does not decree in preciſe Language; they ſeem to take the Word Canonical, like S. *Auguſtin*, in a large Senſe, and comprehend ſome Books particulary ſerviceable for Inſtruction and good Life under this Diſtinction. We may obſerve farther, that the Canons of this Council don't ſtand upon the ſame Authority with that of *Laodicea*; the Council of *Laodicea* being confirm'd by the General Council of *Chalcedon*, which the other was not. The Canon fix'd by this Council of *Carthage*, was at laſt confirm'd by the Council of *Trent*.

That the Council of *Trent* had no prior Authority to proceed on, excepting ſome ſlender Pretence from the Council of *Carthage* above-mention'd, appears from the concurrent Teſtimony of the *Latin* Church. I ſhall give the Reader ſome of the Authorities. The Authors of the *Ordinary Gloſs* upon the Bible, generally receiv'd in the Weſtern Church in the Thirteenth Century, follow S. *Jerome*'s Catalogue of the Canon of the Scripture, and reckon no more than twenty two Books. They put the Reader in mind, there is a great Difference to be made between the Canonical Books and thoſe without this Liſt, as there is between Records *Certain*, and *Doubtful*: For, as they continue, the Canonical Books were written by the Inſpiration of the Holy Ghoſt; but who were the *Authors of the reſt*, or when they were written, is what no Man can tell. They inform us farther, that the Church permits the Reading the Apocryphal Books; but then 'tis only upon the ſcore of Moral Inſtruction, and not for any Authority there is for determining Matters of *Faith*. In the Year 1502, the famous Cardinal *Ximenes* publiſh'd an Edition of the Bible in ſeveral Languages, called *Biblia Complutenſia*. Towards this great Performance, he had the Aſſiſtance of the Univerſity of *Alcala*, with ſeveral others of Figure for Learning. Here, in the Preface, there is Care taken to advertiſe the Reader, that the Books of *Tobit*, *Judith*, *Wiſdom*, *Eccleſiaſticus*, the *Maccabees*, with the *Greek* Additions to *Eſther* and *Daniel*, are *no Canonical* Scripture. To which is ſubjoin'd, that the Church does not receive thoſe Books for confirming any Articles of Faith, but only for Moral Edification. And here it muſt not be forgotten, that this Bible, with the Preface, was dedicated to Pope *Leo* X. and publiſh'd by his Conſent and Authority. About four Years forward, the *Vulgate* Bible, with *Lira*'s *Commentary*, and the *Ordinary Gloſs*, was printed at *Baſil*; and here the Preface to the *Ordinary Gloſs* above-mention'd is inſerted: And thoſe who conclude all the Books they ſee printed together in the common Volume of the Bible to be of the ſame Authority, are taxed with Ignorance and Folly. Cardinal *Cajetan*, who wrote about ten Years before the Council of *Trent*, is another very conſiderable Voucher for the *Jewiſh* Canon. In his Commentary upon the firſt Chapter to the *Hebrews*, he informs us, that we ought to adhere to S. *Jerome*'s *Prologus Galeatus* for ſettling the Canon; that the whole *Latin* Church is much oblig'd to this Father, for making a juſt Diſtinction between the *Canonical Books*, and thoſe *not Canonical*: That by this judicious Separation, he has cover'd us from the Reproach of the *Jews*, who otherwiſe might have charg'd us with forging a new Canon, which the old Church never knew. For this Reaſon, in his Epiſtle Dedicatory to Pope *Clement* VII. he aquaints his Holineſs, he declin'd writing Commentaries upon the Apocryphal Books; and amongſt theſe, *Judith*, *Tobit*, the *Maccabees*, *Wiſdom*, and part of *Eſther*, are reckon'd by him. He likewiſe ſuggeſts, that the Apocryphal Books are to be read in the Church only for Inſtruction, and not for proving the Fundamentals of Chriſtianity: That with this Diſtinction S. *Auguſtin* and the Council of *Carthage* were to be underſtood, to reconcile them with S. *Jerome* and the Council of *Laodicea*; which latter, 'tis plain, this Cardinal look'd on as the ſureſt Authorities. After all this Authority, to which a great deal more might be added, the Decree of the Council of *Trent* upon this Subject, muſt be very ſurprizing. Part of their Deciſion runs thus; *The Holy OEcumenical Synod receives all the Books of the Old and New Teſtament, as proceeding from the Holy Ghoſt, and the Mouth of our Saviour.----That the Synod receives them all with the ſame Regard and Veneration.* Afterwards they proceed to give a Catalogue of the Inſpir'd Writings; amongſt which they reckon *Tobit* and *Judith*, *Wiſdom* and *Eccleſiaſticus*, *Baruch* and the *Maccabees*, together with ſome Additions to *Daniel* and *Eſther*. * *Euſebius*, *Eccleſ. Hiſt. Lib.* 4. *cap.* 26. *Athanaſ. Epiſt. Paſchal.* 39. *Cyril*, *Hier. Catechiſ.* 4. *Epiph. Hæreſ.* 8. *& Lib. de Menſ. & Pond. Greg. Nazianz. in Lib. Carm. Amphiloc. Ep. ad Seleucum. Hieron. in Prolog. Galeato, ſive Præfat. in Libr. Regum. Concil. Laodicen. Gloſſ. Ordinar. Præf. de Libris Bibl. Canonicis & non Canonicis. Ximenius, in Bibl. Complut. Præfat ad Lector. Præfat. in Biblia Baſiliæ edita, cum Gloſſis ordinaria & interlineari, An.* 1506. *Cajetan. Comment. in* 1 *Cap. ad Hebr. & in Epiſtola Dedicatoria ad Papam Clementem* VII. *ante Comment. in Libr. Hiſt. V. T. Concil. Trident. Seſſ.* IV.

As to the Canonical Books of the *New Teſtament*; the Church has always receiv'd for Canonical the four Goſpels, the fourteen Epiſtles of S. *Paul*, (excepting for ſome time the Epiſtle to the *Hebrews*) and the firſt Epiſtles of S. *Peter* and S. *John*. Some Churches heſitated for ſome time about the Authority of the Epiſtle to the *Hebrews*, the Epiſtles of S. *James* and S. *Jude*, the ſecond of S. *Peter*, the ſecond and third of S. *John*, together with the *Apocalyps*: However, theſe Epiſtles of the Apoſtles, with the *Revelation*, were own'd from the beginning by the greateſt Part of Chriſtianity, and not long after declar'd Canonical by the Univerſal Church. That this is Matter of Fact, appears by the ancient Ca-

talogues of the Books in the New Teſtament, where the ſame Number now receiv'd were inſerted: For Inſtance, the Council of *Laodicea*, (excepting for the *Revelations*) the Council of *Carthage*, and a Council held at *Rome*, agrees with the Deciſion of the Council of *Trent*; which, as to this Matter, is ſufficiently Orthodox. The Name *Canonical* comes from the Word *Canon*, which not only ſignifies a Law and a Rule, but is likewiſe taken for a Liſt or Table. Thus the Canonical Books are thoſe contained in the Number of Inſpir'd Writings.

And here we may obſerve, that the Canon of the Books of the *New Teſtament* were neither ſettled by any Synod or ſingle Authority: This Collection was form'd upon the unanimous Conſent of all the Churches, who, by conſtant Tradition, reaching to the Apoſtolical Age, had receiv'd ſuch a Number of them, as written by Authors inſpir'd by the Holy Ghoſt. *Euſebius* diſtinguiſhes them into three ſorts; the firſt Claſs comprehends thoſe which have been all along receiv'd by the unanimous Conſent of all *Chriſtendom*; that is, the four Goſpels, the fourteen Epiſtles of S. *Paul*, excepting that to the *Hebrews*, and the firſt Epiſtles of S. *Peter* and S. *John*. The ſecond Diviſion takes in thoſe which, though not receiv'd at firſt by the Univerſality of *Chriſtendom*, were notwithſtanding taken into the Canon by ſome Churches, and cited under the ſame Authority by ſeveral of the Fathers; but then this Claſs muſt be farther ſubdivided into two; for ſome of theſe Books have been long ſince receiv'd for Inſpir'd Writings by all the Churches; and amongſt theſe, we are to reckon the Epiſtle of S. *James*, the Epiſtle of S. *Jude*, the Second Epiſtle of S. *Peter*, with the Second and Third Epiſtles of S. *John*. The others, on the contrary, have been rejected as ſpurious, or unworthy at leaſt of Canonical Authority, notwithſtanding they may be uſeful in other Reſpects: Amongſt theſe may be rang'd *Hermas*'s Paſtor, S. *Barnabas*'s Epiſtle, the Goſpel according to the *Egyptians*, another of the ſame Title, to the *Hebrews*, the *Acts* of S. *Paul*, and the *Revelations* of S. *Peter*. The third Claſs is made up of Books counterfeited by Hereticks, and always rejected by the Church: Of this ſort are the Goſpels of S. *Thomas* and S. *Peter*, *&c.* The *Apocalyps* has been plac'd in the firſt Claſs by ſome, and let down to the ſecond by others. Notwithſtanding this Book is not in the Canon of the Council of *Laodicea*, 'tis cited by *Juſtin Martyr*, *Irenæus*, *Clemens Alexandrinus*, *Tertullian*, *&c.* as written by the Apoſtle S. *John*; and has long ſince been receiv'd under the ſame Authority by the unanimous Conſent of the Church. * *R. Simon*'s *Critical Hiſtory of the Old Teſtament*. *M. Du Pin. Prelim. Diſſert. upon the Bible*. *Cozen*'s *Scholaſt. Hiſt. of the Canon of the Scriptures*, *&c.*

CANTELMI, an illuſtrious Family in the Kingdom of *Naples*. *James Cantelmi*, Son of *Fabricio Cantelmi* Duke of *Popoli*, and Prince of *Paterano*, was a Prelate of great Learning and Conduct: He was the Pope's Nuncio at *Vienna*, at *Venice* and *Poland*, and was Nuncio Extraordinary at the Emperor's Court, and at the Dyet of *Augsburgh*, when the Arch-Duke *Joſeph* was elected King of the *Romans*. Pope *Alexander* VIII. made him a Cardinal in 1690; he was afterwards Archbiſhop of *Capua*, which See he reſign'd for the Archbiſhoprick of *Naples*, where he was one of the firſt who declar'd for King *Philip* V. who made his Entry into that Town in 1702. The Archbiſhop died the ſame Year, being fifty ſeven Years of Age. *Roſtainge Cantelmi*, Elder Brother to this Prelate, after having ſerv'd ſeveral Campagnes in *Sicily*, *Spain*, *Africk* and *Flanders*, and been made a Major General, retir'd to the Kingdom of *Naples* in 1696, and was General of the Troops in that Country. After the Death of King *Charles* II. he was one of the firſt who recogniz'd King *Philip* V. and had the Poſt of Captain of the Guards: The *French* King made him Knight of the *Holy Ghoſt* in 1702; and in 1705, he threw himſelf into *Barcelona* to aſſiſt in the Defence of that City. * *Lellis*, *Famiglie di Napoli*. *Scipione Ammirato Famiglie Napol. Memoires du Temps*.

CANTICLES; (The) that is, in the *Hebrew* Phraſeology, an excellent Song: 'Twas written by King *Solomon*, whoſe Name it carries in the *Hebrew* Original, and in the *Septuagint*: The *Talmudiſts* aſſign it to King *Hezekiah*; but the *Rabbins* own it for *Solomon*'s. As to the kind of the Compoſition, it is an *Epithalamium* in the Form of a Paſtoral, in which a Bride and Bridegroom, and the Friends and Companions of each of them, are introduc'd in Dialogue. The *Jews* allow'd none to read this Book, till thirty Years old at the ſooneſt. However, they believ'd 'twas not to be interpreted to the Letter, but that there was a myſterious and religious Senſe couched under it. Some People have ventur'd to ſay, that *Solomon*'s chief Deſign in this Poem was to deſcribe his Inclination to *Abiſhag* the *Shunamite*, or to *Pharaoh*'s Daughter. On the contrary, others are of a more Orthodox Opinion, and believe the *Canticles* are only to be underſtood in an Allegorical Senſe: That *Solomon*'s Thoughts were then carried above the Solicitation of the Senſes, and that all the Diſcourſe turns only upon Holy Affection, and the Love of our Bleſſed Saviour for his Church. Some Writers think a Middle Expoſition may be pitch'd on; that the Hiſtorical Senſe is an *Epithalamium* upon *Solomon*'s Marriage with *Pharaoh*'s Daughter; but that the myſtical Meaning principally deſign'd, is to be underſtood of our Saviour and his Church; the Union between theſe being compar'd to a Bride and Bridegroom in the New Teſtament. *James Benignus Boſſuet*, Biſhop of *Meaux*, has ſubdivided the *Canticles* into ſeven Parts, making them the Entertainment of ſeven days; during which time, the *Jews* kept the Nuptial Solemnity. There are no *Idyllia* written with more Grace and Delicacy than this Poem. The Spirit in Thought and Expreſſion, the Beauty and Variety of the Ideas, and the Suitableneſs of the Figures to the Matter, are judged inimitable. *J. B. Boſſuet*, *Evêque de Meaux*, *ſur le Cantique des Cantiques*. *M. Du Pin's Prelim. Diſſert. upon the Bible*.

* CANTON, the Capital of the Province of *Zuangtang*, the firſt City in *China* on the ſide of *Macao*: The Town is bigger than *Paris*, and almoſt as populous; the Streets are ſtrait, and generally paved with great flat Stones, very hard: The Houſes are very low built, and almoſt all of them Shops; but commonly poor ones: The Houſes have no Windows. The beſt of the Town reſembles the Streets of *S. Germains* Fair at *Paris*; and at the Hours of Buſineſs, there is almoſt as many People to be met with as at that Fair: Few of the Women walk Abroad; but moſt of the People who crowd the Streets make a poor Figure: They have moſt of them Burdens upon their Backs, Mens Shoulders being the only Conveyance for what is bought and ſold. However, there are ſeveral beautiful Squares, and ſtately Triumphal Arches. There are Gates at the end of all the Streets, which are ſhut in the Night-time. The River gives the Proſpect of a Floating Town, where the Boats touch one another, and lie in a Right Line to the Length and Figure of Streets: Every Barge lodges a whole Family, and has Apartments enough for managing Domeſtick Buſineſs. The Peaſantry, who live in theſe Boats, weigh Anchors or decamp every Morning to fiſh, or work upon Rice, of which they have three Crops every Year. The Seats of the *Mandarins*, or great Lords, have ſomewhat particular in the Structure; for there is no coming at them for an Audience till you have paſs'd through a great many Courts: When they go abroad, they are attended with a numerous Train, ſometimes no leſs than a hundred. In the middle of this Equipage, the *Mandarin* appears mounted in a gilt Chair, with ſix or eight Men to carry him. * *Recueil des Lettres édifiantes écrites par les Miſſionaires Jeſuites en* 1707. See *Quantung*, *in Morery* Vol. I.

CANUTUS, (S.) Duke of *Jutland*, or *Sleſwick* King of the *Obotritæ*, that is, of *Holſteyn* and *Mecklenburg*, a Martyr, was Son to *Ericus the Good*, Brother to *Canutus* IV. King of *Denmark*: He left his Country, being apprehenſive his Uncle *Nicolas*, who had ſeiz'd the Kingdom, would take his Life. Upon an Accommodation between the Uncle and Nephew, he return'd, and *Nicolas* gave him the Duchy of *Sleſwick*, and the Command of his Army againſt *Henry Godeſcalchus* Prince of the *Sclavonians*, called *Obotritæ*. *Canutus* gain'd ſeveral Victories againſt this Prince; but at laſt he procur'd him a Peace, and got him to good Terms with the King of *Denmark*: In Acknowledgment of this Service, *Henry* left *Canutus* Heir of his Dominions in 1122; and in 1125, the Emperor erected his Principality

cipality into a Kingdom. *Magnus*, *Nicolas*'s Son, being afraid that *Canutus*, when his Father was dead, might ſet up his Claim to the Crown of *Denmark*, got himſelf aſſaſſinated in 1133. He is put in the Martyrs Kalendar, though he did not ſuffer for any Point of Faith: His Feſtival is kept on the 10th of *July*. * *Saxo Grammaticus*. *Baillet*, *Vies des Saints*.

CAPISTRAN, (*John*) a Monk of the Order of S. *Francis*, born in 1385, at *Capiſtran*, near *Aqueila* in *Abruzzo*, in the Kingdom of *Naples*: His Father was a Gentleman of *Anjou*, one of the Train of *Lewis* Duke of *Anjou*, who had been crown'd King of *Naples* at *Avignon* three Years before. *John* went through Claſſical Learning in his own Country, and afterwards ſtudied the Law at *Benigia*, where he married, and was made a Judge; but happening to adhere to *Ladiſlaus*'s Intereſt, King of *Naples*, againſt the Burghers of *Perugia*, he was ſeized and confin'd. As ſoon as he recover'd his Liberty, he ſold all his Eſtate, and turn'd *Franciſcan* in a Convent at *Perugia* in 1415: He went through all the Strictneſs of Diſcipline, and had ſeveral Promotions in his Order: He was ſeveral times Inquiſitor, particularly againſt the *Fratricelli* and *Biſoches*, who were of the ſame Sect. Pope *Eugenius* IV. made him his Nuncio in *Sicily*, and employ'd him at the Council of *Florence* to work the Re-union of the *Greeks* with the *Latin* Church. He ſent him with a Publick Character to the Dukes of *Burgundy* and *Milan*, to diſengage them from the Council of *Baſil*, and from the Intereſt of *Felix* V. He diſpatch'd him likewiſe to *Charles* VII. King of *France*. *Nicolas* V. made him Apoſtolick Commiſſioner in *Germany*, *Bohemia* and *Hungary*. And here his preaching converted, as they call it, ſeveral Hereticks; *Capiſtran*, with the Aſſiſtance of S. *Bernardine* of *Sienna*, took a great deal of Pains in reforming his *Order*. He manag'd with great Zeal and Activity againſt the *Jews*, and at laſt did his beſt againſt the *Turks*. Being declar'd Preacher of the *Croiſade*, in which *Ladiſlaus* King of *Hungary*, the brave *Hunniades* Vaiwode of *Tranſylvania*, and *George* Deſpot of *Ruſſia*, were engaged; *Capiſtran*, in the Year 1456, appear'd at the Head of the Chriſtian Army before *Belgrade*, then beſieged by *Mahomet* II. Here he was in *Hunniades*'s Quarters, who had the greateſt Share in raiſing the Siege, and gaining a Victory over the Infidels. He died three Months after, in the Convent of *Willech* in *Hungary*, at ſeventy one Years of Age. He was beatifyed by Pope *Leo* X. and canoniz'd by Pope *Alexander* VIII. in the Year 1690. * *Wading. Annal. Minor*. *Baillet*, *Vies des Saints*.

* CAPITOL. In this Temple, conſecrated to *Jupiter*, the moſt ſacred and valuable Curioſities belonging to the Republick were lodged: Of this ſort were the *Sibylls* Book, the *Ancilia* or Shields, ſaid to fall down from Heaven, *&c.* In this Temple of *Jupiter Capitolinus* they made their Vows, and took the Oaths of Allegiance: And here the Magiſtrates, and thoſe who had the Honour of a Triumph, preſented themſelves to thank the Gods for their Victory; and to pray for the Proſperity of the Empire. This Fortreſs was the laſt Retreat of the *Romans* in the firſt *Gauliſh* War. The Enemy had ſurpriz'd it in the Night by Scalado, had they not been repulſed by *Manlius*, awak'd by the Noiſe of the Geeſe: This happened in the Year of *Rome* 364, and 390 before the Incarnation. *Manlius* for this Service had the Surname of *Capitolinus*, and was afterwards thrown down the Precipice of this Capitol, for graſping at ſingle Sovereignty. *Caſſiodorus* in his *Chronicon*, ſupported by the Teſtimony of *Varro*, and ſome other Authors, mentions a Capitol built by *Numa Pompilius*, and different from that of the *Tarquins*. * *Plin. Lib.* 3. *Dionyſ. Halicarn. Lib.* 4. *Varro*, *Lib.* 4. *Valer. Maxim. Lib.* 1. *Caſſiodor. in Chronic.*

CAPITO, a *Roman* of a barbarous and ſanguinary Temper: He commanded a Company in *Judea* in *Florus*'s Army: His Inhumanity was carried to ſuch an Exceſs, that he maſſacred a great many *Jews* in cold Blood when they went to wait upon the Governor, and caſt themſelves at his Feet. This happened in the twenty fifth Year after our Saviour's Paſſion, and in the twelfth Year of *Nero*'s Reign. * *Joſeph de Bello Judaic. Lib.* 2. *cap.* 25. *Simon*, *Diction. de la Bible.*

* CAPITULARS, ſignifies in general a Book divided into ſeveral Chapters or *Capitula*; but by particular Application, is taken for a Collection of Civil and Canonical Law, and more eſpecially for thoſe Laws and Regulations which the Kings of *France* made at the Publick Meetings of the Biſhops and Temporal Lords. The Biſhops drew up thoſe Regulations under diſtinct Articles which they thought neceſſary for Diſcipline, forming them, for the moſt part, upon the ancient Canons. The Temporal Lords made Proviſion for the Civil Government of the Kingdom: Both theſe being confirm'd by the Royal Aſſent, were publiſh'd and receiv'd. The Execution of what related to Church Affairs was intruſted with the Archbiſhops and Biſhops; and thoſe Capitulars which concern the Temporal Government, were put into the Hands of the Earls and other Lords; and in caſe they prov'd remiſs in their Office, ſpecial Commiſſioners were diſpatched by the King for this purpoſe, called *Miſſi Dominici*. The Capitulars were in Force through all the Kingdom, and not only the Biſhops but the Popes have been govern'd by them. *Childebert*, *Clothaire*, *Dagobert*, *Carloman*, *Pepin*, and particulary *Charlemagne*, *Lewis the Debonair*, *Charles the Bald*, *Lotharius*, and *Lewis* II. have ſet forth a great many Capitulars; but this Cuſtom was diſuſed in the Reign of the third Race of the *French* Kings. *Anſegiſus*, Abbot of *Lobbes*, or of *Fontenelles* according to *Baluzius*, made the firſt Collection of this kind, conſiſting of the Capitulars of *Charlemagne* and *Lewis the Debonair*. This Collection, divided into four Books, was approv'd by *Lewis the Debonair*, and *Charles the Bald*. After him, in the Year 845, *Benedictus Levita*, Deacon of *Mentz*, collected the Capitulars of the two Emperors above-mention'd, omitted by *Anſegiſus*; to which he added the Capitulars of *Carloman* and *Pepin*. This Collection was divided into three Books, which, with the four laſt-mention'd, makes ſeven. The firſt ſix Books were publiſh'd by *Du Tillet* in 1548, and the whole Collection of ſeven Books by the *Pithœi*. Father *Sirmond* printed ſome Capitulars of *Charles the Bald*; and laſtly, *Baluzius* has furniſh'd a fair Edition much enlarged, and reviſed from ſeveral Manuſcripts: 'tis printed at *Paris* in two Volumes, Folio, 1677. It takes in the Original Capitulars of the Kings of *France*, the Collections of *Anſegiſus* and *Benedictus Levita*, with ſome other Pieces.

From the Eighth Century and forward, the Biſhops called their Synodal Regulations for Diſcipline *Capitula*, or *Capitulars*: They were commonly drawn from the Canons of Councils, or the Determination of the Fathers. Theſe Deciſions carried the Force of Law no farther than the Dioceſe where they were publiſh'd, unleſs approv'd by a Council, or the Metropolitan; in which latter Caſe, they were obſerv'd through the whole Province. However, ſome Prelates frequently took in the *Capitula*, publiſh'd by a ſingle Biſhop. Thus, for Inſtance, the Regulations of *Martin* Archbiſhop of *Braga* were received; thoſe of Pope *Adrian* I. deliver'd to *Angilram*, or *Engarran*, Biſhop of *Metz*, in the Year 785; thoſe of *Theodulphus*, Biſhop of *Orleans*, from the Year 797; thoſe of *Hincmar* Archbiſhop of *Rheims*; and thoſe of *Iſaac* Biſhop of *Langres*. * *Doujat*, *Hiſt. du Droit Canon. Baluz. Præfatio ad Capitularia.*

CAPNOBATÆ, a Name anciently given to the *Myſians* in *Aſia*: They had this Addition, becauſe they made the Worſhip of the Gods their whole Employment: Their Diet was Milk, Honey and Cheeſe, not eating any Fleſh, nor any thing that had Life in it. To come cloſer to their Diſtinction, they were call'd *Capnobatæ*, from the Smoak of the Incenſe which they burnt, much oftner than other People. * *Strabo*, *Geogr. Lib.* 7.

CAPRARA, an Iſland in the Gulph of *Venice*, over-againſt the Coaſt of *Capitanata* in the Kingdom of *Naples*. Some Geographers take it for the old *Teutria*. * *Maty*, *Diction.*

* CAPRARIA, or *La Capraia*, a little Iſland between *Corſica* and *Italy*, in the Sea of *Genoa*: 'Twas formerly inhabited by a great many Monks; 'tis now ſubject to the *Genoeſe*, who keep a Garriſon there: They ſeiz'd it in 1507 from *Giacomo de Maro*, then Lord of the Iſland: 'Tis eighteen Miles in Compaſs, and conſiderably populous: There is a Town in it with a good Caſtle, to defend the Country againſt Pyrates. The old Writers call'd *Ægilon*, *Capraria* and *Capraſia*. * *Plin. Lib.* 3. *cap.* 6. *Ptolom.*

* CAPREOLUS, *Aurelius*'s Succeſſor in the See of *Carthage*, ſent his Deacon *Beſula* to aſſiſt at the Council of

of *Epheſus* in 431. The deplorable Condition of the *African* Churches, occaſioned by the Incurſions of the *Vandals*, hindring the Prelates from going thither, *Capreolus* wrote a ſmall Tract, by way of Anſwer to *Vitalis* and *Conſtantius*, two *Spaniſh* Chriſtians, who had aſked his Opinion, whether 'twas lawful to ſay God was born of a Virgin: He gave his Reſolution in the Affirmative, proved there was but one Perſon in our Bleſſed Saviour, and confuted thoſe of a different Sentiment. In this Treatiſe, he mentions the Condemning *Neſtorius* and his Hereſy by the Council of *Epheſus*. This Diſcourſe was publiſhed by *Sirmondus*, and printed at *Paris* in 1630. *Capreolus* wrote a Letter to the Emperor *Theodoſius* the Younger. *Vincentius Lirinenſis* ſpeaks much to the Advantage of this Prelate. * *Acta Concil. Epheſini. Liberatus, in Breviario. Fulgentius, adverſus Pelagianos. Sirmondus's Edition of Capreolus.*

CAPTIVITY. (The *Jewiſh*) The Learned are divided about the Beginning and End of this Captivity, to which the Holy Scripture aſſigns ſeventy Years. *Petavius* begins it from the firſt Removing of the *Jews* in the firſt Year of *Nebuchadnezzar*, and the fourth of King *Jehoiakim*. Archbiſhop *Uſher* ſets it a Year lower; *Tirinus*, and others, begin the Computation from the thirteenth Year of *Joſias*'s Reign, forty Years before the latter taking *Jeruſalem*. *Cajetan*, *Genebrard*, with other Chronologers, fix the Beginning to the ninth Year of *Nebuchadnezzar*, at the ſecond Removal, when *Jeconiah* was carried off from *Jeruſalem* to *Babylon*, and *Zedekiah* ſet up in his Place: But *Labbé* begins the ſeventy Years of the *Jewiſh* Captivity from the eleventh and laſt Year of *Zedekiah*, when the Temple was burnt, the Town razed, and all the People haled out of the Country; and concludes this Period in the firſt Year of *Cyrus*'s Reign over all the Eaſt. The Reaſons with which he ſupports his Opinion, are as follows: The firſt is taken from the xxvth Chapter of *Jeremy*, v. 2. *And all this whole Land ſhall be a Deſolation and an Aſtoniſhment: And theſe Nations ſhall ſerve the King of* Babylon *ſeventy Years.* His ſecond Proof is fetch'd from the xxixth Chapter of the ſame Prophet, v. 10. where 'tis ſaid, *After ſeventy Years are accompliſhed at* Babylon, *I will cauſe you to return to this Place.* He argues thirdly from the laſt Chapter of the ſecond Book of *Chronicles*, v. 20. The Words are theſe: *And them that had eſcaped the Sword, carried he away to* Babylon, *where they were Servants to him and his Sons until the Reign of the Kingdom of* Perſia; *to fulfil the Word of the Lord by the Mouth of* Jeremiah, *until the Land had enjoyed her Sabbaths. For as long as ſhe lay deſolate, ſhe kept Sabbath to fulfil threeſcore and ten Years. Now in the firſt Year of* Cyrus *King of* Perſia, *&c.* Theſe Paſſages mention an entire Demolition of *Jeruſalem*, which did not come to paſs till after the Burning of the Temple, which was neither in the firſt Year of *Zedekiah*, nor in the fourth of *Jehoiakim*, nor in the thirteenth of *Joſiah*. As for the End of the ſeventy Years, 'tis marked in theſe Words, *until the Reign of the Kingdom of Perſia.* Now *Cyrus* having reigned two and twenty Years in *Perſia*, made War upon the *Babylonians*, and having ſlain or depoſed *Nabonidas*, who is *Darius* the *Mede*, mentioned in *Daniel*, his Monarchy began to extend over all *Aſia*, and held nine Years: 'Tis this Extent of his Empire which the Scripture calls *the firſt Year of the Reign of Cyrus King of Perſia.* The End of the ſeventy Years Captivity is ſtill more clearly mark'd in the firſt Chapter of *Ezra*, inſomuch that 'tis a little ſurprizing to find ſome of the Fathers throw the End of the Captivity as far as the ſecond Year of *Darius Hyſtaſpes*, third King of *Perſia*. * *Labbé, Introduction to his Chronology, Cap.* 39.

* CAPUA. The firſt Council of *Capua* was convened by the Emperor *Valentinian* in the Year 391. 'Twas to take up the Difference between *Flavianus* Biſhop of *Antioch*, and *Evagrius Paulinus*'s Succeſſor in the ſame See. *Theophilus* Biſhop of *Alexandria*, and the Biſhops of *Egypt*, were pitch'd upon for Judges; but *Flavianus* refuſed to own them under that Character. *Bonoſus*, Biſhop of *Naiſſe*, a Town in *Dacia*, was impeached before the Council for being ſo hardy as to aſſert that the Bleſſed Virgin had Children by *Joſeph* after our Saviour's Birth. The Council referred this Difference to *Aniſius* Biſhop of *Theſſalonica*, and the other Biſhops of *Macedonia*. Theſe Prelates forbid *Bonoſus* going to his Church. In this Synod, ſeveral Queſtions concerning Rebaptization, Reordinations, and Tranſlations of Biſhops, were diſcuſſed. * *Ambroſ. Epiſt.* 56. *Epiſt. Papæ Stricii inter Opera Sancti Ambroſii.* Ibid. *Baron. ad Ann.* 389.

CARA-COIN, in the *Turkiſh* Language ſignifies *the Black Sheep.* 'Twas the Standard of a Family of the *Turcomans* who ſettled in *Armenia* and *Meſopotamia* under the *Tartar Moguls*, of the Family of the *Gengizkan*, in the Year of our Lord 1397. The Sultan *Ahmed Ilekhani*, Son of *Avis* or *Veis*, (to whom *Tamberlane* after his Conqueſts returned the Principality of *Bagdet*) gave *Cara Mohammed*, Captain General of the *Turcomans* Auxiliaries, the Command of his Troops. After the Death of *Cara Mohammed*, *Cara Joſeph* or *Iſſuff* had a Grant of his Father's Poſt from the ſame Sultan: But this *Turcoman* proved remarkably ungrateful for the Favours received by him and his Father; for he ouſted *Ahmed* of his Dominions, and chaſed him from *Bagdet*. This is that *Cara Joſeph* from whom the *Dynaſty* of the *Cara Coinlu* or the *Black Mutton* derive their Original. Theſe *Turkomans* carried their Conqueſt into *Natolia*, and ſettled there. Thus their Name remains ſtill upon the Country about *Trepizonde*, the ancient *Colchis*; for the *Turks* now call it *Cara Coinlu Ili*, or the Country of the *Black Sheep*. The Leſſer *Armenia* has a contrary Diſtinction of *Ac Coinlu Ili*, which ſignifies the Country of the *White Muttons*. The Modern *Greeks* call theſe two Families of the *Turcomans*, *Mauroprobatadæ*, and *Aſproprobatadæ*. *Haſſan Ali*, the fourth Sultan in Deſcent from *Cara Coinlu*, was routed and ſlain by *Haſſan Beg*, or *Uſancaſſan*, Founder of the *Dynaſty* of the *White Mutton*. This happened in the Year of the *Hegyra* 873, and of the *Incarnation* 1458. Thus ended the *Dynaſty* of the *Black Sheep*, which began in the Year of the *Hegyra* 810. * *Nighiairiſtan.*

CARACTER, or a Letter of the Alphabet. The Medaliſts obſerve, that the *Greek* Caracter, cut in great Letters, continues uniform in all Medals without the leaſt Alteration of Figure, notwithſtanding the *Greek* Alphabet has varied in common uſe both in Shape and Pronunciation. This Caracter held unaltered as far as the Emperor *Gallienus*, after whoſe Reign 'twas leſs round and more pinched. From the Reign of *Conſtantine the Great* to the Emperor *Michael*, that is, through the Courſe of five hundred Years, there are none but *Latin* Caracters to be met with. After this *Michael*, the *Greek* Caracters came up again, but alter no leſs than the Language, which was now but a Hotch-potch of *Greek* and *Latin*. The *Latin* Medals have kept their Language and their Character ſomewhat better. About the Reign of *Decius*, the Caracter began to alter and to loſe its Roundneſs and clear Stroak; but ſome time after the Beauty revived, and it continued tolerably fair till the Emperor *Juſtin*, when it ſunk to a ſlovenly bungled Figure, as may be ſeen in the Reign of *Michael* above mentioned: This Misfortune grew bigger upon the Progreſs of time. The *Latin* Caracter decay'd into the *Gothick* Form. From hence it may be collected, that when the Caracter is round, and well cut, 'tis a Mark of Antiquity.

* CARAFFA. 'Tis obſerved by Genealogiſts, that this Illuſtrious Family has furniſhed one Pope, twelve Cardinals, two Patriarchs, thirty ſix Archbiſhops and Biſhops, a Great Maſter of *Malta*, a Lieutenant Governor to the Great Maſter, a great many Knights of the Golden Fleece, Grandees of *Spain*, Princes, Dukes, *&c.* * *Sanſovin, Famil. Ital. Ammirato, Fam. Napolet. Aldemarius, Hiſt. Geneal. de Caraf. Imhof. Hiſt. Geneal. d'Ital. Petra Sancta. De Thou. Paul Jove*, &c.

* CARAMIT. For afterwards at the General Council of *Epheſus*, *Morery* Vol. I. read the General Council of *Chalcedon.*

CARANCEBES, or *Karancebes*, a Fortreſs of *Upper Hungary*, ſituate upon the Confluence of the Rivers *Karom* and *Temes*, two Leagues above *Temeſwar*. *Carancebes* is a Place of great Importance, as being a Guard to the famous Paſs into *Tranſylvania* called *Eiſenthor*, or the *Iron Gate.* * *Maty, Diction.*

CARASU, a River of *Natolia:* It riſes in *Great Caramania*, in the Mountain of *Antitaurus*, croſſes part of *Aladulia*, continues its Courſe through *Caramania the Leſſer*, runs by *Tarſus*, and then falls into the *Mediterranean.* The Water of this River is ſo very cold, that *Alexander the Great* fell into a dangerous Sickneſs by bathing in it. And the Emperor *Frederick Barbaroſſa*, in his Return from the Holy War, died by venturing into it, *A. D.* 1100. * *Maty, Diction.*

CARA-

CARAVIGIOLUS, (*Bernardine*) a *Spaniard*, and Cardinal of the Title of the *Holy Croſs*, was much valued by the Popes *Alexander* VI. and *Pius* III. Being piqu'd againſt *Julius* II. he retired to *Piſa*, ſtruck in with the Emperor *Maximilian*, with *Lewis* XII. of *France*, and other Princes, that Pope's Enemies. He preſided in the Council of *Piſa* in 1511, and was afterwards employ'd in Buſineſs of Conſequence by *Adrian* VI. and *Clement* VII. He died in 1522, ſeventy ſeven Years of Age. * *Mariana Hiſtor. Hiſpanic.*

CARCHI, a ſmall but very fruitful Iſland: It lies in the *Mediterranean*, to the Weſt of the Iſle of *Rhodes*, between the Iſland *Scarpanto* and *Cape Crio*, upon the Coaſt of *Natolia*. * *Maty, Diction.*

CARCORA, a Town in the Kingdom of *Barca* in *Barbary*. It ſtands upon the Gulph *Sidra*, at the Mouth of the River *Melell*. 'Tis taken for the old *Diacherſis*. * *Maty, Diction.*

CARDUEL, or *Cartuel*, a Country of *Aſia*: 'Tis Part of *Georgia Proper*, and confines upon the *Tartars* of *Dagheſtan* and the Kingdom of *Zacheti* to the Eaſt: It has *Irvan* to the South, the Kingdoms of *Baratralu* and *Imirette* to the Weſt, and *Circaſſia* to the North. The Country has the Title of a Kingdom, though tributary to the King of *Perſia*, who is Maſter of *Teflis*, which Town was formerly Capital of the Country; but now *Kori* or *Ghori* has that Privilege, being the Reſidence of the King of *Carduel*. * *Maty, Diction.*

* CARINUS. Correct Part of this Article in *Morery*, Vol. I. thus: After the Death of *Carus* the Father, and *Numerianus* his Son, who had followed his Father in his Eaſtern Expedition, *Carinus*, whom he had left in *Gaul* as *Cæſar*, then riſing to the Imperial Character, oppoſed *Diocleſian*, who had been elected Emperor by that Army in the Eaſt.

CARIOVALDUS, General of the *Batavi*, joined the *Romans* to reinforce *Germanicus*. The *Cheruſſi* counterfeiting a Rout, drew him into a Plain ſurrounded with Woods: Under this Diſadvantage, he ſuſtained the Enemy's Charge a great while, and threw himſelf into the warmeſt Part of the Battle: But at laſt, being overſet with Numbers, he was wounded, diſmounted, and ſlain. * *Tacit. Annal. Lib.* 2. *Cap.* 11.

CARISTO, a Town with a Biſhop's See in *Greece*. It ſtands upon the Eaſtern Point of the Iſle of *Negropont*, over-againſt the Iſle of *Andros*. * *Maty, Diction.*

* CARLISLE. For this Dioceſe contains all *Weſtmorland*, and part of *Cumberland*, *Morery*, Vol. I. read all *Cumberland*, and part of *Weſtmorland*.

* CARLOMAN. To what is related of this Prince in *Morery* Vol. I. may be ſubjoined, that he travelled to *Rome* with a great many Gentlemen of his Court; and received the Tonſure and Habit of a Clerk from Pope *Zachary* in the Year 747, and afterwards retired to Mount *Soracte*, where he turned *Benedictine*; but finding himſelf too much viſited here, he removed to Mount *Caſſin*, where he was received *incognito*, and paſſed only for a *French* Stroller, who came thither to do Penance for his Wickedneſs. There was another *French* Monk who came along with him. The Abbot ſet them both to work in ſome of the coarſeſt Offices of the Houſe, and put them under the Correction of an ill-humoured Fryar, who gave *Carloman* two Blows, which he received without the leaſt Complaint. This Monk, who was ſo buſy with his Correction, was one of the Cooks. To check his Peeviſhneſs a little, *Carloman*'s Companion ventured to tell him when he ſtruck, *God and Carloman forgive you.* But the Monk giving him a third Blow, *Carloman*'s Companion, who had not altogether ſo much Patience as that Prince, ſnatch'd up a Peſtle, and laid the Cook over the Head, with this Sentence, *You Raſcal of a Servant, I hope neither God nor* Carloman *will pardon you. Petronax*, Abbot of the Monaſtery, put this *French* Monk in Priſon; and aſking him why he beat his Brother the Cook, his Anſwer was, *Becauſe this Raſcally Servant had the Impudence not only to abuſe, but to give ſeveral Blows to the beſt and the moſt noble Perſon he knew living. Who then*, ſays the Abbot, *is he whom you call the moſt noble Perſon? 'Tis our Prince* Carloman, ſays the *Frenchman, who has reſigned his Dominions, and all the Grandeur of the World, for the Love of Jeſus Chriſt. Carloman*, notwithſtanding his being diſcovered, continued to live like a common Monk, ſtoop'd to the meaneſt Offices, and ſometimes kept Sheep. Before his Retirement, he convened a Council in *Germany*, in 742, for reforming the Clergy and Monks. *Boniface*, Archbiſhop of *Mentz*, preſided in his Council, and had the greateſt Share in perſuading *Carloman* to give up his Government, and turn Monk. * *Leo Oſtienſis, Lib.* 1. *Ado, Vienn. Regino. Adrian. Valeſ. Mabillon. Baillet, Vies des Saints.*

CARLSTAT, a Town in the Circle of *Franconia* in *Germany*: 'Tis fortified with a Citadel: It ſtands upon the *Main*, in the Biſhoprick of *Wurtsburg*, four Leagues below the Town of the ſame Name. * *Maty, Dict.*

CARLSTEIN, a Town with a very ſtrong Caſtle within the Circle of *Podberdesk* in *Bohemia*: It ſtands upon the *Miſa*, four Leagues from *Prague* to the South Weſt. * *Maty, Diction.*

CARMELI, *Campo Carmeli*, formerly called *Scythiaca Regio, Scetis, Scitis*, and *Nitria*; a Country in *Egypt*. It lies between the *Nile*, the *Mediterranean*, *Libya*, and *Thebais*. It takes in the Deſarts of *Scetis* and *Nitria*. In the firſt Ages of the Church, this Country ſerved for a Retirement to a great many People of ſolitary Tempers: And 'twas probably for this Reaſon called *Mount Carmel*, becauſe *Elijah* lived privately there.

CARNERO, (The Gulph of) or *Carnario*, or *Quarner*: 'Tis Part of the Gulph of *Venice*. It reaches from the Weſtern Coaſt of *Iſtria*, to the Iſle *Groſſa*, and the Coaſt of *Morlachia*. Within this Gulph the great Iſlands of *Cherſo*, *Veglia*, *Arba*, *Oſero*, and a great many ſmall ones, are ſituated. 'Tis called *Carnero* upon the ſcore of the frequent Wrecks which happen there. 'Twas formerly called *Sinus Liburnicus*, becauſe it lay upon the Coaſt of *Liburnia*. * *Maty, Diction.*

CARNIA, a Country belonging to the State of *Venice* in *Italy*. It lies in the Northern Quarter of *Friuli*, upon the Confines of *Carinthia*, at the Foot of the *Alps Carnicæ*; ſtretches as far as the Head of the River *Tajamento*, to the Confluence of the *Fella*. There are three Towns in it, *Tolmezo* the Capital, *Ponteba Venita*, and *Guardegnano*. * *Maty, Diction.*

CARO, (*Hannibal*) made a nice Tranſlation of *Virgil* into *Italian*: The Correctneſs of the Style, the keeping cloſe to the Author's Senſe, and the Happineſs of the Expreſſion is ſuch, that it may paſs for an Original. Beſides this Tranſlation, he wrote ſeveral Original Pieces. The Genteelneſs and Delicacy of the Turn is the diſtinguiſhing Character of this Poet. * *Baillet, Jugemens des Sçavans ſur les Poëtes, Tom.* 7. *pag.* 292.

* CAROLINE, the Name of four Books made by *Charlemagne*'s Orders againſt the Second Council of *Nice*. Their being publiſhed by his Authority, and under his Name, was the Reaſon they were called *Carolines*. The *Gallican* Church tolerated the Uſe of Images without allowing them any Worſhip, for fear it might be abuſed to Superſtition, eſpecially conſidering there were Remains of Paganiſm in ſome Places. The Croſs, and the Conſecrated Plate, had ſome Reſpect paid them, but Images were altogether unworſhipped. In this Controverſy, *France* kept the Middle-way between the *Iconoclaſts* who broke the Images, and would not endure the Sight of them; and the Eaſtern *Anti-Inoclaſts*, who approached them with very ſolemn external Worſhip. The *Caroline* Books were carried to *Rome*, and preſented to Pope *Adrian* by *Angilbert*, Abbot of *Riquier*, *Charlemagne's* Envoy. The Pope, who held cloſe to this Council of *Nice*, wrote an Anſwer in Defence of Image-Worſhip, and ſent it to the Emperor. But *Adrian*'s Letter made no Impreſſion either upon the Opinion or Practice of the *Gallican* Church. For in the Council of *Frankfort*, held in 794, the Sentiment of the Eaſtern Chriſtians was diſaproved, and all ſorts of Image-Worſhip condemned: Which Proceedings were likewiſe followed by the Council held at *Paris* in 824. Some Authors have queſtioned the Genuineneſs of theſe Books: Some Writers aſſign them to *Angilram* Biſhop of *Metz*, others to *Alcuinus*; and a third ſort will have them Counterfeit. But notwithſtanding the Author is not known, there is no Reaſon to queſtion their being written in *Charlemagne*'s Time, and by his Order. Pope *Adrian*'s Anſwer, the Councils of *Frankfort* and *Paris*, are convincing Evidence for the Authority of theſe Books. * *Preface to the laſt Edition of the Caroline Books.* See *Collier*'s *Church Hiſt. Vol.* I.

CARON, a great River in *Perſia*, formerly called *Eulæus* and *Choaſpes*: It riſes near the Confines of *Yerack*

Agemi, runs through all the Province of *Chuſiſtan*, comes up to the Town *Suſa* or *Shuſhan*, and falls into the Gulph *Balſera*: 'Tis the ſame River which the Prophet *Daniel* called *Eulai*. * *Maty, Diction.*

CARONIA, a Town in *Sicily* upon the Northern Coaſt of the Valley of *Devils*, between the Mouth of the River *Pollino* and Cape *Orlando*. * *Maty, Diction.*

CARPUS, a Burgher of *Troas* in *Phrygia*, who entertained S. *Paul* in his laſt Voyage to *Rome*. The *Greeks* make *Carpus* one of the ſeventy two Diſciples, report him one of S. *Paul*'s Companions in preaching the Goſpel, mention his Martyrdom, and ſet his Feſtival to the 26th of *May*. *Euſebius* ſpeaks of another *Carpus*, Biſhop of *Thyatira* in *Aſia*, and who ſuffered Martyrdom with ſeveral others in the Reign of *Marcus Aurelius Antoninus*. The *Greeks* keep his Anniverſary on the 13th of *October*, which amongſt the *Latins* is *Carpus* of *Troas*'s Holiday. * *Euſeb. Hiſt. Lib.* 4. *cap.* 14. *Tillemont, Mem. Eccleſ. Baillet, Vies des Saints, October.*

CARPIANS, a People of the Province of *Zeugitana* in *Africk*. This Nation giving no Diſturbance in the Reign of *Marcus Aurelius*, began to revive the War upon the *Roman* Empire when *Maximus* and *Balbinus* were joint Emperors. *Zoſimus* in *Philip*'s Life relates this Matter at length; and for farther Evidence, there is a Medal remaining with this Inſcription: IMP. PHILIPPUS AUG. CARDICA. It ſhou'd be CARPICA. The Emperor *Aurelian* made a Conqueſt of them afterwards, and removed part of them into the *Roman* Empire. *Diocleſian* afterwards followed his Precedent. The Senate would have given *Aurelian* the Name of CARPICUS; but he thinking this too ſlender an Addition, refuſed it. * *Vopiſcus, in Vit. Aurelian. Caſaubon & Salmaſius in loc. B. Rhenan. rerum Germanic.* &c.

CARPINETO, a Town within the Patrimony of S. *Peter* in *Italy*; it has the Title of an Earldom, and ſtands upon the Mountain *Carpineto*, near *Anagnia* in *Campagnia di Roma*. * *Maty, Diction.*

CARPIO, a *Spaniſh* Town in *Andaluſia*, ſtands upon the *Guadalquivir*, between *Corduba* and *Andaxat*, five Leagues from the firſt, and ſeven from the latter. Some take it for the old *Corbulo*. * *Maty, Diction.*

CARPOCRAS, or *Carpocrates*, an Hereſiarch, living in the Second Century. His Heterodoxies are mentioned in *Morery*, Vol. I. He had a Son called *Epiphanes*, who maintained his Sentiments. *Cerinthus* and the *Gnoſticks* were his Diſciples. The *Adamites* likewiſe took up part of his Extravagancies. He had a great many Followers; ſome of them had particular Marks at the Tip of their Ear: They had Pictures of our Saviour in Painting and Baſs-Relievo, which *Cerinthus* pretended were made by *Pilate's* Order before our Saviour's Paſſion. They put Chaplets or Crowns upon theſe Images, worſhipped them, and ſet them up with the Figures of *Pythagoras*, *Plato*, and *Ariſtotle*. *Irenæus* relates, that a Woman of this Sect called *Marcellina* came to *Rome* in the Pontificate of *Anicetus*, in the Year 160, and perverted a great many People. *Epiphanes*, *Carpocrates*'s Son, underſtood the *Belles Lettres*, and *Plato*'s Philoſophy: He wrote a Book upon the Subject of Juſtice, upon *Platonick* Principles; and defines the Juſtice recommended by God Almighty to be *Community* with *Equality*; and attempts to prove, that not only Lands and Goods, but Women ought to be left common. This *Epiphanes* died at eighteen Years of Age, had a Statue ſet up for him, and was worſhipp'd as a God at *Samos* in *Cephalonia*. * *Irenæus, Lib.* 1. *cap.* 24. *Epiphan. Hæreſ.* 27. *Tertul. de Præſcript. cap.* 48. *Clemens Alexandrin. Lib.* 3. *Stromat.* &c.

CARPZOVIUS, (*Benedictus*) Son to a famous Lawyer of the ſame Name, in the Marquiſate of *Brandenburg*: He was Chancellor to the Princeſs *Sophia*, Electreſs of *Saxony*, Counſellor to the Elector *Chriſtian* II. and one of the Judges for Appeals. He was born in 1595, and died in 1666. He was a Perſon of Character in the Law. His Works are, *Practica rerum Criminalium*, ſeveral times reprinted in Folio: *Definitiones Forenſes, vel Juriſprudentiæ Forenſis, Romano-Saxonica ad Conſtitutiones Electoris Auguſti*: This Folio likewiſe ran through ſeveral Editions in 1640. He publiſhed his Commentary *ad Legem Regiam Germanorum*. To theſe may be added, *Reſponſa Juris Electoralia: Definitiones Eccleſiaſticæ & Conſiſtoriales*, with the Tree of Conſanguinity and Affinity: *Proceſſus Juris Saxonici*. Fol. *Carpzovius* has the Reputation of writing the beſt upon the Practice of the Law in *Germany*: That his Conſtitutions, Precedents, and ruled Caſes, are extracted from the Publick Records. The latter part of his Time he retired to *Leipſick*, where he gave himſelf wholly to the Study of the Holy Scripture, read the Bible through three and fifty times, conſulted Commentaries, and made Notes upon it. He died in the ſeventy ſecond Year of his Age. * *Paulus Freherus, Theatr. Claror. Viror. Biblioth. des Auteurs du Droit Civil. par Denys Simon.*

CARRANZA. We have ſeveral Works of this Archbiſhop, *viz.* his *Summa Conciliorum & Paparum*, &c. He likewiſe publiſhed a *Spaniſh* Catechiſm for the Uſe of his Dioceſe, and an Inſtruction for profitably hearing and underſtanding the Maſs. His chief Performance is his Sum of the Councils, which comprehends a great deal of Matter in a ſmall Compaſs. His Catechiſm was cenſured by the *Spaniſh* Inquiſition; but being afterwards laid before the Congregation commiſſioned by the Council of Trent for examining Books, 'twas approved by them in 1563, and ſigned with a creditable Atteſtation. When this favourable Deciſion was known in *Spain*, the Count *de Lerma* complained of it to the Fathers of the Congregation, and deſired them to recall their Judgment. The Congregation refuſing to comply, the Biſhop of *Lerida*, either ſet on by the Count, or his own Fancy, plaid his Satyr againſt the Aprobation, citing ſeveral Paſſages, which by this Biſhop's Conſtruction ſeemed to deſerve Cenſure, and laying Load at the ſame time upon the Deputies of the Congregation. The Preſident of the Congregation complained of this Uſage to the Legates, demanded Reparation for himſelf and his Collegues, proteſting he would not appear in any Publick Buſineſs till he had received reaſonable Satisfaction. Cardinal *Moron* took up the Difference with the following Temper: He obliged the Congregation not to give out Copies of the Atteſtation; and that the Biſhop of *Lerida* ſhould make his Excuſe for publiſhing Books againſt them. As for the Count *de Lerma*, he drew back the Atteſtation he had put into the Hands of the Agent at *Toledo*; and ſo the Quarrel was laid aſleep. *Carranza*, in his Treatiſe of the Reſidence of Biſhops, aſſerts Epiſcopacy to be *Jure Divino*, and that maintaining the Contrary was a Diabolical Opinion. * *Thuan. Hiſt. Lib.* 26. *Spondan. A. C.* 1559. *Num.* 29. *Le Cardinal Pallavicin, Hiſt. du Conc. de Trente. Covarruvias, Var. lib.* 13. *cap.* 13. *Eiſengrenius, in Catal. Teſt. Verit. Bellarmin. in Tom.* 1. *Controv.* 7. *Lib.* 2. *cap.* 8.

CARRE, (*Lewis*) born in 1663, near *Nangis* in *Brie*, was a great Philoſopher and Mathematician: He publiſhed a famous Book entituled, *Methode pour la Meſure des Surfaces, la Dimenſion des Solides, leurs Centres de Peſanteur, de Percuſſion & d'Oſcillation, en* 1700. M. *Carre* was at laſt made a Penſioner in the Academy of Sciences; his Buſineſs was to examine the Powers of Mechaniſm: He made ſeveral curious Remarks upon the Cauſes and Variety of Sounds. He died in 1711. * *Fontenelle, Hiſtoire de l'Academie des Sciences de* 1711.

CARTCHEMA, or *Kareſma*, are large Wooden Buildings upon the High Roads in *Poland*; the Stable makes two Sides, with a large Space in the middle for Carts, and at the End there is a Chamber with Cloſets, which is a ſort of Store Room, where the Maſter of the *Cartchema* keeps his Proviſions; ſo that take it altogether, it is a Store-Room, a Granary, and a Shop. The large Room has a Chimney made like an Oven, according to the Faſhion of the Country. All Travellers lodge together, Men and Women, and every body makes uſe of the Hoſts Fire without any Preference; and that which is moſt particular is, that every Traveller, without any Regard to Difference of Condition, comes into theſe Houſes, lodges there, and goes away without taking any Notice of the Inn-keeper, or having any thing to do with him, except juſt paying him for his Forage. Theſe ſlovenly Inns ſtand very thick, and are ſeldom more than half a League Diſtance from each other. Every Village that is any thing conſiderable has one of them, becauſe they furniſh Trade, and carry off a great Part of the Product of the Country. He that is Owner of the Town, makes a Peaſant or a Jew Inn-keeper in his *Cartchema*; and gives him Hay, Oats, Straw, Beer and Brandy to put off; which are all the Commodities ſold in theſe Places. The great Inconveniences of theſe Lodgings

ings are, the Slovenlineſs and Stench of the Apartments, the Neighbourhood of Cows, Calves, Poultry, and little Children, who quarter in the ſame Place with the Traveller: Beſides, Holidays are extremely troubleſome, for then all the Village crowds into the *Cartchema*, where they drink, ſmoak, dance, and make a ſtunning and frightful Noiſe, without the leaſt Regard to any Quality. The great Towns have theſe *Cartchemas* in the Suburbs; they ſtand commonly at the Entry, the Middle, and the End of Foreſts in Deſart Places, and where the Provinces are leaſt populous. * *Memoires du Beaujeu.*

*CARTHAGE.

The Churches and Councils at Carthage.

The *African* Churches were not planted by the Apoſtles, neither was there in their time any Preachers ſent thither by them. *Petilian* is poſitive, that the *Africans* were the laſt People of the Empire that receiv'd the Goſpel. As for S. *Auguſtin*, in his Book *de Unitate Eccleſiæ, cap.* 15. he does not affirm that Chriſtianity was planted in *Africk* in the Apoſtles Times: He only aſſerts, that ſome barbarous Nations receiv'd the Goſpel later than the *Africans*. *Tertullian*, in his *Preſcriptions*, does not range the *African* Chriſtians amongſt the Apoſtolick Churches: 'Tis true, *Salvian*, in his Seventh Book *de Providentia*, ſeems to ſay the Church of *Carthage* was founded by the Apoſtles; but this Author being of another Country, and much later in time, his Teſtimony is not ſo conſiderable as thoſe above-mention'd. *Nicephorus* and *Dorothens* relate, that *Simon* the *Canaanite*, ſurnamed *Zelotes*, and S. *Peter*, preach'd the Goſpel in *Africk*; but this Account is wholly fabulous. S. *Auguſtin* in his 43d Epiſtle, Pope *Innocent* I. in his Epiſtle to *Decentius*, and *Gregory the Great*, *Lib.* 7. *Epiſt.* 32. poſitively declare, that the *Africans* received the Goſpel from the *Romans*; that is, as much as to ſay, the Biſhops of *Rome* ſent Miſſionaries, who founded the *African* Churches. The Chriſtians there grew numerous in a little time, and the Goſpel flouriſhed for ſeveral ſucceſſive Ages. The Perſecutions raiſed by the *Pagan* Emperors made a great many Martyrs there, whoſe Sufferings, as *Tertullian* expreſſes it, was a Vital Principle to the Church, and brought in a great many Converts: In S. *Cyprian*'s Time, the Church of *Carthage* was diſturbed with the Schiſm of *Feliciſſimus* and *Novatus*. The Schiſm of the *Donatiſts*, which began upon the ceaſing of the *Diocleſian* Perſecution in the Year 311, occaſioned a Rupture in the *African* Churches, which laſted above three hundred Years. The Irruption of the *Vandals*, who took *Carthage* in the Year 439, almoſt quite ruined the *African* Churches: The greateſt part of the Biſhops were baniſhed, and the *See* of *Carthage* was vacant a long time. But after *Belizarius*, *A. D.* 534, recovered *Africk* for the Emperor *Juſtinian*, the Catholick Religion revived, and held in a good Condition, till the *Moors* and *Saracens* ſeized the Country. This Revolution of the State bore hard upon the Church; inſomuch that in *Gregory the Great*'s Time, there was not above three *African* Biſhops, with a very ſmall Number of Chriſtians to take care of.

Agrippinus, Biſhop of *Carthage*, convened the Biſhops of his Province, and thoſe of *Numidia*, when *Zepherinus* was Pope: And here it was decreed, that thoſe who had been ſprinkled by *Hereticks*, ſhould be Re-baptized. That this was Matter of Fact, appears from S. *Cyprian*'s 71ſt Epiſt. When this Saint was Biſhop of *Carthage*, he held two Synods, *A. D.* 252; one in *April*, touching the Caſe of *Victor*, a Prieſt, who had been received to Communion by his Biſhop, and concerning Infant Baptiſm, which was there approved. The other Synod was held in *June* the ſame Year, where the Degrees of Diſcipline, and the Manner of reconciling Penitents, were debated. He held a third Synod *A. D.* 254, touching the Caſe of *Marcian* Biſhop of *Arles*, who had joined the *Novatians*, and *Baſilides* and *Martialis*, two *Spaniſh* Biſhops, charged with Idolatry. Farther, S. *Cyprian* drew three other Synods to *Carthage* in the Years 255 and 266. The Subject of the Debate was the Baptiſm of *Hereticks*, which was voted null by the *African* Biſhops; though *Stephen* Biſhop of *Rome* declared for the contrary Practice. In the Year 305, the Biſhops of *Numidia* held a Council at *Cirta*; and the ſame Biſhops held another at *Carthage* in 311, conſiſting of ſeventy Prelates. Here *Cecilian* ordained Biſhop of *Carthage* by *Felix* of *Aptunge*, *tunge*, was condemned as a Traditor by *Contagion*; and thus decreeing this Biſhop depoſed, they ſet up *Majorinus* in his Place, who was Chaplain to one *Lucilla*, a wealthy High-ſpirited Lady; and this was the beginning of the *Donatiſts* Schiſm.

Gratus Biſhop of *Carthage* finding the *Donatiſts* Schiſm ſomewhat ſuppreſs'd by the Conduct of *Paulus* and *Macarius*, diſpatch'd by the Emperor *Conſtance* for that purpoſe, convened a Council in the Year 348, called the firſt Council of *Carthage*: Here the Prelates condemn'd repeating Baptiſm in the Name of the Trinity. 'Twas likewiſe declar'd, that thoſe who leapt down a Precipice, or kill'd themſelves, ſhould not be counted Martyrs, though the *Donatiſts* treated them as ſuch. Farther, thoſe who profeſs'd Single Life, were forbidden to dwell or hold any Converſation with Perſons of the other Sex. There are likewiſe ſome other Regulations paſs'd relating to Diſcipline: For Inſtance, the ſettling the Number of the Bench for trying Eccleſiaſticks, is ſomewhat remarkable. A Deacon was to be try'd by three Biſhops, a Prieſt by ſix, and a Biſhop ought to have twelve of the ſame Character to give Judgment either for or againſt him. The ſecond Council of *Carthage* met in the Year 390, under Biſhop *Genethlius*, and paſs'd thirteen Canons. There was another held in the Year 394, which, though mention'd in the *Code* of the Canons of the *African* Church, is not reckon'd to the Councils of *Carthage*. Thus the Council of *Carthage*, held in the Year 397, ſtands for the third: This Council made fifty Canons relating to the Conduct of Biſhops and Prieſts.

That which is call'd the fourth Council of *Carthage*, was held in the Year 398. *Aurelius* Biſhop of *Carthage* preſided in it. This Synod, which was very numerous, made a hundred and four, or a hundred and five Canons. The Biſhops of this Council ſent Commiſſioners to the Emperor *Honorius*, to intreat him to ſuppreſs the Remains of Idolatry in *Africk*: They ſucceeded in their Addreſs. There was another National Council held there in the Year following, concerning which we have nothing upon Record. In the Year 401, *Aurelius* convened a Provincial Council for diſpatching ſome Agents to Pope *Anaſtaſius*, and *Venerius* Biſhop of *Milan*: Their Buſineſs was to procure ſome Eccleſiaſticks to ſupply the Churches unprovided and diſturbed by the *Donatiſts* Schiſm. *Venerius* ſent *Paulinus*, who, at S. *Auguſtin*'s Inſtance, wrote S. *Ambroſe*'s Life. This Synod drew up nine Canons, and order'd another Meeting for *September* following. They met accordingly in the Veſtry of the Church *Reparata*; and here S. *Auguſtin* was one of the principal Promoters of the Reſolution then taken, for allowing the *Donatiſts* their Sacerdotal Character, provided they return'd to the Church: And thus, by granting them the Degrees of Deacon, Prieſt or Biſhop, which they brought along with them, they recover'd a great many from the Schiſm. This laſt Synod paſs'd ſeventeen Canons, which, with thoſe immediately foregoing, are reckon'd to a fifth Council of *Carthage*, ſuppos'd to be held in the Year 398, though the true time is *A. D.* 401. In the Year 403, a General Council was held at *Carthage*, in which the Catholick Biſhops of each See were order'd to hold a Conference with the *Donatiſts*. The *Donatiſts*, inſtead of obeying the Summons, applied to Violence and rugged Expedients. To ſtop this Outrage, another Council meeting, *A. D.* 404, ſent Commiſſioners to addreſs the Emperor to check the Barbarity of the *Circumcellians*, and correct the *Donatiſts*. In the Year 405, there was another Council, in which an Order paſs'd, that all the Provinces ſhould ſend Repreſentatives to a General Council; that the Judges ſhould be requeſted to endeavour the uniting the *Donatiſts* and *Catholicks*; and that Thanks ſhould be return'd to the Emperor for the Reſtraint and Diſcountenance put upon the *Donatiſts*. In *June*, *A. D.* 407, a great Council met at *Carthage*, in which twelve Canons were paſs'd for the Regulation of Diſcipline. The next Year, there were two more; to which may be added one in 409, and another in 410. All theſe Councils planed the way to the Conference held at *Carthage* in *A. D.* 411; 'twas between the *Donatiſts* and Catholick Biſhops, before Count *Marcellinus*. Thus far the main Buſineſs of the Councils of *Carthage* was to ſuppreſs the *Donatiſts* Schiſm. The following Synods met againſt *Celeſtius* and *Pelagius*. The firſt was condemn'd in the Council of *Carthage*, held at the end of the Year 411; and the Errors of both of them were cenſur'd by the Councils of

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Carthage and *Milevis*, held in the Year 416. Pope *Zoſimus*, Succeſſor to *Innocent* I. happening to be ſurpriz'd by *Celeſtius*, and writing in Favour of his Heterodoxy, the *African* Biſhops, to the Number of two hundred and fourteen, aſſembled in the Council of *Carthage*, *A. D.* 417, ratified the Sentence formerly paſſed againſt *Celeſtius* and *Pelagius*, and wrote a long Letter to the Pope, in which they complain of his being too ſudden and uncautious in giving Credit to *Celeſtius*. The Year following, another Council convening at *Carthage*, made eight Canons upon the Subject of *Grace*, and twelve upon *Diſcipline*. The ſame Year, and that following, the *African* Biſhops held Councils at *Carthage* to examine the Caſe of *Apiarius* a Prieſt, who had appealed from his Dioceſan to Pope *Zoſimus*. In theſe two Councils, they diſowned *Zoſimus*'s Privilege for receiving Appeals from *Africk*: As for *Zoſimus*, he pretended to ſupport his Claim by the Canons of the Council of *Nice*, which he either wilfully or ignorantly miſtook for the Council of *Sardica*. The laſt of theſe *African* Councils paſs'd ſeveral Canons for Diſcipline. In a Council held *A. D.* 424, when *Celeſtin* was Pope, they maintain'd the Decree of the preceding Council touching Appeals. Laſtly, the *African* Biſhops condemn'd the *Monothelites*, in a Council held at *Carthage* in 646, and wrote a Letter upon this Subject to *Paul* of *Conſtantinople*. * *Codex Canonum Eccleſiæ Africanæ. Beveridge, Pandectæ Canonum, &c.*

CARTHAGE, or *Carthago*, a Town in *Northern America*, within the Audience or Precinct of *Guatimala* in *New-Spain*, and in the Province of *Coſta Rica*; though *Baudrand* ſets it in the Province of *Veragua*: 'Tis, as it were, in the middle of the Country, between the two Seas, where there are ſeveral Places which ſerve for a Haven: 'Tis about fifty Leagues from the Town of *Panama* to the Weſt. *Carthage*, though no great Town, is a Biſhop's See, the Reſidence of a Governor, and has ſome Monaſteries and Nunneries. * *Herrera, cap.* 13.

CARUS, (*Joſeph Mary*) a modern *Italian* Author, who has made it his Buſineſs to ſearch for old Liturgick and Service-Books. In 1683, he publiſhed a *Latin* Pſalter from two Editions; the one called the *Roman*, the other the *Gallican*, with the Hymns to theſe two Editions; and in 1686, he publiſh'd a Book of Hymns and Prayers; the *Antiphonaries* and *Reſponſes* of the *Roman* Church, according to the Order they are ranged in by *Gregory the Great*, with Additions, containing a great many Records concerning the *Ancients Reſponſes*, and the *Curſus Eccleſiaſticus*, or *Divine Service*, with Notes. He has ſince publiſhed a Collection of old Prayers uſed in the Office of the Church of *Rome*, under the Title of *Antiqui Libri Miſſarum Romanæ Eccleſiæ, id eſt, Antiphonarius Gregorii Papæ, Comes ab Albino, ex Caroli Magni præcepto emendatus. Alii Lectionarii, & Capitulare Evangeliorum, omnia ex MSS. vel primum edita, vel emendata.* This Collection was printed at *Rome* in Quarto in the Year 1691. There is a Diſſertation at the Head of it, concerning that Part of the Service ſung at *Maſs*. * *M. du Pin, New Eccleſ. Libr. Cent.* XVII.

CASALMACH, or *Irio*, a great River in *Natolia* in *Aſia*: It riſes in *Antitaurus*, upon the Borders of *Aladulia*, runs by *Tocat* and *Amaſia*, and falls into the *Black Sea* to the Eaſt of *Laly*. * *Maty, Diction.*

* CASAS, (*Barthelemi de Las*) Biſhop of *Chiapa*. One *Sepulveda* a Doctor of Divinity, publiſhing a Book in *Latin* to juſtify the Outrage and Barbarity practiſed by the *Spaniards* againſt the *Indians*, *Las Caſas* thought himſelf obliged to confute this Sanguinary Reaſoning, and expoſe the Inhumanity of the Performance. The Diſpute was referr'd to the Deciſion of the Univerſities of *Alcala* and *Salamanca*, who ordered *Sepulveda*'s Book ſhould be ſuppreſs'd. Notwithſtanding this Award, 'twas printed in the Vulgar Language, and ſent to *Rome*. The Emperor *Charles* V. advertis'd of what paſs'd, ſent expreſs Orders to forbid the Publication, and ſeize the Copies. *Sepulveda* and the Biſhop of *Chiapa* were ſummon'd to appear before the Council-Royal of the *Indies*, where they pleaded their Cauſe. *Soto* made a favourable Report for the Biſhop of *Chiapa*; but nothing was determined. *Las Caſas* wrote Memoirs entituled, *Briéva Relation de la Deſtrucſon des Indies*; in which he declaims againſt the Cruelty and Savage Roughneſs with which the *Spaniards* treated the *Indians*. Theſe curious Memoirs were printed at *Seville* in 1552, tranſlated into *French* by *James Miggrode*, and printed in the Year 1582; turn'd into *Latin*, and publiſh'd at *Frankfort* in 1598; and into *Italian* by *James Caſtellani*, and printed at *Venice* in 1643. There has lately been a new *French* Verſion printed at *Paris* in 1697. This Author wrote a Tract in *Latin* for reſolving this grand Queſtion, *Whether Kings and Princes have any Prerogative from Law and Title to transfer the Allegiance of their Subjects, and put them under the Juriſdiction of any other Prince or Perſon?* This very curious Piece has been printed twice in *Germany*: The Author goes to the Bottom of the Queſtion, and touches upon very nice Points, concerning the Rights of Princes and People. * *M. Du Pin, New Eccleſ. Libr.* Cent. XVII.

CASELOUTRE, (or as the *Germans* call it) *Keyſers-Lautern*, a Town in *Germany* within the Palatinate of the *Rhine*: It ſtands upon the ſmall River *Lauter*, at the Frontier of *Deux-Ponts*, and had a Caſtle built by the Emperor *Barbaroſſa*; 'twas formerly a Free Imperial Town; but in the Year 1402, 'twas ſtruck out of the *Matricula* or Regiſter of the Empire by the Emperor *Lewis* of *Bavaria*, who mortgaged it to the Elector *Palatine*, to whom it has belong'd ever ſince. 'Tis four *German* Miles from *Deux-Ponts* to the Eaſt toward *Spire*, from which 'tis Equi-diſtant. * *Sanſon, Baudrand.*

CASILLAS, (*Thomas*) a famous *Dominican* Miſſionary of *Andaluſia*; he went into *Spain* with *Dom Barthelemi de las Caſas*, who failed thither with forty three Monks of the ſame *Order* to preach Chriſtianity to the Infidels. Father *Caſillas* was made their Superior. As ſoon as they arriv'd in the Province of *Chiapa*, *Caſillas* divided his Monks, and ſent them off into ſeveral Quarters, as the Buſineſs of his Miſſion requir'd. He underwent great Fatigues in his Employment, and drew a ſevere Perſecution upon him upon the ſcore of his maintaining *Barthelemi de las Caſas*'s Sentiment, and appearing againſt the *Spaniards* Barbarity to the Natives: He built Convents, converted a great many *Indians*, and made ſeveral of them Monks of his own *Order*. *Dom Barthelemi de las Caſas* having reſigned his Biſhoprick, his Catholick Majeſty, in 1551, nominated *Caſillas* to ſucceed him. He govern'd the See much to Commendation for fifteen Years, and died in 1567. His Grave being opened forty ſeven Years after his Death, his Corpſe and his Pontifical Habit was found unalter'd and entire. * *Theat. Eccleſ. Hiſpan. inter Epiſcop. Chiap. Remel. Hiſt. Prov. Chiap. & Guatim. Lib.* 4. *cap.* 15, 16, 17. *Font. Theat. Dom. pag.* 166.

CASIMIR, a Town of *Poland* in the Palatinate of *Lublin*, near the *Viſtula*: 'Tis a commodious Town to lodge in, handſomely built, and well furniſh'd with the Conveniencies of Life: And to be ſomewhat particular, here are the beſt Cellars, and the only good Spring Water upon all this Road: 'Twas formerly one of the moſt conſiderable Towns in *Poland*. The Houſes about the Market-Place were ornamented with Baſs Reliefs, and Stone Figures: To which may be added ſeveral fair Churches; but the Beauty and Magnificence of theſe Buildings is now almoſt ſunk into Ruins. The Town ſtands upon a Hill, ſurrounded with Woods, and makes a handſome Proſpect in Form of an Amphitheater, almoſt as far as the *Viſtula*. * *Memoires du Chevalier de Beaujeu.*

CASMAN, (*Otho*) died in 1607: He wrote ſeveral Books with remarkable Titles, viz. *Pſychologia, Anthropologia, Coſmopœia, Angelographia, Uranographia, Syſtema Politicum, Anti-Socinus*, &c. * *Konig. Biblioth.*

CASOLI, a Town fortified with a Caſtle, and gives the Title of a Principality: It ſtands in the *Hither Abruzzo*, within the Kingdom of *Naples*, three Leagues from *Lancaiano* to the South-Weſt. * *Maty, Diction.*

CASPE, a Town of *Arragon* in *Spain*, with an old Caſtle, upon the River *Ebro*, where it receives the *Guadalupa*, three Leagues from the Frontiers of *Catalonia*, and twelve below *Saragoſſa* towards *Tortoſa*. 'Twas here that *Ferdinand* Infante of *Caſtille*, and Duke of *Pegnafiel*, was declar'd King of *Arragon* in 1412. The Choice was made by the Nine Electors, the States of that Kingdom had pitch'd upon for this purpoſe; ſix of theſe nine were gained by Dint of Bribery, and by the Intrigues of *Peter de Luna*, called *Bennet* XIII. who wanted *Ferdinand*'s Intereſt to ſupport him in his Schiſm. * *Voyage d'Eſpagne. Baudrand. Bourgon. Geogr. Hiſtor.*

CAS-

CASPIN, a Town in *Judea:* The Burghers were ſo unadviſed as to revolt from the *Jews* at *Jeruſalem* in the time of *Judas Maccabeus:* They relied on the Strength of their Walls and Works, on a numerous Garriſon, and Store of Proviſions and Ammunition. Upon this Confidence, they inſulted and railed on the *Jewiſh* General. *Judas* immediately prepar'd to correct their Inſolence, and after having recommended himſelf and the Enterprize to God Almighty, he aſſaulted the Town, carry'd it by Storm, and made ſo great a Slaughter of the Garriſon and Burghers, that a neighbouring Pond, two Furlongs over, was throughly tinged with the Colour of Blood. 2 *Maccab. cap.* xii.

CASSADER, (*William*) Auditor of the *Rota*, Biſhop of *Sardinia*, made a Collection of the Caſes ruled by the *Rota*, from the Year 1513 to 1523. * *Hiſt. du Droit, par Denis Simon.*

* CASSANDER, Son of *Antipater*: This Prince's Father raiſed *Polyſpercon* to one of the chief Places in the Adminiſtration. Notwithſtanding he had the Power of a King, he forbore aſſuming the Title. After his Marriage with *Theſſalonice*, *Alexander*'s Siſter, he return'd to proſecute his Conqueſts in *Greece.*

* CASSANDER, (*George*) born at *Bruges* in 1515. He was one of the moſt learned Men of his time. To be particular, he was a good Linguiſt, underſtood the *Belles Lettres*, and was a great Lawyer and Divine. He taught publickly at *Bruges*, *Ghent*, and elſewhere, with great Reputation. At laſt he confined his Studies to Controverſial Divinity, and publiſh'd a Book *de Officio Pii Viri*, &c. His Name not being ſet to it, *Francis Baldwin*, who was the firſt that carry'd it into *France*, was taken for the Author: This Miſtake embroil'd him with *John Calvin*, who wrote againſt him. *Baldwin* defended himſelf in a Preface ſet at the Head of *Optatus*'s Works, dedicated *Johanni Lucanio*, which ſtands for *Calvino*, and in a Book written on purpoſe on the Law *de Libellis Famoſis*, where he denies being the Author of this Treatiſe. *Calvin* return'd *Baldwin* a peeviſh Reply; and now *Caſſander* thought it proper to diſcover himſelf, and defend his Book in Print, which was ſtill farther attack'd in *High-Dutch:* To this he likewiſe made a Reply. This reconciling Book gave Satisfaction to no Party who carried Matters to Extremity; for ſome of the *Roman Catholicks*, as well as the *Calviniſts*, were diſpleaſed at it. Thus *Heſſelius*, *Bredembachius*, and *Cenalis*, of the *Roman* Communion, wrote againſt it. However, his Deſign was approv'd by Perſons of Temper and Moderation; and the *German* Princes thought no Perſon better qualify'd to take up the Differences in Religion. As to *Caſſander*'s Character, he was of a gentle and unambitious Temper, perfectly mortify'd to the Temptations of Honour and Wealth; and thus having no Fancy for Fortune and Figure, he lived retired, and as it were out of Sight. He ſeems to have had no other View, than the Peace of the Church: His Studies, which were his only Employment, tended to this Point; and his main Intention, as far as may be collected, was to find out Truth, and teach it others. He died in *February* 1566. His Works were all printed at *Paris* in Folio in 1616. * *Thuan. Hiſt. Lib.* 28. 36. & 38. *Valerius Andreas, Biblioth. Belg. M. Du Pin, New Eccleſ. Hiſt. Cent.* XVI.

CASSANDRIA, or *Shiatto*, an Archiepiſcopal Town of *Macedon* in *Greece*; it ſtands upon the Point of Cape *Caniſtro*, twenty ſeven Leagues from *Salonichi* to the South. * *Maty, Diction.*

CASSARO, formerly *Cacyrum*, a great Town in the Valley of *Noto* in *Sicily:* It ſtands upon the River *Jaſibili*, four Leagues from its falling into the *Ionian* Sea, and ſix from *Syracuſe* to the Weſt. * *Maty, Diction.*

CASSENA, a Town of *Nigritia* in *Africk:* Tis the Capital of the Kingdom of *Caſſena*, bounded on the North by the Deſart of *Lempta*, on the South by the *Nile*, which parts it from the Kingdom of *Zegzeg*. It has the Kingdom of *Cano* to the Weſt, and that of *Gangara* to the Eaſt. Beſides the Capital *Caſſena*, this Kingdom has the Towns of *Turca* and *Nebrina* within it. * *Maty, Dict.*

CASSIAN, (*John*) a *Scythian* by Birth, and a famous Anchorite of the Fifth Century. He ſpent the firſt of his Youth in a Monaſtery at *Bethlehem*, where he made an intimate Acquaintance with the Monk *Germanus*. From hence they travell'd over *Paleſtine*, and went into *Egypt*; from whence, after ſeven Years, they return'd to their firſt Monaſtery: They ſpent ſome time in the Deſarts of *Scetis* in *Egypt*. During their Stay in this Solitude, the Quarrel about *Origen*'s Books began between *Theophilus* Archbiſhop of *Alexandria*, and the *Fratres Longi*. Upon this Emergency, *Caſſian* and *Germanus* were obliged to retire. And after having ſtaid ſome time at *Bethlehem*, they came to wait upon S. *Chryſoſtom* at *Conſtantinople*. This holy Biſhop gave them a friendly Reception, and ordain'd *Caſſian* a Deacon. Notwithſtanding the Traverſes *Caſſian* met with, and the Imputations thrown upon him, his Memory has the Honour of a Saint, not only in the Dioceſe of *Marſeilles*, but through all *Provence*, where his Feſtival is kept upon the twenty third of *July:* He died upon this day, *A. D.* 448, being ninety ſeven Years of Age. *Caſſian*'s Style, according to *Photius*'s Repreſentation, is ſuitable to his Matter; for beſides his Perſpicuity, he has an inſinuating perſuaſive Manner. His Method is very ſignificant to his Purpoſe, and the Argument is managed with great Judgment and Addreſs. His eight laſt Books of *Inſtitutions* are not only plentifully furniſh'd with moral Inſtructions, but over and above, the Motives for Conviction are natural and ſtrong: They recommend Vertue, expoſe Vice, and lead to Remorſe with great Advantage and Efficacy. All the Authors who mention him agree, that he had a particular Talent for writing clearly; but then his Style has nothing of Grandeur, or the Sublime in it. By his Manner and Prefaces, we may conclude he wrote in *Latin:* However, 'tis ſomewhat probable his Works were tranſlated into *Greek*; for *Photius*, who had read them, ſays nothing of their being writ in *Latin*. *Eucherius* abridg'd them, as is obſerv'd in *Gennadius*'s Book *de Scriptoribus Eccleſiaſticis*. After him, one *Victor Africanus* endeavour'd to ſtrike out all the Paſſages in *Caſſian* which croſs'd upon S. *Auguſtin*'s Opinion, and to inſert ſome Supplemental Thoughts which he fancy'd wanting. To prove this Matter of Fact, we have *Caſſiodorus*'s Authority, who ſays he expected to ſee this Book. There are Extracts from *Caſſian* in the fourth Book of the Lives of the Fathers, publiſhed by *Roſweidus*; but the Author of the Collection is unknown. There has been a great many Editions of *Caſſian*'s. In that printed at *Arras* in 1628, *Alardus* has inſerted an Apology for *Caſſian*, entituled, *Vindiciæ Titulares. pro Sanctitate Johannis Caſſiani.* The laſt Edition was printed at *Paris* in 1642. * *Gennadius, cap.* 63. *Photius, Cod.* 197. *Baronius. Bellarmin. Poſſevin. Miræus, Voſſius. M. Du Pin, New Eccleſ. Libr. Cent.* V.

* CASSIODORUS. (*Magnus Aurelius*) Amongſt his Philoſophical Tracts, that of the Soul is one of the moſt valuable. *Caſſiodorus* wrote in a middle Style, and, conſidering the Age, correctly enough. He is very Sententious, and full of Moral Reflexions. His Commentaries upon the Epiſtles of S. *Paul*, upon the *Acts* and the *Revelations*, are loſt. The Commentaries reckon'd to him upon the *Canticles*, are none of his. He died at above ninety Years of Age, in the Year 562: The beſt Edition of his Works is that publiſh'd at *Rohan* by *Garecius* in 1679. The Father S. *Marthe*, a *Benedictine* of the Congregation of *Sainte-Maur*, has printed this Author's Life, with learned Notes. * *M. Du Pin, New Eccleſ. Libr. Cent.* VI.

* CASSIOPOEA. When the new Star appeared in 1572, within the Conſtellation of *Caſſiopœa*, all the famous Aſtronomers of that time wrote Diſcourſes upon it. Among the reſt, *Tycho Brahe* and *Kepler*, the Abbot *Maurolycus*, *Fortunius Licetus*, *Theodorus Graminius*, &c. *Theodore Beza* believed it the ſame Star which directed the *Magi* to *Bethlehem*; and that the *Phænomenon* was ſent to foreſhew the Second Coming of our Bleſſed Saviour. The Landgrave of *Heſſe*, and *Andreas Roſa*, were of the ſame Opinion. This Fancy was firſt confuted by *Tycho Brahe*, and afterwards by the Event, which has effectually ſhewn the Vanity of the Prediction. * *Mezeray, Abregé Chronol. au Regne de Charles* IX.

CASTAGNETS. The Ancients had ſeveral ſorts of them: Firſt, that called *Crotalum* in *Latin*, was a ſort of *Caſtagnet* made of a Reed cut in two, long ways, and ſo fitted in the Figure, that theſe two Pieces ſtruck againſt each other with different Motions of the Fingers, and made a Noiſe like that which a Stork makes with her Bill. For this Reaſon, old Authors give the Epithet of *Crotaliſtria* to this Bird. The Poet *Ariſtophanes* calls a

rank Gossiper *Crotalus*. *Pausanias* relates, that *Pisander Camirensis* would have it, that *Hercules* did not kill the *Stymphalides* with his Arrows, but that he frighted them with the Noise of these *Castagnets*: And if this Author may be believed, the Use of them must be very ancient. The Postures used with these *Castagnets* were sometimes undecent; for which Reason *Clemens Alexandrinus*, who reckons the Invention to the *Sicilians*, disallows this Diversion at the Christian Entertainments.

Crumata was another sort of *Castagnets*, made of little Bones or Shells, as *Scaliger* observes upon *Virgil*'s *Copa*. They were much the Fashion with the *Spaniards*, especially those who lived in the Province of *Betica*, near *Cadiz*. The People of this Country hold their Fancy for this Instrument, and 'tis from them the *French* have taken it. These sort of *Castagnets* were not unknown to the old *Greeks*: *Aristophanes* calls them ὄστρακον, as much as to say Oyster-shells; and *Juvenal* calls them *Testæ*.

——— *Audiat ille*
Testarum crepitus cum verbis. Sat. XI. 169.

Crupezia are another sort of *Castagnets*, which they play'd on with their Feet: They called them *Crupezia*, from the *Greek* Word κρούειν, which signifies *to strike*, and πέζα, which, according to *Hesychius*'s Etymology, signifies *the Sole of the Foot*. *Pollux* says these *Crupezia* were a sort of Shooes made use of by those who play'd upon the Flute. *Arnobius*, in his Seventh Book *contra Gentiles*, calls them *Scabilla*, and rallies their Superstition. *What*, (says he) *are the Gods so much charmed with the Noise of Cymbals, and the Clatter of the Castagnets!* *Salmasius*, who, in his Commentary upon the Life of *Carinus*, has muster'd all his Learning upon this sort of *Castagnets*, calls them *Scabella*, *Scamilla*, and *Scamella*, because they were made like a little Footstool, which were struck with a diversified Motion, with a Wooden or Iron Shoo. There were different sorts of these *Castagnets*. If the Reader is desirous to know more upon this Subject, he may consult *Bartolinus*'s Book *de Tibiis Veterum*.

CASTEL, *(Perard)* of *Vire* in *Normandy*, an Advocate of the Great Council, was an eminent Lawyer, and died in the Year 1687. He wrote a Paraphrase upon the Commentaries of *Du Moulin ad Regul. Cancellariæ*, Fol. and Remarks upon *Des Maison*'s Definition of the Canon-Law, which make the Performance very serviceable. In 1688, a summary Treatise of the Usages and Practice of the Court of *Rome*, for the Expedition of Signatures and Provisions of Benefices in *France*, with *William Noyer*'s Remarks upon it, was publish'd in *Castel*'s Name; but 'tis believed this Book was written by his Uncle, who was a Man of Character in the same Profession. * *Biblioth. Histor. des Auteurs de Droit, &c. par Denys Simon, Edit. Paris.*

CASTEL. (The County of) 'Tis a small Country in the Circle of *Franconia* in *Germany*. 'Tis divided into two Parts: The one of them lies between the County of *Swartzenberg* and the Bishopricks of *Wurtzberg* and *Bamberg*. 'Tis within this Moiety that the Town of *Castel* stands, which gives the Name to the Country or Earldom. The other Division of this Country lies within that of *Wertheim* and the Bishoprick of *Wurtzberg*. *Remlingen* is the chief Town within this Precinct. * *Maty, Dict.*

CASTEL-GUELFO, a Town in *Italy* within the Patrimony of S. *Peter*: It lies within the Earldom of *Citta di Castello*, upon the Frontier of the Duchy of *Urbin*, between the Towns of *Urbin* and *Citta di Castello*. There is another *Castel-Guelfo* within the Duchy of *Parma*: It stands upon the River *Taro*, between *Parma* and *Borgo S. Donnino*, two Leagues from the first, and three from the latter. * *Maty, Diction.*

CASTEL-MIRABELLO, formerly called *Heraclea*, a Town with a very good Haven and Castle, almost surrounded by the Sea: It stands upon the Northern Coast of the Isle of *Candia*, between the Towns of *Candia* and *Setia*, and about fifteen Leagues from each. * *Maty, Diction.*

CASTEL-DEL-OVO, formerly *Megaris* and *Megaria*, a small Island in the *Tuscan* Sea: It lies in the Gulph of *Naples*, and so near the Town, that a Stone-Bridge joins them both. There is a strong Fort in this little Island, called the *Egg-Castle*, upon the score of the *Oval Figure*. This Castle, where the *Spaniards* always kept a good Garrison, is the *Castrum Lucullanum* of the Ancients, whither *Odoacer* King of the *Heruli* banish'd the young *Augustulus*, the last *Roman* Emperor. * *Maty, Diction.*

CASTEL-PEDIADA, a Town in the Middle of the Island of *Candia*, eight Leagues from *Candia* to the East: Tis supposed to be the ancient *Gnossus*, then the Capital of *Crete*, which some Writers notwithstanding place at *Ginosa*, a neighbouring Village. * *Maty, Dict.*

CASTEL SARACINO, a Town of the Kingdom of *Naples*: It lies within the *Basilicata*, eight Leagues from *Policastro* to the East. *Castel-Saracino* was almost ruined by an Earthquake, which happened *September* 8, 1694. The Ground opened to a large Dimension, and threw out great Quantities of Smoak and Flame.

CASTELLANO, *(Julio)* of *Fayenza* in *Italy*, wrote Commentaries upon *Tully*'s *Academical Questions*, and upon *Aristotle de Intellectu Humano*. He taught Philosophy at *Rome* several Years with great Reputation: After some time, his Salary was withdrawn by *Sixtus Quintus*'s Parsimony. This Discouragement, with the consequent Indigence, threw him into a deep Melancholy. 'Twas not long before the Pope changed his Mind, and gave him a Bishoprick. This seasonable Relief made so strong an Impression upon *Castellano*'s Spirits, that notwithstanding he had borne his Poverty with great Equality of Temper and Resignation; notwithstanding he had stood the Shock thus handsomely, the Bulk of so unexpected a Satisfaction prov'd too much for him, threw Nature into a Commotion, and strangled him with Pleasure, at fifty eight Years of Age. His Works are, *Commentarii in Libros Aristotelis de Humano Intellectu, ex Doctrina Philosophorum Christianorum descripti. Notæ in Cyropædiam. Adversus Ciceronis Academicas Quæstiones Disputatio.* * *Thuan. Histor. Teisser, Eloges des Hommes Illustres.*

CASTELLI, a Town of the Kingdom of *Naples*, in the *Farther Calabria*, upon the Gulph of *Squilaci* or *di Castelli*, to the South of S. *Severina*, a League from the small Town *Isola* and Cape *Rizzuto*. * *Maty, Diction.*

CASTELLINI, *(Luke)* of *Fayenza* in *Italy*, Vicar-General of the Order of *S. Dominic*, and afterwards Bishop of *Cantazaro* in *Calabria*, lived to the Year 1630, and wrote several Books, *viz. De Electione & Confirmatione Canonica Prælatorum, præsertim Regularium*; three Tracts of the *Canonization of Saints*, and *Theological Disputes upon the Sacraments*. This Author is a good Canonist, writes clear, and digests his Matter into a handsome Method; but then he leans too much upon the Authority of modern Authors, and makes use of History not always well vouched. * *M. Du Pin, New Eccles. Libr. Cent.* XVII.

CASTELLO, *(d'Ampurias)* formerly *Castillo*, a Town of *Catalonia* in *Spain*: 'Tis within the Vigurie of *Gironne* upon the *Lobregat*, two Leagues from *Roses*, and four from *Ampurias*. * *Baudrand.*

CASTELLO, *(Della Pietra)* a Town standing upon a Rock, well fortified: 'Tis near *Adige* in the Bishoprick of *Trent*, three Leagues from *Trent*, and one from *Roverede*: It belongs to the House of *Austria*. Some suppose it the *Veruca* of the old *Rhætia*, which others place at *Chiusa*, a Town in the *Veroneze* upon the *Adige* above *Verona*. * *Maty, Diction.*

CASTIGLIONI, or *Castelio*, *(Balthazar)* Bishop of *Avila*, lived in the Beginning of the Sixteenth Century: He was born at *Mantua*, and married the famous *Hippolita Taurella*: His Works are sufficient Proof of his Proficiency in Language and Learning. Pope *Clement* VII. gave him a Publick Character to the Emperor *Charles* V. to prevent the Misfortunes the Town of *Rome* was then threatned with. *Castiglioni* is charged with failing in Point of Integrity, and holding too close a Correspondence with his Imperial Majesty, who preferr'd him to the See of *Avila*; but he lived but a little while after this Promotion. He is reckon'd an Author of Character both upon the score of his Poetry and Prose: His *Latin* Poems are inserted in the first Tome of *Deliciæ Poetarum Italiæ*, collected by *Janus Gruterus*, under the feigned Name of *Ranusius Gherus*; and his *Italian* Pieces have been several times printed. Amongst his *Latin* Productions, there are some Elegies very nicely written.

Julius

Julius Scaliger commends one above the reſt, and makes no Scruple to preferr it to any thing of this kind done by *Propertius*. He affirms, nothing can be more polite, clean and entertaining than this Elegy. His *Cleopatra*, according to the ſame Critick, is able to charm and affect all ſorts of Fancies. *Paulus Jovius* reports it written in a Style perfectly noble and great. Here, ſays *Scaliger*, the Rhetorick is true, and the Thoughts ſublime: A Quality which *Lucan* ſtrained for, but could not reach it. But, ſays he, *Caſtiglioni* had Judgment and Talent to intermix the Sweetneſs of *Virgil* with the noble Manner natural to him. So that if *Caſtiglioni* had wrote all his Poetry with the ſame Force, he would have deſerved to have been ſet in the next Claſs to *Virgil*. * *Paulus Jovius, in Elog. Doct. cap. 77. pag.* 178. *Jul. Scaliger, Hypercrit. 6. Poetic. pag.* 797. *Baillet Jugemens des Sçavans ſur les Poëtes.*

CASTIGLIONE, (The Lake) *de Paſſignano* or *Perugia*, formerly *Thraſimene*. *Hanibal*, the *Carthaginian* General, made this Place famous by a great Victory got upon the *Romans*, commanded by the Conſul *Flaminius*. 'Tis obſerved that the two Armies fought with ſuch Heat and Concern, that they did not perceive an Earthquake which happened during the Action. As to the Lake, 'tis about three or four Leagues from *Perugia*. The Figure is round, and the Circumference about ſeven Leagues. 'Tis uncommonly well ſtock'd with Fiſh, and three little Iſlands lie within it. * *Baudrand.*

CASTIGLIONE DI PISCARIA, or *di Piſcala*, a Town of *Italy* within the Territories of *Siena* in *Tuſcany*, near the Mountain *Piſcala:* It ſtands upon a Canal, through which the Lake *Buriana* or *Caſtiglione* falls into the *Tuſcan* Sea, between the Mouth of the *Ombrona* and the Gulph of *Piombino*. * *Maty, Diction.*

* CASTILLIO or *Caſtalio*. *(Sebaſtian) Scevola de Sainte Marthe* reports him "An honeſt well-meaning "Man, and perfectly dead to the Solicitations of Am- "bition. He was ſo humble and unpretending, that he "made no Scruple of working upon the little Farm he "had in the Suburbs of the Town where he taught "Children." But then the ſame Author obſerves, that he took too much Freedom in Religious Subjects, out of an Affectation for Style and Politeneſs. He taxes him farther with great Imprudence for undertaking a *French* Tranſlation of the Bible: A Man, ſays he, who ſpent all his Time in reading *Greek*, *Hebrew*, and *Latin* Books, and had almoſt quite forgotten the Language of his own Country. *Thuanus*, under the Year 1563, gives the following Account of him: '*Sebaſtian Caſtalio* of *Dauphiné*, ſays "he, fancying himſelf both a Linguiſt and a Philoſopher, ventured, in the Opinion of a great many Men, "to touch Holy things with Hands not ſufficiently clean "for that purpoſe. For notwithſtanding he was under-qualified for ſo great a Performance, he was ſo "preſuming as to attempt a new Tranſlation of the Bible; though at the ſame time there was no perfect "Harmony between himſelf and the *French* and *Swiſs* "*Proteſtants*. The next Reporter ſhall be Father *Simon*. "*Caſtalio*, ſays this Critick, made a *Latin* Tranſlation "of the whole Bible, and re-touched it ſeveral times. "The firſt Edition is that of *Baſil* in 1551. The moſt "valued Edition was printed at the ſame Place in 1573; "but not having an Opportunity to get it, continues "this Author, I have made uſe of another Edition, "printed likewiſe with ſmall Notes at *Baſil* in 1554. "The *Genevian* Divines, and eſpecially *Theodore Beza*, "declaimed ſtrongly againſt this Verſion of *Caſtalio:* "They charge him with Ignorance and Temerity, and "reproach him with playing with the Holy Scripture. "This Cenſure may be ſeen more at large in the *French* "Preface to the Bible publiſhed in 1559. Farther, *Beza* and *Caſtalio* wrote one againſt another upon this "Argument: But *Beza* not underſtanding *Hebrew*, he "was forced to write upon the Authority of other Peo- "ple, who were poſitive that *Caſtalio* knew nothing of "*Hebrew*. However, it can't be deny'd but that *Caſta- "lio* was an *Hebrician*. For Proof, the Reader needs "only conſult his Critical Remarks at the End of his "*Tranſlation*. Indeed it muſt be granted, he was a much "better Proficient in *Hebrew*, *Greek* and *Latin*, than any "*Geneva* Doctor: But then he was not careful enough "to keep within the Character of a *Tranſlator*. He "ſtrained too much for Dreſs and Elocution, and by this "Affectation loſt the Force, and diſſerved the Majeſty "of the Text. This Fault runs through his whole Ver- "ſion. The Reader may judge of the Miſcarriage by "his tranſlating the firſt Words of *Geneſis*, which ſtand "thus: *Principio creavit Deus cœlum & terram; cum au- "tem eſſet terra iners atque rudis, tenebriſque offuſum pro- "fundum, & Divinus Spiritus ſeſe ſuper aquas libraret, juſ- "ſit Deus ut exiſteret lux, &c.*" To this I ſhall ſubjoin M. *Du Pin*'s Judgment, upon this Author. "*Caſtalio*, "ſays he, out of a ſtrong Opinion of his Sufficiency, has "made a *Latin* Tranſlation of the Bible: But here he "has given a ſecular and profane Turn to the Holy Wri- "tings: That noble Plainneſs, that natural Grandeur, "that admirable Force both in the Originals and other "*Verſions*, is not to be met with in his Tranſlation. His "Style is affected, over-dreſſed, and ſpangled with falſe "Luſter; and, in a word, wholly profane and unbecom- "ing the Subject. He is likewiſe too bold, ſhort of "Correctneſs and Fidelity; and which is more, he does "not always tranſlate in good *Latin*." *Sixtus Senenſis, Genebrard, Huetius*, and even a great many Proteſtants, are of the ſame Sentiment with the Criticks above mentioned: However, *Buxtorf, Humfredus, Epiſcopius*, and *Bootius*, are more favourable or partial, and either commend, or juſtify this Tranſlation. *Caſtalio* has been charged with going into the Sentiment of *Bernardinus Ochinus* upon the Subject of Polygamy. This Imputation, 'tis probable, might be faſtned by his tranſlating *Ochinus*'s Dialogues into *Latin*. To conclude, *Caſtalio* died of the Plague at *Baſil* in 1563, at eight and forty Years of Age: He differed from *Beza* in ſeveral Points, particularly in the Articles of Predeſtination, Juſtification, and the Perſecution of Hereticks. * *Beza, in Vit. Calv. Genebrard, in Præfat. Operum Origenis. Thuan. Hiſt. Lib.* 34. *Sixtus Senenſis, Lib.* 8. *Bibl. Sanct. La Croix du Maine. Bibl. Franç. Sainte-Marthe, in Elog. Doct. Gall. lib.* 2. *Spondan. A. C. n.* 77. *Daniel Huetius, de Claris Interpretibus. Simon, Hiſtoire Critique du Vieux Teſtament, Lib.* 2. *cap.* 27. *M. Du Pin, Diſſert. Prelim. ſur la Bible.*

CASTELLO DELLA MONTCLOVA, a Town in *Spain* in *Andaluſia*, between *Eciga* and *Carmona*, four Leagues from the firſt, and ſix from the latter. * *Baudrand.*

* CASTOR and *POLLUX*. *Tully* mentions a miraculous Judgment which happened to one *Scopas*, for ſpeaking contemptuouſly of theſe *Twins*. The Story is, that *Scopas* was cruſhed to death by his Chamber falling upon him, while *Simonides*, who had ſpoke honourably of theſe pretended Deities, was called out of the Room in time by two Perſons unknown. *Phædrus*, in the IVth Book of his Fables, gives a Detail of this Matter. The *Greek* and *Roman* Hiſtories are full of the miraculous Apparitions of theſe two, who came either to procure or bring News of a Victory: They were ſeen mounted, it ſeems, upon white Pads at the Battle between the *Romans* and the *Latins* near the Lake *Regillum*. But *Tully* is ſo frank as to diſcover what Credit theſe Stories deſerve. *Homer*, ſays he, who lived not long after *Caſtor* and *Pollux*, aſſures us, they were bury'd at *Sparta*; and that therefore they were too far off to travel into *Italy*, and bring *Vatienus* ſo early an Account of a Battle gained. However, the *Romans* built them a magnificent Temple, ſacrificed white Lambs, and aſſigned them a Feſtival, where a Man mounted, and holding another Horſe in his Hand, rode at full Speed, and at the End of the Courſe leapt upon the Led-Horſe: He had a ſparkling Star upon his Hat, to ſhow there was but one of the Brothers living at once.

CASTORIA, a Town belonging to the *Turk* in *Macedon*, with a Biſhop's See, Suffragan to the Archbiſhoprick of *Ocrida:* It ſtands near the Town *Ocrida*, on the Frontiers of *Albania*. * *Voyage de Grece.*

CASTRO, (*Paul di*) profeſs'd the Civil Law at *Padua, Florence, Bologna*, and *Ferrara*. His Reputation ran very high upon the ſcore of the Strength and Perſpicuity of his Reaſoning, and the uncommon Talent he had for diſentangling the greateſt Difficulties: *Cujacius*, and *Ferdinand* preferr him to all other Interpreters in that Faculty. The *French* Preſident *Faber* goes ſtill farther in his Commendation. His Words are, *Paucos reperias poſt eum qui fuerint eo ſubtiliores.* However, ſome Writers blame him for being too quick in his Reſolutions. *Paulus* died in 1437, after having read upon the

Law

Law forty Years. He wrote upon the *Digeſts*, *Codes*, and *Councils*; and drew up a Body of the Municipal Law of *Florence*, where, notwithſtanding his being married, he executed the Place of the Pope's Vicar. * *Biblioth. Hiſt. des Auteurs du Droit. par Denys Simon. Edit. Paris in* 12°. 1692.

CASTREZ, (*Les*) *Caſtrenſis Ager*, a ſmall Country of *France* in *Languedoc*: 'Tis ſo called from the Town of *Caſtrez*, the Capital in the Southern Part of *Albigeois*: It ſtretches from Eaſt to Weſt between *Albigeois Proper*, *Rouergue*, *Lauragais*, and the *Lower Languedoc*, and has never a conſiderable Town excepting *Caſtrez*: 'Tis likewiſe called the Dioceſe of *Caſtrez*. * *Voyage Hiſtorique de l'Europe*, *Tom. de la France.*

CASTRI, ſo famous in ancient Hiſtory under the Name of *Delphi*, is now only an indifferent Town in *Livadia*. It ſtands at the Foot of the Mount *Parnaſſus*, ſeven Miles from the Gulph of *Lepanto* to the North. * *Spon, Voyage de Grece.*

* CASTRO: (*Alphonſo de*) His principal Performance is a Tract againſt Hereſies: In this Work he goes by the Alphabet, and does not follow the Order of Time. 'Tis a Medley of Hiſtory and Controverſy. The laſt Edition, enlarged, was printed at *Antwerp* in 1556, and dedicated to King *Philip* II. This Author had read a great deal, and writes tolerably well; but his Talent lay more for Controverſy than Hiſtory: He dilates more upon confuting new Hereſies, than in reporting old ones. * *Wading, in Bibl. Franc. Eiſengrenius. Teſt. Verit. Nicolas Antonio, Bibl. Hiſpan.*

CASTROM, a Town of *Muſcovy*, in the Province of *Suſdal*, fifty Miles from *Moſcow* to the North. 'Tis ſometimes called *Caſtromorugarod*. It ſtands upon the *Volga*, where the River *Caſtroma* falls into it, twenty *German* Miles below *Jariſlau* to the Eaſt, towards *Niſi-Novogorod*. * *Relat. de Moſcovie.*

CASTROMENA, a Town in *Natolia*. 'Tis about ten Leagues from the *Black Sea*, and from the Town *Penderachi* to the South: 'Tis commonly taken for the Old *Claudiopolis*, called likewiſe *Bithynium*, formerly an Archiepiſcopal See, afterwards removed to *Penderachi*. * *Baudrand.*

CASTRO *de Urdiales*, a ſmall Town in *Spain*: It ſtands upon the Coaſt of *Biſcay*. There is a Citadel and good Haven belonging to it, between *Bilbao* and *Laredo*, ſix or ſeven Leagues from the firſt, and four from the latter. * *Maty, Diction.*

CASTULO, a Town upon the Confines of the *Celtiberians*, mentioned by *Plutarch* in the Life of *Sertorius*. *Stephanus de Urbibus* calls it *Caſtalo*, and reports it a very large Town in *Oretania*, that is to ſay, in the Country of the *Oretani* in *Hiſpania Tarraconenſis*. 'Tis ſuppoſed to be now called *Casbona la Vieia*, in New *Caſtile*, upon the Borders of *Andaluſia*. * *Lubin's Geographical Tables upon Plutarch's Lives.*

CASUEL, or *Gaſuel*, the largeſt Bird next to the *Oſtrich*: 'Twas not known till 1597, when the *Dutch* brought it over from *Java*. The Academy of Sciences at *Paris* diſſected a *Caſuel*, kept four Years in the Menagerie at *Verſailles*. Monſieur *Perrault*, in his *Memoirs*, gives a Deſcription of this Anatomical Performance. This Bird feeds upon Pulſe and Bread, and, like an *Oſtrich*, ſwallows every thing thrown to her, though ſhe has no Gizard. Her Tongue is indented, notwithſtanding *Aldrovandus*'s ſaying ſhe has neither Wings nor Tongue. Her Wings lie covered under the Feathers upon her Back; they are not above three Inches long, and are more ſerviceable for ſtriking than walking. *Cluſius* reports, that ſhe will break an Arm of a Tree as thick as a Man's Thigh with her Feet. * *Memoires de l'Academie des Sciences.*

CAT, or *Cath*, a large Town in the Province of *Khuarezm*, where 'twas formerly the Capital: It ſtands upon the Eaſtern Bank of the *Oxus*, or *Gihow*, in 38 Degrees Longitude, and 41 Deg. 6 Minutes Northern Latitude, according to the *Arabian* Calculation: 'Tis ſixteen Leagues from *Hezar Esbe*, the ſtrongeſt Town in all the Country. * *D'Herbelot, Biblioth. Orientale.*

* CATACOMBES, Church-Yards, or Subterranean Places near *Rome*. The Word is commonly taken for a Vault about three Miles from *Rome*; where, as S. *Gregory* reports, S. *Peter* and S. *Paul*'s Corpſe were lodged. In the early Ages, the Places where they buried the Dead were called *Cryptæ*: But afterwards, thoſe Caves which were made uſe of for Burying-places were called *Catacombes*, where, as 'tis pretended, none but Chriſtians were interred. However, for what any body knows, there may be *Heathens* and *Saracens* lodged amongſt them. Thus much is certain, that all the Corpſe buried there belonged neither to Martyrs or Saints; for theſe Cemeteries were common to all baptized. Now it muſt be allowed, that all Chriſtians can't be reckoned Saints and Martyrs: Beſides, the Marks for diſtinguiſhing the Martyrs from the reſt, are by no means convincing. The Croſs, the Palm-tree, the Letters I. C. The Figure of a Shepherd or a Lamb cut upon the Tomb-Stones, are good Proof of their being Chriſtians, but ſhort Evidence of their being Saints and Martyrs. The Palm-tree is no certain Emblem of a Crown of Martyrdom; and from the Vials being tinged with Red, they can't be inferred full of Martyrs Blood. Beſides, 'tis not certain whether the Vials were ſtained with Blood; 'tis poſſible it might be Oil, or ſome other Liquor. Farther, ſometimes the ſame Stone has Pagan Inſcriptions, as D. M. *Diis Manibus*, on one Side, and the Marks of Chriſtianity on the other: Which ſhews the Stone ſerved both for Pagans and Chriſtians. In the firſt Ages of Chriſtianity, 'tis certain a great many Martyrs were bury'd in the Chriſtian Cemeteries, as S. *Jerom* and *Prudentius* aſſure us. However, in the Popedom of *Gregory* III. 'twas hard to find a Martyr in theſe Places. When *Otgar*, Archbiſhop of *Metz*, wrote to this Pope to ſend him the Corpſe of ſome Saint, his Holineſs let him know, he was not furniſhed to gratify him, becauſe his Predeceſſors and himſelf had removed all the Corpſe of the Saints into Churches newly conſecrated. * *Mabillon, Itinerar. Ital. Euſebii Romani Epiſt. ad Theophil. Gall.*

* CATANA, or *Catania*, a Town in *Sicily*. 'Twas built by *Evarchus*, and taken by the *Chalcidians*, who, according to *Thucydides*, ſettled there in the XIth Olympiad 736 Years before the *Incarnation*. But other Authors give it leſs Antiquity. However, 'tis certain *Catana* was a very conſiderable Town 467 Years before the Birth of our Saviour; and that King *Hiero* died there in the LXXVIIIth Olympiad, that is, 428 Years before the *Incarnation*. 'Tis not long ſince that the Remains of an Amphitheater, a great many Inſcriptions, and ſeveral other Marks of Antiquity, were to be ſeen there. At preſent, *Catana* is fortified with a Caſtle ſtanding upon a Rock, which ſecures the Haven. The Country about it is very fruitful; and, in ſhort, it has all the Advantages to make it a good Trading Town, but the Neighbourhood of *Ætna*: This *Volcano* is about twenty Miles diſtant. The Eruptions commonly happen every fifteen Years. At the Return of this Period, the Mountain opens, and diſcharges ſuch Torrents of Fire, as frighten the whole Iſland: And of this there was a terrible Inſtance in *March* 1669. *Catana* was almoſt ruined by an Earthquake, which happened in *January* 1693. Out of two and twenty thouſand Perſons in the Town, ſcarcely two thouſand eſcaped; a great number of private Houſes and Monaſteries were thrown down; and the Cathedral, a ſtately Structure, with a Porch, ſupported by ten Marble Pillars, was ruined, excepting three Chappels. In the Place where the Houſes were ſwallowed up, a Lake aroſe about four Miles in Compaſs. * *Strabo, Lib. 6. Diodor. lib.* 11. *&* 14. *Procopius, lib.* 1. *de Bello Gothico. Polybius. Thucydides. Plin. Pomponius Mela. Cicero, &c. Rapportes par Leandre Alberti, en ſa Deſcript. des Iſles d'Ital. pag.* 83, 84.

CATAPACTAYME, a Holiday, kept by the *Peruvians* in *December*; which Month they call *Rayme*, and begin their Year in't. This Feſtival is dedicated to three Figures of the Sun, *Apointi*, *Churiunti*, and *Entiaquacqui*; that is to ſay, to the Sun the Father, and to the Sun the Son, and the Sun the Brother. * *Linſchoten, Hiſt. Ind. Occident.*

CATAPANS; ſo the Governors were called which the Emperors ſent to *Puglia* and *Calabria* in *Italy*. Theſe Lords Lieutenants, as we may call them, are frequently mentioned by the *Byzantine* Hiſtorians. This made Monſieur *du Cange* fancy, a Chronological Table of theſe Governors might be very ſerviceable for underſtanding the Hiſtorians above mentioned. When the *Goths* were driven out of *Italy*, the Emperor *Juſtinian* ſent Viceroys thither; of which the firſt was *Belizarius*; after him *Narſes*,

Narſes, (who called in the *Lombards*) then others who were ſucceeded by the *Exarchs* of *Ravenna*. The Governors who came after theſe *Exarchs*, were called *Catapans*, of which the Reader ſhall have a Liſt.

A Chronological Table of the Catapans.

Stephen, ſurnamed *Maxentius*, in the Reign of *Baſilius* the *Macedonian*.
Nicephoras Phocas.
Gregorius, *A. D.* 875.
Caſan or *Caſſan* Patricius, *A. D.* 883.
Joannicius Candidatus, *A. D.* 884.
Trapezius Straticus, *A. D.* 886.
Theophilact Strategus *A. D.* 887.
Conſtantine Patricius, *A. D.* 889.
Symbaticius Protoſphatarius, *alias* Sabbaticius Straticus.
George Patricius, - - - *A. D.* 891.
Barſacius Patricius, *A. D.* 892.
Coſmas Anthius Protopatricius *A. D.* 893.
Meliſſenus, or *Meliſianus*, *A. D.* 900.
Nicolas Patricius, ſurnamed *Picyglus*, *A. D.* 915.
Urſilco, *A. D.* 921.
Michael Schlavius, *A. D.* 926.
Imogalaptus, *A. D.* 940.
Platopotius, *A. D.* 947.
Meliſſenus, or *Malatianus*, *A D.* 951.
Marianus Patricius, *A. D.* 955.
Nicephorus Magiſter, *A. D.* 966.
Paſſarus Protoſpatha, *A. D.* 973.
Zacharias, *A. D.* 975.
Porphyrius Protoſpatha, *A. D.* 979.
Calocytus, Delphinas Patricius, *A. D.* 982.
Romanus Patricius, *A. D.* 985.
Sergius Protoſpatha, *A. D.* 987.
Nicholas Crites, *A. D.* 988.
John Patricius, likewiſe called *Ammiropolus* in 989, and *Tubali* in 990.
Macrotheodorus Excubitus, *A. D.* 996.
Gregorius Trachaniotes, *A. D.* 998.
Belus Barenſis, *A. D.* 999.
Xiphias Catapan, *A. D.* 1006.
Curcuas Patricius, *A. D.* 1008.
Baſileus Meſardonites, *A. D.* 1010.
Andronicus Turnices, *A. D.* 1017.
Baſilius Bugianus *or* Bajunus, *A. D.* 1018.
Abalantius Patricius, *A. D.* 1019.
Safarias Crites, *A. D.* 1023.
Leo Potus, *A. D.* 1027.
Michael Protoſpatharius Crites, *A. D.* 1032.
Conſtantinus Protoſpatha, *A. D.* 1033.
Leo Opus, *A. D.* 1037.
Nicephorus Dokiano, *A. D.* 1041.
Vaguſto Catapan, *A. D.* 1042.
George Maniaces, *A. D.* 1042.
Pardus Patricius, *A. D.* 1043.
Conſtantinus Theodorocanus, *A. D.* 1043.
Euſtachius Palatinus, *A. D.* 1045.
John or *Raphael*, *A. D.* 1047.
Argyrus Magiſter, *A. D.* 1051.
Alexius Charon, *A. D.* 1055.
Trombus, *A. D.* 1058.
Marules, *A. D.* 1061.
Sirianus, *A. D.* 1062.
Apochara, *A. D.* 1064.
Curiacus, *A. D.* 1066.
Mabrix, *A. D.* 1066.
Stephen Patrian, *A. D.* 1071. About this time the *Greeks* were expelled *Puglia* and *Calabria* by the *Normans*.
* *Du Cange*, *Gloſſar. Latin.*

CATECHUMENS. During the Time of the *Catechumenate*, the *Catechumens* received Impoſition of Hands: They gave them Bread and Salt; and when they were ready to be baptized, Milk and Honey. There was three Degrees of *Catechumens*: The firſt were called *Audientes*, who were only allowed to hear Diſcourſes upon Faith and good Life: The ſecond, *Electi*, who had farther Freedoms in the Church-Service. The third ſort were the *Competentes*, who being thoroughly inſtructed in the Creed, and other Doctrines of Chriſtianity, were prepared for Baptiſm. *Catechumens* were firſt received by making the Sign of the Croſs upon them, and Impoſition of Hands. A great many Churches uſed Exorciſms, breathed upon the *Catechumen*'s Face, put Salt to his Ears and Noſtrils, and anointed his Shoulders and his Breaſt. They likewiſe put Salt in their Mouth. The *Catechumenate* laſted a longer or ſhorter time, according to the Diſpoſition or Improvement of the Perſon, and ſometimes the Period was prolonged, when the *Catechumen* happened to fall into Miſbehaviour. The Probation of the *Catechumens* was practiſed in the Eaſtern and Weſtern Churches as long as there were any Pagans to be converted; that is, in the Weſtern Church till the Eighth Century: After this Time the Ceremonies and Diſcipline was not required in the Adult who moved for Baptiſm. As for Infants, the Church of *Rome* obſerves all the Ancient Ceremonies of the *Catechumenate* immediately before Baptiſm. * *Morinus, de Pœnitentia. Albaſpinæus, Obſervat. in Rit. Antiq. Eccleſ. Lib.* 2.

CATHARINUS, (*Ambroſius*) born at *Siena*. He lived in the Sixteenth Century, and his firſt Name was *Politius Lancellotus*. After having read upon the Civil Law in ſeveral Univerſities of *Italy*, he turned *Dominican* in 1515, took the Name of *Ambroſius Catharinus*, apply'd himſelf wholly to Divinity, and quickly wrote himſelf into Reputation. In 1545, he was ſent to *Trent* at the opening of the Council: Here he came up to conſiderable Notice, both upon the ſcore of his Learning and Parts; and becauſe he maintained ſome Opinions not common among Divines at that Time, he was pitch'd on for preaching the Sermon at the Opening the third Seſſion, *February* the 4th, 1547. The ſame Year he was preferred to the See of *Minori*, a ſmall Town in the Kingdom of *Naples*, and Suffragan to the Archbiſhoprick of *Amalphi*. In 1551, *Julius* III. who had formerly ſtudied the Law under *Catharinus*, tranſlated him to the Biſhoprick of *Conza* in the ſame Kingdom. He died ſoon after ſuddenly at *Naples*, when his Holineſs was ready to give him a Cardinal's Cap. *Catharinus* wrote Commentaries upon *Geneſis*, upon *S. Paul*'s Epiſtles, and the other Canonical Writings of the New Teſtament. He is very buſy with Cardinal *Cajetan*'s Expoſitions, and has made Remarks on purpoſe againſt the Commentaries of this Author. *Catharinus* ſet up a new Syſtem in Predeſtination, where he ranges Mankind under two Diviſions: One of theſe Claſſes conſiſts of the Elect, who being predeſtinated in a particular manner, God gives them Aſſiſtances ſufficient to make them infallibly happy, without loſing notwithſtanding any Part of the Freedom of their Will. This Diviſion has but a few in it, and only thoſe who are uncommonly favoured by God Almighty: And of this Number may be reckoned the Bleſſed Virgin, the Apoſtles, S. *Paul*, and other reſembling Perſons. The ſecond Claſs takes in all the reſt of Mankind. Theſe are not predeſtinated to Salvation by any fix'd and unalterable Decree; but only under a contingent Condition, which may, and may not happen: And therefore by conſequence the Happineſs of all theſe depends upon the good or ill Uſe they ſhall make of the Grace and Opportunities God has given them. He maintains this Opinion not only in his Commentaries upon the Scripture, but likewiſe in a particular Diſcourſe upon the Subject of Predeſtination, and in a Tract of the excellent Predeſtination of *Jeſus Chriſt*; where he aſſerts that our Bleſſed Saviour would have been Incarnate, though *Adam* had never ſinned. As a Conſequence from this Aſſertion, he maintains in another Book, that the Sin of the fallen Angels conſiſted in their Refuſal to own the Decree of the *Incarnation*. He likewiſe wrote a Tract upon the Fall of *Adam*. As for Original Sin, he makes it conſiſt in the Action of eating the forbidden Fruit, and that 'tis transferred upon Poſterity, becauſe our Will is comprehended in *Adam*'s. He wrote ſeveral Diſcourſes upon the immaculate Conception of the Bleſſed Virgin, where he holds the Affirmative with a great deal of Warmth. He wrote in Defence of the *Aſſumption* of the Bleſſed Virgin, and pretends S. *John* never died, but was tranſlated like *Enoch* and *Elijah*. *Catharinus* wrote a Tract upon Death and the Reſurrection, in which he is very good-natured to Infants dying unbaptized: Theſe he believes not only in a State of Indolence, but farther bleſſed with ſome Degrees of Happineſs agreeable to their Condition. He has a Treatiſe upon the Certainty of Glory, of the Invocation, and Worſhip of Saints, where he maintains the Church can't be miſtaken in Canoni-

zations; and here he argues for the Worſhip of Images and Relicks. While the Council of *Trent* was ſitting, he wrote a Diſcourſe to prove good Men might be certain of their Juſtification; and the Tract upon the immaculate Conception againſt Cardinal *Turrecremata*; together with a ſort of Manifeſto upon Predeſtination. In another Tract, he defends the Reality of the Euchariſtick Sacrifice; and in another diſtinct Diſcourſe, maintains that our Bleſſed Saviour did not Conſecrate with theſe Words, *This is my Body*, and *this is my Blood*. He wrote likewiſe concerning Communion under both Kinds. When he aſſiſted at the Council of *Trent*, he declared for the Opinion, ſince commonly received in the Schools, concerning the Intention of the Prieſt who adminiſters the Sacraments; that is, whether 'tis neceſſary he ſhould have a real Intention to perform a Holy Myſtery; or whether 'tis ſufficient that he is willing to go through the Forms of the Chriſtian Sacrament; and that he has this Intention when he performs the External Ceremonies required; though 'tis poſſible at the ſame time his Mind may be profanely diſpoſed, and that he deſigns nothing but a Jeſt by the Solemnity. *Catharinus* made ſeveral Tracts upon the Sacraments, and particularly upon Marriage: He wrote a Book upon the Canonical Scriptures, where he endeavours to prove the Extent of the Canon, as 'tis lately received by the Church of *Rome*. Laſtly, there are ſeveral of his Tracts extant. 1. *Whether puniſhing Hereſy with Death is warrantable* Jure Divino. 2. *Whether the Biſhop's Reſidence upon his See is required* Jure Divino. 3. *Concerning giving Baptiſm to the Children of Jews*, &c. *Catharinus* was very frank and hardy in giving his Sentiments, and made no Difficulty to diſſent from S. *Auguſtin*, *Thomas Aquinas*, and other Divines. * *M. Du Pin*, *New Eccleſ. Hiſt. Cent.* XVI. See *Ambroſius Catharinus in Morery's Supplement.*

CATHEDRAL, is no more than a pretty modern Diſtinction for the Mother-Church. The chief Church where the Biſhop uſed to officiate was anciently called the Great Church, the Epiſcopal Church, or the Church of the Town. The Name of a Cathedral has only been uſed in the *Latin* Church, and not there till the Tenth Century. The *Cathedraticum* was a Perquiſite or Acknowledgment which the Biſhops newly inſtalled gave to thoſe that conſecrated them, to the Notaries Clerks, and other Officers. * *Memoires des Sçavans. Remarques de M. du Pin.*

*CATHERINE *di Medicis*. For her being born 1591, read 1509, in *Morery* Vol. I. and for her being married in one thouſand five hundred and thirteen, read one thouſand five hundred thirty five.

CATHERINOT, (*Nicolas*) was born at *Caſtle-Luſſon* near *Bourges* in 1628: His Father denies *Catherinot* was a Counſellor in the *Preſidial*. *Nicolas*, likewiſe bred to the Law, was a celebrated Pleader, and had ſeveral Preferments in his Profeſſion. He printed his Notes upon *Petrus Pitheus*'s Teſtament, and made ſeveral Obſervations upon the Civil Law. He was a Perſon of indefatigable Induſtry, and publiſhed a hundred and thirty Tracts upon the Subjects of Hiſtory, Criticiſm, *&c.* His Cuſtom was to make either a ſhort Memoir or a *Latin* Epigram upon almoſt all conſiderable Occurrences in *Europe*. A few days before his laſt Sickneſs, he made a Diſtich upon the Birth of the Prince of *Wales*, Son to *James* II. King of *England*.

Expulit Hæreticos Regno Rex maximus uno,
Sed Triplici naſcens nunc Puer ecce fugat.

Catharinot died in *July* 1688. The whole Corporation of *Bourges* went along with the Corpſe in their Habits of Ceremony; and one of his intimate Friends of the ſame Profeſſion made the following Epitaph:

Ah ſortem aſperam, duramque nimis!
Periit heu!
Qui
De Rebus Theologicis tam ſublimes,
tam diſertos de Politicis,
de Hiſtoricis tam Doctos,
tam elegantes de Liberalibus Artibus Tractatus hactenus ediderat.

NICOLAUS CATHARINUS
Biturix,
Scriptis ubique notiſſimus,
Sincera in Deum pietate ac purâ,
Fideli erga proximum charitate ac juſta commendabilis:
Qui
Conſulatum Urbis ſumma cum Laude per triennium geſſit;
Forum per triginta tres annos vivæ vocis oraculo illuſtravit;
Pauperum denique tutelam per quatuor annos continuos ſuſcepit:
Vir certè, ſi quis unquam ad publica commoda natus.
Mortuus 28 *Julii, anni* 1688, *horâ ſolis deſcendentis ſeptima,*
Ætatis 60. *è dolore colico, cui febris, Cerebrique violentior impetus, ac apoplexia ſucceſſere.*
Sepultus in Noſocomio Bituricenſi die 29.
Subſequentibus liberis, parentibus, familaribus & amicis, totius denique Urbis ordinibus mœſtiſſimis.
Amico ſingulari poſſuit mœrens Franciſcus Pinſſonius des Riolles Advocatus Pariſinus.

* *Journal des Sçavans de* 1688. *Tom.* 16. *pag.* 330. *Edit. de Holl. Biblioth. Hiſt. des Auteurs de Droit, par Denys Simon.*

CATHOLICON *d'Eſpagne*, or *Satyra Menippea*: This Book has been ſo much talk'd of, that it may not be improper to mention ſome of it for the Reader's Information: 'Tis a Satyrical Piece, written in the Sixteenth Century, againſt the *French* Leaguers. 'Tis not the Performance of a ſingle Author. M. *le Roi*, Chaplain to the young Cardinal of *Bourbon*, and afterwards Canon of *Rohan*, publiſhed that Part of it entitled, *La Vertue Catholicon d'Eſpagne*. This ingenious Eſſay was very entertaining to every body, and the Wits of that time were ſo pleaſed with the Subject and the Manner, that they added a Second Part, under the Title of *Abregé des Etats de la Ligue convoquez à Paris au dixiéme Fevrier*. *Paſſerat* and *Rapin*, two celebrated Poets, wrote the Verſes. *M. Guillot* Counſellor, Clerk to the Parliament of *Paris*, whoſe Character is mentioned by *Papyrius Maſſonus* at the end of his *Hommes Illuſtres*, made the Cardinal Legate's Harangue for the *League*. *Horent Chrétien*, a Man of a lively Genius, wrote the Speech for Cardinal *Pelevê*. The Publick is obliged to *Peter Pithou* for *M. Aubray*'s Harangue, which is reckoned the beſt of them all. And *Rapin* furniſhes two Speeches for the Archbiſhop of *Lyons*, and Dr. *Roſe*, Great Maſter of the College of *Navarre*, and afterwards Biſhop of *Senlis*. 'Twas this *Nicolas Rapin* who has ſeveral *Latin* Poems extant, who made a Collection of all the Speeches, threw them into a Method, and tack'd them to the *Catholicon d' Eſpagne*, under the Title of *Satyre Menippée*. This has led a great many People into the Miſtake of making *Rapin* the Author of the whole *Catholicon*. This Second Part of the *Catholicon* was printed in 1594, after the Return of the Parliament to *Paris*, which had been thence removed to *Tours*. It mentions three very conſiderable Occurrences; that is, the Reduction of *Paris*, the baniſhing M. *d'Aubray*, and the Death of the Count of *S. Paul*, who was killed this Year by the Duke of *Guiſe*. And here it muſt be obſerved, that the *Catholicon d'Eſpagne*, printed with the Memoirs of the *League*, are miſerably ſophiſticated and daſhed. The *Genevians*, who ſet forth this Edition, have added counterfeit and ridiculous Characters, quite foreign to the Original. The Notes, added to the Edition at *Ratisbon* in 1664, are taken from a Manuſcript of M. *Dupuy*, Library-Keeper to the *French* King. 'Twas thought prudential to omit ſome of *Dupuy*, for fear of giving Diſguſt to ſome Perſons of Quality now living. M. *de Vigneul Marville*, who furniſhes almoſt all this Article, declared he had compared this *Ratisbon* Edition with ſome Manuſcripts written in the time of the *League*, and that they agree well enough with *Dupuy*'s Notes. The *Catholicon* was reprinted

reprinted in 1696, with new Remarks. This Edition being quickly carry'd off, there was another publiſh'd with Additional Remarks in 1699.

* CATILINE: *Saluſt* by way of Character tells us, that *Lucius Catilina*, deſcended from a noble Family, had ſtrong Limbs, and a great deal of Mettle and Spirit; but his Temper was ſtark naught, and the Bent of his Inclination very unhappy. Faction and Civil War, Rapine and Slaughter, were the Exerciſe and Entertainments of his Youth: He had a very firm Conſtitution, and could faſt and watch, and bear the Cold to an incredible degree. He was bold, falſe, and floating; a perfect Maſter in Diſſimulation, covetous of other Peoples Fortunes, and prodigal of his own; intemperately hot to gain his Fancy, and wanted no Words, tho' he had little Wiſdom in them. His Ambition ran out to the laſt Exceſſes, and carried his Expectation much above Merit and Probability. The Diſſolution of the Town, and the Diſorders in the Government, were look'd on as a fair Opportunity to form his Enterprize: For this purpoſe, he got all the eminent Knaves, Libertines, and prodigal Bankrupts about him: And if he happened to make an Acquaintance with any unblemiſh'd Perſon of Condition, he laid Strumpets and other Diverſions in their way to debauch them: And after having made an Intereſt among the principal Nobility and Gentry, he called them together and laid open his Deſign. The Plot was to murder the Conſul *Tully*, to fire the City, to call in the *Gauls* for Auxiliaries, and fill all Places with Blood and Slaughter where they found Reſiſtance.

When *Catiline* underſtood the Plot was diſcover'd, and that *Lentulus*, *Cethegus*, and others of the principal Conſpirators, were ſeized and executed at *Rome*; when he found *Metellus Celer* had ſtopt his March into *Gaul*; that *Cneius Antonius* was advancing againſt him on the Side of *Italy*; and that the Mountains had made the reſt of his Way impracticable: Being thus hard ſet, and having no Hopes of a Reinforcement, he reſolved to fight *Antonius* as ſoon as poſſible. And to prepare his Men to make the moſt of themſelves, he made a bold *uncapitulating* Speech, and endeavoured to raiſe their Courage from the Topicks of Difficulty and Danger: I ſhall tranſlate it from *Saluſt* for the Reader.

Gentlemen,

" I am fully ſatisfied that bare Talking is too feeble " an Expedient to warm the Heart, and throw Courage " into the Veins: The General's Harangue can't reinforce the Limbs, nor turn Cowardice into Reſolution: We can expect no more than the Fund we are " furniſhed with already. Natural Courage, or the Advantage of Education, are only diſcover'd by the Teſt " in the Field: When neither Honour nor Danger will " take hold of Peoples Minds, their Fear ſpoils their " Attention, and Words are but thrown away upon " them. However, having ſome few things to ſuggeſt, " and to acquaint you with the Reaſons of what I am " going about, I thought it proper to call you together. " Gentlemen, you are not ignorant into what Miſfortune *Lentulus*'s ſluggiſh and cowardly Conduct has " brought us; and that by waiting ſo long for a Reinforcement from the Town, my retiring into *Gaul* is " made impracticable: And what Condition we are " in at preſent, you all know as well as myſelf. The " Enemy has two Armies on foot; the one faces us " from the Town, the other cuts off our Retreat into " *Gaul*. Want of Proviſions, and other Conveniencies, " won't give us leave to ſtay here, were we never ſo " willing: There is no moving to any freſh Quarters, " without opening our Paſſage with Steel. My Advice " to you therefore is to ſtand bluff, and recollect your " Courage; and when 'tis your Turn to charge, pray " remember that your All depends upon your Behaviour, and that you carry Liberty and Honour, Fortune " and your Country, in your Sword Hand. If we conquer, we ſhall be furniſh'd, and ſecure at all Points; " we ſhall have Plenty of Proviſions, and the Confederate Towns and Colonies will open their Gates to us. " But if we grow faint, and give way, all theſe Circumſtances will turn croſs and hoſtile upon us. There " is no Shelter for thoſe that are beaten; and when a " Man's Sword can't protect him, no body elſe will. " Beſides, Gentlemen, the Enemy and we are not under " the ſame Neceſſity: Life, Liberty, and living at " Home, lie all at ſtake on our ſide: As for them, they " only fight to keep on an Arbitrary Junto. Therefore " refreſh your Memory with your former Bravery, and " attack them with proportionable Vigor. 'Twas in " your Power to avoid the Hazards of the Field, and to " have ſpent your Time in Baniſhment and Diſgrace. " Some of you might have lived at *Rome*, and have expected other Peoples Eſtates, after you had been " turn'd out of your own; but you handſomely ſcorn'd " ſuch ſcandalous Circumſtances, and reſolved to riſque " the Main. If therefore you have a mind to diſentangle yourſelves, and mend your Condition, you " muſt be bold and intrepid: Nothing but Victory can " procure you Peace and Repoſe. For to expect Safety " by running away, and throwing down your Arms " which ſhould defend you, is mere Diſtraction. In a " Fight, thoſe who are moſt afraid, are moſt in Danger; whereas Reſolution fortifies a Man, and makes " him next to impregnable. Gentlemen, when I conſider what you have perform'd already, I have fair " Expectations of Succeſs: Your Inclination, your " Youth, and your Courage, give ſtrong Encouragement: " And over and above, we have Neceſſity on our ſide, " which is enough to fire the Spirits, and harden the " Temper, even of the Faint-hearted. And as for being " encloſed by the Enemy's Numbers, there is no Fear of " that; the Defiles, and Difficulty of advancing, are " ſufficient Defences. And after all, if Fortune ſhould " happen to frown upon brave Men, take care you " don't die unrevenged; don't be dragg'd like Sheep to " the Shambles, nor ſurrender yourſelves to the Gallows: Make the Enemy pay dear for your Lives, and " leave them a bloody and uncomfortable Victory."

* *Saluſt. Bell. Catilinar.*

CATONA, in Latin *Catona*, *Columella*, *Columna Rhegina*, a Village ſtanding upon a Cape of the ſame Name. 'Tis in the *Farther Calabria*, at the Mouth of the River *Cenis*, upon the *Fare* of *Meſſina*, and over againſt that Town. The only thing which brings this Place into Notice, is its being a Paſſage to *Meſſina*, from which 'tis diſtant but three Leagues. * *Maty, Diction.*

CATTHO, (*Angelo*) was born at *Tarentum*, and Archbiſhop of *Vienne* in the Fifteenth Century: He went into the Intereſt of the Houſe of *Anjou*, in the Conteſt for the Kingdom of *Naples*. Afterwards *Charles* Duke of *Burgundy* took him into his Service, and allow'd him a Penſion. After the Battle of *Morat*, *Cattho* took Leave of this Prince, went to *Lewis* XI.'s Court, where he was made King's Chaplain, and afterwards Archbiſhop of *Vienne*; and ſome ſay he was *Lewis* XI's Phyſician and Aſtrologer. There was an intimate Friendſhip between *Cattho* and *Philip de Comines*, both at the Court of the Duke of *Burgundy* and that of *France*. 'Twas at *Cattho*'s Inſtance that *Philip de Comines* wrote his Hiſtory; he declares as much at the beginning of his Memoirs, and addreſſes himſelf to *Cattho* in ſeveral Places of this Work. 'Twas believed by a great many, that *Cattho* had the Gift of Prophecy. He died at *Vienne*, and his Motto was, *Ingenium ſuperat vires.* * *Sainte-Marthe. Gall. Chriſt. Chorier, Hiſt. du Dauph. Mezeray, Reign of* Lewis XI. *Philip de Comines, in Preface, &c.*

CATULUS, Governor of *Libya Pentapolitana*. After the Deſtruction of *Jeruſalem*, he put abundance of *Jews* to Death, who had rendevouzed in a Wilderneſs, under the Command of one *Jonathan* a Weaver. This Impoſtor, to abuſe the People into a Belief of Reſcue from the Hardſhips they lay under, promiſed to entertain them with a great many Miracles. *Catulus* got this Incendiary apprehended, who, to ſave his Life, turn'd falſe Evidence, and charg'd a great many innocent People with leading him into this Revolt. Amongſt the reſt, *Alexander* and *Berenice* his Lady, being falſly accuſed, were put to the Queſtion, and condemned to die; and all this only to get their Eſtates. There was no leſs than three thouſand Burghers of *Alexandria* dragg'd into this Impeachment, and ſo likewiſe was *Joſephus* the Hiſtorian then at *Rome*. And if the Emperor *Veſpaſian*, and *Titus* his Son, had not been fully ſatisfy'd about the Inno-

Innocency and Worth of this Gentleman, he had certainly been loſt. Thus when the Matter was thoroughly examined, *Jonathan* was convicted of falſe Evidence, and *Joſephus* acquitted. This Impoſtor had his Deſerts ſoon after; and was ſentenc'd by *Veſpaſian* to be burnt at the Stake. As for *Catulus*, though the Emperor gave him his Life, he paid dear for his Avarice and Barbarities; for he fell into a diſmal Diſeaſe, which perfectly puzzled the Phyſicians. He was tortur'd with intolerable Pain in every Part of his Body, which was ſtill leſs than the Agonies of his Mind; for the Ghoſts of thoſe he had deſtroyed ſeem'd perpetually before him, and made frightful Impreſſions upon his Imagination. He threw himſelf out of the Bed, as if he had leap'd off the Rack, or out of the middle of a raging Fire. His Pains increaſed every Hour upon him, and at laſt, his Bowels being in a manner conſumed by the burning Heat, he expir'd in the midſt of Torture. * *Joſeph. de Bell. Judaic. Lib. 7. Cap.* 28.

CATURGIES; ſo the People of *Gallia Narbonenſis* were anciently called: They lived between the *Allobroges*, the *Ebruntians*, the *Mimenians*, and the *Vocontians*. Their chief Towns were *Vapincum* and *Caturigæ*. The Country now carries the Name of *Gapençois*. Their chief Towns are *Gap* and *Chorges*. * *Maty, Diction.*

CATWICK, in Latin *Cattorum Vicus*. There are two Villages in *Holland* of this Name, parted only by ſome Hills of Sand, called the *Downs*: One of theſe Villages ſtands upon the Sea, which breaks in frequently upon the Houſes: The other ſtands a little farther up into the Country, where the *Rhine* loſes its Current in the Sands. They are about a League diſtant from *Leyden*; and to diſtinguiſh them, one is called *Catwick Op-Zee*, that is to ſay, *Catwick upon the Sea*; and the other *Catwick op den Ryn*, that is, *Catwick upon the Rhyne*. 'Tis ſaid they took their Names from the ancient *Catti*, and that ſeveral Remains of Antiquity are found there. * *Maty, Diction.*

CAVACHI, a Town in *Niphon*, the chief Iſland belonging to *Japan*: The Town ſtands in the Quarter of *Jetſengo*, to the South of the City *Meaco*, near the Sea-ſide. 'Tis fortified with a good Citadel, and is the Capital of a Kingdom of the ſame Name. * *Maty, Dict.*

CAVALLA, a Town of *European Turky*: It ſtands in *Macedonia*, near the Confines of *Romanici*, upon the Gulph of *Comteſſa*, between the Town *Comteſſa* and *Philippi*, four Leagues from each. This Town was formerly called *Bucephala*, and 'tis ſuppoſed one of thoſe which *Alexander the Great* built in Honour to the Memory of *Bucephalus*, his Charging-Horſe. * *Maty, Diction.*

CAVALRY, a Body of Soldiers that charge on Horſeback. The *Romans*, in their firſt Wars, knew nothing of the Uſe of Cavalry: Their whole Force lay in their Infantry; inſomuch that when they fought, they order'd their Troopers to light, who mounted no more during the Diſpute, unleſs when the Enemy was routed, to purſue the better. King *Pyrrhus*'s Cavalry made them alter their Fancy, and eſpecially *Hannibal*, who harraſs'd them ſo much with his Horſe, that their invincible Legions durſt not quit their Camp and draw out into the Field. The Reader, who deſires to underſtand more of the *Roman* Cavalry, may conſult a Book entitled, *Le parfait Capitain, ou l'Abregé des Guerre de la Gaule, tiré des Commentaires de Cæſar, derniere edition d'Hollande, in* 12°. 1638. * *Tit. Liv. Hiſt.*

CAVALLOS, (*Porto de Cavallos*) a capacious Haven in *Northern America*: Tis ſituate upon the Coaſt of the Province *de Honduras*, at the Mouth of the River *Sal*, in the Gulph of *Honduras*, to the North of the Town *Comayagna*. * *Maty, Diction.*

CAULET, (*Francis Stephen de*) was much taken Notice of in the Seventeenth Century upon the ſcore of the Contraſt he had with the Court of *France* upon the Head of the *Regale*. He was born at *Toulouſe* in 1610, and extracted from a conſiderable Family of the *Long-Robe*. He made ſo early a Progreſs in Learning, that he was choſen Abbot of S. *Voluſian* at ſeventeen Years of Age. He took a great deal of Pains in reforming this Abbey; and by his Induſtry and Contributions, ſettled the Canons-Regular of S. *Geneviéve*. He was ſeveral Years Director of the Seminary of S. *Sulpitius*. He reſigned his Abbey to the King of *France* ſome time before he was nominated to the Biſhoprick of *Pamieres*, which happened in the Year 1644. In *January* following, he received his Bulls and other Inſtruments from *Rome*, and was conſecrated at *Paris* on the fifth of *March*. The Week after, he took the Oath of Fidelity or Allegiance, and then went down to his Dioceſe. At his coming to *Pamieres*, he found his Dioceſe terribly harraſs'd by the Civil Wars, the Clergy much out of Order, and a very ſlender Senſe of Religion among the People. 'Twas with a great deal of Difficulty that he brought the twelve Regular Canons to any tolerable Conduct. He procur'd Bulls from Pope *Alexander* VII. and Letters Patents from the King, to reform his Chapter as faſt as the old Canons died; and in this Undertaking, he had the good Fortune to ſucceed: He founded three Seminaries. The Deſign of two of them was to breed Children from their firſt Capacity for Learning: And the Buſineſs of the third was, to qualify School-Maſters or Tutors to inſtruct young Women in all proper Places of the Dioceſe. He viſited every Year, without over-looking the leaſt Village, and preach'd through the whole Progreſs. His Government was famous for three great Traverſes which happened in it: The firſt relates to the ſigning the *Formulary*; and here the Biſhops of *Alet*, *Angers*, and *Beauvais*, had a Share with him. There was an end put to this Buſineſs in 1668. The ſame Year he was forced to excommunicate three Jeſuites of *Pamieres*. The Motives to this Cenſure was, their overthrowing the Maxims of Penance, and giving Abſolution to the moſt ſcandalous Sinners, excommunicated by their lawful Paſtors. Theſe Jeſuites declaim'd againſt the Conduct of M. *de Pamieres* in private Company, and attack'd him publickly in the Pulpit with Satyrical Reflexions; and over and above, they inſiſted, that ſince they had once received a Verbal Approbation from their Biſhop, this Approbation or Commiſſion could not be recalled, though the ſame Biſhop ſhould forget his giving it. To check the Courſe of this Miſbehaviour, M. *de Pamieres* made an Order in *Decem.* 1667; by vertue of which he revoked all Verbal Licences he might formerly have granted, and forbid thoſe who had received them to take any Confeſſions till they had a Licence for that purpoſe in Writing. The contravening this Order was Suſpenſion *ipſo facto*. All the Clergy, both Secular and Regular, gave Obedience to this Injunction. There was none but the Jeſuites who run riot, which made M. *de Pamieres* ſay, that the Character the Biſhop of *Cahors* gave him of theſe Men was but too true, *viz. That the Jeſuites are the Plague and Ruin of the Church; and that all the Biſhops who are in earneſt in God Almighty's Service, ought not to truſt them with any Employment, or ſo much as to appear in their Convents, for that is interpreted as countenancing their Society.* Upon the 14th of *December*, *A. D.* 1668, they exhibited an Inſtrument to M. *de Pamieres*. This Inſtrument, as 'tis ſaid, had a very injurious Contents, and was ſtuff'd with a great many haughty Miſtakes, to the Prejudice of the Epiſcopal Dignity. 'Twas cenſur'd upon the 20th of *February*, the ſame Year, by eighteen Biſhops, at a Meeting with the Eſtates of *Languedoc* at *Montpellier*, and the Propoſitions were pronounced falſe, erroneous and ſchiſmatical. The Jeſuites went on with their Confeſſions in Defiance of their Biſhop's Order, and filled all the Town with their Libels. M. *de Pamieres* publiſhed an Ordinance in *January* 1668, that three of this Society, *viz. John Bouchier* Rector, *Peter Falgueyras* Syndic, and *Francis Adanet*, Jeſuites and Prieſts, had incurr'd Suſpenſion, and forbid them taking Confeſſions, under the Penalty of Excommunication *ipſo facto*. Theſe *Religious*, inſtead of obeying this ſecond Ordinance, gave Direction to the Corrector of their College, and their Scholars, to tear it down where 'twas fix'd; and thus they went on to hear Confeſſions as formerly. M. *de Pamieres*, after having given them the Admonition requir'd by the Canons, and made uſe of all gentle Expedients to reduce them, at laſt launched an Excommunication againſt them, *February* 5, 1668. And now the Jeſuites loſt all Decency and Temper; their Scholars tore the Biſhop's Order, walk'd the Streets ſeveral days arm'd to outrage the Biſhop's Domeſticks, and, in ſhort, were guilty of a great deal of Rudeneſs, even in Churches as well as elſewhere. Libels were made againſt this Prelate: They were ſo hardy as to ridicule him in Doggrel, and endeavoured to proſecute him in the Temporal Courts. The King being informed how Matters paſs'd, command-

commanded the Jeſuites to obey the Biſhop's Order publiſhed in *December* laſt paſt. The News of this Royal Arreſt or Injunction made the Jeſuites ſhut up their Church: However, they went on taking Confeſſions, and ventured to ſay Maſs, though they ſtood Excommunicated. This was the ſecond Buſineſs which embarraſs'd the Biſhop of *Pamieres*. The third was the Diſpute about the *Regale*: The *French* King, on the tenth of *February* 1673, publiſhed a Declaration, in which 'twas ſet forth, that the Right of the *Regale* reach'd, without Exception, through all the Archbiſhopricks of the Kingdom: And in Conſequence of this Prerogative, his Majeſty enjoined all Archbiſhops and Biſhops to procure Letters of *Main-levée* or *Ouſter le Main*, and get them enrolled in two Months in the *Chamber* of *Accounts*; and that in Default of giving Satisfaction within the time above-mentioned, the *Regale* ſhould be declar'd in Force upon the Dioceſe. Moſt of the Biſhops of the Provinces, where 'twas alledged this Prerogative had never paſſed, proteſted privately againſt this Declaration, and got their Diſſent regiſtred in their reſpective Offices; but the Fear of drawing a Storm upon them from the Court, the Proſpect of being baniſh'd, and ſtripp'd of their Revenues, crampt their Motion, and hinder'd them from going any farther. But the Biſhop of *Pamieres*, being a bold honeſt Man, would not patch up the Buſineſs in this manner, nor apply to ſuch Trimming Expedients. He thought he could not enroll his Oath of Fidelity with a good Conſcience, for this was owning the *Regale*, from which he believ'd his Church and Province wholly exempted. However, he had continued ſilent, if a *Regaliſt* had not been ſent down to ſeize the beſt Preferment in his Church. But now he thought himſelf oblig'd in Point of Truſt to publiſh an Inſtrument, *April* 27, 1677; in which he declared, upon the Authority of the General Council of *Lyons*, that he could not comply with the preſent Extent of the *Regale*, which had never run in his Dioceſe; and that his Cathedral being of a regular and reformed Foundation, that was another Reaſon which hinder'd him from acknowledging this Prerogative. This Proteſtation was declared void, by a Sentence given by the Archbiſhop of *Toulouſe*. M. *de Pamieres* replied to this Sentence, in the cuſtomary Forms of Eccleſiaſtical Courts, and let the Archbiſhop know that he appealed from his Sentence to the See of *Rome*. He likewiſe wrote to the King, ſhewed a great deal of Diſintereſtedneſs in his Letter, and ſet the Juſtice of his Cauſe in a full Light; but either this Letter never came to the King's Hand, or elſe the Intereſt the Jeſuites had at Court made his Majeſty diſregard it; for theſe Gentlemen, 'tis ſuppoſed, were glad of an Opportunity for Revenge upon the Biſhop. In ſhort, all his Furniture was ſeized, without leaving him a Faggot to burn, or a Sallad in his Kitchen-Garden. He was ouſted likewiſe of all his Revenues, without an Allowance for the Neceſſities of Life. His *Chapter* was likewiſe treated with reſembling Hardſhip, becauſe they were of the ſame Sentiment, and adhered to their Biſhop. This Prelate applied to the See of *Rome* for Relief and Protection, addreſs'd the King once more; and not to neglect any Expedient to diſengage himſelf, he ventured a Letter to Father *la Chaize*, the King's Confeſſor; and here he reproaches this Jeſuite with ſacrificing the Intereſt of the Church to the Reſentments of his Society. In fine, after the Biſhop had held up his Head againſt all this Rigour for four Years, he died upon the 7th of *Auguſt*, *A. D.* 1680, being ſeventy Years of Age. During the time of this Ruffle and Diſtreſs, Pope *Innocent* XI. ſent him ſeveral Conſolatory Briefs, and wrote to the King in his Favour. This Pope gives him a Character much to his Commendation; he calls him a right truſty Biſhop; that God had raiſed him up in theſe troubleſome Times to lift up his Voice like a Trumpet, when all the reſt were ſilent and overſet: That his Courage ſupported his Character to the nobleſt Pitch: That notwithſtanding the Diſtemper he laboured under, the Preſſures of Poverty, and the Vexations with which he was harraſs'd, *he gloried in his Tribulation:* And his Holineſs adds, that notwithſtanding all theſe Traverſes and hard Uſage, his Charity daily improved; and that by maintaining our Saviour's Cauſe with ſo remakable a Conſtancy, he had made himſelf an entertaining Spectacle to God and Men. There is a Narrative of this Biſhop's, of what paſs'd between him and the Jeſuites of *Pamieres* above-mention'd, and an Anſwer to a Paper entitled, *The Nullity of the Sentence of Excommunication of M. de Pamieres.* There are likewiſe a great many Ordinances, Acts, and Letters of Pope *Innocent* XI. to the *French* King, and ſeveral other Perſons: All theſe Pieces are inſerted in the firſt Part of the Inventory of the Affairs of *Pamieres*. There is likewiſe a Book of his entitled, *Traité de la Regale.* * *Sainte Marthe Gall. Chriſt. Rélation de ce qui s'eſt paſſé dans les Différents, &c. Premiére Partie de l'Inventaire des Piéces concernant l'Affaire de l'Egliſe de Pamieres. Memoires du Tems.*

CAVO, *Monte Cavo*, formerly *Albanus Mons*, a Mountain in *Campagnia di Roma*, five Leagues to the Eaſt, and near the Town *Albano*. This Mountain was formerly famous for *Alba Longa* built there, and the *Feriæ Latinæ*, which was ſolemnly kept there by all the People of *Latium*. * *Maty, Diction.*

CAXEM, *Caxem*, a Town of *Aſia* ſituate upon the Southern Coaſt of *Arabia the Happy*, twenty Leagues from *Fartach* to the South-Weſt. *Caxem* has a good Haven, and a conſiderable Trade: 'Tis taken for the old *Cane*, the Town of the *Adramytæ*. * *Maty, Diction.*

CECILIA, (S.) is one of thoſe Saints whoſe Memory does not ſtand upon any authentick Records. The *Acts* of her Martyrdom, under the Emperor *Alexander Severus*, are of no Credit. Some make her a Martyr in the Reign of *Marcus Aurelius* and *Commodus*, and others in the Reign of *Diocleſian*; but all without any Authority. The Story of her Birth and Life is of the ſame Romantick Strain. All that we have certain about her is, that towards the End of the Fifth Century, and ſo onwards, ſhe had the Reſpect of a Saint paid her at *Rome*, where a Church was called by her Name: However, her Corpſe was not laid in that Town, though 'tis pretended Pope *Paſchal* I. diſcover'd it in S. *Sixtus*'s Church-yard in 821; but this Hiſtory is no better vouched than S. *Cecilia*'s Acts: Neither was the Place where ſhe was buried pretended to be well known till the Pontificate of *Clement* VIII. that is, till the end of the Sixteenth Century. Now indeed, as *Baronius* reports, her Body was found in her own Church. The Religious Regard paid to this Saint has been very Publick in the Weſtern Church ever ſince the Sixth Century. Both the *Greek* Church and the *Latin* keep her Feſtival on the 22d of *November*. *Fortunatus Pictavienſis*, the moſt ancient Writer who makes mention of her, relates ſhe died in *Sicily*. * *Fortunat. Lib.* 7. *cap.* 4. *Sigebert. in Chron. Baron ad Ann.* 821. *Tillemont, Memoires Eccleſ. Baillet, Vies des Saints.*

* CECILIAN, (*Cecilianus*) *Menſurius* Biſhop of *Carthage*'s Deacon, lived in the Fourth Century. Upon this Biſhop's Death, in the Year 311, he was choſen to ſucceed him by the neighbouring Biſhops, and with the Conſent of the Clergy and People. *Botrus* and *Celuſius*, Prieſts of the ſame Church, finding themſelves diſappointed of the Epiſcopal Chair, for which they had made a Party, projected a Schiſm. This Deſign broke out when *Cecilian* called for the Conſecrated Plate, which in the Time of the Perſecution was put into Peoples Hands ſuppoſed very honeſt. However, theſe Men proving otherwiſe, and having a mind to cheat the Church of her Treaſure, concerted with the two factious Prieſts above-mentioned to embarraſs the new Biſhop, and diſengage from his Communion. They pretended, though without Truth, that his Ordination was void, becauſe conſecrated by *Felix* of *Aptunge*, who, as they falſly alledged, had forfeited his Epiſcopal Character by being a Traditor, that is, by delivering up the Bible to the Heathens in the *Decian* Perſecution. *Secundus de Tiſigis*, and other *Numidian* Biſhops, to the Number of ſeventy, meeting at *Carthage*, ſummon'd *Cecilian*, who ſent them Anſwer, that if they had any Charge to bring in againſt him, he deſired the Informer might appear and make it good. His Enemies had then nothing to object, excepting his being conſecrated by a Traditor Biſhop. *Cecilian* replied, that in caſe they thought *Felix* of *Aptunge* unqualified to ordain, they might, if they pleaſed, give him a new Conſecration. *Purpurius*, Biſhop of *Lima*, an inſidious ill-temper'd Man, propoſed the taking him at his Word, and that when he came for

this Purpoſe, inſtead of laying their Hands on him for Ordination, they ſhould put him under Penance by this Ceremony. *Cecilian*'s Clergy having got Wind of this Deſign, perſuaded him to keep at home. The Biſhops of *Numidia*, upon his refuſing to appear, condemned him upon three Articles; 1ſt, for Contumacy; 2*dly*, for being ordained by a *Traditor*; 3*dly*, for hindring Proviſions being carried to the Martyrs in Priſon. In ſhort, they pronounced him depoſed and excommunicated, conſecrated *Majorinus* to his See, and wrote Circular Letters againſt him to all the *African* Biſhops. A great many Biſhops of *Africk*, properly ſo called, came into their Party, and formed the Schiſm; but the Biſhops of the other Provinces held Communion with *Cecilian*. In the Year 312, the Emperor *Conſtantine the Great* owned *Cecilian* for the *Catholick* Biſhop, by ſending him a Remittance of Charity-Money, and directing Letters Patents to him for granting Civil Exemptions to the Clergy of the *African* Church. *Anulinus*, Proconſul of *Africk*, having executed the Emperor's Orders, *Cecilian*'s Enemies waited upon this Governor, and, in the Name of the *Catholick* Church in *Majorinus*'s Intereſt, preſented a Schedule, ſetting forth the Crimes with which *Cecilian* was charged, with a Petition to the Emperor to aſſign them Judges in *Gaul*. The Proconſul ſent their Petition and Memorial to the Emperor, who nominated *Maternus* Biſhop of *Cologne*, *Rheticus* Biſhop of *Autun*, *Martin* Biſhop of *Arles*, together with *Miltiades* Biſhop of *Rome*, to try the Cauſe in *October* following. *Anulinus* acquainted both Parties with this Order, and directed each of them to ſend ten Biſhops to *Rome*. The Commiſſioners appointed appeared there, to which *Miltiades* joined fifteen *Italian* Biſhops, who met the 2d of *October*, *A. D.* 313. in the *Lateran* Palace. *Cecilian* was acquitted by this Council. *Donatus*, Biſhop of *Caſæ Nigræ*, his great Adverſary, was caſt. And as for the Biſhops of *Majorinus*'s Party, 'twas decreed that in Places where there were two Biſhops, one of *Majorinus*'s Party, and the other of *Cecilian*'s, he that was firſt conſecrated ſhould remain Biſhop, provided he quitted the Schiſm. After this Sentence, *Donatus* begged Leave to return into *Africk*, and *Cecilian* was kept at *Breſcia*. However, *Olympius* and *Eunomius*, two Biſhops, were diſpatch'd into *Africk*, to acquaint the Clergy and People which of the two was the *Catholick* Communion. Theſe two Biſhops coming to *Carthage*, ſtaid there about ſix Weeks, and publiſhed the Council's Sentence in favour of *Cecilian*. The *Donatiſts* petitioned *Conſtantine* that the Cauſe might have a Re-hearing. This Prince, who granted their Petition, ordered, in the firſt place, that the Matter of Fact alledged by the *Donatiſts* ſhould be cleared, and Enquiry made whether *Felix* of *Aptunge*, who conſecrated *Cecilian*, was really a *Traditor*. *Ælianus*, Proconſul of *Africk*, was charged with this Commiſſion of Enquiry. After inſpecting Records, and a thorough Examination, 'twas proved that the Blemiſh thrown upon *Felix*'s Memory was altogether groundleſs; and thus the Imputation was diſcharged by the Court, *February* 15, *A. D.* 314. The ſame Year, *Conſtantine* convened a Council at *Arles*, where *Cecilian* was likewiſe acquitted, and his Proſecutors cenſured. The *Donatiſts* reſolving not to deſiſt, appealed from this Sentence to the Emperor, who taking Cognizance of the Cauſe himſelf, *Novemb.* 8, *A. D.* 316. pronounced *Cecilian* acquitted, and the Informers againſt him guilty of Calumny. From hence-forward *Cecilian* remained undiſturbed in the See of *Carthage*, and died in 341, in which Year his Succeſſor *Gratus* aſſiſted at the Council of *Sardica*. * *Auguſtin. Lib.* 1. *contr. Parmen. cap.* 3. *Brevic. Collat. Lib.* 3. *cap.* 14. *Contr. Creſcon. Lib.* 3. *cap.* 7. *Optat. Lib.* 1. *contr. Parmen. Baron. A. C.* 306, 313, &c.

* CECIL, (*William* Lord *Burleigh*.) For a ſupplemental Account to *Morery* Vol. I. of this Nobleman's Character and Sentiments, ſee *Collier*'s Church-Hiſtory, Vol. II.

CEDAR, a large Tree, bearing round Berries. The Wood is remarkably laſting; for being very bitter, the Worms won't touch it. For this Reaſon the Ancients made uſe of *Cedar* Boards for writing things of the greateſt Conſequence, as may be collected from this Paſſage in *Perſius*, *Et Cedra digna locutus*. The Heart of Cedar is red, hard, and high-ſcented. Palaces and Ships are ſometimes built with this Wood. This Tree is always green, thrives beſt in cool Places, and upon Mountains; and if the Top of it is lopt, it dies. *Solomon* gave King *Hiram* a great many Towns for the *Cedars* he ſent him for building the Temple at *Jeruſalem*. *Ferdinand Cortez*, as *Herrera* relates, built a Palace at *Mexico*, in which there was a thouſand *Cedar* Beams, moſt of them a hundred and twenty Foot long, and twelve Foot about. There was a *Cedar* felled in *Cyprus* one hundred and thirty Foot long, and ſo thick that three Men could ſcarcely fathom it: *Demetrius* made a Galley of it. *Cedar* ſmells very ſweet when burnt: The Shade of it, as 'tis ſaid, is a great Relief to thoſe in a Fever when they come to lie under it. It diſtills a kind of Balm which cures the Tooth-ach, looſens and brings out the Teeth when rotten. There are wonderful things reported of the Balm of *Cedar*: It preſerves from Corruption when mix'd with Salt; it cures the biting of Serpents, cleanſes the Offenſiveneſs of the Leproſy; and being drank, cures ulcerated Lungs, and the Scab in Beaſts and Cattle, kills the Worms and Moths in Cloaths, by putting a little Box of it amongſt them; and the Strength of it is ſo great, that 'twill burn in the Water. Father *Gonjon* reports in his Voyage to the Holy Land, that he had ſeen eighteen *Cedars* then ſtanding, which, 'tis believed, had been there ever ſince the Creation. The biggeſt of theſe *Cedars* was forty Foot about, and thoſe of a middle Size thirty or thirty five. Theſe Trees, contrary to the Nature of others, have their Leaves and Fruit pointing directly upwards, the Weight of them never making them the leaſt bending towards the Ground. * *Exod. & Levit. Plin. Hiſt. Nat. Simon, Diction. de la Bible.*

* CEDRENUS, (*George*) living to the Year 1057, and wrote Annals, or an abridged Hiſtory, from the Beginning of the World, to the Reign of *Iſaac Comnenus* Emperor of *Conſtantinople*, who ſucceeded *Michael* VI. *A. D.* 1057. This Work is no more than an Extract from ſeveral Hiſtorians, and chiefly from *Georgius Syncellus*, whoſe Chronology he has followed from the Creation to the Reign of *Diocleſian*. *Theophanes* is another he has made uſe of, from *Diocleſian* to *Michael Curopalates*. The next he borrows from, is *Thraceſius Scylitzes*, from *Curopalates* to his own time. In ſhort, this Hiſtory is patch'd up from ſeveral Authors, but without any great Judgment. * *Poſſevin, in Apparat. Sacr. Geſner, in Biblioth. Voſſius, de Hiſtor. Græc. Lib.* 2. *cap.* 6, *&c.*

CELERINUS, Reader in the Church of *Carthage* in S. *Cyprian*'s time, was nobly deſcended, according to the Chriſtian Heraldry: His Grandmother S. *Katharine* had two Uncles Martyrs, who had ſerved in the Emperor's Army. S. *Laurentinus*, his Uncle by the Father's ſide, and S. *Ignatius*, his Mother's Brother, were likewiſe Martyrs in the laſt Perſecution. *Celerinus* was at *Rome* when the Emperor *Decius* began the Perſecution *A. D.* 250. He was one of the firſt Chriſtians apprehended, loaded with Chains, and thrown into Priſon, where he ſuffered a great deal. Some time after he was brought before the Emperor, who being ſurprized at his Reſolution, and pitying his broken Health, ordered him to be diſcharged. *Celerinus*, thus enlarged, returned into *Africk*. At his Arrival, he had the Mortification to underſtand that his Siſter *Luceria*, and ſome other Chriſtian Women, had been ſo unhappy as to ſacrifice to Idols. *Celerinus* wrote a Letter to *Lucian*, a Confeſſor in Priſon at *Carthage*, to acquaint him with this melancholy News; to which *Lucian* returned an Anſwer. Both theſe Letters are preſerved in S. *Cyprian*'s Works. Not long after, *Celerinus* made S. *Cyprian* a Viſit in his Retirement. This Biſhop ordained him a Reader with *Aurelius*, and gave notice of it to his Clergy. 'Tis worth the Readers while, not to miſtake this *Celerinus* for a Confeſſor of the ſame Name, otherwiſe called *Macarius*, who was at *Rome* when *Cornelius* was choſen Biſhop, and who afterwards quitted the *Novatian* Party, and returned to the Church. He is mentioned in *Cornelius*'s Letter to *Fabius* Biſhop of *Antioch*. * *Cyprian, Epiſt. Euſeb. Eccleſ. Hiſt. Lib.* 6. *cap.* 43. *Annal. Cyprian. Tillemont, Memoires des Aut. Eccleſ. Baillet, Vies des Saints,* 3 *February.*

* CELESTIN I. A *Roman* by Birth, was choſen Biſhop of *Rome* in the Beginning of *November*, *A. D.* 423, and ſucceeded *Boniface* I. The Election was fairly carried, without making of Parties or Diſagreement. The Buſineſs of *Neſtorius*, and the Meeting of the Council of *Epheſus*, made his Pontificate remarkable. *Neſtorius*'s Sermons being brought to *Rome*, *Celeſtin* and the *Italian* Biſhops

Biſhops diſapproved his Doctrine. This gave Occaſion to *Neſtorius* to ſend his Holineſs a Letter, under Pretence of acquainting him with four *Pelagian* Biſhops who had waited upon the Emperor at *Conſtantinople*. *Celeſtin*, who had written to *Cyril* of *Alexandria*, and received a Return from him, gave no Anſwer to *Neſtorius*: Upon which, this Patriarch of *Conſtantinople* wrote him a ſecond Letter. S. *Cyril* likewiſe wrote again, and ſent his Deacon *Poſſidonius* to *Rome*, to inform the Pope about *Neſtorius*'s Tenents. At *Poſſidonius*'s Arrival, *Celeſtin* drew a Council together, *Auguſt A. D.* 430: And here *Neſtorius*'s Writings, his Letters, and thoſe of S. *Cyril*, being read and examined, *Neſtorius*'s Doctrine was cenſured, and S. *Cyril*'s approved. This Council notwithſtanding, did not ſtrike *Neſtorius*'s Perſon, but only decreed he ſhou'd be acquainted, that if after ten Days Notice of what had paſſed in the Council, he did not condemn his novel Doctrine, and approve that maintained by the Churches of *Rome*, *Alexandria*, and the whole *Catholick* Church, he ſhou'd be depoſed and excommunicated: And S. *Cyril* of *Alexandria* was commiſſioned to execute this Sentence. The Conteſt running thus high, *Theodoſius* the Younger called a General Council to *Epheſus*, whither *Celeſtin* ſent his Legates, *Philip*, *Arcadius*, and *Projectus*, with two Letters to the Council againſt *Neſtorius*. The Legates appeared at the ſecond and third Seſſion, and approved the Proceedings of the Council. *Celeſtin* after this wrote Communicatory Letters to *Maximian*, who had been conſecrated to *Neſtorius*'s See. The Acts of the Council of *Epheſus* furniſh ſeveral of *Celeſtine*'s Letters concerning *Neſtorius*'s Buſineſs; and in the Collection of *Chriſtianus Lupus*, there is a ſignificant Memorial his Holineſs delivered to his Legates at their going to the Council. Farther, there are three other Letters of this Pope, one of the Year 431, written to *Venerius* Biſhop of *Marſeilles*, to *Leontius* Biſhop of *Frejus*, and to ſome other neighbouring Biſhops of *Gaul*, againſt thoſe that attack'd S. *Auguſtin*'s Doctrine upon the Subject of Grace. To this Letter there is a Collection added of the Deciſions of the preceding Popes, and the Councils of *Africk*, upon the principal Points concerning Grace and Free-Will. Some aſſign this Collection to *Proſper*, and others to *Leo* I. but 'tis probable 'twas made either by *Celeſtin*, or his Order, and directed to the Biſhops in *Gaul*. *Celeſtin*'s ſecond Letter, of *A. D.* 428, is ſent to the Biſhops of *Vienne* and *Narbone*. Here he reprimands the Clergy for the Singularity of their Habit, and ſeems to diſapprove all Diſtinction in Cloaths between the Clergy and Laity. In the ſame Letter, he declares againſt the Rigours of ſome *Gauliſh* Biſhops, who, purſuant to the old Diſcipline in the *African* Churches, refuſed to give Abſolution for ſome Crimes at the Point of Death. There are other Regulations in't with reſpect to the Biſhops and Clergy; as there are likewiſe in his third Letter in 439, directed to the Biſhop of *Puglia* and *Calabria*, in which he forbids the conſecrating Biſhops who were Laymen before. In the Year 429, this Pope had a Diſpute with the *African* Prelates upon the Buſineſs of Appeals to *Rome* from *Africk*. But this Conteſt being reported at large in the Supplement of *Morery*, under the Article *Apiarius*, I ſhall referr the Reader thither. * *Acts of the Council of Epheſus. Auguſtin, Epiſt.* 26. *Proſper. Gennadius de Scriptor. Eccleſ. Baronius Annal. A. C.* 423, *to* 433, &c.

* CELESTIN III. for *Henry* V. Emperor, in *Morery* Vol. I. read *Henry* VI.

CELESTIUS, a Diſciple of *Pelagius*, a *Scotchman*, according to the Language of that Age, that is, an *Iriſhman*, was deſcended, as they ſay, from a good Family. He had, like his Maſter, a lively Imagination, and a warm Temper, travelled with him to *Rome*, from thence to *Africk*, where he wou'd have been ordained Prieſt, to give the better Countenance to his Hereſy. *Paulinus*, a Deacon of *Milan*, then in *Africk*, charged him with Heterodoxy before *Aurelius* Biſhop of *Carthage*, *A. D.* 411. This Prelate convened a Council, where *Celeſtius* was condemned, and expelled *Africk*. *Celeſtius* appealed from this Bar to the See of *Rome*; and without taking any Care to follow this Appeal, ſet Sail for *Epheſus*, but very probably touched by the way at *Sicily*, where he was ordained Prieſt, and maintained his Singularities with more Stiffneſs than ever. *Pelagius* having been delated by *Eros* Biſhop of *Aix*, and *Lazarus* Biſhop of *Arles*, to the Council of *Dioſpolis* in *Paleſtine*, *A. D.* 415, *Celeſtius*'s Doctrine was condemned there; and, which was more, *Pelagius* diſclaimed it. The *African* Biſhops meeting in the Year 416, to the number of ſixty four at *Carthage*, and of ſixty at *Milevis*, repeated the Cenſure of *Pelagius* and *Celeſtius*'s Hereſy, and wrote to Pope *Innocent*, who agreed with their Deciſion, *A. D.* 417. After the Death of this Pope, *Celeſtius*, driven out of *Aſia* by *Atticus* Biſhop of *Conſtantinople*, came to *Rome*, and waiting upon *Zoſimus* Pope *Innocent*'s Succeſſor, laid a Confeſſion of his Faith before him, took a great deal of Pains to wipe off the Imputation of Hetorodoxy, and declared himſelf willing to ſubmit to the Judgment of the Holy See. *Zoſimus* put ſeveral Queſtions to him, examined his Confeſſion of Faith, and poſtponed his Deciſion for two Months. In the mean time, he cenſured *Eros* and *Lazarus*, and wrote very favourably of *Celeſtius* to the *African* Biſhops. The *Africans*, who were not all check'd by *Zoſimus*'s Opinion, (who was either ſurprized or worſe miſtaken) held a Council at *Carthage* at the End of the Year 417, where they confirmed their former Cenſure of *Celeſtius*'s Doctrine, and wrote to *Zoſimus* to undeceive him. *Zoſimus* in his Anſwer told them he had determined nothing, and that he deſigned to go farther in the Enquiry. *Zoſimus*'s Letter was received when the *African* Biſhops held a National Council at *Carthage*, opened *May* 1. *A. D.* 418. At this Synod, they paſs'd eight Canons againſt *Pelagius* and *Celeſtius*'s Doctrine. *Zoſimus*, ſomewhat awakened by theſe Remonſtrances of the *Africans*, reſolved to ſummon *Celeſtius* before him, and have his Tenents re-examin'd. *Celeſtius* was cited accordingly, but not having Courage enough to appear, left *Rome* immediately. Upon this, *Zoſimus* condemned him, and approved the Deciſions of the *African* Councils. In the Year 419, the Emperors *Honorius* and *Theodoſius* publiſhed an Edict againſt *Celeſtius*, ſetting forth they had given Order for his being expelled *Rome*. Some Writers affirm, that this was the Time of his going to *Conſtantinople*, which *Atticus* made too hot for him, *A. D.* 421, or 422. 'Tis ſaid likewiſe, that he came from thence to *Rome*, and retired with *Pelagius* into *Great Britain*: But this Account wants ſufficient Proof. All that can be depended on is, the Relation which occurs in *Proſper*, and *Marius Mercator*, that *Celeſtius* came to *Rome A. D.* 424; that he was obliged to quit the Town by the Emperor's Order; that *Celeſtine* forced him farther out of *Italy*; that he went thence with ſome *Pelagian* Biſhops to *Conſtantinople* to viſit *Neſtorius*, who wrote in their behalf to *Celeſtin*; and that *Marius Mercator* preſenting a Memorial againſt them to the Emperor *Theodoſius*, his Majeſty forced them to remove from this Town, *A. D.* 429. Farther, there are ſix Propoſitions of *Celeſtius*, which *Hilary* Biſhop of *Syracuſe* ſent S. *Auguſtin*, who confutes them in his eighty ninth Epiſtle: To which may be added eight Propoſitions, which S. *Auguſtin* attacks in his Book againſt *Celeſtius*. And laſtly, there are ſome Fragments of a Confeſſion of Faith preſented by *Celeſtius* to Pope *Zoſimus*: Theſe Remains of his Belief may be ſeen in S. *Auguſtin*'s Book *de Gratia & Peccato Originali*. * *Hieron. contra Pelagian. Auguſtin. Proſper, contra Collatorem. Marius Mercator. Uſſerius Armachanus, Antiq. Eccleſ. Britan. M. de Tillemont. S. Auguſtin's Life, Tom.* 13. *Preface to the* 10*th Tome of S. Auguſtin by the Benedictines. Baron. A. C.* 411, &c. *M. du Pin, New Eccleſ. Hiſt. Cent.* V.

CELLARIUS, (*Chriſtopher*) was born at *Smalcald* in *Germany* in 1638. His Father was Superintendent of this Town. *Chriſtopher* ſtudy'd Philoſophy, Mathematicks, and the Oriental Languages at *Jena*. And having paſs'd through ſeveral Poſts of Credit in Learning, he was made Rhetorick and Hiſtory Profeſſor in the King of *Pruſſia*'s new Univerſity founded at *Hall* in *Saxony*. He has obliged the Publick with a great many Works, and promoted new Editions of a great many Ancient Authors; all which have been well received by the Learned World. To mention the Particulars; he wrote *de Latinitate Mediæ & Infimæ Ætatis*, or *Anti-barbarus. Curæ Poſteriores de Barbariſmis & Idiotiſmis Sermonis Latini*. He has much enlarged *Faber*'s *Theſaurus*. He wrote likewiſe an Abridgment of the Rules for the *Latin* Tongue in *High-Dutch*. He publiſhed *Tully*'s Epiſtles *ad Familiares*, *Cornelius Nepos*, *Pliny*'s Epiſtles, with his Panegyrick upon *Trajan*, *Quintus Curtius*, *Eutropius*, *Sextus Rufus*,

Rufus, *Velleius Paterculus*, the twelve old Panegyriſts, with Orations from *Latin* Authors. We have likewiſe a *Lactantius*, *Minutius Felix*, S. *Cyprian de Vanitate Idolorum*, publiſhed by *Cellarius*. *Cælius Sedulius*, *Prudentius*, and *Silius Italicus*, paſs'd the Preſs by his Induſtry: He procured a new Edition of the Epiſtles of *John Picus* Count of *Mirandula*, with the Orations and other Pieces of *Cunæus*. He publiſhed *Zoſimus* and *Pœanius Eutropius*'s *Paraphraſt*. The reſt of his own Works are his Abridgment of Univerſal Hiſtory, a Collection of the *Saracen* Hiſtory, ſeveral Diſſertations, Elements of Aſtronomy for better underſtanding the Poets, an Epitomy of Ancient and Modern Geography, *Notitia Antiqui Orbis*, a very conſiderable Performance. He died in 1707. * *De Viri Celebr.* &c. *Chriſtoph. Cellarii Antiquitatum*, &c. *obitu*, *Epiſtola ad Clariſſ.* &c. *Struvium*, *exarata à Jacobo Burchard. Halæ*, 1707. *in* 4*to.*

CELSUS (*Marius*) prick'd for Conſul by *Nero*. He was a Perſon of Capacity and Worth, always loyal to the Emperor *Galba*, and endeavoured to march the Troops of *Illiricum* to reinforce him. This Firmneſs to his Duty was a Crime among Traitors and Turn-coats; inſomuch that when, upon the Death of this Prince, he came to the Camp to wiſh *Otho* Joy of the Empire, the Troops cry'd out againſt him, and were warm for his Execution. *Otho* notwithſtanding had a mind to preſerve him; he was afraid the taking the Life of a Man of Quality, and one who had been nominated Conſul, might occaſion no ſmall Diſturbance: But this Prince, as things ſtood, having more Power to do Miſchief, than prevent it, made uſe of a little Art: He pretended himſelf highly diſguſted with *Celſus*, and that he was ready to put him to Death, only he was willing to examine him upon certain Heads before he was diſpatch'd. Thus he ordered him to be ſeized and loaded with Chains, to ſatisfy the Soldiers: But the next Day he had him brought into the Capitol, embraced him, and deſired him to excuſe the rugged Treatment he was forced to give him to ſave his Life. *Celſus* reply'd, that himſelf being guilty of nothing but his Fidelity to *Galba*, who had never obliged him, his preſent Majeſty might collect his future Behaviour to him from what was paſs'd. This Inſtance of Generoſity on both ſides was commended by every body, even by the Soldiers themſelves. *Otho* immediately took him into an Intimacy, and 'twas not long before he made him one of his Generals. *Celſus* managed this Poſt with his cuſtomary Loyalty, though without Succeſs. He commanded under this Quality at the Battle of *Bebriacum*, where, after the Field was loſt, the Emperor *Otho* ſtabbed himſelf, leaving the Empire to his Rival *Vitellius*, who had the Juſtice to value *Celſus*, and kept the Conſulſhip for him, *A. D.* 69. * *De Tillemont Hiſtoire des Emp. Tom.* 1.

CENSUS, a General Review or Muſter of the *Roman* People, made every five Year by the *Cenſors*. King *Servius* began this Cuſtom. This Prince was the firſt who took an Account of the Numbers of his Subjects, to inform himſelf exactly how far he could muſter for the Field, and what Aſſiſtances in Money he might reaſonably expect. For this purpoſe every *Roman* Citizen, who had the Freedom of the Town, was obliged to bring in a true Valuation of his Eſtate, a Liſt of his Children, his Slaves and Freed-Men, and all under the Penalty of forfeiting every Part of his Fortune not diſcovered. The *Cenſors* were obliged to keep an exact Regiſter of all theſe Particulars, and be very careful that no Foreigner, or unqualified Perſon, might be ſurreptitiouſly entred. *Ne quis in Cenſorias Tabulas irreperet.*

The three Diſtinctions in the Republick, that is, the Nobility, the Gentry, and the Commons, were comprehended within this Liſt. The regiſtring thoſe of the firſt Quality was called *Lectio & Recitatio Senatus*: The ſecond, *Cenſio*, *Recenſio*, *& Recognitio*; and the third, *Cenſus* or *Luſtrum*. The *Cenſor* ſitting in a *Sella curulis*, or Ivory Chair, ordered the Herald to call over the Senators by their reſpective Names. This was called *Legere* or *Recitare Senatum*. They ſtruck the Names of thoſe out of the Regiſter whom they degraded for Miſbehaviour, and entred others in their Place taken out of the Gentry: This they called *Legere in Senatum*.

After they had done with the Senate, they proceeded to review the Gentry, who were called over one by one; and when they had nothing to object to their Conduct, the *Cenſor* uſed to ſay, *Præteri, & Traduc Equum*, that is, *Paſs off, and take your Horſe with you.* On the other ſide, if he had failed in his Duty and Behaviour, they took his Horſe and his Penſion from him, *Equus adimebatur.* After this, they proceeded to muſter the Commons or Third-Rate People, and that not only the Burghers of *Rome*, but thoſe of other Country Towns, which had the *Jus Civitatis*, or the Privilege of a *Roman* Citizen, whoſe Names were returned to the *Cenſors*. When they had any conſiderable Miſbehaviour to charge them with, they degraded them, took away their Right of voting, and ſet Taxes upon them; *Ærarios fieri, & in Ceritum Tabulas referri*; becauſe the Burghers of the ſmall Town of *Ceres* were made *Roman* Citizens with Abatement, and without the Privilege of voting.

When the Muſter was thus gone through, a Day was appointed for a Meeting in the *Campus Martius*, where a *Luſtration* was performed; the People appeared in Arms, and ranged into their reſpective Claſſes or Centuries, according to *Servius*'s Proviſion. And here they had their Sacrifice called *Suovetaurilia*, becauſe they ſacrificed a Boar, a Sheep, and a Bull, to intreat the Gods to accept what they had done, and to preſerve the Republick in its cuſtomary good Condition and Splendor: And with this Ceremony the *Cenſus* was concluded. * *Roſinus*. *Dempſter*, &c.

* CENSORS, conſiderable Magiſtrates in the Old *Roman* Republick, who had the Regulation of Manners within their Juriſdiction. They were choſen every five Years in the *Comitia Centuriata*, where the Conſuls were elected; *Cenſores*, ſays *Aſconius Pedianus*, *quinto quoque anno creari ſolebant.* This long Term did not pleaſe the Conſuls afterwards; which made the Dictator *Mamercus Æmilius* dock it to eighteen Months; but the *Cenſors*, diſobliged by having their Time thus ſhortned, razed *Mamercus* out of his Tribe, and made him one of the *Cerites*, and liable to pay Taxes.

In the firſt Age of the Commonwealth, noble Extraction was a neceſſary Qualification for this Poſt in the Magiſtracy; but a hundred Years forward, they relaxed upon this Condition: For the *Plebeians* or Commons being then elected to the Conſulſhip and other great Offices, *C. Martius Rutilius*, the firſt Dictator of a Commoner, was likewiſe elected *Cenſor* with *Manlius Nævius*; and afterwards the Dictator *Q. Philo* got a Bill paſs'd for electing a Commoner Cenſor. 'Tis likewiſe obſerv'd in Hiſtory, that *Q. Pompeius* and *Q. Metellus* were elected Cenſors together, though of *Plebeian* Extraction. Before the ſecond *Punick* War, the paſſing thro' ſome of the chief Offices in the Magiſtracy was not neceſſary to qualify a Man to ſtand for Cenſor; for *Livy* reports, that *Publius Licinius Craſſus*, who had only been *Ædilis*, was choſen Cenſor and High-Prieſt at the ſame time; but after this Period, none were elected Cenſors, unleſs they had been Conſuls before. No Perſon was capable of this Office more than once; and *Valerius Maximus* obſerves, that M. *Rutilius* being choſen Cenſor a ſecond time, reprimanded the People for their Diſregard of their Anceſtors Laws, who ſometimes thought it convenient to ſhorten the time of this Office, becauſe they believ'd too much Power lodged in it; and therefore it would be ſtrange claſhing with ancient Cuſtom to put it twice into the ſame Hands. *Pliny* Junior relates this *Rutilius* plainly refuſed it, not thinking it convenient for the Publick that one Perſon ſhould have it twice.

When the Cenſors had been elected in the *Campus Martius*, they mounted their *Sellæ Curules* near *Mars*'s Altar, and thank'd the People for the Honour of their Election. From hence they drove to the Capitol, where they appear'd with all the Ornamental Marks belonging to their Office. Here they took an Oath not to manage either by Favour or Diſaffection; but to act equitably and impartially through the whole Courſe of their Adminiſtration.

The Cenſors fined Celibacy pretty deep, eſpecially ſince *Furius Camillus*'s Law, which forbad it, with a Deſign to recruit *Rome*, after the Civil War had made it leſs populous. Theſe Magiſtrates likewiſe ſettled the Expences for the Publick Sacrifices, and took care that the Holy Geeſe might be well maintained in the Capitol. Notwithſtanding the Cenſors had a great Compaſs of Authority, they were obliged to give an Account of their Management to the Tribunes and *Ædiles Curules*. And *Livy* takes Notice, that the Tribune of the People *Ap-*

pius

pius Metellus committed the two Cenſors *M. Furius Philo* and *M. Atilius Regulus*, becauſe, when he was Quæſtor the Year before, they ſtruck his Name out of his Tribe, and made him be taxed. Afterwards a Law was enacted, obliging the Cenſors to give their Reaſons for degrading a Citizen, leſſening his Privileges, and ſetting a Mark of Infamy upon him. This great Office dwindled upon the Progreſs of Time: Under the Emperors it ſunk to nothing, their Majeſties engroſſing all the Branches of that Juriſdiction. For *Suetonius* reports, that *Auguſtus* order'd a *Cenſorian Review* by ten Commiſſioners ſent him at his Inſtance from the Senate. This Precedent was followed by ſucceeding Emperors. *Theodoſius* endeavour'd to reſtore it to its firſt Significancy; but the Senate oppoſed the Motion, and at laſt the Office was annex'd to the Imperial Dignity. * *Cicero, Lib. 3. de Legib. Livy. Dionyſius Halicarnaſſæus. Plutarch, in vit. Caton. Cenſor.*

* CENSORINUS, (*Appius Claudius*) a *Roman* Senator, and a great Military Officer: He had been twice Proprætor, twice *Conſularis*, becauſe the Title of *Conſularis*, to ſpeak properly, belonged only to thoſe who had been Conſuls, tho' a Man might be Proconſul or Proprætor without having been either Conſul or Prætor. To go on with *Cenſorinus*, he had been four times Proconſul, thrice Præfect of *Rome*, twice *Præfectus Prætorio*, twice Conſul, and Ambaſſador in *Perſia* and *Sarmatia*. Upon his retiring to his Country-Seat for the better curing a Wound in his Foot, ſome Troops who revolted from the Emperor came *A. D.* 269, put the Purple upon him, and forced him to take the Imperial Title. They gave him the Name of *Claudius*, either becauſe he was lame, or to affront the then Emperor, who was *Claudius* II. But *Cenſorinus*'s Government was very ſhort; for his exceſſive Severity, not overlooking any Fault, occaſioned his being aſſaſſinated by the Soldiers who elected him, after a Week's pretended Reign. *Goltzius* and *Occo*, who place *Cenſorinus*'s mutinous Election to the Reign of *Gallienus*, are no leſs miſtaken than *Meſabarbus* of *Birague*, who, upon the Authority of a *Greek* Medal, makes *Cenſorinus*'s Reign three Years. * *Trebellius Pollio, cap.* 32.

CENSURES. (Eccleſiaſtical) Eccleſiaſtical Cenſure is a Penalty by which, for ſome remarkable Miſbehaviour, Chriſtians are deprived of the Communion of the Church, or prohibited to execute the Sacerdotal Character. Excommunication throws out of the Communion of the Church: Suſpenſion lays the Eccleſiaſtical Commiſſion aſleep, either wholly, or with reſpect to ſome Branches: An Interdict, in the Church of *Rome*, forbids the Adminiſtring the Sacraments, and performing Divine Service in Publick: Irregularity is a Bar which makes a Perſon incapable of receiving Orders, or making uſe of thoſe he has received: Depoſition is a Sentence for degrading an Eccleſiaſtick, and taking his Orders from him. Theſe are the different Kinds of Cenſures. They are commonly diſtinguiſhed, firſt, into thoſe called *à Jure*, that is, ſuch as are appointed by the Law; and into thoſe *ab Homine*, as much as to ſay which are pronounced by a Superior for ſome particular Fact. The ſecond Diviſion is into *Cenſures Latæ Sententiæ*, which are incurred by committing the prohibited Action, without any need of Judgment pronounced; and *Sententiæ Ferendæ*, which tho' deſerved by being guilty of the Fault againſt which the Penalty is levelled, yet the Cenſure is not incurred till Sentence is pronounced by an Officer commiſſion'd for that Purpoſe. The third Subdiviſion of Cenſures is into Juſt and Unjuſt: The fourth into Valid and Invalid: The fifth into thoſe reſerved to a ſuperior Judge, and thoſe not reſerved. * *Eveillon, des Monitoires. M. du Pin, de Antiq. Eccleſ. Diſciplin. Rituel d'Alet. See* Excommunication *in Morery's Supplement, and* Interdict *in Morery, Vol.* I.

CENTORBI, or *Centorue*, a Town in the Valley of *Demona* in *Sicily:* It ſtands at the Foot of *Mont Gibel* to the Weſt, upon the River *Chiarama*, three Leagues above *Paterno*. 'Twas formerly a pretty large Town; but being demoliſhed by the Emperor *Frederick* II. it could never recover its former Conſiderableneſs. * *Maty, Dict.*

* CENTURIÆ. King *Servius Tullus* began this ranging the People under Centuries, that is, regiſtring all the *Roman* Citizens, with an Account of their Age, their Children, their Slaves, their Lands, Goods and Chattels, the Quarter of the Town where they lodged, and the Trade or Buſineſs they lived on. The firſt Enrolment of this kind was made in the *Campus Martius*, where the Muſter amounted to fourſcore thouſand Men fit to ſerve in the Field, as *Livy* and *Fabius Pictor* relate; and fourſcore and four thouſand ſeven hundred, according to *Dionyſius Halicarnaſſæus*. The ſix *Claſſes*, made up of ſeveral Centuries or Companies, had different Arms and Habits, in Proportion to their Eſtates. The Arms of the firſt *Claſs* were an Helmet, Back and Breaſt, a Shield, a Dart, a Lance and a Sword. They called them *Claſſici*, being more conſidered than others, who were called *Infra Claſſem*, as *Aulus Gellius* informs us. An hundred thouſand *Aſſes* Revenue, which makes about a thouſand Crowns *French*, was required to range them under this firſt Diviſion. *Aſconius Pedianus* mounts their yearly Income to two thouſand five hundred Crowns. The Arms of the ſecond, third and fourth *Claſs*, were different from that of the firſt; for they carried a Target inſtead of a Shield, with a Pike and a Javelin. The Revenue of the ſecond *Claſs* was ſtated at ſeven hundred Crowns *per Annum*; the Revenue of the third at five hundred; and the Revenue of the fourth at two hundred Crowns. The Arms of the fifth *Claſs* were Slings, and three of their *Centuries* were Carpenters, and other Handicrafts-Men neceſſary in an Army: Theſe were obliged to make out a hundred and twenty five Crowns Revenue. The ſixth *Claſs* conſiſted of a ſingle Century of the meaneſt of the People, who were excuſed from ſerving in the Field, or paying Taxes. They called them *Proletarii*, becauſe they ſerved for nothing but to increaſe the World. They likewiſe diſtinguiſhed them by *Capite Cenſi*, becauſe they only gave in their Name to the Cenſor's Regiſter. The Centuries met in the *Campus Martius* for the Election of Magiſtrates. When the Senate thought fit to order this Publick Meeting, the Conſul gave Notice of it three Free Markets, that is, ſeven and twenty Days before-hand, that the People who had the Right of Voting might have ſufficient Time for being advertiſed. This they called *EDICERE Comitia in Trinundinum*. This Notice was affix'd in all the great Squares, and Croſſing of the great Streets, three Market-Days ſucceſſively. Here the Buſineſs to be treated was ſet down, and the Lower Magiſtracy prohibited to practiſe Augury upon the Day of the Meeting; in Latin, *Ne quis Magiſtratus minor de Cœlo ſervaſſe velit.* When any one had a mind to get a Law paſſed in theſe Aſſemblies, they proceeded in the Order following: He that brought in the *Bill*, called *Rogator Legis*, harangued the People, or got ſome body to do it for him, to ſhew the Serviceableneſs or Neceſſity of the Law, which was called *Concione declarare.* If the People gave Signs of liking the Bill, 'twas poſted up three Market-Days, the Contents beginning thus; *Quod bonum Fauſtum Felixque Reipublicæ, Populo, Liberiſque eorum eſſet.* Thus the Laws of the *Twelve Tables* were propoſed. This Schedule hung up three Market-Days: And he that brought in the Bill, either by himſelf, or by an Aſſiſtant, dilated upon all the Circumſtances and Advantages of the Law. This was called *Promulgatio Legis per Trinundinum:* Which ſhews the Difference between theſe two *Latin* Expreſſions, *Proponere Legem*, to paſte it up; and *Promulgare*, to make a Speech in Commendation of it. There is likewiſe a reſembling Difference between theſe other two Words, *Rogator Legis*, and *Auctor Legis:* The firſt was he who only propoſed the Law; the ſecond enlarged upon the Particulars of the Bill, and endeavoured to ſet forth its Significancy. When the Day for the *Aſſembly* was come, the Conſul went early up to the Capitol, or ſome other Eminence; and having the Augur in his Company, he commanded him to examine the Sky; in Latin, *Jubebat ſibi in Auſpicio eſſe.* After the Augur had pauſed ſome time, to ſee what he could diſcover in the Air, the Conſul ſpoke to him thus; *Dicito Silentium eſſe videtur? Tell me if there are no prohibiting Signs of Buſineſs.* The Augur's Anſwer was, *Silentium eſſe videtur; Things are clear, you may pleaſe to go on.* In caſe the Augur was forced to ſpeak negatively, the Word was *Obnunciabat*, that is, the Marks of Augury diſapproved the Meeting.

After this preliminary Ceremony, the Magiſtrate ſet up his Tent in the *Campus Martius*, where he harangued the People, exhorting them to make the Service of the Republick their chief Deſign, and do nothing upon Mo-

tives of Intereſt or Caprice. Upon this, he order'd them all to their reſpective Centuries, to vote there. *Secedite in Centurias veſtras, & de iis deliberate.* This Order thus received, the *Centuries* retired into diſtinct Bodies, and voted by Word of Mouth, till the Year of *Rome* 615, when they made uſe of Balloting for this purpoſe. Every Century had a Preſident called *Rogator*, who collected the Votes. When this was done, the Conſul called the firſt *Claſs* to bring in their Votes. If theſe happen'd to agree to an Univerſality, the remaining *Claſſes* were not called for; becauſe the firſt being more numerous than all the reſt, their being unanimous amounted to a Majority. If the Voices of the firſt *Claſs* were divided upon the Queſtion, the ſecond *Claſs* was called, and ſo forward to the reſt, till they came up to the Number of Votes required by the Conſtitution. This great Privilege of the firſt *Claſs* above the reſt, diſguſted the People, who could not endure their Votes ſhould ſtand for Cyphers. To ſatisfy this Diſcontent, they pitch'd upon a Temper, that is, to draw Lots which *Claſs* ſhould be called firſt: And that which had the Determining Lot, was called the Prerogative Tribe, becauſe it had the Privilege of voting firſt.

This Method of Voting held on without Interruption till the Year of *Rome* 615, when *Gabinius*, Tribune of the People, got a Bill paſs'd, by which 'twas enacted the Votes ſhould be given by *Balloting*. Thus this Law was called *Lex Tabellaria*. The Commons were much pleas'd with this new Proviſion, for before their Liberty of Voting was under Reſtraint: They were ſometimes afraid of diſobliging the Great Men; *Grata eſt Tabella*, ſays *Tully* in his Oration for *Plancus*, *quæ frontem operit, hominum mentes tegit, datque eam libertatem, ut quod velint faciant.* And in his ſecond Book *de Lege Agraria*, he calls this Way of Voting *Vindex Libertatis, & Principium Juſtiſſimæ Libertatis.* However, this Method was not without Inconveniencies, as *Tully* obſerves in his third Book *de Legibus*; *Non fuit Latebra danda Populo, in qua, bonis Ignorantibus quid quiſque ſentiret, tabella vitioſum occultaret Suffragium.*

The Chief Magiſtrate having drawn the Prerogative *Claſs* out of the Urn, order'd the Cryer to call them; upon which they appeared, and walked over a narrow Bridge into an Encloſure. At their coming upon the Bridge, Balls were deliver'd to them by Officers called *Diſtributores*, who gave every one two Balls, (one for Choice, and the other for Refuſal) which they threw into an Urn ſtanding at the farther end of the Bridge. This being over, the Conſul computed the Votes, and reported the Election in theſe Words; *Quod Bonum Fauſtum, Fortunatumque ſit mihi, Magiſtratuique meo, Populo, Plebique Rom. talem Conſulem, aut Prætorem renuntio*; that is, *I declare ſuch an one elected Conſul or Prætor by a Plurality of Voices; which Choice, I hope, will prove fortunate to the People or Republick of* Rome.

Notwithſtanding all this Precaution, there was ſometimes Tricking and Evaſion: For thoſe who had great Intereſt among the Populace, and had a mind either that a Bill ſhould be thrown out, or a Perſon condemned, managed the Matter ſo, as to turn the Balloting to their own Purpoſe; ſo that a great many of the Voters would neither give a Ball to acquit the Perſon, or paſs the Bill. By this partial Management, *Clodius*, who profaned the Holy Myſteries of *Bona Dea*, was brought in Not Guilty. At the Beginning of the Commonwealth, the Commons Votes were reported to the Senate, to be confirmed there: But afterwards the Senate was obliged to give a previous Conſent to what was concluded at the Meeting of the Commons.

CEPEROUX, a Fort in *Guiana* in *Southern America*, otherwiſe called *Fort Lewis*: It ſtands in the Iſland *Cayenne*, upon the Mountain *Ceperoux*. The *Dutch* took it from the *French* in 1675; but the *French* recovering it the next Year, have it ſtill in Poſſeſſion.

CEPHALUS, an *Athenian* Orator, brought in the Cuſtom of *Exordiums* and *Perorations*. *Æſchines* and *Demoſthenes* ſpeak honourably of him. He uſed to brag he had never harangued againſt the Laws, tho' no Orator of his time had been oftner retained to argue upon thoſe Queſtions. * *Suidas. Cœlius Rhodiginus, Lib.* 2. *Antiq. Lection. cap.* 14.

CEPHAS, a Name our Bleſſed Saviour gave *Simon* Son of *Jonas*, when his Brother *Andrew* brought him to him. *Cepha* in *Syriack* ſignifies *a Stone*, as S. *John* expounds it. Therefore the Evangeliſts and Apoſtles writing in *Greek*, called him Πέτρος, which the *Latins* tranſlate *Petrus*, and the *Engliſh*, *Peter*. However, the *Syriack* Original *Cephas* is ſometimes uſed. This is the true Etymology of the Word *Cephas*, as S. *Jerome*, *Tertullian*, S. *Auguſtin*. and the greateſt part of the Commentators obſerve. *Optatus* ſeems to hint, that the Word *Cephas* comes from the *Greek* Κεφαλὴ; and *Baronius* is poſitive for this Derivation, tho' without any Shew of Probability; for our Saviour ſpoke *Syriack*, and called S. *Peter* by the *Syriack* Name *Cephas*, which ſignifies a Stone, as S. *John* explains it: Our Bleſſed Saviour called him ſo, becauſe he was to have the Honour of being Part of the Foundation for building the Church; and 'tis in this Senſe we are to underſtand S. *Matthew*, *cap.* xvi. *v.* 18. *Thou art Peter, and upon this Rock will I build my Church*, &c. This was ſpoken by our Bleſſed Saviour in *Syriack* or *Chaldee*: And S. *Matthew*, who is ſuppoſed to have penned his Goſpel in the ſame Language, wrote thus; *Thou art Cepha, and upon this Cepha will I build*, &c. which was turned into *Greek* thus; Ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ Πέτρᾳ, &c. by changing the Word Πέτρᾳ into Πέτρος, to make it agree better to a Perſon. *Cephas* is ſeveral times mentioned in S. *Paul*'s Epiſtles, *viz.* 1 *Cor. cap.* i. *v.* 12. *One ſays I am of Paul, another of Apollos, and another of Cephas.* Ibid. cap. iii. v. 22. *All are yours, whether Paul, or Apollo, or Cephas.* Ibid. cap. xv. v. 5. 'tis ſaid, *Our Bleſſed Saviour appeared to Cephas, and then to the Eleven.* And laſtly, *Galatians* ii. *v.* 9. *Cephas* is mentioned as one of the *Pillars*. And two Verſes forward S. *Paul* relates, *he withſtood him to the Face, becauſe he was to blame.* Father *Hardoüin* pretends this *Cephas*, mentioned by S. *Paul*, is not S. *Peter*, but one of the Seventy two Diſciples. For this Opinion, he cites *Clemens Alexandrinus*, *Dorotheus*, ſome Writers in S. *Jerome*'s Time, the Author of the *Alexandrian Chronicon*, and ſome more modern Commentators, who all fancy it probable. But to this may be returned, as an Over-Balance, not only the Confeſſion of ſeveral Popes, who own that S. *Peter* was the *Cephas withſtood* by S. *Paul*: But likewiſe for this Point we have the unanimous Conſent of all the *Fathers* and Commentators upon the *Holy Scripture*; To which may be added, that S. *Paul* does not mention this *Cephas* as a Diſciple, but as one of the chief Apoſtles, ranging him with S. *James* and S. *John*, who paſſed for *Pillars of the Church*. To conclude, from our Saviour's being ſaid *to have appeared firſt to Cephas, and then to the Eleven*, the Inference is clear, that this *Cephas* is S. *Peter*; becauſe 'tis ſaid in S. *Luke*'s Goſpel, *chap.* xxiv. *v.* 34. that our Bleſſed Saviour *appeared firſt to Simon*, which *Simon* is undoubtedly S. *Peter*: Therefore by inevitable Conſequence the *Cephas* mentioned by S. *Paul* (1 *Cor.* xv. *v.* 5.) is S. *Peter*. * *Bellarmin de Eccleſ. Baron. A. C.* 32. *&* 34. *Hardoüin, Diſſert. de Cephæ. M. Boileau Diſſ. de Cepha.*

CERBON, or *Cerboney*, (S.) in Latin *Cerbonius*, a Biſhop of *Populonia* in *Tuſcany*, much eſteemed for his Sanctity in the Sixth Century: Having conceal'd ſome *Roman* Soldiers at his Houſe, to protect them from the *Goths*, *Totilas* order'd him to be apprehended, and thrown to a Bear. The Bear being turn'd looſe, made directly up to the Biſhop; but inſtead of falling on him, lick'd his Feet. This ſurprizing Change in the Nature of the Beaſt, made an Impreſſion upon *Totila*, who diſmiſs'd *Cerboney*, and ſent him home. In the Year 568, this Biſhop was forc'd to quit his Dioceſe, to retire from the Invaſion of the *Lombards*; he died this Year. His Feſtival, in the *Roman* Martyrology, ſtands upon the tenth of *October*. * *Gregor. Dial. Lib.* 3. *Cap.* 11. *Epiſt.* 17. *Lib.* 1. *Molan. Uſuard.*

* CEREALES, *(Cerealia)* Shews or Feſtivals in Honour of *Ceres*, the Goddeſs of Corn among the Heathens; they were begun by *Triptolimus* of *Eleuſis* in *Attica*, whom *Ceres* had taught Agriculture. This Solemnity paſs'd from the *Greeks* to the *Romans*: 'Twas kept a Week at *Rome*, in *April*. After the ſecond Punick War, the *Romans* improv'd the Feſtival, and gave it a more Pompous Appearance; for now they made a Cavalcade, in which a great many Statues and Paintings of Chariots, Sieges, Crowns, and rich Plunder, taken from the Enemy, were carried in a Pageant; and *Macrobius* aſſures us an Egg made Part of the Sight. He pretends, 'twas a myſterious Emblem of *Ceres*; *Ovum in Cerealis pompæ apparatu numera-*

numerabatur primum. *Calius Rhodiginus* is of Opinion, that the Egg repreſented the Earth, which *Ceres* had improv'd with Corn; poſſibly it might be an Emblematical Figure of *Caſtor* and *Pollux*, (worſhipped by the *Romans*) both hatch'd out of a ſingle Egg, *Ovo Prognatus eodem*. Theſe *Cerealian* Sacrifices were very ſolemn and nicely obſerv'd; and, as ſome ſay, there was no Wine made uſe of: But of this, more by and by. *Memmius*, when *Ædilis Curulis* was the firſt who kept this Feſtival, as appears by a Medal, where *Ceres* is repreſented with three Ears of Corn in one Hand, and a Torch in the other, her Left Foot treading upon a Serpent, with this Inſcription, *Memmius Ædilis Cerealia primus fecit*; the Feſtival at *Athens* was call'd *Eleuſia*, upon the following Occaſion. *Ceres* being in queſt of her Daughter *Proſerpine*, came to *Eleuſina*, where ſhe nurs'd *Triptolemus*, King *Eleuſius*'s Son: And when the Nurſling was grown up, ſhe taught him to ſow Corn, and make Bread. *Triptolemus*, by way of Acknowledgment, inſtituted a Holiday for his Benefactreſs, and aſſigned her a Sett of Prieſts call'd *Eumolpides*, from his Son *Eumolpus*. There was no Chaplets of Flowers for this Holiday; (of Myrtle there was) becauſe *Proſerpine* was carry'd off when ſhe was gathering Flowers: They carry'd lighted Torches, and call'd *Proſerpine* aloud, as *Ceres* did when ſhe look'd for her on Mount *Ida*. The Prieſts belonging to this Goddeſs were called *Taciti Myſtæ*, becauſe they were forbidden to divulge the Myſteries. Wine was no Part of the Sacrifice, as may be collected from a Paſſage in *Plautus*'s *Aulularia*, Act II. Scene VI.

Staph. *Cererin', mi Strobile, has ſunt facturi Nuptias?*
Strob. *Quî?* Staph. *Quia temeti nihil allatum intelligo.*

However, *Cato* ſeems to be of another Opinion, and will have Wine uſed in the Sacrifices to *Ceres*; *Poſtea Cereri exta & vinum dato*. *Lambinus* is pretty much embarraſs'd with theſe Contradictory Authorities, and endeavours to diſentangle the Difficulty by a Diſtinction between the *Greeks* and *Romans*. The *Grecian* Ladies, ſays he, ſacrific'd without Wine; but the *Roman* made uſe of it. When the Sacrifice was over, they made ſplendid Entertainments, the Gladiators play'd Prizes, and they had Chariot-Racing in the *Circus*, where the *Ædiles* appear'd, and govern'd at the *Spectacle*. The *Roman* Ladies, for their Share in the Solemnity, were dreſs'd in White, with Flambeaux in their Hands, and repreſented the Diſconſolate Behaviour of *Ceres*, for the Loſs of her Daughter *Proſerpine*. * *Macrob. Saturn. Dion Caſſius, Lib.* 43. *Tertull. de Spectacul. cap.* 7. *Calius Rhodigin. Lib.* 27. *Cap.* 17. *Ovid. Faſt. Lib.* 4. *Horat. Serm. Lib.* 2. *Sat.* 1. *Plin. Lib.* 24. *Scalig. Poet. Lib.* 1.

* CERES, is *Proſperpine*'s Mother; but for all that, both one and 'tother ſignify the Earth. Thus *Rhea*, *Ceres*'s Mother, ſignifies the ſame thing with her Daughter, when expounded out of Mythology: There are Real and Phyſical Truths couched under theſe Poetical Genealogies. Some Naturaliſts conſider the Earth under different Ideas, and with this Speculation they make *Rhea* the ſolid Globe of the Earth: That *Ceres* is only the Surface of it, which is ſowed and mowed; and that *Proſerpine* makes the Hemiſphere of the *Antipodes*. This is *Voſſius*'s Sentiment.

According to the Tradition of the *Egyptians*, as *Diodorus Siculus* informs us, *Iſis* is the ſame with *Ceres*, invented Agriculture, and publiſhed very equitable Laws; upon which Account ſhe was made a Deity in *Egypt*. The ſame Hiſtorian reports, that *Erictheus* King of *Athens*, tranſporting himſelf into *Greece* in a time of Famine, and bringing a great Quantity of Corn with him, the *Greeks* preſented him with the Sovereignty of the Country, by way of Acknowledgment: And being thus ſeized of the Government, he inſtituted the Myſteries of *Ceres* at *Athens*, according to the Cuſtoms and Ceremonies of *Egypt*; and that the Arrival of *Ceres* at *Athens* means nothing more, than that Corn was tranſported from *Egypt* into *Greece*: *Deam illo Tempore in Atticam veniſſe traditur, quo fruges ejus nomine inſignes Athenas ſunt importatæ, quorum ſemina tunc Cereris beneficio quaſi denuo reperta videantur*. There is Reaſon to believe that *Ceres*'s ranging over all the Earth, was only the carrying Corn from one Place to another, either to teach the Sowing of Grain, or to relieve the Country againſt a Famine; and if any Country was in a Condition to furniſh foreign Places with Plenty of Corn, 'twas certainly *Egypt* and *Sicily*; but more particularly *Egypt*, in regard the overflowing of the *Nile* makes the Soil more fertile than any other Part of the World. Upon this Ground the Conjecture ſtands, which makes *Iſis* Queen of *Egypt* the ſame with *Ceres*, and that ſhe ſtock'd other Parts of the World with Corn, and taught the Myſtery of Tillage: And to confirm what has been ſaid upon this Head, that the *Cerealian* Ceremonies of *Egypt* and *Greece* were the ſame, *Diodorus Siculus*, in other Paſſages of his Hiſtory, brings *Sicily*, *Attica*, and *Grete*, to a Competition with *Egypt* for this Honour, and reports the Reaſons upon which their reſpective Claims were founded. *Herodotus* is another Witneſs that the Myſteries of *Ceres*, called the *Law-giver*, were imported from *Egypt* into *Greece*. The Towns of *Greece*, as *Pauſanias* relates, eſpecially *Athens* and *Argos*, diſputed hard, like the *Egyptians* and *Phrygians*, touching the Origin and Antiquity of the Myſteries of *Ceres*, and what Nation could beſt pretend to the Credit of furniſhing other Places with Corn. *Pauſanias* informs us farther, that the Myſteries of *Ceres* and *Iſis* were ſuch deep Secrets, that none but her Prieſts were allow'd to ſee her Statue. 'Tis likewiſe ſaid, that thoſe who were unimitiated in thoſe Myſteries, were not permitted ſo much as to enquire how Matters went, much leſs to be preſent at the Solemnities. He likewiſe mentions another Temple of *Ceres*, where none but Women were admitted, aſſuring us that the Myſteries and Sacrifices of *Ceres Eleuſinia* were reckon'd the moſt Sacred in all *Greece*: They diſtinguiſh'd the greateſt Myſteries call'd τέλεα, from the leſſer call'd μυσήρια. The greater were celebrated every Year at *Argos*, the leſſer once in five Years at *Eleuſis*: The firſt were kept in Autumn, the laſt in the Spring; as if 'twas done out of an Emblematical Regard to the Receſs and Approaches of the Sun. The leſſer laſted nine days; and after the Religious Solemnities were gone through, they had ſeveral ſorts of Robuſt and Martial Exerciſes. The firſt Place where *Ceres* receiv'd Divine Honours, was, according to *Dionyſius Halicarnaſſæus*, *Lib.* 1. the Town of *Pallantium* or *Pallanteum*, where *Rome* afterwards ſtood: Here *Ceres* had a Temple, and a *Greek* Prieſteſs, and her Feſtival was annually kept at the end of *March*. Theſe Religious Ceremonies were brought into *Italy* by *Evander*. After the *Romans* had beaten the *Volſci*, they brought the Plunder into *Ceres*'s Temple, which three Years after was ſolemnly dedicated to this Goddeſs by the Conſul *P. Caſſius*. This Temple was built at the end of the great *Circus* or Square. The Solemnity began at Break of Day, and the Women Prieſteſſes (for *Ceres* had no Prieſts) ran about the Town with lighted Torches as if they were diſtracted: However, they were obliged to qualify themſelves with great Sobriety and Reſervedneſs, and not permitted to divulge any thing of the Myſteries of the Goddeſs; and to bind their Tongues the better to their good Behaviour, they were under a Reſtraint from Wine. *Tully* reports, that *Ceres* was worſhipped at *Catana* in *Sicily*, as ſhe was at *Rome* and elſewhere; and that ſhe had a Statue there, which no Man was allowed a Sight of; there being none but Women, either Single or Married, who perform the Sacerdotal Functions. *Sacrarium Cereris eſt apud Catanenſes, eadem Religione quâ Romæ, quâ in cæteris locis, quâ propè in toto orbe terrarum. In eo Sacrario intimo fuit ſignum Cereris perantiquum: quod viri non ſolum cujuſmodi eſſet, ſed ne eſſe quidem ſciebant. Aditus enim in id Sacrarium non eſt viris; ſacra per Mulieres & Virgines confici ſolent*. To diſcover the Original of the Myſtery of *Ceres*'s *Eleuſina*, it muſt be remembred that the Invention of Tillage is reckon'd by ſome to *Ceres*, who made uſe of *Triptolemus*, and by others to *Bacchus*. S. *Auguſtin*, in his Seventh Book *de Civitate Dei*, *Cap.* 20. obſerves, that amongſt all the different Kinds of Worſhip paid to *Ceres*, that of *Ceres Eleuſina*, celebrated by the *Athenians*, was the moſt pompous. All that *Varro* ſays of the Matter, relates to the Invention of ſowing Corn reckon'd to *Ceres*; and that the Rape, and carrying off *Proſerpine* by *Pluto*, ſignifies the Fruitfulneſs of the Seed. This Product having fail'd ſeveral Years, and the Ground growing barren, gave Occaſion to the Fancy, that *Pluto* had ſeized *Ceres*'s Daughter, and carry'd her to *Hades*; as much as to ſay, the Fruitfulneſs of the Earth was departed;

parted; but after this Calamitous Scarcity, which occaſion'd a Publick Mourning, was gone, and the Plenty of the Seaſons return'd, 'twas believ'd that *Pluto* had diſcharg'd *Proſperpine*, and ſent her home, and then the Solemn Feſtivals in Honour of *Ceres* were inſtituted. The ancient *Pagans* made *Ceres* the Guardian Goddeſs to all the Branches of Huſbandry, and *Pauſanias* in *Arcadicis*, makes mention of an Altar where they offer'd Fruit, Trees, Honey, Wool, Serpents, a Sow big with Pigs, and eſpecially Poppies, but no Wine. *Pauſanias* calls *Ceres*, *Mallophoros*, that is, *Wooll-wearer*. *Varro*, in his Fourth Book *de Lingua Latina*, derives *Ceres* from *Gerés*, which comes from the *Latin* Word *Gerere*, that is, to carry, becauſe the Ground carries the Corn; but the Derivation of the Word from the *Hebrew Gores* is more probable, which ſignifies Corn, *thraſh'd* or *ground*. There are ſeveral Medals of *Ceres*; one, ſtruck by *Memmius Ædilis Curulis*, repreſents her ſitting with three Ears of Corn in her Right Hand, and a Flambeau in her Left. Another Medal of *C. Volteius* ſhews her in a Chariot drawn by two Serpents, with Flambeaux, in each Hand: To which may be added two more of *Vivius Panſa*, where ſhe is drawn with her Gown a little tuck'd up, with lighted Torches in her Hands, and her Right Foot upon a Sow, becauſe this Creature ſpoils the Corn. * *Roſin. Antiq. Rom. Lib. 2. cap. 11. Dempſter Paralip. in Illud. Salmaſ. ad Solin. Gaſper Barthius, ad Stat.*

CERET, a good Town in *Rouſſillon* in *Catalonia*: It ſtands upon the River *Tech*, five or ſix Leagues from *Perpignan* and *Elna*. 'Tis the Place where in 1660 the Envoys of *France* and *Spain* met to adjuſt the Frontiers of thoſe Crowns in thoſe Quarters. * *Maty, Diction.*

*CERINTHUS. By way of Addition to this *Article* in *Morery* Vol. I. may be obſerv'd, that S. *John* the Apoſtle finding *Cerinthus* in the Publick Bath, would by no means go in, *for fear the Houſe* (ſays he) *ſhould fall upon us.* What *Epiphanius* reports, that *Cerinthus* was one of thoſe who made the *Jews* complain of S. *Peter*'s baptizing *Cornelius*, and that thoſe of *Antioch* and *Jeruſalem*, who maintain'd the Neceſſity of Circumciſion were *Cerinthus*'s Diſciples; this Relation of *Epiphanius* I ſay, does not agree with the time which S. *Irenæus* and other ancient Authors aſſign to *Cerinthus*: For they place his Hereſy immediately after *Carpocrates*, which does not begin till the Year of our Lord 120. However, 'tis certain *Cerinthus* ſpread ſome of his Heterodoxies whilſt S. *John* the Evangeliſt was living, that is before the Year 101; but then it is not at all likely it was ſo early as the Year 50, becauſe *Irenæus* obſerves that the *Nicolaitans*, who were a Branch of the *Gnoſticks*, propagated their falſe Doctrine a long time before *Cerinthus*. It muſt then be granted, that *Cerinthus* began to publiſh his Hereſy towards the end of the Firſt Century, in the Reigns of *Nerva* and *Trajan*, and that he held on his Courſe thro' ſome Part of *Adrian*'s Government. 'Tis probable at firſt his Miſtake was only in a ſingle Tenent; that he aſſerted the Neceſſity of Circumciſion, and obſerving the *Moſaick* Ceremonies, and ſo join'd the Law and the Goſpel together; but though this was no ſmall Error, he did not ſtop here; for ſettling in *Aſia*, he held, 1. That the World was not made by the Supreme Deity, but by a diſtinct and inferior *Intelligence*, who knew nothing of the Sovereign Being. 2. That Jeſus Chriſt was not born of a Virgin, but the Son of *Joſeph* and *Mary*, in the common Methods of Nature, with the only Difference of being endowed with higher Degrees of Juſtice and Wiſdom than other Men. 3. That Chriſt, the Son of the Supreme Deity, deſcended in the Shape of a Dove into Jeſus when he was baptized, and that by this means he underſtood the unknown Father, and work'd Miracles. 4. That this Chriſt took Leave of Jeſus at his Paſſion; that Jeſus only ſuffer'd, and Chriſt remain'd Impaſſive. Theſe are the Hereſies *Cerinthus* is charg'd with by *Irenæus*. Other Authors, who write upon the Subject of Hereſy, add, that he brought *Æons* and an inviſible Plenitude into his Scheme, affirmed that the World was made by Angels, and that the *Moſaick* Law was deliver'd by nothing bigger than an Angel; which does not ſeem to agree exactly with the Opinion of the Neceſſity of obſerving the *Jewiſh* Law reckon'd to him. *Cains* and *Dionyſius* of *Alexandria*, cited by *Euſebius*, (*Eccleſ. Hiſt. Lib. 3. cap.* 28.) reproach *Cerinthus* with the Belief of our Saviour's reigning here upon Earth; and that the Satisfactions of this Period ſhould conſiſt in Eating and Drinking, and Marriage; together with Sacrifices and Feſtival Solemnities for a thouſand Years. This Opinion of our Saviour's Reign upon Earth for a thouſand Years was not particular to *Cerinthus*; *Papias*, and many of the Ancients, were of the ſame Sentiment. But *Cerinthus* ſunk the Entertainment to Animal Life, and owns no other Happineſs than this *Millenial* Reign. If *Epiphanius* is not miſtaken, there were ſome *Cerinthians* who flatly deny'd the Reſurrection, or at leaſt many of them held that our Saviour was not yet riſen. *Cerinthus* rejected all the Goſpels, excepting S. *Matthew*'s: He likewiſe diſown'd the Authority of the *Acts* of the *Apoſtles*, and S. *Paul*'s Epiſtles. And, if *Philaſtrius* may be credited, he honour'd *Judas*'s Memory, and was an Enemy to Martyrdom. * *Irenæus, Lib.* 1. *cap.* 25. *&c. Epiphan. Hæreſ.* 22. *Theodorit. Fabul. Hæret. Baron. A. C.* 35, 41, 51, 57, 74, 97.

CERLE, *(John)* born at *Aubin* in the Dioceſe of *Rhodes* in 1634: He was choſen Præcentor to the Cathedral of *Pamieres*, and was afterwards Official in the ſame Church. The Affairs which happen'd during his Employment, made him much taken Notice of. *Joſeph de Montpezat*, Archbiſhop of *Toulouſe*, who was in the Jeſuites Intereſt, had declar'd himſelf openly againſt the Clergy of *Pamieres*, who adher'd to the *Janſeniſts*. He pronounc'd the Nomination of the Vicars-General void, though the Election had been made in due Form; and thus he ſet up Altar againſt Altar in this Cathedral. *Cerle*, who was the only Perſon who had eſcaped the Violence plaid upon the Chapter, (who were all either impriſon'd or baniſh'd,) thought himſelf oblig'd to defend his Authority, and maintain his Poſt. He appeal'd to the See of *Rome* againſt the Proceedings of his Metropolitan. His Appeal is dated *Sept.* 6, 1680. He publiſh'd the Reaſons of his conteſting with the Archbiſhop of *Toulouſe*. This Prelate was much diſguſted with *Cerle*'s Freedom and Reſolution. He went to the Parliament, harangu'd with a great deal of Heat, and endeavour'd to make the Parliament believe that the *French* Court expected they ſhould ſentence Father *Cerle* to Capital Puniſhment. The Parliament, over awed by the Archbiſhop, condemn'd Father *Cerle* to loſe his Head upon a Scaffold in the great Square of *Toulouſe*. Their Sentence was founded upon ſome Articles of Impeachment, publiſh'd in the Archbiſhop's Paſtoral Letters, and other Orders ſet forth by him. The Sentence is dated *April* 16, 1681. And *Cerle* was executed in Effigy at *Toulouſe* and *Pamieres* the 21ſt of *April* following. The Executioner, belonging to the Town laſt mention'd, ran away to avoid doing his Office. Father *Cerle* being every where purſued by his Enemies, was forc'd to ſhelter himſelf in a Cave; he wander'd for ſome time in Deſarts and Mountainous Retreats, and kept firm to his Sentiments, notwithſtanding the Hardſhips he lay under. He wrote ſeveral Letters during his abſconding to the Dioceſe of *Pamieres*. His Enemies, not contented with their Sentence to Capital Puniſhment, and executing him in Effigy, got him condemn'd to the Galleys at *Marſeilles February* 12, 1689. *Cerle* publiſh'd a *Cenſure* in the Dioceſe of *Pamieres* againſt the Doctrine which diſpenſes with the Duty of Loving God. He was the only Eccleſiaſtical Superior in *France* who order'd Publick Prayers in the Dioceſe of *Pamieres*, upon the Occaſion of the remarkable *Revolution* in *England*, which 'tis probable he might call by another Name. He died in his Retirement *Auguſt* 16, 1691, being fifty ſeven Years of Age. There are a great many Papers in his Cuſtody publiſh'd under the Titles of *Acts*, *Ordinances*, *Paſtoral Letters*, *Letters to Popes*, *&c.* They are collected in the ſecond and third Part of the *Inventory* of the Buſineſs of *Pamieres*. There were Inſtruments and Papers enough to make a fourth Part, provided they had been collected and ſent to the Preſs. * *Memoires du Tems.*

CERNICH, or *Czernich*, a Town in the Kingdom of *Hungary*: It ſtands in *Slavonia*, upon the River *Cernich*, between the Towns of *Poſſega* and *Gradiſca*. Some take it for the old *Inicerum* and *Incerum*, a Town of *Pannonia*, which others make the ſame with *Garnock* in the County of *Poſſega*. * *Maty, Diction.*

CERVERA, a Town of *Spain* within the Country of *Sierra* in *New Caſtile*, ſix Leagues from the Town *Cuença* towards the South-Weſt. There is another good Town

Town of this Name within the *Viguérie* of *Gironne* in *Catalonia*: It ſtands upon the Weſtern Coaſt, near a great Bay of the ſame Name, between *Roſes* and *Collioure*, four Leagues from the firſt, and three from the latter. * *Maty, Diction.*

CESARIUS, a Deacon and Martyr at *Terracina*: He ſuffer'd, as the Acts of his Martyrdom relate, in the Reign of the Emperor *Claudius* or *Nero*; but theſe *Acts* are ſo ſtuff'd with Fiction, that there is no giving Credit to them. However, he has had the Reſpect of a Martyr paid him in the Church of *Rome*, as appears by the *Sacramentary* of *Gregory the Great*. His Feſtival ſtands on the firſt of *November* both in the *Greek* and *Latin* Church.

* CESARIUS, Archbiſhop of *Arles*: There are ſeveral of his *Homilies* extant in *Baluzius*'s *Analecta*, and S. *Auguſtin*'s Sermons. He not only wrote Pulpit-Diſcourſes for the Inſtructions of his own Flock, but likewiſe furniſh'd ſeveral Biſhops of *France*, *Italy*, and *Spain*, with Compoſitions of this kind. 'Twas his Cuſtom to tranſcribe Sermons from other Authors, and particularly from S. *Auguſtin*. The Author who has tranſcrib'd him into *Gennadius*'s Book *de Scriptoribus Eccleſiaſticis*: (For *Gennadius* could not mention him, becauſe when he wrote, *Ceſarius* was not Biſhop of *Arles*) This Writer, I ſay, makes him the Author of a Collection of Paſſages drawn from Scripture and the Fathers upon the Subject of *Grace*, which paſs'd the Approbation of Pope *Felix*; which is to be underſtood of the Canons of the ſecond Council of *Orange*, where *Ceſarius* aſſiſted. His Life ſeems interpolated, and not preſerv'd in the Condition 'twas firſt written. * *Ruricius Lemovicenſis, Epiſt.* 31. *Gregor. Turon. Bellarm. de Scriptor. Eccleſ. M. du Pin, New Eccleſ. Library, Cent.* VI.

CESALPIN, *(Andrew)* in Latin *Ceſalpinus*, a very learned Perſon, both in Philoſophy and Phyſick. He was born at *Arezzo*, practis'd a great while at *Piſa*, and was afterwards made firſt Phyſician to Pope *Clement* VIII. he died at *Rome* in 1603, eighty four Years of Age. He was very much a *Free-Thinker*, and, as 'tis ſaid, believ'd the Origination of Mankind to be the ſame with that which ſome Philoſophers have aſſign'd to Frogs; and it muſt be ſaid, his Principles were ſomewhat reſembling thoſe of *Spinoſa*. However, the Honour of finding out the Circulation of the Blood muſt not be deny'd him. His Works are, Κάτοπτρον, *ſive Speculum Artis Medicæ Hippocraticum. De Plantis, Libri* 16. *de Metallicis, Libri* 3. *Quæſtionum Medicarum, Libri* 2. *Praxis Univerſæ Medicinæ. Dæmonum inveſtigatio Peripatetica. Quæſtionum Peripateticarum, Libri* 5. Paſſages in *Ceſalpinus*'s Works which prove he knew the Circulation of the Blood are, *Ceſalp. Quæſt. Peripatet. Lib.* 5. *Cap.* 4. *Fol.* 125. *Quæſtionum Medicarum, Lib.* 2. *Cap.* 17. *Fol.* 234. *Edit.* 1593. * *Thuan. Witte. Diar. Biograph. & Bibliographia Curioſa apud Teiſſier, Elog. Tom.* 2. *pag.* 330.

CESENNIUS, *(Gallus)* commanded the twelfth Legion of the *Roman* Army in *Syria*. At the Breaking out of the *Jewiſh* War, he was detach'd by the Governor *Ceſtius* to ſeize the Country of *Galilee*. This Order was given in the twelfth Year of *Nero*'s Reign. He made himſelf Maſter of *Sephoris*, and a great many other Towns in the Neighbourhood; and receiving Advice that great Numbers of the Revolters had fortify'd themſelves upon the Mountain *Azamon*, which croſſes *Galilee*, he march'd and attack'd them, and gaining the Eminence, kill'd above a thouſand. Some of the Revolters eſcaped; but the greateſt Part of them were taken and laid in Irons. This Officer finding no more Buſineſs in *Galilee*, countermarch'd to *Ceſtius*. * *Joſeph. de Bell. Judaic. Lib.* 2. *Cap.* 34.

CESENNIUS, *(Petus)* another Governor of *Syria*, and a very malicious Perſon: He had like to have deſtroy'd *Antiochus* King of *Comagena*, and his two Sons *Antiochus* and *Callinicus*, by preferring a falſe Information againſt them, as if they had held a Correſpondence with *Artabanus* King of the *Parthians*. *Veſpaſian*, in the fourth Year of his Empire, order'd *Ceſennius* to march into *Comagena* to ravage the Country, and drive *Antiochus* out of his Dominions; but the ſlender Defence this poor Prince made, was ſufficient Diſproof of the Charge brought in againſt him. * *Joſeph. de Bell. Judaic. Lib.* 7. *cap.* 8.

CETHOSIS-RAMESSES, ſucceeded *Amenophis* III. in the Kingdom of *Egypt*: He levied a numerous Army, equipt a Fleet, and then left the Government of his Dominions to his Brother *Armais*, with a full unreſtrain'd Commiſſion for the Adminiſtration, forbidding him only aſſuming the Royal Style, with an Injunction not to act any thing to the Prejudice of his Queen and Children. After this Settlement of his Affairs at home, he made an Expedition againſt *Cyprus*, and attacked the *Phœnicians*, *Aſſyrians*, and *Medes*. He carried his Conqueſts through all theſe Countries, and made a great Part of them ſubmit without Conteſt by the Terror of his Arms. Being thus ſucceſsful, he deſigned to puſh the Advantage farther Eaſtward: But this Enterprize was check'd by the ill News he received from the High-Prieſt in *Egypt*, who ſent him Word, that his Brother *Armais* had treaſonably uſurped the Crown, and broke through all the Orders left with him. Upon this, he was forced to countermarch his Army, and try to reduce his Brother, in which Attempt he was ſo fortunate as to ſucceed. 'Tis ſaid, this *Cethoſis* gave his Dominions the Name of *Egypt*; for it ſeems he had two Names, *Cethoſis* and *Ægyptus*. His Brother likewiſe had the double Diſtinction of *Armais* and *Danaus*. * *Manetho cited by Joſephus, contra Appion. Lib.* 1. *cap.* 5.

CEYTAVACCA, a Town in *Aſia* in the Iſland of *Ceylan*, between the Town *Colombo*, and the Mountain called *Adam's Pick*. It ſtands in *Caneland*, and belongs to the *Dutch*, according to *Wiſcar*'s Map of *Ceylan*. * *Maty, Diction.*

CHACO, a large Country in *Southern America*: 'Tis bounded on the Eaſt by the River *Paraguay*, which parts it from *Paraguay Proper*. It has the Country of the *Amazons* to the North, *Peru* and *Tucuman* to the Weſt, and the Province of *la Plata* to the South. This Country is inhabited by a great Number of Native *Americans*; but the *Europeans* are not yet ſettled there. * *Maty, Diction.*

CHAUM, *Ben Banas*, a Rabbi, wrote a Book entituled, *The Great Synagogue*: 'Tis a Commentary upon the two Books of *Joſeph Caro*, where he treats of the Judicial and Ceremonial Part of the *Moſaick* Inſtitution. In this Commentary he relates the Opinions and Deciſions of the Ancient and Modern Rabbies: This Work was printed at *Leghorn A. D.* 1658. * *Bartoloxi, Biblioth. Rabbinica. Hiſt. des Juifs, depuis J. C. juſqu'à preſent. Edit. de Paris.* 12. 1710. *Tom.* 7.

* CHALDEANS, or *Babylonians*, a People in *Aſia*, now living in the Country called *Yerack*, and *Diarbeck*. They pretend to extraordinary Antiquity; and in the Time of *Alexander the Great*, gave out they had Aſtronomical Obſervations, for four hundred ſeventy three thouſand Years. However, *Porphyry* and *Simplicius* leſſen this Number to a thouſand nine hundred and three. *Beroſus*, who dedicates his Hiſtory of the *Chaldeans* to *Antiochus Theodorus*, reckons but four hundred and ninety Years to his own Time: And *Epigenes*, who lived in the Reign of *Auguſtus*, ſettles the Computation at ſeven hundred and twenty Years to the Age he lived in, which falls in with *Beroſus*'s Calculation. The Empire of the *Chaldeans* or *Babylonians*, was founded by *Nimrod*, but afterwards ſubdivided among ſeveral petty Princes, till the Reign of *Belus*, and his Succeſſor *Ninus*, who enlarged his Dominions, and made them a very powerful and flouriſhing Kingdom. *Julius Africanus*, *Euſebius*, and *Georgius Syncellus*, reckon ſeven *Chaldean* and ſix *Arabian* Kings before *Belus*, and aſſign them four hundred and forty Years; but theſe are Romantick Princes, and ſo is the Catalogue of the *Aſſyrian* Kings in *Cteſias*. *Belus* began his Reign over all *Aſſyria* 1229 Years before the *Incarnation*. This Realm was afterwards divided between the Kings of *Ninive* and *Babylon*. *Nabonaſſar* is the firſt King from whence his Chronological *Epocha* is taken, and falls in the Year 747 before the *Incarnation*; and *Nabonidas*, conquer'd by *Cyrus* in the Year 538 before the *Incarnation*, is the laſt *Chaldean* Prince. The Names of the Kings of *Babylon* are mention'd in the *Holy Scripture*; and in a Fragment of *Beroſus*, cited by *Joſephus*. The Liſt is as follows:

Years before Jesus Christ.		Years of their Reign.
747	*Nabonassar*	14 Years
733	*Nadius*	2 Years
731	*Chinzirus*, or *Porus*	5 Years
726	*Italeus*	5 Years
721	*Mardocempadus, called by Isaiah Merodach-Baladan,*	12 Years
709	*Archianus*	5 Years
704	*Interregnum*	2 Years
702	*Belibus*	3 Years
699	*Aftronadius*	6 Years
693	*Rigebelus*	1 Years
692	*Messessimordachus*	4 Years
688	*Interregnum*	8 Years

The Kingdom of *Babylon* re-united to that of *Nineve* by *Essaradon.*

625	*Nabopolassar*	9 Years
603	*Nabuchodonosor*	43 Years
560	*Evilmerodach*	2 Years
558	*Neriglissor*	4 Years
554	*Laborosо-Archodus*	9 Months
553	*Nabonides*, or	
538	*Darius-Medus*	17 Years

The End of the Kingdom of the *Chaldeans*, or *Babylonians.*

* *M. Du Pin, Biblioth. Univers. des Hist. Prof.*

CHAMBERLAIN, (The Great) at *Rome:* His Post is the Government of the Town. He has likewise the Care of the Patrimony of the Church; is a sort of Treasurer, and distributes Charity out of the Revenues of the Church: His Office is much the same with the Sur Intendant *des Finances* in *France:* He is likewise an Overseer of the Publick Buildings, as the *Ædiles* formerly were under the *Roman* Republick. When the See is vacant, he lodges in the Pope's Apartment, marches with the *Swiss* Guards, and appoints the Meeting of the Conclave. There is likewise an Officer call'd Chamberlain of the Sacred College: This Office is executed by the Eldest Cardinals, who take it by Turns every Year. He collects and distributes the Revenues of the Sacred College; and when he quits his Employment, he pays every Cardinal his Proportion. This is a distinct Office from that of the Pope's Chamberlain. * *Voyage d' Italie.*

CHANA, *Cana*, formerly *Coptos*, an old Town in *Upper Egypt.* It stands upon the Eastern Bank of the *Nile*, between the Towns *Minio* and *Assuana.* This Town has been very considerable for Trade, because all sorts of Merchandize brought from the *Indies* through the *Red Sea* were carried thither by Land, in order to be embarqu'd upon the *Nile.* * *Maty, Diction.*

CHANCELLOR. This Office in the *Roman* Empire had neither the Dignity nor Power of the Modern Chancellor in *France.* He was but a Petty Officer among the *Romans*, who sat in a Place railed in, to write down the Judge's Sentence, and other Proceedings of the Court: His Business was somewhat like our Clerks of the Peace or Assizes. They were paid in Proportion to the Bulk of what they wrote, as *Salmasius* observes from a Passage of a Law of the *Lombards. Volumus ut nullus Cancellarius pro ullo judicio aut scripto aliquid amplius accipere audeat, nisi dimidiam libram argenti de majoribus Scriptis; de minoribus autem infra dimidiam libram.* Without question this Officer made no great Figure, since *Vopiscus* relates that *Numerianus* blemish'd his Reign by making one of these Chancellors Governor of *Rome. Præfectum urbi unum è Cancellariis suis fecit, quo fœditus nec cogitari potuit aliquid, nec dici. Menagius* derives the Word from *Cancellus*, that is, from the Rails or Lattices within which the Emperor sat when he try'd Causes, because the Chancellor was planted at the Door of the Apartment, which parted the Emperor from the rest of the Company. M. *du Cange* brings this Word from *Palestine*, where the Tops of the Houses were flat and terrass'd, with Ballustrades lattised, which they call'd *Cancelli*; that those who mounted the Top of the House to make a Speech, were called *Cancellarii*; that this Term was afterwards stretch'd to those who pleaded within the Bars call'd *Cancelli Forenses*; that afterwards, those were called Chancellors who had the first Seat within the Bars or Rails. * *Antiquit. Rom. Du Cange, Glossar. &c.*

CHANTLOU, *(Claud)* a Monk of the Congregation of S. *Maur*, was received in the Abbey of *Dorade* at *Toulouse* in 1639, being then twenty three Years of Age. He quitted this Order, not being able to bear that the Monks should be under the Government of an Abbess. *Chantlou* was very well skill'd in Ecclesiastical History, in Genealogies, and in the Records of his Monasteries. He wrote the History of the Monastery of *Mont Major* at *Arles*, and of S. *Andrew* at *Avignon*; but these two Books, the *French* Supplementer believes, are still in Manuscript. In 1662, *Chantlou* printed S. *Bernard*'s Sermons with Notes, and S. *Malachi*'s Life at *Paris.* He intended to have publish'd all S. *Bernard*'s Works, which he had compared with a great many Manuscripts, as *Mabillon* informs us in his Preface at the Head of the Edition of this Father. These four Tomes were printed at *Paris* after his Death by *Lucas Dacherius*, whom *Chantlou* assisted in writing his *Spicilegium.* He likewise made a Map of the Monasteries in *France* of the *Order* of S. *Bennet.* He transcrib'd abundance of Records of his own *Order*, and made Draughts of the Seals. In fine, he had been one of the greatest Men of his Age for Learning, had his Life lasted to any considerable Length; but he died suddenly at *Paris* in 1664, being but forty seven Years of Age. * *Menagiana, Tom. 2. pag. 267. &c. De Vigneul Marville, Mélanges d'Histoire, &c. pag. 66.*

*CHAOS, *Manillius* observes that *Hesiod*, in his *Theogonia*, makes the World emerge from a Chaos; and after having invoked the Muses to inform him of the Gods, of the Origin of the Earth, of the Rivers, and the Sea; he makes the Muses answer his Question, that *Chaos* was the first in Being; that afterwards the Earth was form'd out of this Heterogeneous Mass; that *Hades* and Love had the next Existence; that Darkness and Night were the Product of Chaos; and that the Sky and the Day sprung out of the Bosom of Night. Notwithstanding *Hesiod*'s Chaos is somewhat dark and confused in the Description, 'tis not however difficult to collect its being borrow'd from *Moses* in *Genesis.* To illustrate the Point a little, Chaos or unform'd Matter, which was the Principle of the World, was prior to the proper and distinct Nature of Things. The Holy Spirit which moved upon *the Waters* or Chaos, is what *Hesiod* mentions under the Appellation of *Love*; and *Darkness, which is said to be upon the Face of the Deep*, is what *Hesiod* means by *Erebus* or Night; for Ἔρεβος in *Greek* comes from the *Hebrew Harab*, which signifies *Darkness*; Day or the Sky, are said likewise to start out of Chaos, because the Matter of the Stars and Firmament were lodged there, till God parted them. *Erebus* likewise sprung from Chaos, and carried that Name along with it; for thus *Erebus* is express'd by *Orpheus* in *Ovid*,

Per Chaos hoc ingens vastique silentia Regni. Metam. X.

Appian affirms, that *Jupiter*, who lives in the Uppermost Heaven, drew all the Parts of the Universe into Form and Order, from a confused Chaos. Ζεῦ μάκαρ ἐς σὲ σε πάντα, καὶ ἐκ σέθεν ἐρρίζονται, *Jupiter beate, in te omnia & ex te orta sunt.* What *Appian* mentions concerning the Harmony and Conjunction of second Causes, may be referr'd to *Love* in *Hesiod. Diodorus Siculus* who gives the Reader a Melange of History and Philosophy, makes the World emerge from Chaos, and so does *Euripides* and *Plutarch.* Amongst the *Latin* Poets, *Ovid* gives the truest and most beautiful Description of Chaos: It stands thus;

Ante Mare & Terras, & quod tegit omnia Cœlum,
Unus erat toto natura vultus in Orbe,
Quem dixêre Chaos, rudis indigestaque moles,
Nec bene junctarum discordia semina rerum.
Metam. I.

The Poet observes afterwards, that 'twas God who gave Order, Distinction, and Beauty to this unform'd Mass. And here it must be said, *Ovid* comes close to the Account given by *Moses:* For first, *Moses* parts the Sky and the Air from the Earth. The next Step in his Description

is to drain the Ground, and make the Waters fall into proper Receptacles: From hence he proceeds to furniſh Trees and Plants; after that, he ſubjoins the Formation of the Stars: The Production of Fiſh, Birds, and Terreſtrial Animals, come next; and after all, he cloſes the ſix days Works with the Formation of Man: And here the Creation of Man is reckon'd as the Maſter-piece of All. That God transfus'd ſome Reſemblances of his own Being: That he communicated ſome Lineaments of his Likeneſs, ſomething of the Holineſs, Command, and Sovereignty of the Divine Attributes; that is to ſay, God made him an Intelligent Being, penetrated his Mind with the Nature of Truth, and the Deſire of Eternity. The Poet, in his firſt Book of his *Metamorphoſis*, deſcribes the Creation much in the ſame manner: For Inſtance, he makes Man the Offspring of the Deity, gives him a nobler Compoſition than other Animals, repreſents God putting the Dominion of other Creatures into his Hands: That his Soul was the Reſemblance of the Divine Nature; that God ſtamp'd his own Image upon him, gave him an erected Poſture, to look upwards and contemplate the Sky. When the Poet *Seneca*, according to Cuſtomary Language, gives the Name of Chaos to the *Shades Below*,

Noctis Æterna Chaos, averſa ſuperis Regna.

he lets us plainly underſtand, that this Part of the World has retained the Name of Chaos upon the ſcore of the Darkneſs, Diſturbance and Confuſion ſtill upon it. *Ritterſhutius*, in his Notes upon *Guntherus*, derives Chaos from the *Hebrew* Word, which ſignifies to be *cover'd with Darkneſs*; which Etymology is confirm'd by the Poet *Prudentius*, *Hym.* 5. *Cathemer.*

Merſo ſole Chaos ingruit horridum,
Lucem redde tuis, Chriſte, fidelibus:

The old *Italick* Verſion, *Luke cap.* xvi. *ver.* 26. calls the Space between Heaven and Hell *Chaos*, which the Evangeliſt calls *Chaſma*, that is, a Gulph, or an Abyſs. *Fauſtus Rheginenſis* likewiſe makes uſe of the Word Chaos for the Gulph laſt mention'd. * *Grotius. Annot. in Luc.* 16.

CHAOUL, or *Chaul*, a Town upon the Coaſt of *Malabar*: It ſtands in the *Peninſula* on this ſide the *Ganges*, within the Kingdom of *Decan*, upon the Frontiers of the Kingdom of *Guzarat*: 'Tis part of the Dominions of the Great *Mogul*, and ſtands twenty ſix Miles from *Surrat* to the South towards *Goa*. The Situation of this Town is very commodious; the Sea lying to the Weſt, and coming up to the Walls; and to the South there's a large River, and deep enough to bring the biggeſt Veſſels up to the Fort. To the Landward 'tis ſufficiently fortify'd againſt Inſult, being ſurrounded with a very ſtrong Wall with eleven Baſtions. Three of theſe point to the Sea and the others are contriv'd to play upon the River, or the Land. The Fort called *il Morro*, where the Governor commonly reſides, bears upon the Town, and commands the River. The Streets are fair and large, but not crowded; for the Town, tho' formerly populous, is now but thinly inhabited. There are ſeveral Monaſteries and Churches in it, endowed at firſt with conſiderable Revenues; but the great Loſſes the *Portugueze* have ſince ſuffer'd has affected the Churches; inſomuch that the greateſt Part of them have no Prieſts to officiate. The Governor of the Town has the Privilege of receiving an immediate Commiſſion from the King of *Portugal*, neither can he be recall'd unleſs by his Majeſty; whereas other Governors hold their Places of the Vice-Roy at *Goa*, and continue but three Years in their Employment. This Privilege of the Governors of *Chaoul* puts them in a Condition to execute great things, upon the ſcore of the Length of their Adminiſtration: But then, on the other ſide, if they happen to warp towards Avarice, and other Inſtances of Publick Miſbehaviour, they are in no Danger of being call'd to an Account; but have an Opportunity of gratifying an Arbitrary Humour, and oppreſſing the Subjects.

It muſt be obſerv'd, there's the old Town of *Chaoul*, different from that already mention'd, and much larger; but then 'tis neither ſo uniformly built, nor ſo well fortify'd. The greateſt Part of the Burghers are *Pagans*, and the reſt *Mahometans*. Notwithſtanding its lying two Leagues diſtant from the Sea, 'tis not the leſs commodious for Trade, having the Convenience of two Rivers, which ſerve both to bring up Merchant-Men, and enrich the Soil. The Merchants there are very wealthy, and live ſplendidly. * See *Baudrand, and the Voyages of M.* Carre, *printed in* 1699.

CHAPELAIN, *(John)* born at *Paris*, Son and Grandſon to a Publick Notary, lived in the Miniſtry of the Cardinals *Richelieu* and *Mazarine*. His Reputation for Poetry ran ſo high, that 'twas commonly ſaid, that what the *French* Muſes loſt by the Death of *Malherbe*, was more than made up to them in *Chapelain*. *Balzac* has given him great Commendation in ſeveral of his Letters. He had maintain'd his Credit without the leaſt Declenſion, if he had been ſo lucky as to have ſtopt after the writing his *Ode* to Cardinal *Richelieu*; this Performance being admir'd by the beſt Criticks: But his Poem *de la Pucelle*, or *of the Maid*, which he had been thirty Years in writing, or promiſing, ſunk his Character, and blaſted his Credit. This Misfortune gave Occaſion to the following Verſes of a Poet of that Age.

Nous attendons de Chapelain,
Ce rare & fameux Ecrivain,
Cette digne & docte Pucelle.
La Cabale en dit force bien,
Depuis vingt ans l'on parle d'elle,
Et dans trois jours l'on n'en dira plus rien.

This Poem likewiſe drew a Satyrical Diſtich in *Latin* from M. *de Momor*, Maſter of the Requeſts.

Illa Capellani dudum expectata Puella,
Poſt tanta in Lucem tempora prodit anus.

To conclude, *Chapelain* was a Member of the *French* Academy, a Man of Probity, and a good Critick; but no more than an indifferent Poet. He died in the Year 1674, ſeventy nine Years of Age. * *Boileau, Satyr. &c.*

CHAPTER. The Cathedral had always a Company of Prieſts and other Clerks to aſſiſt the Biſhop and perform the *Service*; but the Name of a *Chapter* has no higher Antiquity than the time when ſeveral of the Clergy combined in a ſort of Community, and were called *Canons*, that is, in the Eighth Century. 'Twas then that the Body of the Canons began to be called a *Chapter*. The *Chapter* of the *Canons* of the Cathedral were, as it were, a ſtanding Council to the Biſhop, and during a Vacancy had the Juriſdiction of the Dioceſe. Beſides the *Chapters* of Cathedrals, there were other Corporations of Canons ſo called; and afterwards the Monks called their *Society* a *Chapter*. In Cathedral Churches, the Biſhop in the earlier Ages was Head of the *Chapter*; but farther downwards, Abbots and other Dignitaries, as Deans, Provoſts, Treaſurers, Chanters, *&c.* were preferr'd to this Diſtinction. Notwithſtanding theſe *Chapters* ought regularly to be under the Biſhop's Juriſdiction, ſeveral of them have ſtrain'd for Independency, and procur'd Charters of Exemption from the See of *Rome*. * *Thomaſin, Diſciplin. Eccleſ.*

CHARACTER. See *Caracter.*

CHARASITANIANS, an ancient People in *Spain* ſettled beyond the *Tagus*, and without the Conveniency of Cities or leſſer Towns. They lived upon a large Hill conſiderably raiſed, where there was a great many Caves opening all to the North. The Ground at the Foot of this Hill was ſo looſe and ſlenderly bound together, that it ſunk every where upon being walk'd on, giving way to the leaſt Touch, like Aſhes or Quick-Lime. This Place was a ſort of Sanctuary to the Barbarians, and ſerv'd both to ſecure their Plunder and themſelves. This is the Account *Plutarch* gives of them in the Life of *Sertorius*. *Ptolomy, Book* II. *Cap.* 6. plants the People called *Carpetani* in *Hiſpania Tarraconenſis*; and mentions a Town called *Caracca* beyond the *Tagus*; which Town goes now under the Name of *Guadalajara*: From this *Caracca*, the Clan above-mention'd were call'd *Charaſitanians*. From hence it may be inferr'd, theſe People were ſettled in *New Caſtille*, along the Bank of the *Taio*, above *Toledo*, towards the Eaſt. The Reader has no reaſon to be ſurpriz'd by finding the Geography of

of *Old Spain* somewhat embarraſſed: For we are to conſider there was abundance of diſtinct Clans, ſo uncouth in the Pronunciation, that *Strabo* tells us he declines ſetting down all their Names, for fear of tiring the Reader, and making his Narrative look rough and diſagreeable. * *Strabo, Geogr. Lib.* 3. *L. P. Lubin, Tables Geographiques ſur les Vies de Plutarque.*

CHARISTIA, *Dies Charæ Cognationis*, or *the Kinſmens Feaſt.* This Feſtival was kept in *February*, as appears by the *Ruſtick Kalendar*, ſtill to be ſeen upon an old Marble at *Rome.* In *Conſtantine*'s Time, this Holiday went only by the Name of *Chariſtia. Valerius Maximus* informs us farther of the Particulars; "Our Anceſtors, "ſays he, kept a Feſtival Solemnity called *Chariſtia*, in- "viting only their Relations by Blood or Marriage; "the Deſign was to preſerve a good Correſpondence; "and if there happened to be any Difference between "them, they thought it might be eaſier made up by "the good Humour revived in the Entertainment." *Convivium etiam ſolemne majores inſtituerunt, idque* Chariſtia *appellaverunt, cui præter cognatos & affines nemo interponebatur; ut ſi qua inter neceſſarios querela eſſet orta, inter ſacra menſæ & inter hilaritatem animorum, fautoribus concordiæ adhibitis tolleretur.* This Feſtival is mentioned by *Ovid* in his *Faſti.*

Proxima cognati dixêre Chariſtia chari,
Et venit ad ſocios turba propinqua Deos.

* *Ovid, Faſt. Lib.* 2. *v.* 617. *Antiquit. Græc. & Rom.*

*CHARLES I. King of *England.* For a farther Account of this Reign, See *Collier*'s Church Hiſt. Vol. II.

*CHARLES II. King of *England.* To this Article in *Morery*, I ſhall inſert this Prince's Declaration, forced upon him by the *Covenanters* in *Scotland.*

A DECLARATION by the King's Majeſty.

To his Subjects of the Kingdoms of Scotland, England, *and* Ireland, *Printed at* Edinburgh 1650.

'HIS Majeſty taking into Conſideration that merciful Diſpenſation of Divine Providence, by which he hath been recovered out of the Snare of evil Counſel; and having attained ſo full Perſuaſion and Confidence of the Loyalty of his People in *Scotland*, with whom he hath too long ſtood at a diſtance, and of the Righteouſneſs of their Cauſe, as to join in one Covenant with them, and to caſt himſelf and his Intereſts wholly upon God, and in all Matters Civil to follow the Advice of his Parliament, and ſuch as ſhall be entruſted by them; and in all Matters Eccleſiaſtick, the Advice of the General Aſſembly and their Commiſſioners; and being ſenſible of his Duty to God, and deſirous to approve himſelf to the Conſciences of all his good Subjects, and to ſtop the Mouths of his and their Enemies and Traducers, doth, in reference to his former Deportment, and as to his Reſolutions for the future, declare as follows:

'Though his Majeſty, as a dutiful Son, be obliged to honour the Memory of his Royal Father, and have in Eſtimation the Perſon of his Mother; yet doth he deſire to be deeply humbled and afflicted in Spirit before God, becauſe of his Father's hearkning to, and following evil Counſels, and his Oppoſition to the Work of Reformation, and to the Solemn League and Covenant, by which ſo much of the Blood of the Lord's People hath been ſhed in theſe Kingdoms; and for the Idolatry of his Mother, the Toleration whereof in the King's Houſe, as it was a Matter of great Stumbling to all the Proteſtant Churches, ſo could it not but be an high Provocation againſt him, *who is a jealous God, viſiting the Sins of the Fathers upon the Children*: Albeit his Majeſty might extenuate his former Carriages and Actions, in following of the Advice, and walking in the way of thoſe who are oppoſite to the Covenant and to the Work of God, and might excuſe his Delaying to give Satisfaction to the juſt and neceſſary Deſires of the Kirk and Kingdom of *Scotland* from his Education and Age, and evil Counſel and Company, and from the ſtrange and inſolent Proceedings of Sectaries againſt his Royal Father, and in reference to Religion and the Ancient Government of the Kingdom of *England*, to which he hath the undoubted Right of Succeſſion. Yet knowing that he hath to do with God, he does ingenuouſly acknowledge all his own Sins, and all the Sins of his Father's Houſe, craving Pardon, and hoping for Mercy and Reconciliation through the Blood of Jeſus Chriſt. And as he doth value the conſtant Addreſſes that were made by his People to the Throne of Grace on his behalf, when he ſtood in Oppoſition to the Work of God, as a ſingular Teſtimony of long Suffering, Patience and Mercy upon the Lord's Part, and Loyalty upon theirs; ſo doth he hope, and ſhall take it as one of the greateſt Tokens of their Love and Affection to him, and to his Government, that they will continue in Prayer and Supplication to God for him, that the Lord, who ſpared and preſerved him to this Day, notwithſtanding all his own Guiltineſs, may be at Peace with him, and give him to fear the Lord his God, and to ſerve him with a perfect Heart and with a willing Mind all the Days of his Life.

'And his Majeſty having, upon full Perſuaſion of the Juſtice and Equity of all the Heads and Articles thereof, now ſworn and ſubſcribed the National Covenant of the Kingdom of *Scotland*, and the Solemn League and Covenant of the three Kingdoms of *Scotland*, *England* and *Ireland*, doth declare, that he hath not ſworn and ſubſcribed theſe Covenants, and enter'd into the Oath of God with his People, upon any ſiniſter Intention or crooked Deſign for attaining his own Ends, but, ſo far as Human Weakneſs will permitt, in the Truth and Sincerity of his Heart; and that he is firmly reſolved, in the Lord's Strength, to adhere thereto, and to proſecute to the utmoſt of his Power all the Ends thereof in his Station and Calling, really, conſtantly, and ſincerely, all the Days of his Life. In order to which, he doth in the firſt place profeſs and declare, that he will have no Enemies but the Enemies of the Covenant, and that he will have no Friends but the Friends of the Covenant; and therefore as he does now deteſt and abhor all Popery, Superſtition and Idolatry, together with Prelacy and all Errors, Hereſy, Schiſm, and Profaneneſs, and reſolves not to tolerate, much leſs allow, any of theſe in any Part of his Majeſty's Dominions, but to oppoſe himſelf thereto, and to endeavour the Extermination thereof to the utmoſt of his Power; ſo doth he as a Chriſtian exhort, and as a King require, that all ſuch of his Subjects who have ſtood in Oppoſition to the Solemn League and Covenant, and Work of Reformation, upon a Pretence of Kingly Intereſt, or any other Pretext whatſomever, to lay down their Enmity againſt the Cauſe and People of God, and to ceaſe to preferr the Intereſts of Man to the Intereſt of God, which hath been one of thoſe things which has occaſioned many Troubles and Calamities in theſe Kingdoms; and being inſiſted into, will be ſo far from eſtabliſhing the King's Throne, that it will prove an Idol of Jealouſy, to provoke into Wrath him who is King of Kings, and Lord of Lords. The King ſhall always eſteem them beſt Servants, and moſt loyal Subjects, who ſerve him and ſeek his Greatneſs in a Line of Subordination unto God, giving unto God the things that are God's, and unto *Cæſar* the things that are *Cæſar*'s; and reſolveth not to love or countenance any who have ſo little Conſcience and Piety as to follow his Intereſts with a Prejudice to the Goſpel and the Kingdom of Jeſus Chriſt, which he looks not upon as a Duty, but as flattering and driving of ſelf-deſigns, under a Pretence of maintaining the Royal Authority and Greatneſs. Secondly, his Majeſty being convinced in Conſcience of exceeding great Sinfulneſs and Unlawfulneſs of that Treaty and Peace made with the bloody *Iriſh* Rebels, who treacherouſly ſhed the Blood of ſo many of his faithful and loyal Subjects in *Ireland*, and of allowing unto them the Liberty of Popiſh Religion, for the which he doth from his Heart deſire to be deeply humbled before the Lord, and likewiſe conſidering how many Breaches have been upon their part, doth declare the ſame to be void, and that his Majeſty is abſolved therefrom, being truly ſorry that he ſhould have ſought unto ſo unlawful Help for reſtoring of him to the Throne, and reſolving for the Time to come, rather to chooſe Affliction than

'than Sin. Thirdly, as his Majeſty did in the late Treaty with his People in this Kingdom agree to recall and annull all Commiſſions againſt any of his Subjects, who did adhere to the Covenant and Monarchical Government in any of his Kingdoms; ſo doth he now declare, by Commiſſionating of ſome Perſons by Sea againſt the People of *England*, he did not intend Damage or Injury to his oppreſſed and harmleſs Subjects in that Kingdom, who follow their Trade of Merchandize in their lawful Callings; but only the Oppoſing and Suppreſſing of thoſe who had uſurped the Government, and not only bar him from his juſt Right, but alſo exerciſe an Arbitrary Power over his People, in thoſe things which concern their Perſons, Conſciences, and Eſtates: And as ſince his coming into *Scotland* he has given no Commiſſion againſt any of his Subjects in *England* or *Ireland*, ſo he doth hereby aſſure and declare, that he will give none to their Prejudice or Damage; and whatever ſhall be the Wrongs of theſe Uſurpers, that he will be ſo far from avenging theſe upon any who are free thereof, by interrupting or ſtopping the Liberty of Trade and Merchandize, or otherwiſe, that he will ſeek their Good, and to the utmoſt employ his Royal Power, that they may be protected and defended againſt the unjuſt Violence of all Men whatſoever. And albeit his Majeſty deſires to conſtruct well of the Intentions of theſe (in reference to his Majeſty) who have been active in Council or Arms againſt the Covenant; yet being convinced that it doth conduce for the Honour of God, the Good of his Cauſe, and his own Honour and Happineſs, and for the Peace and Safety of theſe Kingdoms, that ſuch be not employ'd in Places of Power and Truſt; he doth declare, that he will not employ nor give Commiſſion to any ſuch, until they have not only taken or renewed the Covenant, but alſo have given ſufficient Evidences of their Integrity, Carriage or Affection to the Work of Reformation, and ſhall be declared capable of Truſt by the Parliament of either Kingdom reſpective. And his Majeſty, upon the ſame Grounds, doth hereby recall all Commiſſions given to any ſuch Perſons, conceiving all ſuch Perſons will ſo much tender a good Underſtanding betwixt him and his Subjects, and the ſettling and preſerving a firm Peace in theſe Kingdoms, that they will not grudge nor repine at his Majeſty's Reſolutions and Proceedings therein, much leſs upon Diſcontent act any thing in a divided Way unto the raiſing of new Troubles, eſpecially ſince, upon their pious and good Deportment, there is a Regreſs left unto them in manner above expreſſed.

'And as his Majeſty hath given Satisfaction to the juſt and neceſſary Deſires of the Kirk and Kingdom of *Scotland*, ſo doth he hereby aſſure and declare, that he is no leſs willing and deſirous to give Satisfaction to the juſt and neceſſary Deſires of his good Subjects in *England* and *Ireland*: And in Token thereof, if the Houſes of Parliament in *England*, ſitting in Freedom, ſhall think fit to preſent to him the Propoſitions of Peace agreed upon by both Kingdoms, he will not only accord to the ſame, and ſuch Alterations thereon meant, as the Houſes of Parliament, in regard of the Conſtitution of Affairs, and the Good of his Majeſty's and his Kingdoms ſhall judge neceſſary, but do what is farther neceſſary for proſecuting the Ends of the Solemn League and Covenant; eſpecially in thoſe things which concern the Reformation of the Church of *England*, in Doctrine, Worſhip, Diſcipline and Government; that not only the Directory of Worſhip, Confeſſion of Faith, and Catechiſm, but alſo the Propoſitions and Directory for Church Government, accorded upon by the Synod of Divines at *Weſtminſter*, may be ſettled; and that the Church of *England* may enjoy the full Liberty and Freedom of all Aſſemblies, and Power of Kirk Cenſures, and of all the Ordinances of Jeſus Chriſt, according to the Rule of his own Word; and that whatſoever is commanded by the God of Heaven, may be diligently done for the Houſe of the God of Heaven; and whatever heretofore has been the Suggeſtions of ſome to him to render his Majeſty jealous of his Parliament, and of the Service of God; yet as he hath declared, that in *Scotland* he will hearken to their Counſel, and follow their Advice in thoſe things that concern that Kingdom and Kirk; ſo doth he alſo declare his firm Reſolution to manage the Government of the Kingdom of *England* by the Advice of his Parliament, conſiſting of an Houſe of Lords, and an Houſe of Commons there; and in thoſe things that concern Religion, to preferr the Counſels of the Miniſters of the Goſpel to all other Counſels whatſoever. And that all the World may ſee how much he tenders the Safety of his People, and how precious their Blood is in his Sight, and how deſirous he is to recover his Crown and Government in *England* by peaceable Means; as he doth eſteem the Service of thoſe who firſt engaged in the Covenant, and have ſince that time faithfully followed the Ends thereof, to be Duty to God, and Loyalty to him; ſo is he willing in regard of others, who have been involved in theſe late Commotions in *England* againſt Religion and Government, to paſs an Act of Oblivion, excepting only ſome few in that Nation, who have been chief Obſtructers of the Work of Reformation, and chief Authors of the Change of Government, and of the Murder of his Royal Father. Provided that theſe who are to have the Benefit of this Act, lay down Arms, and return into the Obedience of their lawful Sovereign.

'The Committee of the States of the Kingdom, and General Aſſembly of the Kirk of *Scotland*, having declared ſo fully in what concerns the Sectaries and the preſent Deſigns, Reſolutions and Actings of their Army againſt the Kingdom of *Scotland*; and the ſaid Committee and Aſſembly having ſufficiently laid open Publick Danger and Duty, both upon the Right Hand and upon the Left: 'Tis not needful for his Majeſty to add any thing thereunto, except that in thoſe things he doth commend and approve them; and that he reſolves to live and die with them and his loyal Subjects, in Proſecution of the Ends of the Covenant.

'And whereas that prevailing Part in *England*, after all their ſtrange Uſurpations and inſolent Actings in that Land, do not only keep his Majeſty from the Government of that Kingdom by Force of Arms, but alſo have now invaded the Kingdom of *Scotland*, who have deſerved better things at their Hands, and againſt whom they have no juſt Quarrel; his Majeſty doth therefore deſire and expect that all his good Subjects in *England*, who are and reſolve to be faithful to God and to their King, according to the Covenant, will lay hold upon ſuch an Opportunity, and uſe their utmoſt Endeavours to promote the Covenant, all the Ends thereof, and to recover and re-eſtabliſh the Ancient Government of the Kingdom of *England*, (under which in many Generations it did flouriſh in Peace and Plenty at home, and in Reputation abroad) and Privileges of the Parliament, and native and juſt Liberty of the People. His Majeſty deſires to aſſure himſelf, that there doth remain in theſe ſo much Confidence of their Duty to Religion, their King and Country, and ſo many Sparkles of the Ancient *Engliſh* Valour, which ſhines ſo eminently in their Noble Anceſtors, as will put them on to beſtir themſelves for the breaking the Yoke of theſe Mens Oppreſſions from off their Necks. Shall Men of Conſcience and Honour ſet Religion, Liberties and Government, at ſo low a Rate, as not rather to undergo any Hazard, before they be thus deprived of them? Will not all generous Men count any Death more tolerable, than to live in Servitude all their Days? And will not Poſterity blame thoſe who dare attempt nothing for themſelves, and for their Children, in ſo good a Cauſe, in ſuch an Exigent? Whereas if they gather themſelves and take Courage, putting on a Reſolution anſwerable to ſo noble and juſt an Enterprize, they ſhall honour God, and gain themſelves a Reputation of Pious Men, Worthy Patriots, and Loyal Subjects, and be called the Repairers of the Breach, by the preſent and ſucceeding Generations; and they may certainly promiſe to themſelves a Bleſſing from God upon ſo juſt and honourable Undertaking for the Lord, and for his Cauſe, for their own Liberties, their native King and Country, and the unvaluable Good and Happineſs of Poſterity. Whatever hath formerly been his Majeſty's Guiltineſs before God, and the bad Succeſs that theſe have had, who owned his Affairs whilſt he ſtood in Oppoſition to the Work of God; yet the

'State of the Queſtion being now altered, and his Ma-
'jeſty having obtained Mercy to be on God's ſide, and
'to preferr God's Intereſt before his own, he hopes
'the Lord will be gracious, and countenance his own
'Cauſe in the Hands of weak and ſinful Inſtruments,
'againſt all Enemies whatſoever.

'This is all that can be ſaid by his Majeſty at pre-
'ſent to thoſe in *England* and *Ireland* at ſuch a Di-
'ſtance; and as they ſhall acquit themſelves at this time
'in the active Diſcharge of their neceſſary Duties, ſo
'ſhall they be accepted before God, endeared to his Ma-
'jeſty, and their Names had in Remembrance through-
'out the World.

Given at our Court at Dumfermling, *the Sixteenth Day of* Auguſt, 1650. *and in the Second Year of our Reign.*

CHARLES XII. King of *Sweden*, was born *June* 27, 1682. By his Father's laſt Will and Teſtament, who died in *April* 1697, the Adminiſtration was lodg'd in the Queen Dowager *Hedwige-Eleonora* of *Holſteyn Gottorp*, who was to govern the Kingdom jointly with five Senators, till the young Prince, her Grandſon, was eighteen Years of Age. Notwithſtanding this Diſpoſition, he was declared a Major when but fifteen Years and five Months old, by the States of the Realm convened at *Stockholm*, *November* 27, the ſame Year, and was crown'd the 24th of *December* following. Immediately after his Acceſſion to the Throne, he finiſh'd the Treaty of *Ryſwick*, begun by his Predeceſſor; but the Ambition of ſome neighbouring Princes (as the *French* Supplementer obſerves) quickly deprived him of the Repoſe he had procur'd others. *Frederick Auguſtus* King of *Poland*, and Elector of *Saxony*, *Frederick* IV. King of *Denmark*, and *Peter Alexowitzs*, Czar, or Great Duke of *Moſcovy*, reckoning too far upon the Diſadvantage of King *Charles*'s Age, and thinking him as young and immature as others who had lived no longer, concerted an Alliance againſt him, and projected his Ruin on all ſides. The firſt Blow of this ſecret Enterprize fell upon the Duke of *Holſteyn*, the King of *Sweden*'s Brother in-Law, againſt whom the King of *Denmark* committed ſome Acts of Hoſtility. This Attack was made under the Pretence of obliging this Duke to raze his new Fortifications, the making of which were notwithſtanding allowed him by the Treaty concluded at *Altena* in the Year 1689. *England*, *Holland*, and the Princes of the Houſe of *Lunenburg*, being no leſs concerned than *Sweden*, to maintain this Treaty, conſulted how to prevent the Diſorders which might be conſequent upon the Infraction. At firſt they try'd the Expedient of a Negotiation, and a Meeting was appointed at *Pinneberg*, and here there was a Conference for ſix Months, which by the Stiffneſs of the *Daniſh* Miniſters turn'd to no Account. Their Maſter's Buſineſs was only to gain Time to put himſelf into a Condition to appear an open Enemy, as ſoon as his Allies had prepar'd their Quota. Theſe Confederates ſpar'd no Pains nor Proteſtations of Friendſhip to remove the King of *Sweden*'s Jealouſies, and lay his Vigilance aſleep. But this Prince on the other ſide diſſembling his Diſſatisfaction, but getting Intelligence at the ſame time of the Practice againſt him, took proper Meaſures to diſappoint their Projects. He was convinc'd it would be very difficult to deal with ſuch potent Enemies, provided their Forces ſhould happen to be joyned, and that it would be no leſs dangerous on the other ſide to ſuffer any of them to carry the War into the Heart of *Sweden*. Theſe things thus conſidered, he reſolved to march out of *Sweden*, and attack the Prince or State that ſhould firſt declare againſt him, and after that make up to the Enemy that preſſed hardeſt. This was reſolved after he had pitched upon Count *Piper* for his Chief Miniſter, to aſſiſt in the Direction of his Expeditions, and after he had ſettled his Council of Defence, which was to ſit at *Stockholm* for the Managing and Security of the Kingdom. Theſe Meaſures being thus ſettled, he detached five thouſand Men into *Pomerania*, who had the good Fortune to land, notwithſtanding the Oppoſition of twelve *Daniſh* Men of War: Theſe Troops were deſigned for the Defence of *Holſteyn*, where the King of *Denmark* had made an Incurſion in the latter end of the Year 1699. As ſoon as he had received Advice of the King of *Poland*'s breaking in upon *Livonia*, theſe *Swediſh* Troops in the beginning of the Year 1700, were reinforced with ten thouſand Men from *Bremen* and *Pomerania*, commanded by General *Gyllenſtein*: At the ſame time a Body of twelve thouſand moved to join them by the way of *Scania*. The other Sovereign Powers concerned in the Treaty of *Altena* did not barely look on; for after having made an ineffectual Tryal for bringing the King of *Denmark* to an Accommodation, the Troops of *Lunenberg* joined the *Swediſh* Army, which paſſed the *Elbe* to ſtop the Progreſs of the *Danes* in *Holſteyn*. The *Engliſh* and *Dutch* equipt thirty Men of War, ſailed into the *Sound*, and in *July* joined the *Swediſh* Fleet, commanded by the King, and conſiſting of thirty nine Ships of the Line of Battle, and twenty Fregates and Fire-Ships. The *Daniſh* Fleet not thinking themſelves ſtrong enough, ſheered off into the Port of *Copenhagen*; and now there was nothing to be done but to keep them in, and to throw ſome Bombs upon the Fleet and Town, under which they had retired for Shelter: But this Advantage upon the *Danes* was too ſlender an Expedition to ſatisfy his *Swediſh* Majeſty.

His Mind was taken up with a much more ſignificant Project, and more difficult in the Execution: The Reſolve was to carry the War into the Heart of *Denmark*, to beſiege the Capital by Land, while the Fleets abovementioned ſhould block it up by Sea. In order to this, he made a Deſcent at *Humblebeck*, over againſt *Landſcroon*. The Coaſt was guarded by a conſiderable Body of *Daniſh* Cavalry, beſides ſome Infantry poſted behind the Lines. King *Charles* had but five thouſand Men with him: However, as ſoon as he came near the Shore, he ordered his Men to debark, and threw himſelf into the Water to march up to the Enemy. The *Danes*, diſorder'd by ſo bold and unexpected an Attack, were broken after ſome Reſiſtance, and quitted the Poſt of *Humblebeck*, though fortify'd with ſeveral Pieces of Cannon. His *Swediſh* Majeſty having ſeized this Fort, ſent off ſeveral Veſſels to *Landſcroon* to take the reſt of the Army and the heavy Artillery on board; and after this Reinforcement, moved into *Zeeland*. The King of *Denmark* in the mean time, alarmed with the Progreſs of the *Swediſh* Arms, thought it beſt to accept a Peace, which was at laſt concluded with the Duke of *Holſteyn*, upon the Conditions propoſed by the Guarantees of the Treaty of *Altena*. This Accommodation was finiſh'd at *Travendale Auguſt* 18, 1700.

The King of *Sweden*, diſengaged from this Expedition, march'd his Army into *Scania*, and reſolved the next Spring to advance againſt the King of *Poland*, who had block'd up *Riga*. He had no ſooner given Orders for his Troops to go into Winter Quarters, but he received Advice that *Narva*, where Count *Horne* was Governor, was beſieged by an Army of a hundred thouſand *Muſcovites*. This unexpected News made him alter his Meaſures, and forced him to move towards the Czar, notwithſtanding the Rigour of the Seaſon, which made the *Baltick* almoſt impracticable for Sailing. He embarqu'd in Perſon at *Carlſham* the beginning of *October*, and landed one Part of his Troops at *Pernau* in *Livonia*, while the other diſembarqu'd at *Revel*. As ſoon as they joined each other, to the Number of eight thouſand, at *Weſemberg* in *Eſtonia*, he marched directly for *Narva*, forced the *Muſcovite* General *Czeremetof* to retire, and puſh'd him to the Defile of *Pyhaiaggi*. This ſtrong Poſt, guarded with eight thouſand Horſe, and which the greateſt Part of the *Swediſh* Officers deſpaired of gaining, was carried without Loſs, and the way opened to the Enemy's Camp before *Narva*, where they arrived *November* 30, at Ten in the Morning. The *Muſcovite* Army, eighty thouſand ſtrong, was cover'd with a double Retrenchment, fortify'd with *Chevaux de Frize*, and chained Paliſadoes. They were likewiſe poſſeſſed of all the Eminences that commanded the Plain. However, neither their Numbers, nor the Difficulty of coming at them, made the King of *Sweden* loſe a Minute. This Prince immediately drew up his Army, even within the Fire of the *Muſcovites* Cannon, and having plaid his own for ſome time, charged the Enemy about Two: The Onſet and the Action were ſurprizingly bold; the Ditch was filled up, and the Retrenchments laid open in leſs than a Quarter of an Hour. Thirty thouſand of the Enemy were kill'd upon the Spot, or puſhed into the River of *Narva* and drowned; twenty thouſand begg'd Quarter, and were ſent back, moſt of them

them without their Arms; the reſt were either taken or diſperſed. This Victory coſt his *Swediſh* Majeſty not above two thouſand Men killed or wounded: As to the Enemy's Loſs, the Duke of *Croy*, Generaliſſimo, the Prince of *Georgia*, with ſeven other Generals, were made Priſoners; a hundred and forty five Pieces of Cannon, twenty eight Mortars, a hundred and fifty one Colours, twenty Standards, with all the Baggage, were taken. The Czar, who retir'd from his Camp the Evening before the Battle, had the Mortification to underſtand that Major-General *Spens* had defeated ſix thouſand of his Troops, and killed a thouſand of them; beſides the Misfortune of another Body of eight thouſand, which was defeated by Count *Steenbock*.

After this great Victory, which forced the *Muſcovites* to retire from the Provinces they had invaded, the King of *Sweden* ſpent the Winter at *Lais*, where Magazines were laid up for him. This Preparation was order'd by his Majeſty before his March to *Narva*, in the Language following; *I am going*, ſays he, *to fight the* Muſcovites: *Get a Magazine ready at* Lais. *When I have relieved* Narva, *I ſhall march by this Town to fight the* Saxons. The Event exactly anſwer'd the Courage of the Language; for after having received a Reinforcement of fifteen thouſand Men from *Sweden*, he order'd General *Schlippenbach* to look to the Defence of *Livonia*; and in the Spring 1701 he marched to *Riga*, where he found the *Saxons* entrenched on the Banks of the *Duna*. They were commanded by Mareſchal *Steinhau*, by Prince *Ferdinand* of *Courland*, and Lieutenant-General *Paykell*, and had fortify'd ſome Iſlands to defend the Paſſage of the River: But neither theſe Difficulties, nor the Reſiſtance of the Enemy, diſcouraged the *Swediſh* Army from paſſing the River in Boats. His *Swediſh* Majeſty prepar'd Floats of Timber, newly invented, for raiſing Batteries, and making uſe of ſome Sloops filled with Dung ſet on Fire, the Smoak hinder'd the Enemy from diſcovering the *Swediſh* Troops. The King charg'd in Perſon at the Head of the firſt of his Troops, who gained the other ſide of the River; and after having halted a little for the debarqueing of the reſt, he drew up his Men in Order of Battle in Sight of the *Saxons*, who had poſted themſelves in a very advantageous Situation, and fortify'd their Camp with Batteries. Thus there was no conquering till the *Swedes* had forced five Redoubts, two Epaulements or Demi-Baſtions, and eight Retrenchments, behind each of which they rallied as faſt as they were puſh'd. In ſhort, all theſe Works were carry'd, the Enemy were driven from their Poſt, and purſued near a League, with the Loſs of two thouſand Men killed, fifteen hundred made Priſoners, thirty ſix Cannon, five Colours, two Standards, and the greateſt Part of their Baggage taken.

This Action broke the King of *Poland*'s Meaſures, who the laſt Campagne, attacking *Livonia* without any precedent Declaration of War, had made himſelf Maſter of the Forts of *Cobron* and *Dunamund*; which latter was forced to ſurrender for want of Proviſions and Ammunition. Upon the News of this Irruption, General *Welling* had Orders to march with eight thouſand *Finlanders* to prevent the Enemy's Progreſs, and had the good Fortune at firſt to drive the *Saxons* as far as *Courland*; but in *Auguſt* following, the King of *Poland* appearing at the Head of a great Army, this General finding himſelf too weak to hazard any Enterprize, retir'd with his Cavalry under the Cannon of *Peurna*, and poſted his Infantry at *Riga*, which the Enemy had block'd up to no purpoſe. The Retreat of this General gave the *Saxons* an Opportunity to quarter at large in the Country, and make themſelves Maſters of the Forts of *Kokenhuſen*, *Schlesbourg*, and *Creutzbourg*. This was the Poſture of Affairs in *Livonia*, when his *Swediſh* Majeſty arrived there and gave them a new Turn. The Day after the Battle gained at the *Duna*, Major General *Morner* was detach'd, with Orders to ſeize *Mittau*, the Capital of *Courland*, where the *Saxons* had their chief Magazine: This Enterprize was executed without the leaſt Loſs. Another Magazine at *Stoke*, where great Quantities of Meal and Oats were laid up, beſides forty eight Pieces of Cannon, and four hundred Grenadoes, was likewiſe carried by Colonel *Klingſpore*; but not without a ſtout Reſiſtance from the Enemy. His Majeſty advanced himſelf as far as *Kokenhuſen*, which the *Saxons* abandon'd, after they had blown up the Fort, and broke the Bridge. As he marched farther, he made himſelf Maſter of a great many other Forts and Magazines, and at laſt of the Town and Caſtle of *Bautſch*. From hence he moved forward to *Birſen*, from whence twenty thouſand *Muſcovites* retired in Diſorder, without ſtopping till they came in their own Country, leaving in this Place ſix Pieces of Canon, and thirty two Pontons belonging to the *Saxons*. Thus the Duchy of *Courland* fell into the *Swedes* Hands, and all the Places ſeized by the Enemy were recovered, excepting the Fort of *Dunamund*, which held out till the latter end of the Year, and was then taken, with ſeventy four Pieces of Cannon and twelve Mortars, which the King of *Poland* had ordered to be brought thither from his Arſenal at *Dreſden*. This Prince, diſcouraged with the Speed of the *Swediſh* Conqueſts, and willing to decline a Battle, quitted his Poſt, and retired with Precipitation into *Poland* with the Remainder of his Troops.

The King of *Sweden*, who only waited for the Return of the Seaſon to follow him, was farther confirmed in this Reſolution by the Princes of the Houſe of *Sapieha*, who begged his Protection againſt the hard Uſage received from the King of *Poland*, and the Incurſions of *Oginſcki*. And now the Addreſs of the States of *Lithuania*, to diſſuade his *Swediſh* Majeſty from entring *Poland*, were to no purpoſe: He reſolved to make the Republick declare for him, and depoſe his Enemy; and upon this Head he had explained himſelf in a Letter, written *Auguſt* the 9th to the Cardinal *Radziewiski*, Primate of *Poland*. While he was making neceſſary Preparations for this great Enterprize, eight thouſand of his Troops, commanded by Colonel *Schlippenbach*, defeated twenty thouſand *Muſcovites* at *Sagnits*, killed two thouſand, and took their Cannon and Baggage. Another Body of three thouſand *Swedes*, attack'd near *Bautſch* by ten thouſand *Muſcovites*, being reinforced with eighteen hundred Men, killed three thouſand of the Enemy, and took eight Pieces of Cannon. Theſe two ſucceſsful Actions happening in one Day, were an over Revenge for the Misfortune of five thouſand *Swedes*, overborne with twelve thouſand *Muſcovites* at *Rapin*, who notwithſtanding, before they loſt their Lives, killed two thouſand of the Enemy.

King *Auguſtus* in the mean time, who foreſaw how prejudicial the King of *Sweden*'s March into *Poland* would be to him, did his utmoſt to prevent it. The Republick, whom he ſolicited to embarque in his Quarrel, dreaded the Arms of his *Swediſh* Majeſty, and ſeemed diſpoſed to diſpatch Ambaſſadors to him. *Auguſtus*, to prevent this fatal Conjunction, ſent Propoſals to his Enemy firſt, by the Counteſs of *Conigſmark*, and ſome time after by the Sieur *Witzdumb* his Chamberlain; but the King of *Sweden* would ſee neither of them, and refuſed to receive the Overtures of a Prince, whoſe Reality he thought was not to be depended on. On the contrary, he purſued his Project with the greater Vigour: For after having ſent ſome Detachments into *Lithuania*, to ſupport Prince *Sapieha*, Great Mareſchal, he marched into *Samogitia* in *January* 1702, diſperſed Prince *Wieſnowiski*'s Troops, and moved with ſuch Expedition, that within ſixteen Leagues of *Warſaw* he met the Ambaſſadors King *Auguſtus* had prevailed with the Republick to diſpatch to perſuade him to keep in *Courland*.

This unexpected March occaſioned the breaking up of the Dyet at *Warſaw*, where the King of *Sweden* arrived upon the 22d of *May*, and where he diſcourſed the Cardinal Primate. King *Auguſtus* had now left *Cracovia*. His Eminence the Cardinal wrote to him on the 14th to diſſuade the hazarding a Battle, which if unfortunate, would prove deciſive: But this Prince receiving Advice, that beſides the ten thouſand Men the King of *Sweden* expected by joining Major-General *Morner*, he waited for twelve thouſand from *Pomerania*, and eight from *Lithuania*; his *Poliſh* Majeſty reſolved to fight him before theſe Reinforcements came up. With this View he moved forward to *Cliſſow*, where the *Swediſh* Army found him advantageouſly poſted at the Head of thirty thouſand *Saxons* and *Poles*: This happened *July* the 29th. The King of *Sweden*, notwithſtanding the Superiority of *Auguſtus*'s Numbers, and the Fatigue his own Troops had gone through, reſolved upon the Attack; and here the Enemy's Right Wing being flank'd on one ſide of a Marſh which cover'd their Front, was quickly broken

and

and driven a great way beyond their Camp. In this firſt Onſet the Duke of *Holſteyn* was killed. The *Saxons* Left Wing, who had not charged as yet, filled the Moraſs with Faſcines, and came powdring upon the *Swedes* Right. This Wing, though much fewer than the Enemy, ſuſtained the Shock by the Advantage of the narrow Ground they were drawn up in, and afterwards charged the *Saxons* with ſo much Vigour, that they puſhed them beyond the Moraſs. The *Saxons* rallied, and made a Stand behind their *Chevaux de Frize*, but to no Purpoſe; for after an obſtinate Reſiſtance, they were every where broken and routed; the *Swedes* remained Maſters of the Field of Battle, where four thouſand *Saxons* were killed, and two thouſand of them made Priſoners, without reckoning the *Poles*, either killed or taken. The *Swedes* likewiſe ſeized all their Baggage and Cannon. Two hundred of the *Saxons* Wives, or Wenches, loſt their Liberty, which was returned them; and they were ſent back with a Convoy to *Cracovia*, where the Enemy drew together, and whither the King of *Sweden* purſued them.

But the King of *Poland* not thinking fit to ſtay for him, retired towards *Leopold*, and quitted *Cracovia*; the Gates of which Place were forced by the *Swedes*, and the Caſtle carried by Storm, notwithſtanding there were ten thouſand Men to maintain it, who were all made Priſoners, with their Governor. The King of *Sweden*, ſome Weeks after the Battle, was reinforced with twelve thouſand from *Pomerania*; and now preparing to follow his Blow, and puſh the *Saxons*, he happened to fall from his Horſe, and break his Knee. This Accident checqued the Courſe of his Succeſs, and gave King *Auguſtus* time to breathe, who making uſe of the Opportunity, held a Dyet at *Sendomir*. This Meeting, procured by the *Saxons*, and prepoſſeſs'd with an Averſion to the King of *Sweden*, declared this Prince an Enemy to the Republick, and reſolved to ſtop his March; which Reſolution was afterwards confirmed at *Mariembourg*.

While the King of *Poland* convened Dyets after Dyets, to bring the Republick to an open War; the Cardinal Primate, and almoſt all the Palatines of *Great Poland*, being apprehenſive of the ill Conſequences of this Rupture, made ſome Steps towards the convening an Aſſembly at *Warſaw*. The Armies, which the Winter had hitherto kept from Buſineſs, began to be in Motion. The main Body of the *Swedes* advanced along the *Viſtula*, while a Detachment of four thouſand, commanded by Count *Steenbock*, was employed in reducing the Palatines in *Auguſtus*'s Intereſt. The King himſelf, though incommoded with the Hurt of his Knee, made a long March at the Head of his Troops, and arrived at *Lublin* in *February* 1703. From hence he detached half of his Army under Lieutenant General *Renſchold*, who had Orders to advance towards *Warſaw*, where the Cardinal and the Confederate Senators had declared every thing null that had been done in the Dyets of *Sendomir* and *Mariembourg*. The reſt of the *Swediſh* Army followed in *April*, and encamped at *Prag* over againſt *Warſaw*, on the other ſide of the *Viſtula*. Here he received the Deputies of the Dyet; to which *Auguſtus* King of *Poland* had convened a Counter-Aſſembly at *Lublin*; and after having conferred with the Cardinal Primate for a cloſer Union of the Republick with *Sweden*, he publiſhed his Intentions upon this Alliance in a Declaration dated *April* 26.

And now, being ſomewhat tired with the ſlow and floating Proceedings of the Aſſembly at *Warſaw*, who could not eaſily digeſt the dethroning King *Auguſtus*; he drew his Army out of their Quarters, and pretending to take freſh ones on the other ſide the *Viſtula*, he threw a Bridge over the River to amuſe the Enemy, and all on the ſudden advanced towards *Bug*: A Body of the *Saxon* Horſe, commanded by Mareſchal *Steinau*, not thinking it adviſable to diſpute his Paſſage, retreated to *Pultauſck*. The King mounted his Infantry behind his Cavalry, ſwam a ſmall River to gain ſome Leagues of the Road, and made ſo ſwift a March, that he came up with the *Saxons* in Sight of this Town, which ſtands in an Iſland formed by two Branches of the River *Nareu*. The *Saxons* got into the Town, having firſt broken the Bridge between them and the King of *Sweden*. This Prince being apprehenſive this Body of Horſe might make their Eſcape over the Bridge, which lay upon the other Arm of the *Nareu*, reſolved to croſs the River a League lower. But the Compaſs of Ground he was forced to take, and the Defiles he was obliged to paſs, ſtopt him ſo long, that when he came to *Pultauſck*, he found but ſeven hundred of the Enemy, two hundred of which were killed, and the other five hundred made Priſoners. All the Enemy's Baggage was plundered, and Leiutenant-General *Beiſt* taken by the King himſelf; while he was endeavouring to get off in a Floating-Mill, having broken the Cable. His *Swediſh* Majeſty's Deſign to ruin Part of the *Saxon* Infantry, and the Neceſſity he lay under of opening a Communication with *Dantzick* by the *Viſtula*, made him reſolve upon the Siege of *Thorn*, a ſtrong Place, which the King of *Poland* had ſeized by Surprize. Thus after having aſſigned General *Renſchold* the Route of *Great Poland*, to reduce the Palatinates in the Enemy's Intereſt, he marched the reſt of his Army to *Thorn*; and having ſtreightned the Place by a cloſe Blockade, he proceeded no farther at preſent, but waited the coming up of his heavy Artillery from *Sweden*.

Some time after, the Cardinal Primate ſet forth an Anſwer to the laſt Declaration publiſhed by the King of *Sweden*: In this Inſtrument, dated *May* the 15th, he juſtified the Conduct and fair Intentions of the Dyet of *Warſaw*; and here he treated the King of *Sweden* with great Regard, preſſed him earneſtly to an Accommodation, and offered the Guarantee of the Republick for the Reſtoring his Affairs on the Foot of the Treaty of *Oliva*; proteſting withal, that the *Poliſh* Nation could not bring themſelves to dethrone a Prince of their own chooſing. His *Swediſh* Majeſty, not at all ſatisfied with this Declaration, gave Count *Piper* Inſtructions to require a fuller Explication from the Dyet, and to let them underſtand how much they miſtook their real Intereſt. This Miniſter executed his Commiſſion with ſo much Capacity and Addreſs, that his Maſter's Deſign was anſwered. While the Confederates at *Warſaw* made it their Buſineſs to ſhew how much the Republick was inclined to a Peace, the Army of the Crown acted by a different Diſpoſition, moved into *Great Poland*, where they did little Buſineſs; which was the Fate of another Body of eight thouſand, which declared for King *Auguſtus* in *Lithuania*. This Prince, not being able to bring theſe two Armies (who it ſeems were ſomewhat diſconcerted) to the Relief of *Thorn*, offered to ſurrender the Place to the King of *Sweden*, upon Condition the *Saxon* Garriſon might be allowed to go off. The King of *Sweden*'s Anſwer was, that he attacked *Thorn* only to make himſelf Maſter of the Troops that defended it: And after having received his heavy Artillery, with four thouſand Recruits, he preſſed the Siege ſo cloſe, that he forced the Garriſon to ſurrender at Diſcretion, notwithſtanding there were ſix thouſand Foot, and two hundred Dragoons to defend the Place.

The taking of this Town gave the King of *Sweden* the Advantage of enlarging his Winter-Quarters, and cantoning his Troops in *Royal Pruſſia* and *Ermeland*. At firſt, ſome *Brandenburg* Troops appeared againſt it: However, the Town of *Elbing* was forced to open her Gates, and ſubmitt to Contributions, and ſo was the adjacent Country, not excepting *Dantzick*. The *Poles* could not tell what to make of the Elector of *Brandenburg*'s ſuffering the *Swedes* to march with ſo little Oppoſition up to his Frontiers. But they were extremely ſurprized when, in Conſequence of the Treaty of *Oliva*, they underſtood this Prince had concluded another with the King of *Sweden*, by which he obliged himſelf to declare againſt the Republick of *Poland*, in caſe they adhered to King *Auguſtus* in his War againſt the *Swedes*.

This was the Concluſion of the Campagne in 1703, which on *Auguſtus*'s ſide was wholly ſpent in convening Dyets. That at *Lublin*, ſommoned at the ſame time with the Aſſembly at *Mariembourg*, and held *June* the 19th, gave this Prince at firſt ſome Hopes of reſtoring his Affairs, then much out of Order. The greateſt Part of the Palatinates remonſtrated loudly againſt the Contributions levied by the *Swedes*; the Members of the Dyet are almoſt all in *Auguſtus*'s Intereſt, and Prince *Wieſnowiski*, General of the *Lithuanian* Army, was their Mareſchal. The Cardinal Primate, whoſe Preſence might have croſſed their Meaſures, ſeem'd to be in no Condition to appear there. However, his Eminence, who was both a Perſon of Spirit and a great Stateſman, came to *Lublin* when leaſt expected: He got himſelf admitted to an Audience, almoſt quite againſt *Auguſtus*'s Inclination,

tion, and took the uſual Oath to put him in the Capacity to ſit in the Dyet, where he harangued with ſo much Livelineſs and Argument, that the Deputies came almoſt round in their Opinion, and either oppoſed or checked at leaſt the Meaſures concerted by *Auguſtus*'s Party. For Inſtance, the Sentence for forfeiting the Houſe of *Sapieha* was very much ſoftned: They would by no means ſuffer the *Saxon* Troops to be incorporated with and ſettled upon the ſame Foot with thoſe of the Republick; and refuſed to conſent to the Foreign Alliances propoſed by *Auguſtus* againſt the *Swedes*. However, King *Auguſtus* made the beſt of his way, and carried on his Deſign as far as the Juncture would give him leave; for in *December* following, at the Aſſembly of *Jawarow*, he got the Palatine of *Culm* diſpatched Ambaſſador Extraordinary to conclude a cloſer Correſpondence with the *Muſcovites*. However, this Point was not carried without Remonſtrance, even of ſome of his own Creatures, who proteſted warmly againſt it.

To proceed; a Propoſal of this King could not fail of being well received by the Czar, whoſe Buſineſs was to keep the main of the War in *Poland*, to detain the King of *Sweden*; whoſe Abſence from his own Dominions gave his Czariſh Majeſty an Opportunity of carrying on his Conqueſts in *Livonia*. But here it muſt be obſerved, that the Advantages gained the two laſt Years were very ſlender, conſidering the great Armies on foot for the Enterprize, and the ſmall Body of *Swediſh* Troops employed for the Defence of that Province.

In the Campagne made 1702, the Czar, with an Army of forty thouſand, fell upon a Body of three thouſand commanded by Mareſchal *Schlippenbach*, who being overborne with Numbers, was forced to retreat with the Loſs of a thouſand of his Men, after having cut in pieces three thouſand of the Enemy. Upon this, the Czar entred *Livonia*, ravaged the Country, carried off ſome of the Inhabitants, advanced into *Nyland*, where he took the Forts of *Notebourg* and *Nyskantz*; the *Swedes* in the mean time harraſſing his Troops at the Lake *Peypuz*, and in *Courland*. The next Campagne was leſs creditable for the Czar; for in the Spring, two thouſand of his Men were cut off by Colonel *Lewenhaupt*, near *Birſen* in *Courland*. As for himſelf, not appearing with his Army of ſix thouſand in *Livonia* till Autumn, all the Advantages of this Seaſon were only forcing Mareſchal *Schlippenbach* to quit the Field, and burning every thing he met with in his March homewards.

The King of *Sweden*, undiſturbed with theſe inſignificant Exploits, for which he did not queſtion an Opportunity for Revenge, ſet cloſe to his main Project, which was the Dethroning his Enemy *Auguſtus*: And here the ſeeming Impracticableneſs of the Attempt made it more glorious to compaſs it. In ſhort, he carried his Point at laſt in the Dyet held by the Confederates of *Great Poland* at *Warſaw*, *January* 30, 1704. Soon after the *Swediſh* Commiſſioners arrived there, his *Swediſh* Majeſty being thoroughly apprized of the Diſpoſitions of the Aſſembly, ſent them a Letter, in which he adviſed the chooſing Prince *James Sobieski* King, promiſing to employ his whole Force to maintain this Prince upon the Throne. This Propoſal occaſioned ſome Diſpute amongſt the Deputies; but the Character and Intereſt of the Cardinal Primate, the Proſpect of putting *Poland* in a State of Repoſe, and the Fear of diſpleaſing his *Swediſh* Majeſty, overbore the Oppoſition of ſome of the Members, the Remonſtrances made by the Pope, and the menacing Letter written by the Czar: Inſomuch that at laſt they agreed to ſend Commiſſioners to his *Swediſh* Majeſty, to deſire him to diſpatch Ambaſſadors to aſſiſt at the Election of a new King. And farther, the Aſſembly, in a Seſſion held *February* the 14th, declared the Throne vacant, and that they deſigned to aſſume the Sovereign Adminiſtration: And that King *Auguſtus* having violated the Laws and Privileges of the Country, had, purſuant to the *Pacta Conventa*, diſcharged them of their Allegiance ſworn to him. This Reſolution of the Houſe was confirmed by a ſolemn Oath. A Vote paſſed for ſeizing the Revenues of the Crown, and putting them into the Hands of the *Confederates*: The *Saxon* Troops were declared Enemies of the Republick, and the Dyet adjourned to proceed to a new Election.

This Storm of Thunder fell hard upon King *Auguſtus*, but did not ruin him quite. His firſt Effort was a *Manifeſto*, in which, after having blamed the Cardinal Primat for the Maladminiſtration charged upon himſelf, he earneſtly ſolicited the Aſſiſtance of the Emperor and Empire. He convened an Aſſembly of his Adherents, in which every thing that had paſſed againſt him in the Dyet of the *Confederates* was declared void. In fine, he projected the procuring a conſiderable Reinforcement of *Coſſacks* and *Muſcovites*, and made it his Buſineſs to ravage his Enemy's Country, and fortify himſelf about *Cracovia*; but theſe laſt Meaſures were abſolutely broken by General *Renſchold*, whom the King of *Sweden* had ſent againſt him with a conſiderable Detachment. The March of the *Swediſh* Troops was ſo quick and ſecret, that King *Auguſtus* was within a little of being ſurprized at *Cracovia*. He had only time to order his Army to follow him with all ſpeed to *Bochnia*, whither he retired himſelf: But General *Renſchold* purſued him ſo hard, that he was forced to retreat to *Tarnow*, from thence to *Boronow*, near which Place the *Swedes* came up with him. They defeated his Rear-Guard, Part of which were made Priſoners, took three Pieces of Cannon, with ſome Baggage; and forced him to the other ſide of the *Viſtula* for his Security, and to break a Bridge he had laid over this River to maintain a Communication with *Sendomir*.

'Twas about this time the News was ſpread that King *Auguſtus* had ſeiz'd Prince *James Sobieski*, and Prince *Conſtantine* his Brother, near *Breſlaw* in *Sileſia*, *February* 28; and that he had conveyed them into *Saxony*, where they were kept Priſoners. The Truth of this Report was put beyond Queſtion, as ſoon as a Letter of Prince *James* was received upon this Subject. In this Letter he applies to the Republick for Satisfaction of an Injury, which broke into the Liberties, and ſubverted the Rights and Privileges of the *Poliſh* Nation. 'Twas read on the 3d of *March*, in an Aſſembly of the *Confederates*, and occaſioned ſo much Reſentment and Averſion, that they reſolved to have done with *Auguſtus*, and lay aſide all Regard to him. 'Twas about this time that *Dantzick* was obliged to enter into the *Confederacy*, which the Crown-General Prince *Lubomirski* had likewiſe engaged in. But the Contributions the *Swedes* laid on all *Poland*, to defray the Expence of the War, diſobliged the People extremely. However, theſe Diſcontents ran lower a little while after, when the Palatine of *Poſnania* brought ſome Articles from the King of *Sweden*, in which his *Swediſh* Majeſty promiſed not to diſmember or lop off any of the Provinces of the Republick; to withdraw his Troops, and to lend five hundred thouſand Crowns to ſubſiſt the Crown Army, as ſoon as the new King was elected and crowned; to put all the Conqueſts he had made into the *Confederates* Hands, in caſe the Republick obliged themſelves to join his Forces: And laſtly, to releaſe all the *Poliſh* Priſoners which ſhould be in his Cuſtody. After theſe Propoſals had been four Days under Debate, they came to an unanimous Reſolution to treat with *Sweden*, and prepared to publiſh the *Interregnum*. And afterwards, when Count *Arſwedhorn*, M. *Wachſlager*, and M. *Palmberg*, the *Swediſh* Ambaſſadors, came into the Dyet upon the 6th of *May*, the Election was publiſhed for the 19th of *June* following. The King of *Sweden*'s Preſence, who was come up to *Warſaw* to attend this important Affair, was the main Spring which ſet the Motion going. Had it not been for this Prince's Authority, and the Lift given by his Miniſters, the Buſineſs had certainly miſcarried.

Nothing could be more embarraſſed and tumultuous than the Face of Affairs at this Election: All the Members ſeem'd to differ in their Intereſt and Inclinations; one Party preſſed in the firſt place, that all the *Swediſh* Troops might march out of the Territories of the Republick; another inſiſted upon making Prince *James Sobieski* King, who, upon the ſcore of his Confinement, was in no Condition to remedy the Publick Diſorders, and reſtore the State: The Majority offered the Crown to Prince *Alexander Sobieski*, who refuſed it, for fear of drawing new Misfortunes upon his Brothers. Another Party, in which the Cardinal Primate and Grand General appeared, ſeemed to repent their having gone ſo far, and durſt not interpoſe their Authority for quieting Matters, for fear the Odium of ſo great an Alteration ſhould be thrown wholly upon them. Thus the Seſſion of the 19th of *June* came to nothing, and was adjourned to the 26th of the ſame Month, where they likewiſe came to

no Concluſion. But on the 12th of *July*, *Staniſlaus Leczinski*, Palatine of *Poſnania*, was choſen King at Nine o' Clock at Night by a Part of the Deputies, the Cardinal Primate and Crown General being abſent, and the Nobleſs of *Podlachia* proteſting againſt it. The Qualifications of the new King, his illuſtrious Birth, his condeſcenſive Behaviour, and his great Capacity for Buſineſs, made his Election well receiv'd, not only by thoſe who choſe him, but likewiſe by the oppoſite Party. His firſt Buſineſs was to write to the King of *Sweden*, to acquaint him with his Election; upon which he was congratulated by that Prince. And now the two Kings acting by concert, to redreſs the Grievances of the Nation, and ſilence their Complaints, nam'd Commiſſioners, with Powers to conclude a Treaty for promoting a firm Union between the two Nations, and for maintaining the Liberties of *Poland*: But notwithſtanding the Acceptableneſs of theſe Meaſures to the Confederates of *Great Poland*, they made little Impreſſion upon thoſe in King *Auguſtus*'s Intereſt; for in a Dyet begun at *Sendomir*, ſomewhat before the new Election, they declar'd the Deputies of the Aſſembly at *Warſaw* Rebels and Enemies to the Republick, and pronounc'd all their Reſolutions, which either they had or ſhould paſs, ſcandalous and void. The Step they took moſt diſagreeable to their Prince *Auguſtus*, was their carrying their Diſtruſt ſo far, as to put a new Oath upon him, by which they tied him to attempt nothing againſt the Rights and Privileges of the Nation, and to keep cloſe to the *Pacta Conventa*.

Whilſt theſe two Parties battled each other with their Votes in their reſpective Dyets, they were ſeconded with their Troops in *Great Poland*, where their Quarrel was carry'd on by ravaging the Country, and beating up the Quarters of each other. The King of *Sweden* projecting a more deciſive Expedition, left only a Detachment in *Great Poland*, under the Command of General *Meyerfeld*, and mov'd ſuddenly from *Newſtadt* with the reſt of his Army, in hopes of ſurprizing King *Auguſtus* at *Jarowſlaw*; but this Prince having Notice of his Enemy's Deſign, quitted *Sendomir*, and got to *Tornogrod*: His Intention was to enter *Great Poland* another way, while General *Brandt* amus'd the *Swedes* by diſputing the Paſſage of the River *Sann*. Theſe Motions prov'd the more eaſily practicable, in regard the King of *Sweden* did not purſue him, not thinking it worth the while to delay executing the Deſign he had laid of ſeizing *Lemberg* or *Leopold*, Capital of the Palatinate of *Ruſſia*. This Place, one of the moſt conſiderable and beſt fortify'd in all *Poland*, had been ſeveral times beſieged, but never taken. 'Twas inveſted on the 5th of *September*, and carry'd the next day by Storm, with an unexpected ſuddenneſs; the *Swedes* killed all thoſe who had made Reſiſtance, made the Governor *Galeski* and the Palatine of *Kaliſch* Priſoners, took a hundred and forty four Pieces of Cannon; all which they nail'd, for want of Draught-Horſe, to carry them off. Beſides the rich Plunder taken by the Officers and Soldiers, the Burghers were forc'd to pay fifty thouſand Crowns to the King of *Sweden*, who about the end of *September* drew off his Forces from the Town, to countermarch towards *Warſaw*, where his Abſence had prov'd very unſerviceable to King *Staniſlaus*'s Affairs.

King *Auguſtus* having eſcaped from *Jarowſlaw* and *Sendomir*, made himſelf Maſter of ſeveral Caſtles, being joined by Prince *Galliczen*, who reinforced him with nineteen thouſand *Muſcovites*. His Army being thus encreaſed, and finding the Paſſage to *Warſaw* open, he moved towards the Town by ſwift Marches, in hopes of ſurprizing the principal Confederates. But the new Queen, the Cardinal Primate, and Prince *Sapieha*, Great Treaſurer of *Lithuania*, and ſome other Palatines, receiving Advice of *Auguſtus*'s Approach, went off towards *Pruſſia*; while King *Staniſlaus* and Prince *Alexander* paſs'd the *Viſtula*, broke the Bridge after them, and retired to *Leopold* to the King of *Sweden*. Before this, Count *Horn*, in a Council of War, propoſed moving againſt the *Saxons* as far as *Lakovitz*, and poſting themſelves there with ſix thouſand of the Crown-Army, and about ſeven hundred *Swedes*; but this Advice would by no means paſs. The *Poles* refuſed to hazard a Battle, and left this General to defend *Warſaw*. He had not above four hundred and ſeventy five Men for this Purpoſe, two hundred being detached to guard the Paſs of *Lakovitz*, where, after they had ſold their Lives dear, they were all cut in Pieces. However, with this Handful of Men, *Horn* ſhut himſelf up in the Town, which was inveſted *Auguſt* the 30th, and then retired into the Caſtle upon the 2d or 3d of *September*. This Reſolution was more Heroick Bravery, than any Proſpect of preſerving himſelf againſt ſo great an Army as that of King *Auguſtus*. In ſhort, upon the 4th of *September*, perceiving the Place ready to be carried by Aſſault, he ſurrender'd upon Articles, after three Summons, and was Priſoner of War with the reſt of the Garriſon. The Burghers of *Warſaw* bought off their being plunder'd with fifty thouſand Dollars; but the Houſes and Furniture of the Confederates were not at all ſpared. The Mother and two Sons of the Great General, who had retired for Shelter into a Convent, were carried off. Count *Horn*, and the two *Swediſh* Ambaſſadors, were ſtopt at their going out of the Caſtle; the Biſhop of *Poſnania* was likewiſe ſeized, challenged by the Pope's Nuncio as his Holineſs's Priſoner, and afterwards conveyed to *Rome*.

At the end of *September*, King *Auguſtus* having laid a Scheme to make this late Succeſs ſignificant, encamped at *Wichſgrod* upon the *Viſtula*, near the Mouth of the *Bugg*. Upon his coming hither, he ſent Diſpatches for recovering the neighbouring Palatinates which had recognized King *Staniſlaus*. At the ſame time he convened a General Dyet, where, amongſt other things, 'twas debated where 'twas more proper for the *Saxon* Troops to winter, to facilitate the Reduction of *Great Poland*. There were likewiſe Ways and Means propoſed for diſappointing the Enemy, in caſe their Forces ſhould move towards that ſide.

And now all things ſeemed to ſmile upon *Auguſtus*'s Undertakings, and make him forget the Diſgraces of former Campagnes: He had no ſooner received a Reinforcement of ſixteen thouſand *Saxons*, but Advice was brought him of the Concluſion of a Treaty with the *Muſcovites*, which had coſt him a long time in finiſhing. By the Articles of the Alliance, the Czar obliged himſelf, as long as the War laſted, to maintain and recruit at his own Charge twelve thouſand Men to ſerve in the Armies of the Republick, to pay the Republick two Millions every Year, and to put all the Conqueſts he had made in *Livonia* into their Hands, on Condition they would engage not to treat with *Sweden*, but in concert with the *Muſcovites*. This promiſing Situation of Affairs made King *Auguſtus* conclude he was in a Condition to make an Impreſſion upon all *Pruſſia*. He ſummoned *Dantzick* to renounce the Confederacy, to expel the Confederates who had retired thither, and to pay him the ſame Contributions they had engaged by Articles to furniſh the *Swedes*. But the *Dantzickers* foreſeeing the King of *Sweden* would make himſelf formidable upon the *Viſtula*, ſent *Auguſtus* ſome Complimental Excuſes, which he thought himſelf obliged to receive, ſince a croſs Turn of Affairs began to riſe upon him.

General *Meyerfeld*, who was truſted with the Defence of *Great Poland*, finding himſelf too weak to keep the Field, poſted his Troops, amounting to about three thouſand *Swedes*, under the Cannon of *Poſnania*. Upon the 18th of *Auguſt*, at Eleven o' Clock at Night, he received Advice, that General *Schulenberg* was upon his March to ſurprize him; that the Enemy was four thouſand *Saxon* Horſe, two thouſand five hundred Foot of the ſame Nation, and five hundred *Poliſh* Horſe. *Meyerfeld*, upon this News, ſent his Baggage into the Town, from whence he drew out a Reinforcement of four hundred and fifty Men; brought the reſt of his Troops out of their Camp, ordered them to leave their Tents ſtanding, formed them, and expected the Enemy in this Poſture. At Break of Day, the *Saxons* having ſeized ſome Centinels, fell upon the *Swediſh* Tents, where they thought to have found them all aſleep; but on the contrary, perceiv'd them to advance in good Order, and charge boldly with Sword in Hand: They made a Halt to receive them, fir'd ſeveral times, but at laſt were broken, routed, and purſued. However, they rallied ſeveral times, and fac'd Colonel *Taub*, who quickly made them turn their Backs upon him. The *Swedes* Loſs was only three hundred killed, and forty eight made Priſoners; but that of the *Saxons* was much greater; for beſides ſix hundred wounded, they loſt almoſt a hundred Priſoners, and left near five hundred Dead upon the Field of Battle; amongſt which

which were the Count *de Pronitz*, Colonel *Rets*, and ſome other Officers; beſides Major-General *Brauſer*, who died of his Wounds a few days after.

King *Auguſtus*, ſomewhat diſturbed at this Rebuke, and knowing of what Importance *Poſnania* would be to him, to ſecure the March of his Troops from *Saxony* into *Poland*, reſolved to beſiege this Town with an Army of ſixteen thouſand *Saxons*, *Polanders*, and *Moſcovites*, under the Command of General *Patkul*, a *Livonian*: This Officer, born a Subject of *Sweden*, had been arreſted for encouraging ſome Cabals againſt his Prince in *Livonia*; and making his Eſcape from Priſon in *Stockholm*, deſerted to *Auguſtus* and the Czar of *Moſcovy*, where he was careſs'd and promoted to the higheſt Poſts, for endeavouring to ruin his native Country. While the *Saxons* waited for their heavy Artillery to batter *Poſnania*, General *Meyerfeld*, who commanded the Garriſon of eighteen hundred *Swedes*, prepared for a vigorous Reſiſtance. However, the Place was in ill Condition, without Cannon, and only fortify'd with a double Wall of the old Faſhion. He began with burning the Suburbs, which might have been ſerviceable to the Enemy's Approach. He afterwards made ſeveral bloody Sallies, in one of which he beat up a whole Quarter of the *Saxons*. He maintained himſelf againſt two Aſſaults in one day, repulſed the Beſiegers with ſo much Bravery, that they deſpaired of carrying the Place, tho' they had three Breaches, and raiſed the Siege, after ten Weeks, to join King *Auguſtus*, againſt whom the *Swediſh* Army was now advancing.

The King of *Sweden*, moving from *Leopold* to *Warſaw*, took the Town of *Beltz*, Capital of a Palatinate of the ſame Name; in his March enter'd *Zamoſch*, Prince *Zamoſchi* opening the Gates to him. Thus appearing ſuddenly between the *Bugg* and the *Viſtula*, he fell ſo unexpectedly on the Places and Paſſes between thoſe two Rivers, that the *Saxons* quitted them without Reſiſtance. They retired beyond the *Bugg*, and carry'd the Terror of the Surprize as far as *Pulſtaunk*, where King *Auguſtus* was encamp'd. This Prince went off with Precipitation, with a Deſign of paſſing the *Viſtula* near *Sacrotzin*, to reach *Warſaw*, where he projected fortifying himſelf, and making a ſtand; but the rapid March of the King of *Sweden* made him quickly alter his Scheme: This Prince leaving Part of his Army at *Prag*, over againſt *Warſaw*, under the Command of General *Stromberg*, croſſed the *Bugg* with the reſt of his Troops, and making ſeveral Detachments, cleared the Country of all the *Saxons* in their way. Theſe latter retiring firſt to *Thorn*, ſecured themſelves at laſt on the other ſide of the *Viſtula*, breaking the Bridges after them, and thus cutting off all Communication between themſelves and *Lithuania*. The King of *Sweden*, whoſe main Deſign in this Expedition was to ſtop their Paſſage into *Lithuania*, repaſſed the *Bugg*, and croſſed the *Viſtula*, *October* 27, with Part of his Infantry at *Othſock*, three Leagues above *Warſaw*. A Body of *Saxons*, who defended this Poſt, ſcoured off to *Warſaw*; from whence King *Auguſtus* moved the ſame Night, leaving the *Muſcovite* Troops to defend the Place, who notwithſtanding thought fit to follow him quickly after. The next day, General *Stromberg*, for want of Boats, was forced to make Bridges of Floats of Timber at *Prag*: He threw one of theſe over the *Viſtula*, which happen'd unluckily to break in two Places. This Misfortune hindred his Cavalry three days from paſſing the River, and prov'd exceeding ſerviceable to King *Auguſtus*'s Retreats. Notwithſtanding this Diſappointment, the King of *Sweden* and King *Staniſlaus* purſued *Auguſtus* with a ſmall Party of their Cavalry which had paſſed the *Viſtula* at *Othſock*. His *Swediſh* Majeſty order'd the other Regiments to follow him as faſt as they could paſs the River, and make after the Enemy with all imaginable ſpeed. The main Body of the *Saxon* Army (from whence King *Auguſtus* privately detach'd himſelf to get to *Cracovia*) was now conſiderably diſtant, took the Route of *Sileſia*, and made long Marches: However, *Novemb.* 7, the *Swedes* fetch'd them up on the Frontiers, having in nine days marched forty *Poliſh* Leagues without Infantry or Baggage.

General *Schuylemberg*, who commanded the *Saxons* and *Muſcovites*, endeavoured to ſecure their Retreat by leaving his Horſe upon the moſt advantageous Poſts, while the Infantry marched forward; but being hard preſs'd, he was forced to make a Stand near *Punitz*, a League and a half from *Niſſa*, in the Palatinate of *Poſnania*: And now expecting to be attack'd by the *Swedes*, he drew his Army up in Order of Battle, conſiſting of four Regiments of Horſe, and twelve Battalions; in the Center of which he placed his Cannon. The King of *Sweden*, who had only the Regiments of *Renſchold*, *Cruſſaw*, and *Ducker*, Dragoons, and *Ornſted*'s Regiment of Horſe; three of which joined him on the Road with General *Renſchold*: However, notwithſtanding this Diſadvantage of Numbers, he charged with ſuch Vigour, that the *Saxon* Cavalry was immediately broken. The Infantry, which the *Swedes* fell upon afterwards with Sword in Hand, defended themſelves with more Reſolution. However, had not the Night come on, they muſt have been all cut in Pieces; for they had not only loſt their Cannon, but ſome freſh *Swediſh* Regiments came up as ſoon as the Fight was over. Thus, by the Advantage of Darkneſs and a violent Rain, the *Saxons* got off without Noiſe to a neighbouring Village, leaving a great many Dead, Wounded, and Priſoners behind them, and parted themſelves into ſeveral Diviſions, to embarraſs the *Swedes* Purſuit by the different Roads they went off in: In ſhort, 'twas neceſſary to ſpend ſome time to learn which way the main Body of their Troops had taken. His *Swediſh* Majeſty being inform'd how things went, march'd along the Banks of the *Oder*, which the Enemy was forc'd to paſs. General *Welling* having receiv'd Orders to take the Route of *Glaugaw* in *Sileſia* with the Regiments lately come up, upon the 8th and 9th of *November* fell upon ſeveral *Muſcovite* Parties, and cut them in Pieces. Six or ſeven hundred of their Infantry, finding their March ſtopt near *Travenſtadt*, barricaded themſelves between the Houſes; they fir'd furiouſly with Muſquet and Cannon, and made ſuch an obſtinate Defence, that they were all killed, excepting two Officers and three Soldiers; and here the *Swedes* took eleven Braſs Cannon. His *Swediſh* Majeſty follow'd General *Schuylemberg* ſo cloſe, who was marching to *Guraw* in *Sileſia*, beyond the *Oder*, that he made himſelf Maſter of his Baggage, and took or kill'd all the ſtraggling Soldiers in his way. This General flying from *Guraw* to *Lutken*, and afterwards to *Guben*, where he found but four thouſand Soldiers, took care to poſt them between the Dykes, the Marſhes, and in Woods, where 'twas not practicable for the Horſe to march. Matters ſtanding thus, the King of *Sweden* being in no Condition to fight without Infantry, repaſſed the *Oder* on the 11th of *November*, after having defeated two thouſand *Coſſacks* near *Guraw*, and three hundred *Saxons*, who were almoſt all cut in Pieces. This glorious Expedition coſt the *Swedes* but about a hundred and thirty Horſe or Dragoons, and four or five Officers; but a much greater Number of Horſes. Thus *Great Poland* was ſecur'd for *Staniſlaus*, and the Winter-Quarters the *Saxons* deſigned for themſelves, fell to the *Swedes* Share upon the *Bugg*, and even in *Pruſſia*, whither his *Swediſh* Majeſty march'd with ſome of his Horſe.

The King of *Sweden*, who always ſucceeded where he acted in Perſon, had not the ſame good Fortune in *Livonia*, where the Czar reſolv'd to employ all his Forces to repair the Diſgrace of the laſt Campagne. Major-General *Schlippenbach*, who took his Quarters in this Province after the Retreat of the *Muſcovites* in 1703, omitted nothing during the Winter for putting *Dorpt* and *Narva* in a Poſture of Defence; for theſe Places he expected would be firſt attack'd. In the Spring 1704, having no News of the Enemy's advancing, he projected being before-hand with them. He reſolv'd, with a Detachment of a thouſand Men, to join Major-General *Lewenhaupt*, who was quarter'd in *Courland*; that theſe Troops, thus reinforced, ſhould ravage the Frontiers of *Muſcovy* on the ſide of *Pleskow*; but the coming up of a great Army of *Muſcovites* into *Livonia*, quickly oblig'd him to ſtand upon the Defenſive, notwithſtanding he had reinforc'd himſelf with levying ſeveral new Regiments. The Enemy, whoſe Deſign was upon *Narva*, took their Poſt at the Mouth of the River of the ſame Name, and ſo cut off all Communication between the Town and the Sea. The River being thus ſeiz'd, diſtreſs'd the Garriſon, who expected Succours from *Carelia* in *Finland*. During the Rigour of the Winter, Major-General *Maindel*, who commanded in this Province, had

had Buſineſs for all his Troops to oppoſe the Incurſions of the *Muſcovites* upon the Ice, and to make Reprizals upon them the ſame way. But when the Thaw had put an end to this Way of Fighting, and made the Lake navigable, he projected the Relieving *Narva*, and order'd a Convoy of Proviſion and Ammunition, with the Regiment of *Rebinder*, making twelve hundred Men, to embarque under the Command of Vice-Admiral *Pron*. The Fleet, conſiſting of thirteen Fregates, ſet ſail from *Vibourg*, and croſſing the Gulph of *Finland*, attempted getting into the River *Narva*; but quickly deſpairing of carrying their Point, and bringing the Convoy up into the Town, they debarqu'd their twelve hundred Men upon the Coaſt of *Eſtonia*, with Orders to join Major *Schlippenbach*. This General was advanc'd beyond *Weſemberg* with fifteen hundred, to cover the debarquing the Convoy from *Carelia*. He was attack'd by eight thouſand *Muſcovites*, and after a rough Conteſt, which coſt the Enemy eighteen hundred Men, was oblig'd to retire with the Loſs of 800, and two Pieces of Cannon. Another Tryal made by him on the Lake of *Peypus*, had ſtill a more unfortunate Event: Fourteen Boats, who put out from *Dorpt May* 13, to croſs the Lake, had no ſooner got into the Middle of it, but were ſurrounded with a great many *Muſcovite* Barques equipt for Fighting: They defended themſelves a great while with extraordinary Bravery; but being overborne with Numbers, and the continual Fire made by nine thouſand Men, who came from the Foreſt to the ſide of the Lake, they were forc'd at laſt to ſurrender. Vice-Admiral *Laſcher*, who commanded the *Swedes*, wou'd by no means accept Quarter: Thus he ſet Fire to his Powder-Room, and blew up himſelf and his Fregate. Theſe Diſgraces did not all diſhearten Major-General *Schlippenbach*; he took his Opportunity to ſuccour the Beſieged, march'd privately with the Regiment of *Rebinder*, and threw it into *Narva May* 20; the Garriſon ſallying with three hundred Foot and two hundred Horſe to make the Attempt Practicable.

Hitherto the Place had been block'd up by Land, only at ſome Quarters; but the Czar coming up the 10th of *June*, completed the Blockade with forty thouſand Men, commanded by General *Ogilvi*. Five days after, another Army of twenty thouſand *Muſcovites* inveſted *Dorpt*, no ſtrong Place, and garriſon'd only with fifteen hundred Men. The Beſiegers began to make their Approaches on the 26th; and after having prepar'd three Attacks, fir'd prodigiouſly upon the Town for near a Month with Bombs and Cannon. The Beſieged on their part omitted nothing that might be ſerviceable for repulſing the Enemy: Sallies, Stratagems, Cannonading, and every thing proper for Defence, were made uſe of without Intermiſſion. However, this noble Reſiſtance ſerv'd only to prolong the Siege, which, according to all the Rules of War, might have been over in a few days. Upon the 24th of *July*, the Houſes being almoſt all burnt or batter'd, the Outworks half ruined, and the Enemy Maſters of one Gate, Colonel *Skitte*, the Governor, was forc'd to capitulate. By the Articles, 1. The Garriſon was to go out with Arms and Baggage, and be conducted to *Revel*. 2. Their Charges upon the Road were to be borne by the Czar. But the *Muſcovites*, ſomewhat Strangers to good Nature and good Faith, abſolutely refus'd to perform the ſecond Article, and demurr'd a great while before they would make good the firſt. However, the loud Complaints of the *Swedes* made them come to at laſt, and convoy them to *Revel*, after having kept the Officers confined about a Week.

The *Muſcovites* Efforts before *Dorpt* had not made them the leſs buſy in carrying *Narva*. Upon the 26th of *June*, the Czar open'd the Trenches in ſeveral Places, and batter'd the Town Night and Day with ſuch Fury, that the Garriſon had ſcarcely any time for ſallying to hinder the Enemy's Approaches. They were three thouſand ſtrong, commanded by Count *Horne* who had ſignalized himſelf when this Place was beſieged in 1701. This Governor, who had rais'd himſelf to a Major-General, omitted nothing to maintain the Reputation he had gain'd, and to throw a ſecond Diſgrace upon his Czariſh Majeſty: And 'tis poſſible he might have ſucceeded, had it not been for an unexpected Accident, which made all his Conduct and Bravery miſcarry. Part of the Fortifications of the Place ſtood upon unſound and marſhy Ground: One of the Baſtions called *Honor* ſinking all of a ſudden, *Auguſt* 17, filled the Ditch with Rubbiſh, extremely damag'd the neighbouring Baſtion called *Victoria*, and made a Breach wide enough for a hundred Men abreaſt. The Czar, apprehenſive of the Courage of the Garriſon, tho' leſſen'd to half their firſt Number, did not think fit to puſh the Opportunity, and command his Men upon ſtorming: He order'd ſome Letters tied to Arrows to be ſhot into the Town, to ſhake the Reſolution of the Beſieged, and give them to underſtand their Ruin was inevitable. The *Swedes* however, encouraged by their Governor, who had been ſeveral times ſummon'd, reſolv'd to defend themſelves to the laſt Extremity, and turn'd Part of the unſerviceable People out of the Town. *Auguſt* 20, about Two in the Afternoon, ſixteen thouſand *Muſcovites* mounted the Breach in four Places, and were receiv'd with ſo much Bravery, that after having been repulſed ſeveral times, they loſt ſeven thouſand of their Men. However, the reſt were not diſhearten'd; the Loſs of the Czar's Men ſerv'd only to encourage him to ſupport his Troops, and carry on the Aſſault with more Eagerneſs. At laſt the *Swedes*, being no more than a Handful, were overborne with Numbers and freſh Men: The Town at laſt was forc'd, after the Trenches had been open'd two Months. The Enemy, at their Entry, quickly made the Streets run with Blood, and manag'd with unprecedented Cruelty. They ſpar'd neither Women nor Children, and gave Quarter to none but the Garriſon, Part of which had retir'd into the Caſtle of *Ivanogorod*; and another Part was forced to yield themſelves Priſoners of War, on Condition of having their Lives ſaved. The ſame day this Caſtle, ſtanding on the other ſide of the River near *Narva*, was ſummon'd by General *Ogilvi*. Lieutenant-Colonel *Stiernſtrahal*, who commanded two hundred Men, refus'd to ſurrender for ſome days; and had he not been ſtreighten'd for want of Proviſions, he would not have accepted the Terms offer'd him. He was conducted to *Revel* with his Garriſon, while the Priſoners taken at *Narva* were carry'd to *Moſcow*, and treated with all the rough Uſage imaginable; Count *Horn* eſpecially, who ought to have been beſt uſed, was with three of his Daughters thrown into the Hole of a Priſon, where they were left languiſhing a long time, without Beds, Linnen, or other Conveniences. Thus the Czar was pleaſed to revenge himſelf upon a brave Man, for his bold Defence of his Prince and Country.

This Prince believing his new Conqueſts would ſpread a Terror through all *Livonia*, march'd towards *Revel*, advancing within two Leagues of this Town, in order to beſiege it; but receiving Advice of its being furniſh'd with every thing neceſſary for a vigorous Defence, and apprehenſive the approaching Seaſon of the Year would be unfavourable for making a long Siege, he reſolv'd to countermarch into *Muſcovy*. Before his going off, he furniſh'd the two Towns he had taken with Garriſons judg'd ſufficient to curb Part of the Province. And now Major-General *Schlippenbach* beginning to breathe a little, concluded he had no occaſion for all his Troops to check the Incurſions of the *Muſcovites*: He therefore detach'd Part of them to join Major-General *Lewenhaupt*, who during all the Year 1704 had diſtinguiſh'd himſelf by gaining ſeveral Advantages in *Courland* and *Lithuania*.

In the beginning of the Campagne, the Troops of Prince *Wieſnowiski* and thoſe of *Oginski* acting in concert with the *Muſcovites*, broke Major-General *Lewenhaupt*'s Deſign of making an Irruption into the Province of *Pleſkow* with a Detachment of the *Swediſh* Army in *Livonia*. Being obliged to alter his Meaſures in *May*, he reſolv'd to move towards *Lithuania*, and make that Country the Seat of the War, after having joined Prince *Sapieha*. *Wieſnowiski* obſerving theſe Motions, made long Marches through the Foreſts and ill Roads, to fall upon *Sapieha* before this Junction; but a Reinforcement of ſix hundred Men, detach'd by *Lewenhaupt*, made him quit this Enterprize, and march to *Birzen*, where there was a Body of *Muſcovites*. *Wieſnowiski* preſs'd theſe Troops to follow him in queſt of the Enemy, but all to no purpoſe: They excuſed themſelves by ſaying, they immediately expected a Reinforcement of ſix thouſand Men. This Refuſal however did not hinder *Wieſnowiski* from making ſome Incurſions into *Courland*, till he received Advice at *Janiskie* that Major-General *Lewenhaupt* being reinforc'd with ſome Troops from *Riga*, and joined by *Sapieha*, was advan-

advancing with an Intention to fight him. Upon this News, he took another Route for above twenty Leagues, ſtill purſued by *Lewenhaupt*, and at laſt got under the Cannon of *Birzen:* And now being join'd with *Oginski*, he made long Marches to beſiege *Selsbourg*, a ſmall Town in *Courland*, upon the *Duna*. The *Swedes* follow'd him cloſe, and coming twice up with him, took Part of his Baggage and ſome Priſoners. They made a Halt at *Poniewitz*, where Prince *Sapieha*, having publiſh'd a Proclamation for a Dyet, brought two Gentlemen into his Intereſt, who ſwore the Truth of what had paſs'd amongſt the Confederates at *Warſaw*. Upon this he ſent off ſome Detachments, which ruined a Magazine made for the *Muſcovite* Troops, cut five hundred Horſe and two hundred Dragoons in Pieces, and plunder'd *Oginski*'s Baggage. *Wieſnowiski* ſummon'd a Dyet of *Lithuanians* for confirming the Reſolutions paſs'd at *Lublin*; but perceiving no body came thither, he reaſſumed his Project upon *Selsbourg*, where Count *Linkshold* was Governor, and batter'd the Fort eleven days, at the Head of twelve thouſand Men. And now every thing being ready for the Aſſault, Major-General *Lewenhaupt*, inform'd of the Danger of the Garriſon, appear'd in ſight of the Place, *Auguſt* the 4th. This oblig'd *Wieſnowiski* to raiſe the Siege, and draw off to *Jacobſtadt*, where his Army was encreas'd by a *Muſcovite* Detachment. The *Swedes* follow'd him two days after, and drawing up in Order of Battle within Cannon-ſhot of the Enemy, fell on with that Bravery, that they broke their Right Wing, and puſh'd it upon their Left. *Wieſnowiski*, did his utmoſt to rally his Men, but to no purpoſe; they ran away in every Part of the Army, till the Night had ſhelter'd them from being purſued. This Battle, fought by three thouſand *Swedes*, and four thouſand of *Sapieha*'s Men, againſt ten thouſand *Lithuanians*, and four thouſand *Muſcovites*, coſt the latter above two thouſand. They loſt thirty nine Colours and Standards, twenty one Pieces of Cannon, ſix thouſand four hundred and fifty Grenadoes, with a great deal of other Ammunition. The Conſequences were very ſerviceable to King *Staniſlaus*. This Succeſs made all *Samogitia* declare for him; and over and above, a great many *Lithuanian* Lords took the Oath of Allegiance to him. Beſides, General *Lewenhaupt*, being willing to make the moſt of the Conſternation the Enemy lay under by the Defeat of *Jacobſtadt*, inveſted *Birzen*, where the *Poliſh* Garriſon ſurrender'd upon Articles, and took Service under *Sapieha*. This Place, though of no great Service to the *Swedes*, might do them a great deal of Miſchief in caſe of its falling into the *Muſcovites* Hands. This Conſideration made *Lewenhaupt* raze the Fortifications, having firſt ſent off thirty two Pieces of Braſs Cannon and ſome Mortars to *Riga*. This alternate Succeſs embarraſs'd the Czar, who, after the taking of *Dorpt* and *Narva*, hop'd to have rais'd the Siege of *Birzen*, or at leaſt to have made himſelf Maſter of *Mittau* and *Bauſtch*. The *Swedes*, after his Retreat, took their Quarters in *Lithuania*, from whence General *Lewenhaupt* provided for the Security of *Courland*.

The Winter Seaſon, which forced both ſides upon a ſort of Truce, gave the Confederates at *Warſaw* an Opportunity of improving their Intereſt in *Great Poland*. King *Staniſlaus* neglected no Expedient for bringing over the Palatines of the Faction. To this purpoſe he publiſh'd a Manifeſto, *October* 30, to ſet forth the Juſtice of his Cauſe; and ſoon after, convened a Dyet at *Koſteine*, a Town of *Great Poland*; which Aſſembly was open'd *December* 22. In the mean time King *Auguſtus*, much leſs concerned for what paſſed in this Aſſembly, than for the Irruption with which *Saxony* was threaten'd by the King of *Sweden*, quitted *Poland* immediately, and got privately into his Electorate. As ſoon as he came thither, he gave Orders to work upon the Fortifications of *Dreſden*, his Capital, and threw up Lines where the Country lay moſt expoſed. The ſudden Departure of this Prince extremely ſurpriz'd the *Poles* in his Intereſt. The Heads of the Party, 'tis true, left no Stone unturn'd to ſupport the Common Intereſt; but the Gentlemen in this Aſſociation were ſo divided, that the fixing upon any common Meaſures for putting a Stop to the preſent Diſorders, were altogether impracticable. On the other ſide, the Dyet at *Koſteine* was govern'd by a different Diſpoſition, where all the Members were perfectly unanimous.

Here, in *January* 1705, 'twas reſolv'd to ſend Commiſſioners to the Cardinal Primate, and to *Bronits*, Mareſchal of the Confederacy. 'Twas likewiſe agreed, that ſix thouſand *Florins per* Month ſhould be aſſigned for furniſhing the new King's Table, and twelve Companies of the Gentry were to be rais'd for his Guard. After this, *Staniſlaus* conſulted Cardinal *Radziewiski*, who was retir'd to *Dantzick*. Theſe Reſolutions of the Dyet, ſupported by the King of *Sweden*, drew a great Part of the Nobleſs into the Confederacy; and amongſt the reſt, the Palatines of *Siradia*, *Poſnania* and *Calitz*. There was one Gentleman that gave the Confederates a great deal of Diſturbance, and ſeem'd to perplex their Buſineſs in all Places, and lie every where in Ambuſh: 'Twas the Sieur *Smigilski*, Staroſt of *Gneſna*, and one of the moſt reſolute Adherents of King *Auguſtus*'s Party. This Gentleman ſcatter'd the Dyet of *Siradia*, carry'd off the Mareſchal, and made ſome of the Members of the Dyet of *Opatow* Priſoners. Some time after, getting into *Warſaw*, he tore the *Univerſals* or Proclamation paſted up for crowning King *Staniſlaus*, and publiſh'd King *Auguſtus*'s Declaration for ordering the Nobleſs of his Party to mount: But theſe ſlight Exploits fell ſhort of being deciſive, the Situation of *Auguſtus*'s Affairs requiring much ſtronger Supports. This Prince had ſolicited the Mediation of the Elector of *Brandenburgh* for a Peace with the King of *Sweden*; and this Overture being refus'd by his *Swediſh* Majeſty, made *Auguſtus* believe the Elector would engage in his Quarrel. But his Electoral Highneſs was more pliant to the Commiſſioners of *Dantzick*, who concluded an Alliance with him; by vertue of which he ſtipulated to protect them, upon Condition of their paying him fifty thouſand Crowns *per Ann.*

The King of *Sweden*, diſſembling his Notice of what was done by the Burghers of *Dantzick*, (which afterwards notwithſtanding was remembred to their Coſt) was wholly intent upon carrying his Point in favour of King *Staniſlaus*: And while he acted privately by way of Negotiation, he had the Pleaſure to ſee his Arms proſper every where under the Conduct of his Generals, notwithſtanding this Diſadvantage of the Seaſon.

In *January*, the *Swedes* in *Lithuania* took *Polanga*, a Poſt of great Conſequence for opening a Communication between *Courland* and *Lithuania*. Soon after eight hundred *Swedes*, ſupported with four hundred of *Sapieha*'s Men, were attack'd near this Place by ſixteen hundred *Muſcovites*, and five hundred *Lithuanians*. They repulſed the Enemy, killed ſix hundred of their Men, and being upon the Purſuit, fell upon another Body of three thouſand *Muſcovites*, and a thouſand *Lithuanians*, and cut them all in Pieces, excepting three hundred.

General *Renſcold*'s Party, that ſcoured the Country near *Sileſia*, took Priſoners and Plunder every day; and amongſt other things made Prize, had the good Luck to ſeize ſome Waggons laden with Wool, in which the Czar had lodged two hundred thouſand Crowns for the paying his Troops in *Saxony*.

To give an Account of what was done in *Carelia*: Here Major-General *Maindell*, after having burnt a great deal of Forrage laid up for the *Muſcovites*, and killed them two hundred Men in the Iſland *Ratuzari*, reſolv'd to ruin their Fleet, which lay over againſt *Notebourg*. The Party-Man *Sèwikas*, who had the Command of five hundred Men for this purpoſe, ſurprized the Enemy by the Advantage of the Ice, and burnt eleven of their Ships, before they had time to put themſelves in a Poſture of Defence. In *Great Poland*, Colonel *Lybecker*, who commanded a Detachment of three thouſand *Swedes*, had Notice in *January* of two thouſand *Poles* in the Confederacy of *Sendomir*, being at *Lowitz*, where they kept a negligent Guard, under the Caſtellan *Polaniecki*. He attack'd theſe Forces in the Night, kill'd ſix hundred Men, took five hundred Priſoners, and diſperſed the reſt; the greateſt Part of which got off by croſſing the *Viſtula*. In this Place, upon the 10th or 11th of *March* following, a Party of three hundred and fifty *Swediſh* Horſe, detach'd by Lieutenant-General *Nicroth*, with ſome *Poles*, and two Companies of *Walachians*, fought forty two *Poliſh* Companies in the Service of the *Crown Army*. Major *Piper*, who was at the Head of the *Swedes*, perceiving the *Poles* and *Walachians* refuſe to charge, powder'd with with his Horſe upon the Enemy, who were intrench'd

in the Suburbs of *Lowitz*, and forc'd them to run, after they had loſt a conſiderable Number.

Three Days after, twenty eight Companies of *Auguſtus*'s Party, who returned to *Lowitz*, on the other ſide the *Viſtula*, with two hundred *German* Dragoons, ſurprized Captain *Elfsbourg* there, who belonged to *Creutz*'s Regiment of Horſe. This Officer, who had none but his ſingle Troop with him, retreated into a Church yard, where he defended himſelf with ſo much Courage, that the Enemy were obliged to lodge ſome of their Men in the neighbouring Houſes to fire upon him: Upon this, *Elfsbourg* ſallying out of the Church-yard, cut a Lane through the Poles, and burnt the Houſes that fired upon his Men; and afterwards returning to his Poſt, forced the Enemy to take their Leave of him, after he had fought them from Seven in the Morning, till Four in the Afternoon, without loſing any more than two Corporals and a Trooper.

This continued Succeſs in the *Swediſh* Army was ſtill increaſed, upon their being joined by *Potoski*, Palatine of *Kiovia*. This Nobleman had formed a third Party in *Poland*, with which at firſt he pretended to ſtand Neuter: But now declaring for King *Staniſlaus*, he brought a Body of ſix thouſand to a Detachment which Lieutenant-General *Stromberg* had ſent to join him as far as *Javarow*. He likewiſe brought a great many Perſons of Diſtinction into the Confederacy. Thus King *Auguſtus*'s Party was conſiderably weakened, and grew leſs and leſs every Day even in *Little Poland*, where General *Schulembourg* was forced to evacuate *Cracovia*, and retreat to *Lublin*. In ſhort, all the Hopes of this Prince for retrieving his Affairs lay in the Aſſiſtance from *Muſcovy*. The Bojar *Alexander Daniel Monſhoff* came to *Wilna* in *April*, to propoſe a Cartel to the King of *Sweden* for Exchange of Priſoners: But this Overture was rejected, either for the Humourſomneſs of the Conditions, or becauſe of the haughty Manner with which this Miniſter propoſed them. If *Monſhoff*'s Gaſconades were to be credited, there was nothing leſs to be expected from the Czar his Maſter, than the Conqueſt of *Courland* and *Livonia*, and the total Ruin of the *Swedes*. Theſe menacing Rodomantodes were to be made good this Year with an Army of a hundred thouſand *Muſcovites*, and another of ſixty thouſand *Coſſacks* under General *Mazeppa*. This Expectation was farther fortified by Prince *Dolhonski*, the Czar's Ambaſſador to the Republick, who, purſuant to Articles ſtipulated by the Czar, had brought two Millions along with him for ſubſiſting the Crown Army. On the other ſide, King *Auguſtus*, endeavouring to raiſe the Spirits of his Party, extremely ſunk by his Abſence, promiſed to paſs the *Oder* immediately, and march into *Poland* with five and twenty thouſand Men.

All this Menacing gave the King of *Sweden* little Trouble, being much better aſſured of the Execution of his Deſigns, than the Enemy was of theirs. Thus perfectly at eaſe in his Quarters at *Ravitzs*, he waited the Opening of the General Dyet, which was preparing in ſeveral particular Meetings for the Coronation of King *Staniſlaus*. His *Swediſh* Majeſty likewiſe gave out his Orders to his reſpective Generals for diſappointing the Preparations of the Enemy. During the Winter, Contributions had been carefully levied upon each Palatinate, the Tax being laid in Proportion to the Wealth and Extent of the Country. The Town of *Thorn* had contributed four hundred Crowns *per* Month; *Dantzick* had likewiſe a Share in the Impoſition; and notwithſtanding the Protection of their new Ally, was forced to put all *Auguſtus*'s Effects in the *Swedes* Hands, and to yield to the levying a hundred and fifty ſix Crowns upon every Village within their Precinct. Farther, at *Carelſcroon* in *Sweden*, twelve Men of War were rigged out, and eighteen Fregates, to tranſport Recruits into *Livonia*. This Fleet, commanded by Admiral *Anckerſtierna*, debarqued the Troops at *Revel* in *May*, and afterwards joined Vice-Admiral *Sparre*'s Squadron to go in queſt of the *Muſcovites* in the Sea of *Ingermeland*.

At laſt, the General Dyet was ſummoned by the Cardinal Primate to meet at *Warſaw* in *July* following; and ſome time before the Members convened, the *Swedes* gained a ſignal Victory upon the Frontiers of *Lithuania*. *Czeremetoff*, who commanded an Army of thirty thouſand *Muſcovites* in *Little Ruſſia*, moved along the *Duna*, with a Deſign to beat up Count *Lewenhaupt*'s Quarters, and then to block up *Riga*, after he had over-run *Courland*. But the *Swediſh* General having rendezvouſed his Troops at the Village of *Zachary* in *Samogitia*, reinforced himſelf with twelve hundred from the Garriſons of *Riga* and *Libau*. He was now putting himſelf in a Condition to receive the Enemy, when Advice was brought him, *July* the 13th, that they had ſurprized *Mittau*, and put the Garriſon to the Sword. Being more provoked than diſcouraged at this Diſgrace, he moved immediately with his Horſe, and ordered his Foot to follow him as far as *Gemutſhoff*: He marched all Night, and came up to *Mittau*, from whence the *Muſcovites* were drawn off to their Camp at *Nepren* four Leagues from thence. The *Swedes* came back in the Evening to *Gemutſhoff*, and paſſed the River there on the 16th, to put themſelves in a Condition of fighting upon narrow Ground: Their Army was drawn up upon two Lines, their Right covered by a Marſh, and their Left by a little River. Some Squadrons detached to get Intelligence were ſurrounded by the *Muſcovite* Foot, bolting out of a Wood, and had much ado to recover their main Body. At laſt the Battle began: The Onſet was given by *Lewenhaupt*, to prevent the Enemy's having time for drawing their Troops into cloſer Order, being too much extended, conſidering the Ground they were to fight on. The Enemy charged with all their Foot, intermix'd with their Horſe, and that with ſuch Fury, that after a long Reſiſtance, the *Swediſh* Left Wing was broken, and had been entirely defeated, if the Infantry of the ſecond Line had not taken their Place, and given them time to rally: And now the *Muſcovite* Infantry, incloſed on all ſides, were cut in pieces between the two Lines. On the Right, the Colonels *Horn* and *Schreitenfelt* falling with Sword in Hand upon the *Muſcovite* Battalions and Squadrons, killed a great many of them, and gained conſiderable Ground: But while the firſt Line fought the main Body of the Enemy, a Detachment of their Cavalry rear'd the *Swedes*, and forced the ſecond Line to turn about and face them for ſome time. But they were quickly repulſed here, forced to retire in Confuſion, and croſs the River, which the Van-Guard of their Army had already paſſed. And now General *Lewenhaupt* followed them with his Right Wing, which renew'd the Fight, and was quickly ſeconded by the Left. As long as the two Wings, at firſt conſiderably diſtant from each other, fought ſeparately, the *Muſcovites*, who were much ſuperior in Number, defended themſelves well enough; but as ſoon as the *Swedes* Army was all joined, and made but one Front, they were broken beyond Hopes of rallying, and fled in great Diſorder to their Camp, about half a League from thence. Here theſe barbarous People inhumanly cut the Throats of the Priſoners they had taken at *Mittau*, and diſperſed themſelves, carrying off Part of their Baggage, and leaving the reſt to the *Swedes*, beſides thirteen large Braſs Cannon, eight Colours, and one Standard. Thus the Battle ended, where the *Muſcovites* loſt ſix thouſand, and the *Swedes* fifteen hundred, amongſt whom were Colonel *Horn*, Lieutenant-Colonels *Dankwort* and *Kulbars*, Major *Wrangel*, and Count *Linzcold*.

In fine, the Succeſs of this Battle, though very conſiderable, could not divert the Storm from *Courland* and *Livonia*: For the Czar, who moved by the way of *Leopold* with an Army of ſixty thouſand *Coſſacks*, with the ſame Number of *Muſcovites* in *Lithuania*, as ſoon as he heard the Defeat of *Czeremetoff*, put himſelf at the Head of his beſt Troops to fall upon Count *Lewenhaupt*. This latter had no other Courſe to take, than to retire under the Cannon of *Riga*: This was done, after he had drawn off the Garriſon of *Mittau*, (where he left but five hundred Men in the Caſtle) and received a Reinforcement of two thouſand from *Revel*. The Caſtle of *Mittau*, inveſted *Auguſt* 22, was in no Condition to hold out againſt ſo great an Army. Inſomuch that Colonel *Knorring*, the Governor, perceiving the Works perfectly diſmantled, was obliged to ſurrender upon honourable Conditions to Colonel *Ronne*. The Blockade of *Riga* was made at the ſame time, and formed on the ſide of *Courland* by thirty thouſand *Muſcovites*, commanded by the Czar in Perſon. This Prince, who had flatter'd himſelf with the ſpeedy Conqueſt, was quickly diſcouraged by the Difficulty of the Enterprize. Either deſpairing to force Count *Lewenhaupt*'s Intrenchments, or foreſeeing the Town, already covered with *Lewenhaupt*'s ſmall Army, might

might be relieved by Sea; or, laſtly, judging it more ſerviceable to the Common Cauſe to countermarch into *Great Poland:* In ſhort, being determined by ſome or all of theſe Reaſons, he quickly raiſed the Blockade, left General *Czeremetoff* upon the *Duna*, and General *Ronne* in *Courland*, and took the Route of *Tykoczin* to come near *Warſaw*, where every thing ſeem'd to favour the Confederates Affairs.

The Meeting at *Warſaw*, which opened *July* 11, made ſome Proviſion to ſecure themſelves againſt the Incurſions of the Staroſt *Smigilski*, and from a Viſit they might expect from the Body of *Saxons* and *Poles* on the other ſide the *Viſtula*. Thus no Buſineſs was done till the Seſſion of the 18th of *July*, when the Mareſchal of the Confederacy moved the Houſe ſhould write to the Cardinal Primate, and invite him to the Dyet; that they would ſpeedily enter upon Treaty with the King of *Sweden*'s Commiſſioners; and that this Prince, by the Mediation of King *Staniſlaus*, might be engaged to provide for the Security of the Deputies of *Great Poland* who were to come to the Dyet. Theſe three Propoſals were approved by the Univerſality, and the two laſt quickly put in Execution by the King of *Sweden*, who came to *Warſaw* the 17th. His *Swediſh* Majeſty having nominated Count *Arſwed Horn*, M. *Wachſlager*, and M. *Palmberge*, for his Commiſſioners, gave Orders for reinforcing General *Nicroth*, encamped with a ſmall Body at *Viaſdow*, and then his Majeſty returned to his Camp at *Bloni*. The *Saxons* and *Poles*, poſted on the other ſide the *Viſtula*, where their Troops were daily increaſing, had laid a Deſign to carry off the Members of the Dyet, and to this purpoſe ordered a Detachment of a thouſand to paſs the River at *Othſock:* But this Body being defeated, the reſt fell lower, and reſolved to attempt croſſing the Water at *Gura* above *Warſaw*, or at *Sacrotzin* near the Mouth of the *Bugg*. As ſoon as General *Nicroth* had Notice of the Deſign, he ordered two Detachments, each of a hundred and eighty Gentlemen, to obſerve the Enemy: One of them, commanded by Lieutenant Colonel *Stalhamer*, was ordered to *Sacrotzin*, and the other, under Lieutenant Colonel *Claes Bonde*, was to go to *Gura*. This latter advancing towards the *Viſtula* at the Head only of eighty Men, having laid an Ambuſcade with the reſt, had the Misfortune to be cut in pieces; the Enemy having paſſed the River in the Night at a Ford near *Gura* upon the 29 or 30th of the Month laſt mentioned. And now General *Nicroth*, leaving his Baggage at *Viaſdow*, marched above a League and a half to meet the Enemy with his three Regiments of *Smalandia*, *Oſtrogothia*, and *Kruſen*, making ſomewhat more than two thouſand Horſe. He found the *Saxons* and *Poles* drawn up in three Columns, to the Number of ſix thouſand; the firſt commanded by the Generals *Schulenbourg* and *Paykel*, and the others by Mareſchal *Denham*, *Comentowski*, Prince *Wieſnowiski*, and *Riwaski*. While the *Swedes* were forming themſelves, the Right Wing being commanded by General *Nicroth*, and the Left by Colonel *Kruſe*, the *Saxons* attacked their Left, and found ſo much Reſiſtance there, that they were forced to fall back and throw themſelves upon the *Poles* in the ſame Wing. Colonel *Burinſcold* making Advantage of this Diſorder, charged them ſo briſkly, that he puſhed them about a League, where they rallied behind a Village. He forced them from this Poſt Sword in Hand, and drove them about half a League, killing and breaking every thing that offered any Reſiſtance. At his going back, he was joined by General *Nicroth* and Colonel *Kruſe*, who had made their way through the Enemy's Left, though not without very great Difficulty, and purſued them almoſt two Leagues, after a great Slaughter upon the Field of Battle. Above two Thirds of the *Saxons* and *Poles* fell in the Fight, which laſted from Six in the Morning, till Four in the Afternoon. Beſides, a great many Priſoners were brought to the King of *Sweden*; amongſt the reſt, General *Paykel* was carried to his Majeſty: This Officer, though not the ſame with *Patkull*, was likewiſe a *Livonian*, and by conſequence a Subject of *Sweden*. After this Defeat, which coſt the *Swedes* about three hundred Men, the Dyet being in no farther Apprehenſions of the Enemy, had full Liberty to continue their Seſſions, which was ſucceſsfully done after the Return of the two Kings to *Warſaw*. *Potoski*, Palatine of *Kiovia*, who came up to the *Bugg* at the Head of an Army of fifteen thouſand, and Prince *Lubomirski*, Staroſt of *Sepuſia*, who was poſted with a Body near *Cracovia*, gave a farther Security to the Dyet. Being now out of all Danger, they deſpiſed the Oppoſition of Prince *Wieſnowiski* and Prince *Radziwil*, and ſettled a General Council to be ſummoned by the Mareſchal of the Confederacy at *Sendomir*, to traverſe the Deſigns of theſe two Princes. And farther, the Dyet did not think themſelves obliged to mind the Pope's Briefs directed to the Biſhops, nor the Solicitations of his Nuncio in favour of *Auguſtus*.

Thus in the Seſſion of *Auguſt* 27, having ſolemnly confirmed all that had been done in favour of King *Staniſlaus*, and againſt King *Auguſtus* and his Adherents, 'twas reſolved in the Seſſion of *September* 5, that the Houſe ſhould write to all the Palatinates, to exhort them to come into the Aſſociation, and eſpecially to the Biſhops: Theſe, as being chief Senators, were invited to take their Place in the Dyet, for that otherwiſe they would be barred their Share in the Government. 'Twas likewiſe agreed to ſend ſome of their Members to the Cardinal Primate, to deſire him to come to *Warſaw*. 'Twas farther reſolved, a Remonſtrance ſhould be ſent to the Pope, for confining the Biſhop of *Poſnania*, for directing his Briefs to the Biſhops, and for the Intrigues managed by ſome of his Miniſters. 'Twas debated on the 15th, whether the Amneſty ſhould be general, and take in Prince *Lubomirski* Grand General, who had quitted the Aſſociation of *Warſaw* to go into that of *Sendomir*. At laſt 'twas concluded by the Majority, that the Indemnity ſhould paſs without Exceptions; but that thoſe of the oppoſite Party ſhould be obliged to come in within ſix Weeks, reckoning from the Day of King *Staniſlaus*'s Coronation; and that the Treaty of Alliance between *Poland* and *Sweden* ſhould be ſigned. In fine, upon the 17th the Coronation of the new King was appointed for the 4th of *October*, and the Solemnity to be kept at *Warſaw*. And 'twas about this time that the Commiſſioners of the King of *Sweden* and the Republick began to work upon the League Offenſive and Defenſive between *Sweden* and *Poland*, with more Earneſtneſs than formerly; which notwithſtanding was not ſigned till the 28th of *November* following. The chief of Articles were theſe, *viz.*

That after the Coronation of King *Staniſlaus*, no Contributions ſhould be levied upon any of the Dominions of the Republick: That the Treaty of *Oliva* ſhould be renewed: That there ſhould be a League between *Sweden* and *Poland* againſt the Czar: That no Province ſhould be diſmembred from the Crown: That there ſhould be a full unreſtrained Commerce for the *Swedes* in *Poland*, and for the *Poles* in *Livonia:* And laſtly, that the Houſe of *Sapieha* ſhould be reſtored to their Honours and Eſtates. Cardinal *Radziewiski*, who as Archbiſhop of *Gneſna*, was to crown the King, wrote to the Dyet, that not being in a Condition to come to *Warſaw*, he would agree to every thing that paſſed there, and ſend the Archbiſhop of *Leopold* to repreſent him, and perform the Functions of the Primate.

Thus King *Staniſlaus* having ſworn the *Pacta Conventa*, paſſed through the Forms of Inauguration, and was crowned *October* the 4th in S. *John*'s Church at *Warſaw*. The Solemnity being ended, he ſpent three Days with the King of *Sweden* at his Camp at *Bloni*. The Day after the Royal Ceremony, the Cardinal Primate fell ill at *Dantzick*, and died a Week forward: His Death was extremely regretted by all the Confederates: He was a Perſon of a great Genius, and may fairly be reckoned among the Stateſmen of the firſt Claſs. His Archbiſhoprick was given to the Archbiſhop of *Leopold*, related to King *Staniſlaus*; and the Palatinate of *Poſnania* vacant by the Acceſſion of this Prince to the Crown, was reſtored as a Reward upon *Bronitz*, Mareſchal of the Confederacy.

A great many *Poles* of the contrary Faction diſengaged from their Party, to lay hold of the Amneſty. King *Auguſtus* foreſeeing the Conſequences of this Revolution, reſolved at laſt to go back into *Poland*, and came privately to *Konigsberg* in *Pruſſia*, from whence he got forward *November* the 1ſt to *Tykoczin:* He was received here with great Demonſtrations of Joy by thoſe who were beſt affected to his Intereſt. To give them farther Satisfaction, he inſtituted an Order of Knighthood called the *White Eagle*, and ſeem'd not to deſpair of reſtoring his Affairs by the Czar's Aſſiſtance. But, as it happened, this Prince could

could effect nothing in *Great Poland*, notwithstanding the numerous Army he had drawn thither; and besides, since his coming out of *Courland*, he had lost all his Acquisitions there, excepting *Mittau*. However, they had still a great Army of *Muscovites* and *Cossacks*, besides the *Poles* in their Interest, and the Troops expected from *Saxony*. To give a better Face to their Business, and put it in something of a Method, they convened an Assembly at *Grodno*, in which King *Augustus* got several Bills pass'd, though perfectly subversive of the *Polish* Liberties. The easy Compliance of his Creatures upon this Head gave him Hopes of farther Success, which quickly vanish'd by the indefatigable Valour of the King of *Sweden*, and the Precautions taken by King *Stanislaus*, whose Party encreased every Day.

While the Dyet of *Grodno*, which broke up on the 15th of *December*, spent their time in Consultation, Part of the *Crown-Army*, commanded by *Potkomirski*, and Prince *Lubomirski* Great Chamberlain, came and took the Oath of Allegiance to the new King: They then march'd back to *Jarowslau* upon the *Vistula*, to join *Potoski* and *Sapieha*. The rest of the Year was spent in Skirmishing between the two Parties. A Captain of Horse belonging to Lieutenant-General *Stromberg*, lately reinforced with some Companies from *Lubomirski*, routed *Commentowiski*, who had lately defeated a Party of the *Swedes*. Some Detachments made upon the *Vistula* by General *Meyerfeld* levy'd Contributions on the Enemy, and carry'd a great many Prisoners into their Camp; but, on the other side, a Party commanded by Captain *Colmer* was invested in the Castle of *Plotsko*, and forced to surrender to prevent being burnt, by their setting Fire to a neighbouring Church. *Smigielski* likewise keeping the Field, attempted to surprize Colonel *Grusinski* near *Kielce*; but this Officer retreating to the Castle of *Warsaw*, took an Opportunity to sally upon his Enemy, and kill'd him a hundred and fifty Men. 'Twas not long before this *Starost* had his Revenge; for after having carry'd off two of *Potoski*'s Companies, he mov'd to *Cracovia*, where he attack'd King *Stanislaus*'s Guards with some Advantage.

The Motion the King of *Sweden* made in *January* 1706 was of much greater Consequence. As soon as the Frost began to make Marshes and Rivers passable, he decamp'd upon the 8th from *Bloni* in quest of the Enemy, and was join'd by *Sapieha*'s and *Potoski*'s Troops. Afterwards he crossed the *Vistula* at *Warsaw*, and passing by *Stanislowa*, *Wennegrod*, *Korowitsk*, and *Kirzemin* upon the *Bugg*, he crossed this River the 17th at *Poptavia*, near the Village *Brainski*; thence advancing near *Tykoczin*, he march'd within two Leagues of this Town, and upon the 25th encamp'd in the Neighbourhood of *Grodno*. The next Day, when the *Swedish* Army was going to pass the *Niemen* upon the Ice, they perceived, in a Hollow Way, on the other side the River, a great Body of the Enemy's Dragoons; some of which being dismounted, began to fire, while the rest drew up in the Plain. This did not hinder the King from passing the River on Foot at the Head of his Guards, where the Loss they receiv'd was only three Soldiers wounded, the *Muscovite* Dragoons, who had Resolution enough to make a stand, were quickly driven away from their Post by the *Swedish* Dragoons: However, they rallied near *Grodno*, where they had all their Cavalry to support them, and their Infantry appearing at the same time, the King of *Sweden* concluding they had a mind to hazard a Battle, drew up his Troops in Order of Battle as fast as they arrived; but the *Muscovites* wanting Courage to risque the Contest, quitted their Camp, retir'd into the Town, left a great many Waggons loaden with Provisions behind them; besides a hundred of their Foot, who were intercepted and almost all cut in Pieces. In the Evening, the *Swedish* Army came forward to the Suburbs, burnt by the Enemy, and appear'd the next Day before *Grodno*. Notwithstanding the King of *Sweden* was very desirous to force the Enemy, he chose rather to consult his Prudence than his Courage, and finding twenty six thousand of them advantageously intrench'd behind Works in a manner impregnable in themselves, besides their being fortify'd with a great many Cannon, he chose rather to draw his Troops about the Town and invest them. By this Conduct, he effectually cut off their Provisions, and the Wood they had so much need of, and reduc'd them to the Necessity of surrendring or starving. The *Swedes* had none of these Hardships to deal with, for which they may thank the Discipline observ'd by the *Muscovites* in their Quarters; for both there, and all about *Grodno*, they found a great many Magazines uncommonly well furnish'd with Provisions and Ammunition. In fine, by keeping the Enemy thus block'd up, they cut off all Communication with their own Party; and thus there was no joining their Troops without venturing a Battle with the *Swedes*. All these Considerations made the King of *Sweden* pass the Winter at *Grodno*; from whence King *Augustus* had moved with Precipitation with four Regiments of Dragoons the Day after his coming thither. General *Menzikoff* retiring with a strong Guard the Day before *Augustus*, made the Czar apprehensive of Danger, and dissuaded him from exposing himself to the Hazards and Inconveniences of being invested. And now the King of *Sweden* taking his Quarters between *Grodno* and *Wilna*, sent off several Detachments to reduce the neighbouring Country.

A Party of *Walachians*, marching as far as *Tykoczin*, defeated a Party of *Muscovites*, and made most of them Prisoners.

Major-General *Myerfeld* going to *Indura*, at the Head of a thousand Horse, attack'd a Regiment of Dragoons, of which a hundred Men were killed, and forty taken Prisoners: And here he had infallibly carry'd off all the Enemy's Cavalry, dispers'd in the neighbouring Village, but that his Horses were too much tir'd to pursue: And thus the Enemy, who retir'd in Confusion, got into *Grodno* by some Avenues less closely block'd up. The Baggage they left behind them was very considerable: There was a great Number of loaden Waggons; and over and above, the *Swedes* took a thousand Horses, and brought them to their Camp.

Six thousand Horse of the Troops of *Sapieha* and *Potoski* fell upon Major-General *Sinitski* at *Olita*, who had drawn a Body of *Lithuanians*, *Muscovites*, and *Saxons* together, with a Design to beat up the *Swedes* Quarters; and here they killed him fifteen hundred Men, took three Pair of Kettle-Drums, fifteen Colours, and all the Baggage; amongst which there was twenty thousand Crowns, besides the General's Plate.

Colonel *Kruse*, detach'd to the Frontiers of *Prussia*, carry'd the Fort *Augustoa* by Storm, where all the *Muscovite* Garrison were put to the Sword. He likewise cut off six hundred of the Enemy in several Places, and brought off a hundred Prisoners.

Another Body of six thousand *Poles* and *Lithuanians*, supported by some *Swedish* Companies, had Orders to move towards *Caume*, and advance farther into the Country, which was entirely reduc'd by them.

The Satisfaction these successful Expeditions occasion'd in the *Swedish* Army, was considerably increas'd by the News from *Silesia*. King *Augustus*, who came into *Great Poland* after his Retreat from *Grodno*, concluded it impossible to retrieve his Affairs, without making some considerable Progress in that Country while the King of *Sweden* was employ'd in *Lithuania*. With this View he order'd General *Schulembourg*, who commanded his Troops in *Saxony*, to pass the *Oder* at all Adventures; and at the same time his Majesty march'd to alarm General *Renschold*, who was always very careful to observe the *Saxons* Countenance. The *Swedish* Army was then in the Palatinate of *Posnania*; from hence they decamp'd and mov'd first to *Kossin*, and then to *Lissa*, where they understood fifteen thousand *Saxon* Foot and seven thousand Horse and Dragoons, had crossed the *Oder* upon the Ice. General *Renschold*, who had laid a Design to draw them into a Place where he might fight with least Disadvantage, amuz'd them with a feigned Countermarch into *Posnania*. The Enemy were more easily persuaded to believe him in earnest, because his Army consisted of no more than five Regiments of Foot, five Regiments of Dragoons, and fifteen of Horse; which in all made but ten thousand Men. Another Reason which made the Amusement pass, was this General's not making any Attempt to dispute their passing the River, nor prevent their joining the *Muscovites*; which latter he despis'd too much to attack them by themselves. His main Business was to draw the *Saxons* out of the Woods and Morasses, where they lay cover'd: The Event answer'd

ſwer'd the Stratagem, for they fell into the Snare laid for them. Upon the 12th of *February*, a conſiderable Body of the Enemy appearing near *Travenſtadt*, grew more confident than ever that the *Swedes* were afraid of them, by their counter-marching as far as *Twetske*, half a League from *Liſſa*. As ſoon as General *Renſchold* had drawn up his Army, he advanc'd to the *Saxons*, who were very advantageouſly poſted, with the Villages of *Jaggersdorf* on the Right, *Roerſdorf* on their Left, and the Town of *Travenſtadt* on their Backs. Genereral *Schuylemberg* was preparing to ſend a Detachment along the two Villages, to take the *Swedes* in their Rear, when he perceiv'd them coming on with a gentle March towards him. Upon this, he order'd his firſt Line to retire, and take their Poſt behind a Hollow Way: Beſides, he took care to cover them with *Chevaux de Frize*, with long Beams fix'd in the Ground, and pointed with Sword-Blades, diſcharging his Cannon at the ſame time; which being mounted too high, did little Execution. The *Swedes* leapt over the Hollow Road, broke through what lay in their way, drove through the Intrenchments, notwithſtanding the firing of the Enemy's two Wings, who had much ado to ſtand the *Swedes* firſt Charge, and quickly ran off as faſt they could. The *Saxon* Infantry being deſerted by their Cavalry, threw themſelves immediately into a ſquare Figure, and after having maintain'd the Fight for ſome time, were forc'd to ſurrender; and now whole Regiments threw down their Arms, and begg'd Quarter upon their Knees. The *Saxons* Lives were ſpar'd, and eight thouſand of them made Priſoners; but the *Muſcovites* were allow'd no Quarter. Lieutenant-General *Wirſtromiski* and Major-General *Zutzelberg*, four Colonels, *viz.* the Count *Joyenſe*, who died of his Wounds, the Sieurs *Droſt*, *Sak*, and *Boſe*, and a hundred and ſixty Officers above Subalterns, fell into the *Swedes* Hands, and were treated with great Humanity. Seven thouſand of the Enemy were found dead upon the Field of Battle, and thereabouts, though the Fight laſted but an Hour. As for the *Swedes*, they loſt but three hundred and ſeventy three Men, with five or ſix hundred wounded. Amongſt the latter, were the Lieutenant Colonels *Bukwald*, *Patkul* and *Creutz*, the Majors *Wrangel*, *Snolski* and Captain *Lod:* The firſt of which receiv'd nine Muſquet Bullets and four Cuts with a Sword; General *Renſchold* had a Horſe killed under him: He took thirty two Pieces of Braſs Cannon, and thirty ſix Standards and Colours, eleven thouſand ninety four Muſquets, and all the Enemy's Baggage, which they had left two Leagues from *Travenſtadt*.

The Noiſe of this Victory, which open'd a Paſſage into *Saxony*, and cover'd *Great Poland* from King *Auguſtus*, carry'd a Conſternation as far as *Grodno*, where the Beſieged projected nothing farther than preſerving the Debris of their Troops: And having the *Niemen* between the *Swedes* and themſelves, they began their Retreat as ſoon as the Seaſon had melted the Ice of this River. And here, of the twenty ſix thouſand they had at firſt, only ſeven thouſand Foot and two thouſand Dragoons got off; the reſt being all deſtroy'd with Famine, Cold, or Diſeaſes. This leiſurely Defeat of the Enemy was no leſs honourable for the King of *Sweden*, than the bloody Victory above-mentioned; who, as ſoon as he heard of the Flight of this Remainder, prepar'd immediately to purſue them; but the River being thaw'd, and the Paſſage by conſequence impracticable, they were forced to mend the Bridge near *Orlowa*. The time ſpent upon this Buſineſs afforded the *Muſcovites* Leiſure to get forward, and gave them Opportunity to fortify themſelves upon their Route, where they committed all imaginable Barbarities, plundering and burning every thing in their way. They filed off towards the Palatinate of *Brezeſcia*, in order to get into *Muſcovy:* And concluding it neceſſary to ſtop the *Swedes* March, they retrench'd themſelves upon one of the Banks of the *Jaciolda:* Their Deſign was to ſecure the drawing off their Cannon and their Baggage, with their Sick and Wounded. All the Ground from this little River, as far as *Pinsk*, was extremely proper for their Purpoſe, being in a manner all Forreſts, with Rivers and unpaſſable Moraſſes between them. The Enemy having broken the Bridges and fell'd the Wood for about a League and a half, where the Paſſage lay moſt open, threw up five Redoubts near *Sielce*, and planted Cannon upon them. The King of *Sweden*, who could not croſs the *Niemen* till the 14th of *April*, arriv'd at *Roſana* the 24th, and three days after came up to the *Jaciolda*, which he endeavour'd to paſs not near *Sielce*, but two Leagues lower, hard by *Bereza*. Fifteen hundred Dragoons of the Enemy were poſted here, to guard the Paſs of the River, and cover'd with a Redoubt which they had made in the middle of a Moraſs; but the *Swedes* throwing themſelves into the Water, ſome up to the Middle, and ſome up to the Neck, and falling upon them Sword in Hand, forced them to quit their Poſt, without ſo much as making any Reſiſtance. As ſoon as this News was brought to *Sielce*, the *Muſcovites* quitted their Works in great Diſorder, and ran away croſs the Woods: Theſe unhappy Troops, overſet with Fear, obſerving no Order in their Retreat, but diſperſing in ſmall Numbers, were almoſt all knock'd on the Head either by the Peaſants or *Swedes*, who made uſe of Flat-bottom'd Boats to follow them into the Moraſſes.

The *Coſſacks*, who had ſeized a great many Towns in the Palatinate of *Novogrodeck*, and in the Duchy of *Slutzk*, were likewiſe diſlodg'd by the *Swediſh* Troops: Two thouſand of them had intrench'd themſelves at *Neſvitſh*, where Lieutenant-Colonel *Trautwetter*, having ſurpriz'd them by a Party of five hundred Horſe, ſet Fire to the Town, took a hundred and fifty Priſoners, and kill'd between three and four hundred. Colonel *Michalowitz* was one of this Number: He was Commander in Chief at this Action, and formerly had the ſecond Command under General *Mazeppa*.

Some days after the King of *Sweden*, encamped at *Pinsk* with King *Staniſlaus*, ſent off a Detachment to *Szaborn*, a ſtrong Place ſituate in a Moraſs. The Garriſon, conſiſting of above eight hundred, was ſummon'd, and ſurrender'd at Diſcretion, and ſo did *Lakowicze* and *Neſvitſh*. Theſe three Places, which commanded all the Flat Country, had their Artillery taken out, amounting to ſeventy Pieces of Braſs Cannon, and their Works ſlighted: This Demolition was extremely welcome to all the leſſer Nobility and Gentry of the Country. Nothing but the Town of *Sluzk* was left undemoliſh'd: This Place, fortify'd with fourteen Baſtions, and a good Citadel, was ſpar'd, in Conſideration of the Ammunition and Proviſions they furniſh'd the *Swedes* with, and out of Reſpect to the Houſe of *Newbourg*, a Princeſs of which Family was Heireſs to this Duchy.

Thus *Lithuania*, where *Auguſtus* had his greateſt Expectation, was perfectly clear'd of the Foreign Forces he had brought thither, and even of the native Troops he had made uſe of to embroil and harraſs the Country: For at the ſame time that the remainder of the *Muſcovites* and *Coſſacks* fled, ſome of them to *Muſcovy*, and others to the *Ukrain*, *Wieſnowiski*, *Oginski*, and *Sinitski*, the principal *Lithuanians* in *Auguſtus*'s Intereſt, took the ſame Route; and as they went off, threw ſome Battalions into *Biſcho*. The two Kings being eaſed of the Burden of the War in theſe Quarters, applied themſelves to put things in Order, and ſecure their Succeſs.

While the *Swediſh* Troops were in Quarters of Refreſhment in the Neighbourhood of *Dubna* in *Volhinia*, King *Staniſlaus* held a Dyet at *Zuzuch*, where not only the Nobility of his own Party, but a great many of thoſe who were formerly of the contrary Intereſt, were preſent. The Nobleſs of *Lithuania*, *Volhinia*, *Podolia*, and the neighbouring Palatinates, not only ſent Commiſſioners to the two Kings, *July* 1, but came themſelves in Perſon to offer *Staniſlaus* their Service, and mounted immediately to act againſt the *Saxons*. Prince *Radziewill*, Great Chancellor of *Lithuania*, was taken into Favour, and ſo was Prince *Czartoriski*, who interceded for the Mareſchal *Denhoff* his Brother-in-Law; to which may be added *Lubomirski*, Lord Chamberlain, who brought in forty two Companies of the Crown Forces, and *Jabloniowiski*, Palatine of *Ruſſia*, Uncle on the Mother-ſide to King *Staniſlaus*, who promis'd to bring over another Party of them. *Wieſnowiski* and *Oginski*, whoſe Country was lately harraſs'd, were the only Perſons of Quality who could not make their Submiſſions paſs.

The Palatinate of *Cracovia* ſtood almoſt ſingle in following the Fortune of King *Auguſtus*, who was working upon ſome Fortifications for the Defence of the Capital. This Prince was ſomewhat uneaſy at General *Meyerfeld*'s

advancing as far as *Lublin* with a conſiderable Body. Beſides, *Potoski*, Palatine of *Kiovia*'s Troops, detached towards *Leopold*, had defeated a Body of *Coſſacks* there, and ſeized eleven Companies of the Crown Forces: And *Sapieha* was encamped between *Brzeſcia* and *Caun*. Thus King *Auguſtus* was apprehenſive of being ſurrounded on all Sides, and eſpecially by the King of *Sweden*'s Army, and by the Troops commanded by General *Renſchold*, who were on their March towards him. Thus he prepared to quit this Town, in caſe he was likely to be attack'd, and ſent off the main Body of his Army into *Saxony*. In ſhort, he was never more embarraſſed than now: The Palatinates of *Lublin* and *Beltz* offered to take Arms, and raiſe new Regiments againſt him. The Crowm Army, his only Reſourſe, ſeemed unreſolved to that degree, as to give him Apprehenſions they might deliver him up to the Enemy; which made him never appear without a ſtrong Guard. However, he took a Review of this Army at *Konigh*, *Auguſt* 3d, and led them, with ſome *Saxon* Troops, near *Wolpa*, ſix or ſeven Leagues from *Grodno*; from whence he retired as ſoon as he received Advice of the King of *Sweden*'s moving towards the *Viſtula*. This Prince laid two Bridges over the River, one at *Bulavia*, the other at *Caſimir*, and on the 24th came up to *Radom*: He ſoon left this Place, and went to *Lencziza*, to view *Renſchold*'s Army, conſiſting of three thouſand Horſe, four thouſand ſix hundred Dragoons, and ſix thouſand Foot. And after having given this General his Orders, he returned to *Radom*, to put every thing in a Diſpoſition to execute the great Deſign he was now upon.

And now the Enemy began to appear again in the Provinces lately quitted by the *Swedes*: A Party of *Coſſacks* made an Irruption into *Volhinia*, where they plundered the Lord Chamberlain *Lubomirski*'s Eſtate. As for the Czar, he drew what Force he could into the Palatinate of *Kiovia*, upon the *Boriſthenes*, from whence he threatned to enter *Great Poland*; but the Sieur *Wental*, a Captain of Horſe, being detached from *Jariſlaw* with two hundred *Walachians*, ſcoured the Country as far as *Caminieck*, and forced the Hoſpodar of *Moldavia* to put the Sieur *Potoski Stranike* into his Hands, promiſing withal not to afford any Shelter to the two Kings Enemies. A Party of *Poles* ſeized Chancellor *Siuka* a Confident of King *Auguſtus*, together with Mareſchal *Denhoff*, and *Prebentowski*'s Ladies: And in *Great Poland*, Colonel *Borckouski* defeated ſix Companies of the Crown-Army, and made them Priſoners.

To proceed; the King of *Sweden*, leaving eight thouſand with General *Meyerfeld* for the Security of *Great Poland*, together with fifteen thouſand of the Troops of *Potoski*, *Sapieha*, and *Lubomirski*, marched his Army by *Rawitz*, *September* the 1ſt, and took the Route of *Sileſia*. He paſſed the *Oder* with Prince *Sapieha* and General *Renſchold*, and encamped the 6th with Part of his Horſe near *Schonberg*, a League from *Gorlitz* in *Upper Luſatia*. All theſe Forces made twenty four thouſand effective Men, and frightned the Country to that degree, that they quitted thir Houſes, and left their Furniture behind them; but 'twas not long before they returned, being now delivered from their Fears of ill Uſage, by the exact Diſcipline of the King of *Sweden*'s Army.

Almoſt all the Towns on this ſide the *Elbe* opened their Gates to him, and ſent Commiſſioners to intreat his Protection; which was granted on Condition they kept their Houſes. There were now no *Saxon* Troops to be ſeen, excepting the two Regiments of Dragoons of *Jourdan* and *Furſtemberg*, which appeared near the Village *Tepſel*, a League from *Gorlitz*. Colonel *Gortz*, who commanded two hundred and fifty *Swediſh* Dragoons, and fifty *Walachians*, charged them ſo roughly, that ninety ſix fell upon the Spot, and thirty ſix were taken Priſoners, after he had killed Major-General *Jordan* with his own Hand. Upon this, having the Command of about a thouſand Horſe, he was ordered to march beyond the *Elbe*, and fight thoſe he ſhould meet with. He likewiſe received Orders at *Naumburg* to move farther, and puſh the Enemy till he had driven them all out of the Territories of *Saxony*. From thence advancing to *Erford*, he had Notice that between four and five thouſand *Saxons* moved toward *Elmenau*, whither this Officer followed them. He was no ſooner arrived there, but the Enemy ſcoured off to the neighbouring Forreſts: He purſued them through their Shelter, killing ſome *Muſcovites*, and making ſome *Saxons* and *French* Priſoners. General *Schuylemberg* who commanded them, ſeized ſeveral advantageous Poſts in the Forreſt of *Turingerwald*, cut down a great many Trees for a Barricade, and diſputed the Ground by Inches with the *Swedes* Dragoons, who puſhed him into the Wood of *Travenwald*: Here he made a Stand by Advantage of a narrow Defile, and by felling more Timber to ſtop the Way. Colonel *Gortz*, perceiving there was no forcing the Enemy here, left Major *Adelberg* to amuſe them, filing off himſelf another Way to take them in the Rear. The *Saxons* making their Advantage of this Intermiſſion, diſperſed themſelves, and got off in the Night, ſome with their General into *Franconia*, others towards *Koborg* and *Barite*, and moſt of them into the Forreſt of *Bohemia*. Three hundred and fifty *French*, leſs fortunate than the reſt, were met by Colonel *Gortz*: They defended themſelves like Deſperadoes a great while, till Captain *Tornflycht* ordering his Troops to diſmount, finiſhed their Defeat. Thus the *Saxon* Troops, excepting the Garriſon at *Dreſden*, quitted the Electorate of *Saxony*: And here their Abſence occaſioned a greater Repoſe, in regard the ſame Day they went off, a Truce of two Months and a half was publiſhed in the King of *Sweden*'s Camp. This Prince having ſettled the Contributions with the Commiſſioners from the Towns and Country, printed a ſevere Regulation, for preventing the Diſorders which the Officers and Centinels might otherwiſe have fallen into. They were forbidden taking any thing, excepting Forrage, without paying for it, either in the Houſes where they quartered, or elſewhere. They were forbidden to make uſe of the Horſes of private Perſons, without paying the Hire. They were likewiſe reſtrained from chooſing their Quarter; from inſulting or maltreating thoſe who entertained them, from offering Violence to any Perſons; in Towns, Villages, or upon the Highway: Neither were they allowed to ſtop any Carriages upon the Road. In fine, they were ordered to take Care that no Fire happened by their Miſbehaviour, and to bring Certificates from their Hoſts, to prove they had obſerved every Part of the Diſcipline enjoined them.

The Irruption of the King of *Sweden* into *Saxony*, had carried the Conſternation farther than King *Auguſtus*'s Subjects: All the Princes Confederate againſt *France* and *Spain* ſeemed very much alarm'd, and ſolicited ſtrongly to divert it. The Princes of *Germany* eſpecially, upon the firſt Noiſe of this Expedition, declared againſt it in a haughty Manner at the Dyet of *Ratisbon*: Here they threatned to pronounce the *Swedes* Enemies of the Empire, in caſe they carried the War into *Saxony*. The Emperor had preſſed the King of *Sweden* by his Envoy to explain his Intentions, and plainly dictated the menacing Reſolutions of the Dyet, his Imperial Majeſty being the main Spring of that Motion. But as ſoon as he received Advice of the King of *Sweden*'s Progreſs in the Electorate, he concluded it was his Intereſt to make ſmooth Application to this Price: To this purpoſe he diſpatched Count *Wratiſlaw* to him, to excuſe what had paſſed at *Ratisbon*. The diſagreeable Part of the Proceedings there, was now charged upon ſome States of the Empire. As for his Imperial Majeſty, he promiſed his utmoſt Endeavour to finiſh the Reducing King *Auguſtus*. This Envoy Extraordinary had Audience *October* 13th. And after having acquitted himſelf of his Commiſſion, left the finiſhing the Affair to Count *Zinzendorf*, Envoy Ordinary; to Mr. *Robinſon*, and Mynheer *Granenbourg*, Envoys from *England* and *Holland*, now expected from *Dantzick*, and to M. *Oberg*, Envoy from *Hanover*. Theſe Men of Publick Character were to ſolicite a Peace, which ſome of their Maſters were ambitious to compaſs.

While theſe State Intrigues were carrying on, the Buſineſs in *Poland* had a new Appearance, and began to look favourably for King *Auguſtus*: For notwithſtanding *Potoski*, Palatine of *Kiovia*, nominated Great Crown General by King *Staniſlaus*, had defeated a Body of *Tartars* near *Peterskow*; notwithſtanding he had beaten two large Detachments advanced beyond the *Viſtula*; notwithſtanding this Succeſs, King *Auguſtus* made no Difficulty to paſs the River with a conſiderable Army: His March obliged the Confederate *Poles* and *Lithuanians* to join the *Swedes* at *Caliſch*. Here a Council of War being held, 'twas reſolved to venture a Battle, which, at the repeated Inſtan-

Inſtances of the *Poles*, General *Meyerfeld* was forced to conſent to: For this purpoſe he detached ſix thouſand Horſe with Orders to paſs the River *Boſna*, to get Intelligence of the Force and Diſpoſition of King *Auguſtus*'s Army, encamp'd about a League and a half from thence. This Detachment having executed their Orders, were called back by their General, who drew up all his Army in Battalia, as ſoon as he receiv'd Advice of *Auguſtus*'s moving towards him. The main Body conſiſted of four Regiments of *Swediſh* Horſe, and two Regiments of Foot, one of them *Swedes*, belonging to *Horn*, and the others *French* and *Swiſs*, taken at *Travenſtadt*, and thrown into one Body under Colonel *Gortz*. The Right Wing, all of them *Poles*, were commanded by General *Potoski*, and the Left was made up of *Lithuanians*. All theſe Troops, who ſcarcely amounted to ten thouſand, had forty thouſand *Muſcovites*, *Saxons*, *Coſſacks*, *Poles*, and *Tartars*, to fight with: They were drawn up upon two Lines; Prince *Menzicoff* and the *Muſcovites* made their Right, and K. *Auguſtus* with his *Saxons* their Left. The Under Mareſchal of the Crown Army, with the *Poles*, were poſted in the Center. When the cuſtomary Signal was given, the *Swedes* charging firſt drove the *Saxons* above three Miles, and puſh'd them upon their ſecond Line; but King *Staniſlaus*'s *Poles* and *Lithuanians* ran away after the firſt Diſcharge, and were purſued by the Enemy's Horſe, who at their coming back fell upon the *Swedes* Rear. Theſe laſt, though incloſed on all ſides, and broken into ſeveral ſmall Diviſions, defended themſelves a long time, and ſo did the Regiment of *Gortz*: But Night coming on, made them deſpair of ſupporting each other, or making their Way through ſo great a Force of the Enemy. However, they maintain'd the Fight with extraordinary Bravery, till perceiving themſelves over-borne with the Enemy's Numbers, they yielded to a Capitulation, and were forc'd to lay down their Arms Regiment by Regiment in the Place where they fought in ſeparate Bodies. General *Meyerfeld* had but two Battalions and ſixty Horſe with him. The *French* and *Swiſs* finding their Regiment was deny'd Quarter, took up their Arms again, and proteſted unleſs they had the ſame Conditions with the reſt, they would fight as long as they could feel themſelves alive: This Reſolution procur'd them the ſame Articles with the reſt. General *Potoski* behaving himſelf with his Cuſtomary Valour, was taken Priſoner at laſt, after he had maintain'd his Ground with great Vigour and Intrepidity. Major-General *Graſſaw* having rally'd the Horſe, to the Number of a Brigade, endeavour'd to break through the Enemy and join the *Swediſh* Foot; but miſcarrying in the Attempt, he retreated with five or ſix hundred Men to *Poſnania*.

The moſt remarkable Circumſtance in this Fight, where two thouſand five hundred *Swedes* were made Priſoners, was this, that King *Auguſtus* was forced to beat them when 'twas his Intereſt to let them alone; whereas 'twas his Fortune to be always defeated by them when his Averſion ran higheſt, and his Wiſhes were ſtrongeſt againſt them. This Myſtery will be explained, when the Reader is given to underſtand, that ſome few days before the Action, King *Auguſtus* had ratify'd the Ceſſation of Arms publiſh'd in *Saxony*; and over and above, made no Queſtion of a Peace being concluded between the King of *Sweden* and himſelf when he was forced to fight. M. *Pfingſten*, who brought the Articles of the Truce from *Saxony*, and the Draught of the Peace King *Auguſtus* was to ſign, had likewiſe a Letter from the King of *Sweden* to General *Meyerfeld*, to inform him of what had paſs'd, and to order him to forbear all Acts of Hoſtility: And here the Buſineſs being to conceal the two Treaties from the *Muſcovites*, 'twas impoſſible for *Pfingſten* to deliver the Letter himſelf to the *Swediſh* General; and thus it happen'd to miſcarry. In the mean time *Menzikoff*, who began to ſuſpect King *Auguſtus*'s ſlow Motion, preſs'd him with great Warmth to advance upon the *Swedes*, whom he knew to be much ſhort in their Numbers: And here King *Auguſtus* had but five thouſand *Saxons* in the Army. This, conſidering the Juncture, was a dangerous Circumſtance; for if any Correſpondence between *Auguſtus* and the *Swedes* had been ſmoak'd, the *Muſcovites* and the reſt would in all likelihood have join'd and fallen upon him. Thus King *Auguſtus* was forced to come to, and follow whither the *Muſcovites* dragg'd him. All that he could do in this Extremity, was to ſend M. *Pflug* privately to General *Meyerfeld* to acquaint him with the Negotiation in *Saxony*, with the Situation of things at preſent, and with an Account of the Force of his own Army; conjuring him at the ſame time to countermarch with all ſpeed, and avoid a Battle, which in all likelihood would prove unfortunate. General *Meyerfeld*, not having receiv'd any Information from the King his Maſter concerning the Peace mention'd by *Auguſtus*, fancy'd this friendly Intelligence only a Snare laid for him. This Miſtake kept him in his Poſt, where the Over-forwardneſs of the *Poles* made him run the Hazard of a Battle; and here King *Auguſtus* behav'd himſelf with great Humanity, endeavour'd to keep his own Men from getting a Victory; and when that could not be prevented, did his utmoſt to preſerve the *Swedes*.

This Prince had been tir'd a great while ſince with the Inconſtancy of the *Poles*, and the Dependence the *Muſcovites* endeavour'd to keep him under: Theſe croſs Circumſtances diſpos'd him to put an end to the War, which had thrown him into ſuch Diſadvantage. The March of the *Swedes* Army into his Electorate gave him the laſt Uneaſineſs, and put him upon a Reſolve to diſengage himſelf. To this purpoſe he ſent a Drum with a Letter to the King of *Sweden*, acquainting his *Swediſh* Majeſty with his Inclination for a Peace, and the preſſing Motives which brought him to this Diſpoſition: He gave him farther to underſtand, that he was ready to ſend Baron *Imhoff* and M. *Pfingſten* with full Powers to manage the Negotiation. On the other ſide, the King of *Sweden* gave a Publick Character to Count *Piper*, his Chief Miniſter, and to Mr. *Hermelin*, Secretary of State, to enter upon a Treaty with the *Saxon* Plenipotentiaries. The firſt and the only Conference manag'd in Form began *Sept.* 2, at *Biſcops Werden* near *Leipſick*, under the Pretence of ſettling the Contributions. After a long Debate, the main Point was at laſt agreed, which was *Auguſtus*'s quitting the Crown of *Poland*. The Matter likewiſe for the following Conference, was prepar'd, and the whole carry'd on with all the Secrecy imaginable. In ſhort, the Plenipotentiaries pretending to no more than ſettling the Contributions, met but ſeldom, ſtaid but a little while together, and took care to tranſact their Buſineſs by ſome Confidents, who paſſed backward and forward from each Party, to acquaint their Principals with the Difficulties and Conceſſions on either ſide. The Count *Jablowski*, Palatine of *Ruſſia*, and Prince *Sapieha*, Great Mareſchal of *Lithuania*, were King *Staniſlaus*'s Plenipotentiaries, and ſent him an Account of every thing that paſs'd; but they never ſaw the *Saxons* during the whole Courſe of the Conferences; and after the ſigning of the Treaty, had no Perſonal Communication with them, excepting in a Garden on the Backſide of *Leipſick*. The Subſtance of the Articles of this Treaty is as follows;

I. There ſhall be a Peace between the moſt Serene and Mighty Prince *Charles* XII. King of *Sweden*, *&c.* his Ally the moſt Serene and Mighty Prince *Staniſlaus* I. King of *Poland*, *&c.* on the one part; and between the moſt Serene and Mighty Prince *Frederick Auguſtus*, King, Elector and Duke of *Saxony*, on the other.

II. All Damages done or ſuffer'd by the two Parties during the Courſe of the War, ſhall be entirely forgotten, and reputed as never done. It ſhall not be lawful for any Perſon to claim Satisfaction, or attempt Reparation, either by Force or Courſe of Law; and that no private Perſons ſhall commence a Suit upon the ſcore of any Forfeiture of Eſtates during the War; provided always, that this laſt Clauſe ſhall be no Prejudice to the Contents of the Sixth Article.

III. That in Conſideration of the preſent Peace, the moſt Serene and mighty Prince *Frederick*, Elector of *Saxony*, for ever relinquiſhes all his Right and Pretenſions to the Crown of *Poland*; and in Conſequence of this Renunciation, he recognizes the moſt Serene and mighty Prince *Staniſlaus* I. lawful Sovereign of *Poland*; upon Condition that the ſaid moſt Serene King, Elector of *Saxony*, ſhall during his Life retain the Title of a King, and receive the Honour due to a Crown'd Head; but ſtill without bearing the Arms, or taking the Title of King of *Poland*.

IV. The moſt Serene King and Elector promiſes, within ſix Weeks after the ſigning the preſent Treaty, to notify his Abdication to the States of the Republick of *Poland*, whom from this preſent time he diſcharges of their Oath of Allegiance ſworn to him; and over

over and above, binds himſelf not to hold any Correſpondence, to afford any Shelter or Support to any Perſons of the Republick, who are either open or ſecret Enemies to King *Staniſlaus*.

V. He renounces all Alliances formerly made with Foreign Potentates againſt the King of *Sweden* and King of *Poland*, and particularly that Alliance made with the Czar of *Muſcovy*, to whom he engages not to afford any Aſſiſtances for the future; and likewiſe to recall the *Saxons* then in his Czariſh Majeſty's Service.

VI. All Judgments given in the Dyets, and in other Courts of Juſtice in *Poland*, ſince the 15th of *February* 1704; by vertue of which any Perſons are condemn'd, their Eſtates forfeited, their Offices taken from them, *&c.* ſhall from the preſent time be perfectly void and of none effect; but then with regard to Secular or Eccleſiaſtical Dignities conferr'd by the moſt Serene King, Elector of *Saxony*, it ſhall wholly depend upon the Pleaſure of the moſt Serene King of *Poland*, either to continue them, or beſtow them upon others.

VII. The Scepter and Crown of *Poland*, the reſt of the *Regalia*, with the Jewels, Papers and Publick Records, carry'd off into *Saxony*, ſhall be returned to the moſt Serene King of *Poland*, immediately after the Ratification of the preſent Treaty.

VIII. The moſt Serene Royal Princes, *James* and *Conſtantine Sobieski*, ſhall be releas'd and ſet at Liberty, after having engaged under their Hand-Writing not to take any Revenge for what they have ſuffer'd during the War and their Confinement. And on the other ſide, the moſt Serene King, Elector, promiſes under his Hand to pay the moſt Serene Prince *James* all Sums of Money due to him, and immediately proceed to ſettling the Accounts.

IX. All the *Poles* and *Lithuanians* carry'd out of *Poland*, and impriſon'd in *Saxony* or elſe-where, ſhall be ſet at Liberty. His Electoral Majeſty likewiſe engages to uſe his Intereſt with the Pope for procuring the Enlargement of the Biſhop of *Poſnania*.

X. All the Centinels and Officers, both *Swedes* and *Saxons*, made Priſoners during the War, and under Confinement by either Party, ſhall be ſet at Liberty without Ranſom; neither ſhall any of them be detain'd and forced to take Service.

XI. All Traytors and Deſerters, born Subjects to the King of *Sweden*, and reſiding in *Saxony*, ſhall be deliver'd to his *Swediſh* Majeſty, and particularly *John Reinhold Patkull*, who, until he is ſo deliver'd, ſhall be kept cloſe Priſoner.

XII. All the *Muſcovite* Soldiers now in *Saxony*, ſhall be put into the King of *Sweden*'s Hands as his Priſoners.

XIII. All Colours, Standards, Kettle-Drums, Cannon, Mortars, and other Military Proviſions, Marks of Victory and Advantage, which have been taken from the *Swedes*, ſhall be look'd for and reſtor'd; neither ſhall it be lawful to retain any thing of this kind upon any Pretence whatſoever.

XIV. Colonel *Gortz*, taken into the Protection of his *Swediſh* Majeſty, and condemn'd to Capital Puniſhment, without being heard in his Defence, ſhall be diſcharg'd from the Sentence pronounc'd againſt him, and reſtor'd to his Quality and Condition.

XV. And in regard 'tis impracticable, conſidering the Diſtance of Place, that the preſent Treaty ſhould be quickly ratify'd and fortify'd with the Guaranty hereafter to be mention'd; it ſhall in the mean time be lawful for his *Swediſh* Majeſty to continue his Winter-Quarters with his Troops in the Electorate of *Saxony*, and during all that time to take Proviſions and Contributions from thence; and the *Swediſh* Troops now in *Poland* ſhall remain there without Diſturbance, till the *Saxons* ſhall quit that Country.

XVI. The Towns and Caſtles of *Gracovia* and *Tykoczin* ſhall be evacuated of the *Saxon* Troops at the ſame time, and put into the Hands of his *Poliſh* Majeſty's Commiſſioner, in the Condition they ſhall then be in, with all their Artillery and Ammunition.

XVII. The Towns and Citadels of *Leipſick* and *Wittemberg*, now garriſon'd by the *Swedes*, ſhall be evacuated, as ſoon as the Conditions of the preſent Treaty ſhall be perform'd; after which Term all the *Swediſh* Troops ſhall quit *Saxony*, at the day hereafter to be agreed on.

XVIII. From the day the preſent Treaty ſhall be concluded and ſign'd by the Plenipotentiaries, there ſhall be a Ceſſation of Arms between the *Swedes* and the Electorate of *Saxony*; which Truce ſhall extend to *Poland* and *Lithuania*, as ſoon as the News of the Treaty ſhall reach thither, which ſhall be conveyed within the Term of three Weeks.

XIX. 'Tis farther concluded between the moſt Serene King of *Sweden*, and the moſt Serene King the Elector, that they ſhall both concur to protect the Evangelical Religion in the Empire: And for the Security of this Religion in *Saxony* and *Luſatia*, the moſt Serene King Elector engages for himſelf and his Succeſſors, neither to bring in nor ſuffer any Alteration in that Point, nor to grant thoſe of the *Roman* Communion any Churches, Schools, Univerſities, Colleges, or Monaſteries, nor to allow them any Place for building of them.

XX. In caſe the preſent Treaty ſhould draw the Arms of the Czar of *Muſcovy*, or thoſe of any other Princes, upon the moſt Serene King, Elector of *Saxony*, that then the moſt Serene Kings of *Poland* and *Sweden* engage to aſſiſt him, and likewiſe to comprehend him in all future Treaties to be made with the Czar.

XXI. And to make this Treaty more firm and laſting, the moſt Serene King Elector engages to bring within ſix Months the moſt Serene and Mighty Emperor, the moſt Serene and Mighty Queen of *Great Britain*, (as the *French* Supplementer words it) and the High and Mighty States General, as Guarantees and farther Security: His *Swediſh* Majeſty reſerving himſelf the Liberty to bring what other Potentate he ſhall think convenient into the Guaranty aforeſaid.

XXII. The preſent Treaty ſhall be ratify'd within ſix Weeks, and one Copy of it drawn by his *Swediſh* Majeſty, another by his *Poliſh* Majeſty, and two others by his Electoral Majeſty; to be exchang'd immediately after the Ratification.

A Separate Article.

Notwithſtanding the moſt Serene King, Elector of Saxony, *has promiſed to furniſh within ſix Months the Inſtruments of the Guaranty above-mentioned; yet in caſe he ſhall happen to be hinder'd for ſome Reaſons, ſo as not to produce one or two of the Inſtruments within the Time preſcrib'd; 'tis ſtill agreed and concluded, that the preſent Treaty ſhall have no leſs Force and Effect, and be carry'd on to the full Execution of the Articles.*

As ſoon as this Treaty was ſign'd by the Commiſſioners, *September* the 24th, M. *Pfingſten*, one of the *Saxon* Plenipotentiaries, took Poſt to King *Auguſtus*, who ratify'd the whole without Scruple or Difficulty. Thus, at the Return of this Miniſter, the Exchange of the Ratification was made in Form, and the Peace proclaim'd in the King of *Sweden*'s Camp, and at *Leipſick* and *Dreſden*, *November* the 24th.

All *Europe* was ſurpriz'd with the expeditious finiſhing this great Negotiation: The King of *Sweden* was much admir'd for his Diſintereſtedneſs in the Articles; for he did not demand an Inch of Ground for enlarging his Dominions, but ſatisfy'd himſelf with the bare Reputation of his Victory: And thus, by this Inſtance of Moderation, he appear'd more great in the Peace, than he had done in the War, in which he had been ſo very remarkable for his Courage and Succeſs.

This Prince having declar'd War againſt *Muſcovy*, after ſeveral Diſputes in the Field, loſt the Battle of *Pultowa*, *July* 8, 1709. In this Action he was wounded in the Foot, and loſt eight thouſand of his Men. The 11th of the ſame Month, General *Lewenhaupt* was forced to ſurrender the Remainder of the *Swediſh* Army, amounting to ſixteen thouſand, to Prince *Menzikow* the Czar's General. The ſame day the King of *Sweden* croſs'd the *Boriſthenes*, and finding himſelf purſu'd by a *Muſcovite* Detachment, he retir'd to *Oczakow* at the Mouth of the ſame River. 'Twas with great Difficulty he got hither, having no more than two or three hundred *Swedes* and three Companies of *Walachians* with him: And being forced to march through barren and deſart Countries, he came up to *Bender*, where he was well receiv'd by the Seraſkier. The Grand Seignior, when inform'd of his Arrival, ſent Orders for entertaining him in the beſt manner

manner, and particularly to furniſh him with a Guard and all other Conveniences. The Sultan ſtrangled the Baſhaw of *Oczakow*, becauſe he delay'd two days the ſending Boats to the King of *Sweden* for paſſing the *Boriſthenes*. After he had paſſed this River, he was join'd with a ſmall Debris of his Army, to the Number of fifteen hundred *Walachians*, and eighteen hundred *Swedes*; amongſt which were three Generals, ſix Colonels, and a great many leſſer Officers. The Grand Seignior ſent forty thouſand *Tartars* for a Guard, till he arriv'd at a Place of Security. He continued at *Bender* till the beginning of the Year 1711, and contriv'd Meaſures for returning into his Dominions, and putting him in a Condition to fight the Enemy.

Having ſince receiv'd an authentick Account from a *Pomeranian* Gentleman, a Subject of the Crown of *Sweden*, and who follow'd his *Swediſh* Majeſty from *Pultowa* to *Bender*, I ſhall give the Reader a ſhort Narrative of what paſs'd there.

This Prince, after the Defeat at *Pultowa*, had a friendly Reception at *Bender* upon the *Nieſter*: Here he was treated at the Grand Seignior's Expence. After having ſtaid two Years at this Town, he removes to the Village of *Warniza*, about a Mile diſtant to the North: Here he receives Intelligence, that his Enemies had brib'd the Grand Vizir and the Cham of *Tartary* to deliver him up to the *Muſcovites*, who promis'd to reward their Treachery with two Millions of Dollars. Upon this Notice, he delays his Return home. The Grand Vizir, whether ſuſpecting the Conſequences of a Delay, or eager to get the Money of the *Muſcovites*, ſends his Majeſty Order to be gone; and not receiving a ſatisfactory Anſwer, ſends the Baſhaw of *Bender* to preſs his Deparure.

The King expoſtulates with the Baſhaw, and glances upon the Treachery concerted; at which this *Turkiſh* Miniſter ſeem'd ſomewhat alarm'd, and went off with an Air of Diſſatisfaction. About three days after, the Prime Vizir ſent Orders to *Bender*, that in caſe the King of *Sweden* refus'd to go off, they were to force him. His Majeſty giving them an unacceptable Anſwer, they threaten'd to throw him and his Tent into the *Nieſter*; but finding him brave and undiſmay'd, they outrag'd him no farther.

The King receiv'd Intelligence, that about twenty thouſand *Janizaries* and *Spahi's*, Part of which were his Guard, and paid by him, had Orders to attack him; but the *Janizaries*, being moſtly on the King's ſide, furniſh'd Advice and Ammunition.

This Friendſhip being diſcover'd by the *Spahi's*, diſcourag'd 'em from executing their Orders, eſpecially when they ſaw the *Swedes* prepar'd for a reſolute Defence.

The King finding his Correſpondence with the Grand Seignior had been interrupted by the Treachery of the *Turkiſh* Miniſtry, ſent ſeveral Expreſſes by different Ways to the *Porte*: Two of theſe arriving there, acquainted the Sultan with what had paſs'd: Upon which Diſcovery, ſeveral of the Miniſtry were executed, and an Ambaſſador with rich Preſents diſpatch'd to the King of *Sweden*.

This Ambaſſador brought a Letter from the Grand Seignior, written in Gold upon Parchment with his own Hand: 'Twas carry'd by the Envoy upon a Crimſon Velvet Cuſhion from *Bender* to the King's Houſe, under the Firing of the Cannon, and attended with great Ceremony by all the Quality at *Bender*.

The Ambaſſador at this Audience deliver'd a Bow and Arrow ſet with Jewels, worth a hundred thouſand Crowns, a Pair of Piſtols, and a broad Sword worth fifty thouſand Crowns; together with a fine Purſe of Gold; for which Favour, his *Swediſh* Majeſty return'd a ſuitable Preſent.

Not long after, the Grand Seignior ſent the King another Preſent of three hundred fine *Arabian* Horſes, worth two Millions of Dollars; but the Grand Vizir chang'd 'em and deliver'd poor ones. The King ſent farther Expreſſes to the Grand Seignior to acquaint him with this foul Play; upon which Notice, the Cham of *Tartary* and the Grand Vizir were puniſh'd.

And for farther Signs of Friendſhip, the Sultan ſends another Preſent, with a Command to the Cham of *Tartary* and the Baſhaw of *Bender* to obey the King of *Sweden*'s Orders.

And now the Winter approaching, the King built him an Houſe where his Tent was fix'd; and here from the Balconies they ſounded to Prayers every Morning and Evening.

There were Houſes likewiſe built for his Officers and Centinels.

Notwithſtanding the Harmony between the Sultan and his *Swediſh* Majeſty, his Affairs were much embarraſs'd by the Grand Vizir, the Mufti, and ſeveral others of the Miniſtry, brib'd by the *Poles* and *Muſcovites*; inſomuch that not only his *Swediſh* Majeſty ran the utmoſt Riſque, but the Grand Seignior himſelf was in Danger of being deſtroyed.

The King receiving Advice from the *Walachians*, that in caſe he ſet forward for *Pomerania*, he would certainly be ſeiz'd, defers his Journey.

The Cham of *Tartary*, thus diſappointed, enters upon a new Practice with the Grand Vizir, gets the Paſſages by Sea and Land way-laid and ſtopt; ſo that all Intercourſe between the Sultan and his *Swediſh* Majeſty was wholly impracticable.

The Vizir likewiſe had ſo far miſreported Matters to his Maſter, that the *Muſcovite* Ambaſſador was enlarg'd from the *Seven Towers*, and the *Swediſh* Envoy and his Retinue confin'd in that Place.

And now the Storm began to gather and look black at *Bender*; for upon the 11th of *January*, O. S. 1713, the Cham of *Tartary* ſent thirty thouſand *Tartars*, commanded by his eldeſt Son, into the Village *Warniza*. However, his *Swediſh* Majeſty getting Intelligence of his March ſome time before, order'd all his Troops to come to his Head-Quarters; which was done accordingly: And here foreſeeing their Danger, they had furniſh'd themſelves with Proviſion for ſix Weeks.

On the 28th of *January*, a ſmall Party of *Swedes* ſent out to forage, were attack'd by ſix thouſand *Tartars*, hoping to find the King one of the Number; but his Majeſty being at his Houſe, ſent out Succours and diſengag'd his Party.

Two days after, the *Tartars* drew out into the Field, march'd to the King's Head-Quarters, which they ſurrounded, and ſtood under their Arms a whole day; during which time, the Baſhaw of *Bender* ſent a Field-Mareſchal to propoſe an Accommodation; which the King, knowing their Perfidiouſneſs, refus'd.

The next Day, *January* 31, the whole Body of the *Tartars*, join'd with ſeveral thouſand *Spahi's* and *Janizaries*, march'd up to the *Swedes* Trenches, and menac'd his Majeſty with an Attack; but the Weather happening to change ſuddenly from cold to warm, and three Rainbows appearing over his Majeſty's Room, the *Turks* interpreted this to an ill Omen, were ſeiz'd with a Panick, and dropt their Attack: However, before they went off, they fir'd twenty ſeven Cannon at the Royal Houſe, which did little Execution.

When the Enemy was retir'd, the *Swedes* went to their Devotion, and gave Thanks for their Deliverance.

To proceed; on *February* the 1ſt, the *Tartars* and *Turks* advanced from *Bender* and the neighbouring Towns with a numerous Army, and threaten'd the *Swedes* with Extremities in caſe they refus'd to ſurrender: They were likewiſe provided with a great Train of Artillery and Ammunition.

The Enemy's Preparation being thus formidable, and ſome Deſerters aſſuring the King that in caſe he ſurrender'd to the *Janizaries*, himſelf and his Men would certainly be preſerv'd. Matters ſtanding thus, the *Swediſh* Officers and Clergy addreſs'd his Majeſty, and adviſed a Surrender. But the King ſhewing 'em Letters which diſcover'd Treachery, and that there was no truſting the Infidels, they reſolv'd to ſtand upon their Defence.

However, they were not all equally firm and reſolute, for ſeveral Courtiers and Officers left their Prince and went over to the *Turks*.

And now the King order'd his Men to kill moſt of their Horſes for want of Forage: And an Aſſault being immediately expected, the Trenches were every where guarded by the Officers at their reſpective Poſts.

The Day above-mention'd, about Noon, all the *Turks* and *Tartars* attack'd the *Swedes* with great Fury Sword in Hand; and here moſt of the King's Troops in the Trenches were made Priſoners.

During the Action, his *Swediſh* Majeſty rode about to encourage his Men, till at laſt, wanting Ground to move mounted, he was forced to quit his Horſe. His Majeſty, thus hard preſs'd, drove furiouſly forward, diſpatch'd

three *Turks* with his Sword at one Charge, and kill'd thirty of 'em in making his way to his Apartment. And having thus cut his Paſſage through the Enemy, he drew up his Men in ſeveral Rooms.

There were about eighty *Swedes* in a Houſe by the *Nieſter*, which had been his Majeſty's Chancery.

This and the Royal Houſe were attack'd by the *Turks* and *Tartars*, who were repuls'd at both Places without the Loſs of ſo much as one *Swede*.

His *Swediſh* Majeſty conceiving it beſt to have all his little Force together, order'd his Men in the Chancery to march out and join him in the Royal Houſe.

This Order being executed, and the Men poſted as occaſion requir'd, his Majeſty, Sword in Hand, mov'd from Room to Room to encourage his Men, who made a reſolute Defence, and kill'd great Numbers of the Enemy. However, the Infidels preſuming on their Numbers, made a ſecond and third Attack, threw in Bombs and Grenadoes, and made a great Fire with their Cannon; but for want of Skill in charging and levelling their Artillery, they did little Damage: And here the King, according to his Manner, ridicul'd 'em for a Parcel of blundering Blockheads. "They have Villany in abundance, "ſays he, but without any Brains to it: Theſe clumſy "Wretches don't know how to charge a Cannon, nor give "it Force enough to ſhoot through a ſlender Brick-Wall. "Are we to put ourſelves into the Hands of ſuch inſig-"nificant Things as theſe? No, let us behave like brave "Men, and theſe Poltroons will eaſily be baffled.

After this, the Enemy made a fourth Attack, in which ſome *Swedes* were kill'd and many wounded. However, not being able to carry their Point, and tir'd with the Reſolution of the *Swedes*, they only diſcharg'd their Cannon.

The Length of the Action, the vaſt Superiority of the Enemy, who were at leaſt fifty to one, having worne out the *Swedes* and made 'em faint, 'twas thought neceſſary to give 'em ſome Refreſhment: And here his Majeſty opening a Caſk of Brandy, and having nothing to drink in, took a Drawer out of a Cabinet, and gave every one ſome himſelf.

When his Men were thus recruited and prepar'd for executing Orders, he made a ſhort Speech to 'em at the Cloſe of the Day.

"Dear Children, (ſays he) ſtand upon your Guard, "we will hold it out to Night, and To-morrow it may "pleaſe God the Enemy will offer us reaſonable Terms, "and then we ſhall go off honourably.

They anſwer'd one and all, that whatever his Majeſty's Pleaſure was, they were willing to obey it with the greateſt Satisfaction.

The *Turks* having been ſo often baffled in their Aſſaults, got a great deal of combuſtible Matter together, and ſet Fire to the Top of the Houſe, which burn'd down to the lower Rooms. The *Swedes* did their utmoſt to prevent it.

Notwithſtanding this farther Misfortune, his Majeſty ſtood firm, and harangu'd his Men with an Air of Reſolution.

"Dear Children, (ſays he) we'll neither ſurrender "ourſelves to theſe Villains, nor be taken by 'em; to "be burnt alive is far better, for then our Misfortunes "will end at once, and we ſhall go honourably into the "other World.

Their Anſwer was, We are all ready to execute your Majeſty's Pleaſure: And here ſome of 'em propos'd to his Majeſty, tho' with the humbleſt Submiſſion, that they thought it more eligible to get immediately out at the Windows and put themſelves in Order, that when the Enemy advanced, they might firſt fire upon 'em, and then defend themſelves with their Swords till they were all cut to Pieces; that falling thus reſolutely by their Prince's Side, would be a glorious way of loſing their Lives, and tranſmit their Memories with Honour to Poſterity.

His Majeſty, being tranſported with ſuch a Motion, clapt his Men on the Shoulder, and told 'em, 'twas nobly reſolv'd. "Come, dear Children, (ſays he) let's re-"move the Barricade, throw open the Door, ruſh out "with a Fury, and get immediately into Order:

This Order being executed with the greateſt Diſpatch and Martial Dexterity, the *Turks* preſently advanced upon 'em; but were ſo warmly receiv'd by the *Swedes* Carabines, that after a ſhort Onſet they fell ſome Spaces backward.

And now his Majeſty thought it adviſable to make the beſt of his way to his *Chancery*, which was not ſet on Fire; but being tir'd with commanding all day, and entangled with his Spur, he happen'd to fall down.

The *Turks* perceiving their Advantage, fell in, ſeiz'd his Majeſty, and pouring in great Numbers, made all his Men Priſoners, and brought 'em about Midnight to *Bender*.

The King was handſomely lodg'd at the Baſhaw's Houſe, where this *Turkiſh* Governor coming to his Majeſty, fell upon his Knees, and aſk'd his Pardon with the greateſt Submiſſion.

He endeavour'd to excuſe himſelf for what had happen'd, by alledging the Order of his Superiors; that the Grand Vizir and Cham of *Tartary* had put him upon this unacceptable Service; that being under their Command, he was forc'd to obey, and therefore begg'd his Majeſty would not charge him with the Treatment he had receiv'd.

The King, with an Air of Contempt, told him, that they were all wicked Wretches and Traytors alike; and notwithſtanding he was the Baſhaw's Priſoner, and in his Power, he ſcorn'd to diſſemble his Reſentment, and was not to be ſoften'd by any ſmooth Applications. In this deſperate Action, where the King diſtinguiſh'd himſelf with the utmoſt Bravery, all the Hurt he receiv'd was only a Scratch on his Noſe.

After his Majeſty had been Priſoner five days at *Bender*, he was conveyed away under a ſtrong Guard *Feb.* 6, O. S. and ſome days paſs'd before the *Swedes* knew whither the *Turks* intended to carry 'em; but now a Providential Turn happen'd for their Deliverance.

About half way from *Bender* to *Conſtantinople*, there's a By-way which leads to the *White-Sea*: Hither the *Turks* were order'd to march with his Majeſty, to convey him over the *White-Sea* into *Aſia*. Before the Guard ſtruck into this Road, they were met by a Capuchi Baſhaw, diſpatched thither by the Grand Seignior.

This Officer enquiring who that Company were, they told him that the King of *Sweden* was there: Upon which he preſently inform'd himſelf of his Majeſty's Uſage at *Bender*, and how they were now going to diſpoſe of him.

This Relation gave him the utmoſt Surprize: He declar'd the Grand Seignior knew nothing of the Matter; that the Grand Vizir had inform'd his Maſter the King of *Sweden* voluntarily quitted *Bender*, and deſign'd to go by Sea to *France*. Now there being two Places where his Majeſty might embarque, and his Choice being uncertain, the Sultan ſent two Capuchi Baſhaws, by two different Routes, to wiſh him a good Voyage, and to thank his Majeſty for having done him the Honour of coming into his Territories, and repoſing ſuch Confidence in him.

This Baſhaw having expreſs'd a ſtrong Diſlike of the Barbarities at *Bender*, and that the Sultan knew nothing of it, return'd to *Conſtantinople* for freſh Orders, leaving his own Men to attend his *Swediſh* Majeſty. The King having ſtaid ſome time at the Place above-mention'd, had a conſiderable Body of the *Spahi's* ſent to attend him, who, according to Orders, conveyed his Majeſty to *Adrianople*.

When the Grand Seignior was inform'd of the Practice againſt the King of *Sweden* at *Bender*, he was highly diſpleaſed at the Conduct of his Miniſtry: The Prime Vizir was ſtrangled, the Cham of *Tartary* confined; and had it not been for his *Swediſh* Majeſty's Interceſſion, the Baſhaw of *Bender* had met with the Bow-ſtring.

After his Majeſty had been ſome Weeks at *Adrianople*, the Grand Seignior took a Journey thither, expecting a Viſit from him; but the King falling ſick on a ſudden, the Interview miſcarry'd, and the Sultan return'd to *Conſtantinople*.

As for his *Swediſh* Majeſty, he ſet forward with only ſeven Gentlemen, and travelling two hundred and eighty *German* Leagues in fifteen days, arrived at *Stralſund* in *Pomerania November* 22, 1714.

This Prince, to give a ſhort Deſcription of his Perſon, is tall and ſlender, of a fair Complexion, blue Eyes, and brown Hair: His Air is noble and recommending, his Conſtitution ſtrong, and able to endure

all

all the Fatignes of a Military Life. His Mind, though lively and penetrating, is by no means rambling and unresolv'd, but rests upon a solid Thought, and goes a great way in Reflexion: He talks not much, but much to the Purpose, and frequently with great Force and Persuasion. His Manner is condescensive and engaging, his Humour agreeable, and that even to Pleasantry among his Domesticks. He always shews a great Esteem for Merit, and encourages Bravery with distinguishing Rewards, even to his Enemies.

This long *Article*, (excepting the Narrative of what passed at *Bender*, &c.) as the *Dutch* Editor observes, is taken Word for Word from the *Paris Supplement*; but the Author seems to have forgotten, that when the King of *Sweden* was in *Saxony*, he obliged the Emperor to return the Protestants in *Silesia* the Privileges taken from them. His *Swedish* Majesty quitted *Bender*, and came to *Demir-Tocka*; but whether willingly, or forced by the *Turks*, is somewhat uncertain. In 1714, he left *Turky*, travell'd through *Hungary* and all *Germany* incognito, and arrived at *Stralsund* in *Pomerania November* the twenty second, 1714. This Town, and the rest of his Dominions in *Germany*, were afterwards lost, the *Muscovite*, *Danish*, and *Prussian* Forces, proving successful against him: But 'tis now time to break off the Narrative of this Prince's Fortune, and dismiss the *Article*. * *Memoires Historiques, &c.*

* CHARLES VI. King of *France*. For *Charles* I.'s Misfortunes in *Morery* Vol. I. read *Charles* VI.'s Misfortunes. For King *Edward*, who had married *Katharine* of *France*, read King *Henry*.

CHARON, a *Greek* Historian, Son of *Pitocles*, was born at *Lampsacum* upon the *Hellespont*. He wrote a History of *Æthiopia*, another of *Greece*, in three Books; that of *Lybia* in two; four Historical Books of the Frontiers belonging to the Territory of *Lampsacum*; a Chronicle of the Kings of *Lacedæmon*; the Original of Towns in two Books; the History of *Crete* in three, in which he makes a Recital of *Minos*'s Laws, and a Voyage beyond *Hercules*'s Pillars. * *Suidas*.

CHARPENTIER, *(Francis)* Dean of the *French* Academy, was born at *Paris* in *February* 1620. The Discovery of a lively Genius made his Friends design him for the Bar: But notwithstanding his Qualifications for this Profession, his Inclination carried him another way. He preferr'd the Repose of the Closet to a noisy and tumultuous Life; and the Study of Languages and Antiquity was more his Fancy than that of the Law. He was made a Member of the *French* Academy in 1651, and had the Advantage of the best Conversation for Improvement. When Monsieur *Colbert* was made Minister of State, he projected the setting up a *French East-India* Company; and to recommend the Design more effectually, he thought it proper a Discourse should be published upon this Subject. He was so much satisfy'd with Monsr. *Charpentier*'s Performance upon this Head, that he entertained him in his Family, with a Design to place him in another *Academy*, then upon the Stocks, and afterwards known by the Name of the *Academy* for *Inscriptions* and *Medals*. This Minister, now Surveyor of the Royal Buildings, believed he could not acquit himself handsomely in his Post, unless he made it his Business to carry Architecture to the last Improvement; for, as he used to say, a Person in that Office ought to contrive farther *than laying one Stone upon another*. For this Purpose he had a Meeting at his House of several Persons of Learning on set Days: These he consulted in drawing the Model of Publick Buildings. Thus he laboured to assist Mechanick Skill, with Geometry and Learning, and give Strength and Beauty to the Structure. Learned Languages, in which M. *Charpentier* was a considerable Master, his great Knowledge in Antiquity, and the Exactness of his Judgment, made him very serviceable in carrying on the Business of this new Academy. And to do him Justice, no Person of that Learned Society contributed more than himself towards that noble Series of Medals, which were struck with the most considerable Events happening in the Reign of *Lewis* XIV. M. *Charpentier* published several Works which were well received: His first Performance was *Socrates*'s Life, to which was added the memorable things spoken and done by this Philosopher, translated from *Xenophon*. About eight Years forward, in 1658; he printed a *French* Version of the *Cyropædia*, *A Discourse of a true Subject, touching the setting up a French East India Company, addressed to all Frenchmen*, in 1664: And *a Relation of this new Erection*, dedicated to the *French* King in 1665. The Share he had in a famous Dispute, whether 'twas proper to have Publick and Monumental Inscriptions in *Latin* and *French*, put him upon publishing a Tract in 1676, entituled, *La Defense de la Langue Françoise pour l'Inscription de l'Arc de Triomphe*; or, *A Defence of the Propriety of the French Language, to make an Inscription for a Triumphal Arch*, entituled, *De l'Excellence de la Langue Françoise*; or, *The Excellency of the French Language*. His Harangues and Discourses delivered before the Academy, or in the Meetings above mentioned, or when he was pitched on to make a Speech to the King, are extant in the Collections of the Academy. There are likewise several Poems, in Odes, Sonnets, and Paraphrases upon the *Psalms*, in Print. As to the Character of his Works, it may be said in general, that Wit and Art, Strength and Learning, are every where visible and shining in them. There the Reader may meet with some of the highest Flights of Elocution, and which resemble the Gust of the best Antiquity. 'Tis plain by his Writings, that he had copied from the best Originals, and built by the most beautiful Models. He died very piously *April* 22, 1702, being eighty two Years of Age. * *Journal des Savans de* 1702. XXXII. *Journal. Pellisson, Histoire de l'Academie.*

CHARTREUSE, *La Grande Chartreuse*. 'Tis a famous *French* Monastery in *Dauphiné*, three Leagues from *Grenoble* to the North; it stands at the Top of a great Mountain, where it sinks into a Valley a League in Length, and half a Mile in Breadth: There is no coming at it but by one Passage shut up with a Gate, near which there is a House built for the Religious Servants, and Houses for the Cows, which the *Carthusians* maintain in their Valley. The Convent stands farther inward; 'tis well built, and very large, having Appartments not only for their own numerous Society, but likewise for the Proxies of other *Carthusian* Houses who meet there every Year. This Convent is the Head of its Order. The General of the *Carthusians* lives here; he is called *Prior* of the *Carthusians*, and is elected only by the Monks of this Convent. To conclude, if Fame may be believed, *La Grande Chartreuse* has immense Treasure in it.

CHASTEAU-DAUPHIN, a strong Castle in *France* in the Province of *Dauphiné*. It stands within the *Alps*, in a Valley of the same Name, between *Embrun* and *Salusses*, ten Leagues from the first, and seven from the latter.

CHASTEL, *(John)* was Son to a Woollen-Draper in *Paris*. This *John*, when but nineteen Years old, attempted the Assassinating King *Henry* IV. of *France*. This Prince coming to *Paris* the 24th of *December* 1594, and being in an Apartment of *Hôtel du Bouchage*, and stepping forward to salute *Montigny*, *Chastel* struck him upon the Under-Lip with a Knife, and broke one of his Teeth. Upon this, he slipt back into the Crowd, where being discovered by his disordered Countenance, he was immediately seized. 'Twas a melancholy young Fellow; who being questioned about the Fact, confessed himself pushed upon the execrable Attempt by his being conscious of a scandalous and wicked Life; that he despaired of Forgiveness, and that it was impossible for him to escape going to Hell. However, he hoped to make his Damnation more tolerable by executing his Enterprize. This he believed a meritorious Action, because the King not being reconciled to the Church, he was to be look'd on as no better than a Tyrant. He confessed farther, he had gone through a Course of Study in the College of *Clermont* under the *Jesuites*, and that they had often brought him into their *Chamber of Meditations*, where Hell was represented in a great many frightful Figures. This Deposition, together with the seditious Libels against *Henry* III. and *Henry* IV. were found in *John Guignard*'s Chamber, and written by this *Jesuite*. This Discovery, with a Recollection of the disloyal Zeal some of the Fathers of this Society had shown for the *Spanish* Interest, together with some dangerous Maxims their Preachers had delivered against the Security of Princes, and contrary to the ancient Laws of *France*, and by the Opinion then received, that the Jesuites, by their College Instructions, and Auricular Confessions, made themselves Masters of the Understanding and Passions of young People, and by injecting false Doctrine, and Terror, could bend

bend them to what Practice they pleaſed. Theſe Conſiderations made the Parliament of *Paris* bring the whole Society under Cenſure and Penalty. Thus by an Arreſt or Decree, paſſed upon the 19th of *December*; and publiſhed with lighted Torches, *John Chaſtel* was condemned to the uſual Puniſhment for ſuch horrible Crimes. And 'twas farther ordered by the ſame Decree, *That the Prieſts and Scholars of the College of* Clermont, *and all others calling themſelves Members of the Society of Jeſus, as being thoſe who debauched young People in their Principles, were Diſturbers of the Publick Repoſe, and Enemies to the King and the Publick, ſhould quit their Houſe and College within three Days, and the Kingdom within a Fortnight; and that their Goods and Eſtates ſhould be employ'd for pious Uſes, at the Diſpoſal of the Parliament.* * *Mezeray, Abregé Chronologique au Regne de Henry* IV.

CHASTELAIN, (*Martin*) born at *Warwich*, a ſmall Town in *Flanders:* He was born blind, and yet did a great many ſurprizing things. He made the Inſtruments for his own Buſineſs; he made Organs, Spinnets, Viols, Violins, and play'd tolerably well on them. He was one time ask'd, what he deſir'd moſt to ſee? He reply'd, Colours; for, ſays he, I underſtand almoſt every thing elſe by touching. When they asked him farther, whether he had not rather ſee Heaven? No, ſays he, I had rather touch it. * *Furetieriana, pag.* 265.

CHASTELAINE, or *Caſtelaine*, a Precinct, or the Diviſions of the Country in *Flanders*, each of which bears the Name of the Capital Town. In *Poland*, Caſtelanies are narrow Governments, depending upon the Caſtelain of a Town: They are under the Juriſdiction of the Palatines, whoſe Governments are of greater Extent, and take in ſeveral Caſtelanies. * *Maty, Diction.*

CHASUBLE, Part of a Sacerdotal Habit, which the Prieſt puts on over his Alb when he's going to ſay Maſs. *Walafridus Strabo* obſerves, that in the Primitive Times they uſed to officiate in a common Habit; but Cardinal *Bona* expreſſes himſelf with ſome Warmth againſt *Nicolas Allemannus*, for aſſerting the Apoſtles did not make uſe of any Officiating Veſtments diſtinct from what they wore at other times. However, ſeveral Authors are of Opinion, that Divine Service was performed without any diſtinguiſhing Dreſs, and that the Cloaths in which they adminiſtred the Sacraments, were the ſame which they wore at other Times; excepting that they made uſe of the beſt they had upon ſuch Solemn Occaſions. * *Bona de Rebus Liturgicis. The Preface to the Ceremonies and Cuſtoms of the Jews by Simonville.*

CHAZELLES, (*John Mathew de*) born at *Lyons July* 24, 1657. His Family was conſiderable in Trade: He had his firſt Education in the great College of the Jeſuites at *Lyons*, from whence he removed to *Paris* in 1675. He firſt made an Acquaintance with Mr. *Du Hamel*, Sacretary to the Academy of Sciences; who obſerving his Genius lay ſtrongly for Aſtronomy, preſented him to M. *Caſſini*, who took him with him to the Obſervatoire. *Chazelles* went to the Bottom of this Science, and work'd under M. *Caſſini* upon the great Map, now laid upon the Weſtern Tower of the Obſervatoire, and ſeven and twenty Foot in Diameter: 'Tis made in the Form of a Planiſphere, upon the Obſervations the Academy had made by the King's Order upon ſeveral Parts of the Earth; and, which is moſt remarkable, 'twas in ſome ſort a Prophetick Performance. It contained ſome Corrections of M. *Caſſini* upon the Terreſtrial Globe: Theſe were Conjectures of great Uſe, and afterwards made good by undeniable Experiments. In 1683, the Academy carried on the great Work of the Meridian to the North and South, begun in 1670. And M. *Caſſini*, who had the Northern Quarter aſſigned him, took in the Aſſiſtance of M. *Chazelles*. In 1684, the Duke of *Mortemar* made uſe of *Chazelles* to teach him Mathematicks; and the next Year procured him the Preferment of Hydrography Profeſſor for the Galleys at *Marſeilles*. The Reputation he had gained in the reſpective Buſineſs, encouraged him to undertake the Care of a new School for young Pilots deſigned to ſerve on Board the Galleys: This Place for Marine Education has all along furniſhed a great Number of good Seamen. In the Year 1686, the Galleys made four little Campagnes, or rather four Courſes purely for Exerciſe. M. *de Chazelles* went on board every time with them, and kept his School upon the Sea: Here he ſhew'd the Practice of what he had taught. He likewiſe made a great many Geometrical and Aſtronomical Obſervations, by Vertue of which he drew a new Map of the Coaſt of *Provence*. In 1687 and 1688, he made two other longer and more conſiderable Sea-Campagnes. This helped him to draw a great many Plans of Ports and Roads where he arrived, and of the Towns and Forts within his View. Theſe Plans were more than bare Curioſities; for being lodged with the Miniſters of State, they ſerved for a Ground to very ſignificant Enquiries. Experience, the ſovereign Miſtreſs of Arts, has divided the Sea amongſt two ſeveral Sorts of Shipping: The Ocean falls to the Share of long Ships, and the *Mediterranean* ſeems made for Galleys. As for the Galleys, they are made too flat for the high Waves of the Ocean. And as for the long Ships or Men of War, they can do nothing upon the Water without Wind. At the Beginning of the War, which ended at the Peace at *Ryſwick*, ſome Marine Officers, and M. *Chazelles* with the reſt, fancied the Galleys might be ſo contrived as to live upon the Ocean, that they might ſerve to tow the Men of War when the Wind failed, or proved contrary; that in fine, they might make them independent of the Wind, and by conſequence give them a more commanding Motion than thoſe of the Enemy. Thus they might likewiſe help to ſecure the Coaſt of *France* upon the Ocean. M. *Chazelles* was ſent into the Weſtern Coaſts of *France* in *July* 1689, to examine the Practicableneſs of the Scheme above mentioned; and in 1690, fifteen Galleys new built ſet ſail from *Rochefort*, and afforded a Sight perfectly new upon the Ocean: They cruized as far as *Torbay* in *England*, and proved ſerviceable at the Deſcent upon *Tinmouth*. Here *Chazelles* performed the Functions of an Engineer, very different from thoſe of an Hydrography Profeſſor. Notwithſtanding he had no Military Education, he ſhew'd as much Courage as if he had been bred a Soldier. The General Officers he ſerved under declared, that when they ſent him to take a View of any Poſt of the Enemy, they could rely entirely upon his Intelligence. The Galleys, after their Expedition, came to the Mouth of the *Seine*, into the Baſins of *Havre de Grace* and *Honfleur*; but here they could not winter, becauſe 'twas neceſſary to make theſe Baſins dry ſeveral times, to prevent the ſtagnating and Stench of the Water. *Chazelles* propoſed the carrying the Galleys up to *Rohan*; but here the Pilots were all againſt him, and objected unconquerable Difficulties: However, he ſtood ſingle, and maintained the Practicableneſs of the Matter. His Reputation was ſuch, that the Hazard was ventured, and the Project had full Succeſs. Thus the Galleys wintered at *Rohan*; and here he that brought them hither was to preſerve them from the Inconveniences likely to happen to ſo untried a Condition. To prevent Accidents therefore, he contrived a new ſort of Mooring, and made a little Peer of Stakes, which ſecured the Galleys from the Ice, which might otherwiſe have done Damage; and all this at a ſmall Charge, which upon any other Contrivance would have been very conſiderable. While he was at *Rohan*, he put his Obſervations in order, which he had made upon the Coaſts of the Ocean; and here he made eight diſtinct Maps, with a Portulan to them, that is, a large Deſcription of every Haven, how to go into it, of the Depth, the Tides, the Dangers, the Diſcoveries, *&c.* M. *Chazelles*'s new Maps were inſerted in the *Neptune Françoiſe*, publiſhed in 1692. This Year he was Engineer at the Deſcent at *Oneille*. In 1693, M. *de Pontchartrain*, then Secretary of State for the Marine, and afterwards Chancellor of *France*, reſolved to get the *Neptune Françoiſe* carried on to a ſecond Volume, and which was to take in the *Mediterranean*. M. *de Chazelles* deſired he might have a Year's Voyage in this Sea for making Aſtronomical Obſervations. This Requeſt being granted, he paſſed by *Greece*, *Egypt*, and the other Parts of *Turky*, with his Quadrant and Teleſcope in his Hand. This Voyage gave a new and conſiderable Proſpect in Aſtronomy. To give this Science its laſt Improvement, 'tis neceſſary to collect the Obſervations of the Aſtronomers of former Ages; and to this Purpoſe, the Longitude and Latitude of Places muſt be exactly known. And here the Doctrine of the Ancients is not entirely to be relied on, becauſe the Inſtruments they work'd by, were not ſo exact as thoſe of the Moderns. The Aſtronomers big enough to be taken Notice of in this Enquiry, were *Hipparchus*, *Ptolomy*, and *Tychobrahe*. The two firſt lived at

Alexan-

Alexandria in *Egypt*, and made that the Place for Obſervation. *Tychobrahe* lived in the Iſland *Huena* in the *Baltick*, where he built the famous *Obſervatoire*, which he called *Uranibourg*. The Academy of Sciences, at its firſt Erection, deſigned to ſend Aſtronomers to *Alexandria* and *Uranibourg*, to examine the Performances of the three great Men above mentioned. But the Voyage to *Alexandria* being clogged with Inconveniences, they ſatisfied themſelves with ſending to *Uranibourg*, which Voyage was undertaken by M. *Picard* in 1671. He drew a Meridian of the Place, and was much ſurprized to find it ſo different from that fix'd by *Tychobrahe*; and which he concluded was not done without the niceſt Care; it being neceſſary to have a ſtated Point, to which all the reſt of his Obſervations ought to be referred. This would make one believe that the Meridians changed, that is, that the Earth did not turn always upon the ſame Poles; for if any other Point of the Terreſtrial Globe ſhould be the Pole, all the Meridians which were to paſs through this new Point muſt of neceſſity change their Poſition. From hence 'tis ſufficiently evident, how neceſſary 'tis for Aſtronomers to be well aſſured of the Variations and Variableneſs of the Poles and Meridians. When M. *de Chazelles* was in *Egypt*, he meaſured the Pyramids, and found that the four Sides of the biggeſt lay preciſely againſt the four Quarters of the World. Now this exact Poſition to Eaſt, Weſt, North, and South, being in all Probability deſigned above three thouſand Years ſince by thoſe who built this vaſt Structure; it follows from hence, that during ſo long an Interval, there has been no Alteration in the Situation of the Heavens; or which comes to the ſame thing, the Poles of the Earth and Meridians have all along continued the ſame. Now, could one have imagined that ſo great an Aſtronomer as *Tychobrahe* ſhould have miſcarried in his Meridian, and that the old *Egyptians*, ſo little improved this way, ſhould have been exact in drawing theirs? The Invariableneſs of the Meridians have been farther confirmed by that drawn by M. *Caſſini* in the Church of S. *Petrone* at *Bologne* in 1655. M. *de Chazelles* likewiſe made a Report of his Voyage in the *Levant*, and gave the Academy all the Satisfaction they deſired concerning the Poſition of *Alexandria*. Upon this, M. *Pontchartrain* made him a Member of the Academy in 1695. To paſs over a great many of his Performances in Study and Action; in 1702, he propoſed the Practicableneſs of making the Galleys lie dry in all the Ports where there was Tide enough to bring them in. By this means he made them three times oftner ſerviceable than otherwiſe they could have been. His Project was tried upon two Galleys at *Ambleteuſe*, where they ſtood run a-ground a Fortnight without the leaſt Inconvenience: And beſides, by his Inſtructions they were this way careened with much more Eaſe and Advantage. To conclude, he died in *January* 1710. And beſides his great Genius and Attainments, was a very religious Perſon. * *Fontenelle, Hiſtoire de l'Academie des Sciences de* 1710.

CHEBRECHIN, or *Sczebreczin*, a Town in *Poland* within the Juriſdiction of *Zamoſch*, in the Palatinate of *Belz*. 'Tis the moſt conſiderable next the Capital, and ſtands towards the Bottom of the Hill, planted with Orchards to the Right and Left, and drawn like a Curtain upon a large Moraſs. The *Jews* in this Town are very wealthy. All the Orchards in the Neighbourhood are well ſtock'd with Bee-hives, which makes a conſiderable Branch of Trade; this Canton furniſhing more Wax than any other in *Poland*. * *Memoires du Chevalier de Beaujeu.*

CHEFFOUNTAINES, (*Chriſtopher*) a Cordelier, born in *Bretagne*, and made General of his Order in 1571. He was afterwards, in the Year 1586, conſecrated Archbiſhop of *Cæſarea*, to perform the Epiſcopal Functions in the Dioceſe of *Sens*, in the room of Cardinal *de Pellevé*, only Titular Archbiſhop. *Cheffountaines* died at *Sens* in 1590. He wrote ſeveral Controverſial Pieces, and particularly a curious Tract entituled, *La Correction de la Theologie Scholaſtique*; or, *A Correction of School-Divinity:* But here he handles only one Queſtion upon the Words of *Conſecration*; where he aſſerts the Words, *This is my Body*, *This is my Blood*, don't effect the Conſecration in the Holy Euchariſt. * *M. Du Pin's New Eccleſiaſtical Library, Cent.* XVI.

CHELIDONES, in Latin *Chelidoniæ Inſulæ*. They are three little Iſlands upon the Coaſt of *Natolia*, at the Head of the Gulph *Satalia*, near the Weſtern Cape, which makes this Gulph. * *Baudrand.*

CHELIDONIUS, or *Celidonius*, a Biſhop depoſed by S. *Hilary* of *Arles*, in a Council held there, and where S. *Germanus* aſſiſted in the Year 444. He was charged with ſitting on the Bench before his Ordination at a Trial for Life and Death; where 'twas farther alledged, that the Canons barred Ordination to Perſons in ſuch Circumſtances. *Chelidonius* finding himſelf condemned, took a Journey to *Rome*, and complained of the Sentence pronounced by *Hilarius*. This Prelate followed him thither, waited upon Pope *Leo*, intreating him not to give the Churches any Diſturbance. He likewiſe complained that ſome *Gallican* Biſhops, who had been juſtly depoſed in their own Country, officiated notwithſtanding without Reſtraint at *Rome*. He therefore deſired his Holineſs to comply with this Remonſtrance, declaring at the ſame time, that he did not appear with an Intention to proſecute his Adverſary, but only to enter his Proteſt; and in caſe he miſſed Satisfaction, he was ready to retire; which he did accordingly, as ſoon as he found Pope *Leo* convened a Synod for trying the Cauſe. After his going away, *Leo* brought *Chelidonius* in Not Guilty, and reſtored him to his See. But *Hilarius*, Archbiſhop of *Arles*, would by no means acquieſce in this Sentence. Thus *Chelidonius* continued depoſed, notwithſtanding Pope *Leo*'s Letter to the Biſhops of the Province of *Vienne*, for affirming his Holineſs's Judgment. 'Tis not ſaid by any Authors of the Age above mentioned, of what See *Chelidonius* was Biſhop. *Francis Chiffletius* aſſures us he was Biſhop of *Bezançon*. His Authority is a Manuſcript of S. *Romanus*, lodged in the Abbey of S. *Claude*. This Opinion has been followed by a great many Learned Men; but Father *Queſnel*, in his Diſſertations upon *Leo*, proves this Life of S. *Romanus* is neither the Product of any cotemporary Author, nor deſerves any Credit: And over and above, *Queſnel* ſhews that *Chelidonius* was no Metropolitan, but only a Biſhop in the Province of *Vienne*. * *Saint Leon de la nouvelle Edition du P. Queſnel, Ep.* 10. *Honorat. Vit. Hilar. Arelat. M. Du Pin, New Eccleſ. Library, Cent.* V.

CHEREMON, who wrote the Hiſtory of the *Egyptians*, lived under the *Cæſars*. According to *Suidas*, he was Præceptor to *Dionyſius* of *Alexandria*, who taught from the Reign of *Nero* to that of *Trajan*. *Strabo* reports, that he attended *Aulus Gallus* into *Ægypt* in quality of a Philoſopher and Aſtronomer; but that he made himſelf deſpicable by his Vanity. *Tzetzes* relates, that *Cheremon*, the *Egyptian* Hiſtoriographer, pretends that the *Phœnix* lately died in *Egypt* at the Period of ſix thouſand Years: But here he has carried the Fable of the *Phœnix* much beyond other Writers; for ſome allow her but five hundred Years of Life; and thoſe who go fartheſt, as *Tacitus* obſerves, won't let her live above fourteen hundred. *Porphyry* informs us, that *Cheremon* was a Stoick, and that he gave an Account of the Buſineſs and Privileges of the *Egyptian* Prieſts. *Origen*, in his Book againſt *Celſus*, cites a Stoick Philoſopher of this Name, who wrote about Comets; and ſince *Porphyry* aſſures us *Cheremon* the *Egyptian* was a Stoick, 'tis probable they are both the ſame; but let this be as it will, *Joſephus*, towards the End of his firſt Book againſt *Appion*, mentions one *Cheremon* who wrote the Hiſtory of *Egypt*.

CHERSO, an Iſland, with a Town of the ſame Name. It ſtands in the Gulph of *Carnero*, Part of the Gulph of *Venice*, between the Coaſt of *Iſtria* and the Iſland *Veghia*. *Cherſo* belongs to the *Venetians*, and gives the Title of an Earldom. The Iſlands of *Oſero*, *Unia*, *Sanfego*, and ſome others of leſſer Conſideration, are within its Juriſdiction. * *Baudrand.*

* CHERUBINS, Angels of the ſecond Order of the firſt Hierarchy. The true Etymology of the *Hebrew* Word *Cherubin* is ſomewhat uncertain: Some ſay *Cherub* comes from a Root, that in *Chaldee* and *Hebrew* ſignifies *to labour*. *Cherub* likewiſe ſignifies Strong and Powerful, and in this Senſe *Ezekiel* calls the King of *Tyre* a *Cherub: Tu Cherub Unctus*, that is, *You are a powerful Prince*. Amongſt the *Egyptians*, a *Cherub* was an Emblematical or Symbolical Figure. Moſt of the *Jews*, who in this Conjecture have been followed by the Chriſtians, affirm, that *Cherubin* ſignifies *As Children*, which was the

Figure in which they were repreſented; for *Che* in *Hebrew* ſignifies *As*, and *Rub* an *Infant* or *little Boy*. Some Eccleſiaſtical Writers, and S. *Jerom* amongſt the reſt, in his Commentary upon *Ezekiel*, interpret this Word, *A great deal of Learning or Knowledge*: They fetch the Derivation from the *Hebrew*, *Nachar*, *to know*, and *Rab*, *a great deal*: But this Etymology looks too much ſtrained. *Aben Ezra*'s Opinion, in his Commentary upon *Geneſis*, ſeems moſt probable. This Rabbi is of Opinion, that we are not only to underſtand by the Word *Cherubin* the Figure of a Youth, as a great many of the Rabbies, together with the *Chaldee* Paraphraſe, underſtand it; but that all ſort of Figures are comprehended in this Word: And under this Signification *Cherubin* ſometimes paſſes in Scripture. Some Authors will have it there is a Metatheſis or Tranſpoſition of Letters, and that inſtead of *Charab*, we are to read *Rachab*: Now *Rachab* ſignifies *to mount on Horſeback*, or *drive a Chariot*: As much as to ſay, that the *Cherubins* were God Almighty's Chariot; which Conjecture agrees well enough with the Repreſentation. *Joſephus* ſpeaking of the *Cherubins* which covered the Ark, only affirms they were winged Animals, and that they had no Reſemblance with any known Figure; that *Moſes* had ſeen them about the Throne of God, and copied them from that Original. The *Cherubins* in *Ezekiel* are particularly deſcribed; they have the Figure of a Man, of a Lion, an Ox, and an Eagle: Theſe Figures are only ſymbolical. The Head of a Man, for the Purpoſe, ſignifies Knowledge: The Wings of an Eagle, were the Emblem of ſublime and deep Contemplation, or it may be of the Readineſs and Speed with which they executed the Orders of God Almighty: The Breaſt of a Lion, marks their Strength and Power: And the Feet of an Ox, repreſents their Conſtancy in Labour and Buſineſs. The firſt *Cherubins* mentioned in Scripture are thoſe poſted at the Gate of Paradiſe. And though the *Vulgate* tranſlates by one *Cherubin*, the *Septuagint* turns them *Cherubins*; and the *Hebrew* Word *Cherubin* is likewiſe Plural. *Theodoret*, *Theodorus* of *Heraclea*, and *Procopius*, interpret theſe *Cherubins* by thoſe formidable Figures, which appeared to *Adam* to keep him at a Diſtance from Paradiſe: But the more common Opinion is, they were Angels with a flaming Sword in their Hand, or, as ſome will have it, with a great Fire about them. Some are of Opinion, that the *Cherubins* and the flaming Sword were the ſame thing. Farther, *Cherubin* in general is taken for Figures repreſenting different and diſtinct things; and 'tis in this Senſe we are to underſtand the Paſſage in *Exodus* xxvi. where the *Curtains* are ſaid to be the Work of *Cherubin*, which the *Vulgate* tranſlates by Embroidery. But the principal Figure of the *Cherubins* was an Ox. S. *John* in the *Revelations*, Chap. iv. calls the *Cherubins* Animals or Beaſts; they were furniſhed with Wings, as appears by the Deſcription of the *Cherubins* upon the Ark. God is frequently ſaid to ſit upon the *Cherubins* in Holy Scripture. This Expreſſion is made uſe of to expreſs the Majeſty and Power of the Supreme Being. Doctor *Spencer* makes the *Cherubins* an *Egyptian* Figure, and dilates upon this Subject. * *Joſeph. Antiquit. Judaic. Lib.* 3. *cap.* 6. *Spencer, de Legibus Hebræorum Ritualibus, Lib.* 3. *Diſſert.* 5.

CHERVINSKO, or *Czerwinsk*, a Town of *Poland*, eight Leagues from *Warſaw*, towards the Mouth of the *Viſtula*: 'Tis ornamented with a magnificent Structure of an Abbey, belonging to the Order of the *Auguſtinians*; 'tis one of the moſt wealthy in *Poland*, and always makes the Preferment for one of the greateſt Lords of the Kingdom, and ſometimes 'tis beſtowed upon the King's Son: 'Tis thus diſpoſed on, notwithſtanding 'twas founded for *Regulars*. The Annual Revenue is about forty thouſand Livres. The King nominates; but in regard the Abbot is to be a Monk, the Election is likewiſe to be made by the Convent of the Abbey, for confirming the Kings Nomination; and frequently they take no Notice of it: Thus there is often a ſecond, and ſometimes a third Election, at a Month's Diſtance from each other: And in caſe the laſt happens not to comply with the King's Nomination, the Titular or Elect promoted by the Court commences a Suit againſt the Convent at *Rome*; and during the Vacancy the Profits are ſequeſtred. This Abbey has a Figure of the Bleſſed Virgin, where 'tis pretended Miracles are done, which makes the *Poles* pay their Devotions there preferably to any other Place. * *Memoires du Chevalier de Beaujeu.*

CHESAPEAK, a great Gulph in *Northern America*. It runs about ſeventy Leagues into the Continent between the Coaſt of *Virginia* and *Penſylvania*: But then the Breadth is little more than ten Leagues. This Gulph is made by ſeveral Rivers, the chief of which are *Saſqueſahanoughs*, *Patawomack*, *Toppahanock*, *Pamaunck*, and *Powhatan*. The firſt diſcharges itſelf into the Bottom of the Gulph, and the reſt fall in on the Weſtern Side. * *Baudrand.*

CHEVREAU, (*Urban*) born in *May* 1613 at *Loudun*, a Town of *Poitou* in *France*. His Inclination lay ſtrongly for the *Belles Lettres*, in which he made a conſiderable Progreſs. Beſides, he was a Perſon of Addreſs, and fit for the Converſation of Quality. He was one of *Chriſtina* Queen of *Sweden*'s Secretaries. The King of *Denmark* engaged him ſome time at his Court. Several *German* Princes entertained him, and amongſt the reſt the Elector *Palatine Charles Lewis*, Father to the Ducheſs of *Orleans*. He continued for ſome time at this Court, ſat at the Council-Board, and helped to bring over the Princeſs laſt mentioned to the *Roman* Communion. At his Return to *Paris*, he was made Præceptor and Secretary to the Duke of *Maine*. He died at his Seat at *Loudun* in *February* 1701, being eighty ſeven Years of Age. The firſt Work publiſhed by him is entituled, *Le Tableau de la Fortune*. 'Tis a little Book in which he relates all the great Revolutions which have happened in the World. A great many Years after, he wrote *l'Hiſtoire du Monde*, of which there have been four Editions, two in *France*, and two in *Holland*. The laſt *Dutch* Edition in 1698. is the beſt, being printed from a Copy which the Author had corrected in abundance of Places. This Performance, though his Maſter-Piece, is not altogether without Faults. The Style is unpoliſhed in ſeveral Places; and one would fancy that *Chevreau*, though not unacquainted with the Art of Writing, was of Opinion that the Style of an Hiſtorian ſhould be ſomewhat rugged and jolting upon the Ear. Beſides, he is pretty often miſtaken in Matter of Fact, and ſeems to have ſtuffed his Hiſtory too much with his Common-place Books. But here it muſt not be forgotten, that M. *l'Abbé de Vertot* has lately furniſhed a new corrected Edition, carried on to the Year 1715. 'Tis printed at *Amſterdam* by *David Mortier*. There are ſeveral other Works of his printed, not neceſſary to be inſerted. * *Memoires pour l'Hiſtoire des Sciences, Mars & Avril* 1701. *Memoires du Tems.*

CHIANGARA, a Town in *Aſia* belonging to the *Turk*. *Sanſon* in his ſmall Maps places it in *Natolia Proper*, upon the Confines of *Amaſia* and *Caramania*. The Province of *Chiangara*, which anſwers the *Old Galatia*, takes its Name from this Town. * *Baudrand.*

CHIAURLICK, *Ziorlo*, *Ciorlo*, a Town of *Turky* in *Europe*; it ſtands in *Romania*, between *Adrianople* and *Conſtantinople*, upon the River *Athiras*, a League from its diſemboguing into the Sea of *Marmora*. *Chiaurlick* is an old *Thracian* Town, which went by the Names of *Tzurulum*, *Turulus*, *Turullus*, *Turulea*, and is ſuppos'd to be the ſame with *Arzus*. * *Baudrand.*

CHIENNING: 'Tis one of the great Towns in *China*, and Capital of ſix leſſer ones: It ſtands upon the River *Min*, in the Province of *Fokien*, where 'tis the fourth City. 'Twas a conſiderable Town of Trade before the War brought upon the Country by the *Tartars*, who burnt it. * *Baudrand.*

CHIEUCHIANG, or *Kieukiano*, is one of the great Cities in *China*; 'tis Capital of four others, and the fifth for Value and Bigneſs in the Province of *Kiangſi*. It ſtands upon the River *Kiang*, a little above its falling into the Lake *Poyang*. * *Maty, Diction.*

CHIMERE, a ſmall Town in *European Turky*; 'tis in *Epirus* a Province in *Greece*, upon the Coaſt of the *Ionian* Sea, twelve Leagues from *Butrinto* to the North. *Chimere* ſtands upon the Brow of a ſteep Hill, has a good Haven, a Biſhop's See Suffragan to *Lepanto*, and is the Capital of a ſmall Country of the ſame Name; the Inhabitants of which are called *Chimarioti*, or *Cimarioti*. Theſe *Cimariots* are deſcended from the old *Macedonians*. They have but five or ſix ſmall Towns upon the Coaſt, which ſignify little; but their Mountains are ſo high,

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and ſo almoſt inacceſſible, that they ſerve inſtead of Forts. The *Cimariots* rely ſo much upon the Advantage of this Situation, that they refuſe to pay Taxes to the *Turks*. They profeſs the Religion of the *Greek* Church, practiſe remarkably upon the Highway, as the *Mainots* likewiſe do, who are deſcended from the *Lacedemonians*. * *Maty, Diction.*

CHINHOA, or *Kinhoa*, a Town in *China:* 'Tis the firſt great Town in the Province of *Chekian*, and has ſeven leſſer Towns within its Juriſdiction. * *Maty, Diction.*

CHINY, (The Earldom of) a Country in the Duchy of *Luxembourg* in the *Low Countries*. This County lies upon the Confines of *Lorrain*, *Champagne*, and the Duchy of *Bouillon*. 'Tis conſiderably large; the chief Towns are *Chiny*, the Capital; *Herbemont*, *Neufchaſtel*, *Virton*, *Marville*, *Montmedy*, *Orval*, *Yvoix*, and *Orchemont*. It had formerly Hereditary Earls; but the Family being extinct in 1272, 'twas united to the Duchy of *Luxembourg*. * *Baudrand.*

CHIOUTAYE, *Chiutaye*, or *Kiotahia*, a Town in *Natolia Proper:* 'Tis near the River *Sangary*, about twenty Leagues from the Town *Burs* to the South-Eaſt. *Chioutaye* is a conſiderable Town, the See of an Archbiſhop, and the Capital of a Country of the ſame Name: The Country lies about the River *Sangary*, between the Precinct of *Chiangar*, *Beckſangil*, and *Bolli*, and anciently called *Bogdomantis*. * *Baudrand.*

CHIRURGERY, or Surgery, a third Part of a Phyſician's Buſineſs, conſiſting in outward and manual Applications for curing Wounds, Tumours, *&c.* in Human Bodies. The Effects and Succeſs of Surgery lying more open to Proof and Evidence than thoſe of Medicine, gave this Buſineſs an earlier Improvement; and *Æſculapius* himſelf is ſaid to have made a conſiderable Progreſs this way. *Arcabuto* was the firſt Surgeon entertained by the *Roman* Republick; but he was not long in their Favour; for when they ſaw him cut and ſlaſh his Patients, they ſtoned him in the *Campus Martius*. *Johannes Schultetus* wrote a Book entituled, *Armamentarium Chirurgicum*, in which he deſcribes all the Inſtruments of Surgery; 'tis printed at *Ulm* in Folio, and at the *Hague* in Octavo. *Ambroſius Pareus*, and *Fabricius ab Aquapendente*, wrote likewiſe upon this Subject. * *Antiquit. Roman.*

CHITIM, or *Chittim*, Son of *Javan*, mentioned in *Geneſis*, and firſt Anceſtor of the *Macedonians*; for *Macetes*, in *Greek* Μακέτης, uſed by the moſt ancient Authors for *Macedo*, is ſuppos'd to be deriv'd from *Chitim*. In *Homer's Odyſſes*, the *Cithæi* lived in the Neighbourhood of *Macedonia*, and, according to this Poet, were Subjects to *Telephus* King of *Myſia:* For this Reaſon, *Alexander the Great*, in the Firſt Book of the *Maccabees*, Chap. i. ver. 1. is called King of *Cithim*, from whom the *Latins* were deſcended: For, as *Suidas* obſerves, *Latinus*, Son of *Telephus*, carry'd the *Citheans* into *Italy*. Thus, ſays he, *Chitim* ſignifies both the *Italians* and *Macedonians*. For this Reaſon, *Balaam* foretold the Ships from *Chittim* ſhould ſail up the *Mediterranean* and deſtroy *Aſſur* and *Heber:* The fulfilling of which Prediction is more applicable to the *Romans* than the *Macedonians*. * *Melanchon in Cap.* 11. *Daniel. Hornius, Hiſt. Philoſoph. Lib.* 3. *Cap.* 2. *Father Calmet's Literal Commentary upon* Numbers, *Chap.* 24. *v.* 24.

CHITIS, an *Arabian* Iſland, where ſome of the *Troglodytes*, who lived upon robbing, retir'd for Shelter; and being detained here by tempeſtuous Weather, and wanting Proviſions, they were forced to live upon Plants and Roots; and thus digging for Suſtenance, they accidentally found the Precious Stone called the Topaz. * *Plin. Nat. Hiſt. Lib.* 36. *Cap.* 8.

CHITRO, in Latin *Cithram* and *Pydna*, an Epiſcopal Town in *Macedon*, Suffragan to the Archbiſhop of *Theſſalonica*, or *Salonichi:* It ſtands upon the Gulph of *Salonichi*, twelve Leagues from the Town, at the Mouth of the River *Chitro*, otherwiſe called *Palacas, and Platamona*. * *Baudrand.*

CHIUN, an Idol worſhipped by the *Iſraelites*, repreſenting *Hercules*, whom the *Egyptians* called *Chon:* 'Twas an Emblem of the Sun. * *Godwin de Ritibus Heb. Lib* 4. *Cap.* 2. *Hoffman, Lexicon Univerſal.*

CHIUNCHEU, a Town in *China:* 'Tis the tenth in the Province of *Quantung:* It ſtands in the Iſland *Hainan*, and has twelve Towns of Dependencies. * *Maty, Diction.*

CHIZICO, (Cape *Chizico*, or Cape *Spinga*) formerly called *Dindyma*, a Mountain of *Natolia* in *Aſia:* It jets into the Sea of *Marmora*, over againſt the Iſland and Town of *Chizico*. The old *Cyzicum*, one of the moſt conſiderable Towns in *Aſia* upon the ſcore of its Bigneſs, fine Buildings and Antiquity, and an Archiepiſcopal See in the flouriſhing Ages of Chriſtianity, was built upon Cape *Chizico*; the Ruins of which are now called *Spiga*, *Spinga*, and *Palermo*. * *Baudrand.*

CHNODOMARUS, an old *German* King; he defeated the *Romans* in a ſet Battle, *A. D.* 351, in the Reign of the Emperor *Conſtantius:* After this, he overran *Gaul* without Reſiſtance, and plunder'd a great many wealthy Towns; but *Julian* gaining a great Victory upon him near the *Rhine*, took him Priſoner in the Year 357, and ſent him to the Emperor *Conſtantius* at *Rome*, where he died of a Diſtemper. * *Ammian. Marcellin. Lib.* 16.

CHOARENA, the Eaſtern Part of the *Parthians* Dominions bordering upon *India*. *Craterus*, one of *Alexander the Great's* Generals, made an entire Conqueſt of it, and recruited *Alexander's* Army with the Natives who ſubmitted. * *Strabo, Lib.* 15.

CHOISEUL, *(Gilbert de) Du Pleſſis Praſlin*, Biſhop of *Tournay*, was deſcended from one of the ancienteſt Families in *Champagne*; and which ſeveral Ages ſince has furniſh'd Dukes, Counts, Peers, Mareſchals of *France*, *&c.* He was Son to *Francis de Ferry de Choiſeul* Count *du Pleſſis*, Lieutenant-General of the Light-Horſe of *France:* His Mother was *Magdalen Barthelemey*. His Brothers took the Profeſſion of Arms: As for himſelf, his Education was ſpent in Learning and the Exerciſes of Piety; and now being an Eccleſiaſtick and Doctor in Divinity, the King preferr'd him to the Biſhoprick of *Comminges*. He immediately went to his Dioceſe, where he found the People extremely ignorant. He laid out himſelf in Viſitations and Inſtructions, travell'd over the Mountainous Part of the *Pyreneans*, to examine the Condition of the Inhabitants, and improve their Underſtanding and Practice. In a Year of great Scarcity, he borrow'd Money to ſubſiſt the Poor; and when a Mortality happen'd, he viſited the Sick, got the Plague himſelf, and had like to have died on't: He reform'd his Clergy, and founded ſeveral Seminaries. In 1644, he was employ'd in taking up the Controverſy occaſion'd by the Book publiſh'd by *Janſenius*, Biſhop of *Ypres*. In 1667, he had a great Share in the Conferences manag'd by the States of *Languedoc*, touching the Buſineſs of the four Biſhops: And 'twas he that drew up the Report of this Matter. After he had ſat twenty four Years upon the See of *Comminges*, he was tranſlated to *Tournay* in 1670. He was no leſs belov'd in the Dioceſe of *Tournay*, than he had been in that of *Comminges*, and took the ſame Pains as formerly in reforming the Clergy, and ſuppreſſing ill Cuſtoms and Abuſes. He died at *Paris* in *December* 1689, being ſeventy ſix Years of Age.

The moſt conſiderable Book-Performance of this Biſhop, is a Book entituled, *Memoires touchant la Religion*, in three Volumes in 12°. printed in 1680. The firſt Volume is levelled againſt *Atheiſts*, *Deiſts* and *Libertines*; and in the two latter, the *Proteſtants* are attack'd. Soon after the Book was publiſh'd, a Proteſtant made Reflexions upon't. To this the Biſhop reply'd, and endeavour'd to defend himſelf from Point to Point. Here he maintains the abſolute Neceſſity of an infallible Judge of Controverſies; and that theſe Words of our Bleſſed Saviour, *This is my Body*, are to be literally underſtood. Farther, he proves the Oblation at the Holy Euchariſt a true Sacrifice, and that 'tis within the Liberty of the Church to grant or refuſe the Laity the Holy Euchariſt under both Kinds, and that none but Prieſts, when they Conſecrate, are oblig'd to receive in this Manner. Monſieur *de Tournay* having approv'd a Tranſlation of a little Book entituled, *Wholſome Advice from the Bleſſed Virgin to her indiſcreet Worſhippers*; and ſome People declaiming loudly againſt this Book, he thought himſelf oblig'd to juſtify his Approbation, and inſtruct his People upon this Subject, which he did in a Paſtoral Letter publiſh'd in 1674. * *M. Du Pin, New Eccleſ. Library, Cent.* XVII.

CHOISY, *(Francis Timolion de)* Prior of *Saint Lô* at *Rohan*, and great Dean of the Cathedral of *Baieux*, and one

one of the forty of the *French* Academy, was born at *Paris April* 1644. In the Year 1685, he was ſent Ambaſſador to the King of *Siam*, provided that Prince was willing to be inſtructed in the Chriſtian Religion, and Ambaſſador Extraordinary in the room of the Chevalier *de Chaumont*, in caſe this latter happen'd to die in his Voyage. Before his going to *Siam*, he wrote Dialogues in *French* touching the *Immortality of the Soul*, and the *Exiſtence and Providence of a Supreme Being*, printed at *Paris* in 1684. After his Return, he publiſh'd a Natrative of his Voyage, and ſeveral other Books. For Inſtance, he wrote *David's Life, with the Verſion of the Pſalms*, where the material Differences between the *Hebrew* and the *Vulgate* are mark'd: In this Performance he keeps to the Literal Senſe, and makes them intelligible to the meaneſt Underſtanding. Much about the ſame time he publiſh'd *Solomon's Life*; that of S. *Lewis* King of *France*; *des Penſées Chrêtiennes*; a Verſion *of the Imitation of Jeſus Chriſt*: And laſtly, *des Hiſtoires de Pieté & de Morale*, in eight Volumes, both inſtructive and entertaining. He likewiſe went upon the Hiſtory of *France*, and finiſhed the Reigns of *Philip de Valois*, of King *John*, *Charles* V. and *Charles* VI. His laſt Buſineſs of an Author is an *Eccleſiaſtical Hiſtory*. The Manner he preſcribed himſelf is this; "The Work, (ſays he) "ſhall not be embarraſs'd with too much Learning; I "ſhall endeavour to inſert nothing but what may be "ſerviceable and edifying; there ſhall be nothing in it "but what every body may underſtand; excepting "that the ſcandalous Part of ſome Hereſies ſhall be ſome-"what caſt into Shades: As to other things, there will "be no perplex'd Paſſages to break the Reader's Atten-"tion, and ſtop him in his Courſe." He has already publiſh'd ſeveral Volumes upon this Subject: Here he intermixes Profane Hiſtory, and throws in entertaining Paſſages and Deſcriptions: His Language likewiſe is ſufficiently polite; and as to his Matter, 'tis drawn from the beſt Authors both Ancient and Modern. * *M. Du Pin, New Eccleſ. Library, Cent.* XVII.

CHOKIER, *(Eraſmus)* a Lawyer of *Liege:* He wrote a Tract *de Juriſdictione Ordinarii in Exemptos, & de Advocatis Feudalibus*, printed at *Cologne* in 1629. There was another *John Chokier* born at *Liege*, and Vicar-General to the Biſhop and Prince of that Place: He wrote to the Year 1636. His Tracts are, *De permutatione Beneficiorum*; *Notæ ad Commentarium Alphonſi Soto ad Regula Cancellariæ*; *Vindiciæ Libertatis Eccleſiaſticæ*; *Scholia in primarias preces Imperatoris*: *Tractatus de Legato*; *Ancora debitorum.* * *Bibliotheque Hiſtorique des Auteurs de Droit, &c. par Denys Simon, Edit Pariſ. in douze, premier Tom.* 1692. *Second Tome* 1695.

CHOMBAIS, a Town which gives Name to a little Kingdom: 'Tis in the Peninſula on this ſide the *Ganges*, upon the Coaſt of *Malabar*, between the Towns of *Calecut* and *Cananor.* * *Maty, Diction.*

CHORGES, a conſiderable *French* Town in *Dauphiné*, three or four Leagues from *Ambrun* and *Gap. Chorges* is ſuppoſed to be the ancient *Caturigæ*, one of the chief Towns of the *Caturigæ.* * *Baudrand.*

* CHOSROES, the firſt King of *Perſia.* Some Paſſages of the Hiſtory of this Prince are miſtaken in *Morery* Vol. I. For Inſtance, *Beliſarius* was ſent againſt *Cabades*, this King's Father; and farther, not *Juſtinian*, but *Juſtin* I. was the Emperor who bought a Peace of *Choſroes.* Neither was *Juſtinian* I. *Tiberius's* General againſt *Chorſoes*; this *Juſtinian* being Emperor a conſiderable time before the other.

CHRESM, or *Chriſm*, Oil conſecrated by the Biſhop and uſed in the Sacrament of Baptiſm, Confirmation, Orders, and Extreme Unction. This Chriſm is conſecrated with great Ceremonies upon *Holy Thurſday:* There are two ſorts of Chriſm; the one is a Compoſition of Oil and Balſam, made uſe of in the Sacrament of Baptiſm, at Confirmation, and giving Orders; the other, which is only plain Oil conſecrated by the Biſhop, is made uſe of for the Catechumens, and for Extreme Unction. This Ceremony is very ancient, and has been all along practis'd by the *Greek* and *Latin* Churches at the Adminiſtration of Baptiſm: This Difference only excepted, that the *Greeks* anoint the Body all over, whereas the *Latins* go no farther than the Top of the Head. In Confirmation, the *Greeks* anoint the Forehead with Chriſm, ſuppoſing it as it were eſſential to the Sacrament; whereas the *Latins* make Impoſition of Hands the moſt eſſential Ceremony. * *Adrian Baillet, aux Fêtes Mobiles, Sect.* 5. *N.* 15, 16. *dans la Vie des Saints, &c.*

CHRISTIANUS, *(Florentius)* publiſh'd a *Greek* and *Latin* Edition of *Ariſtophanes's* Comedies, with his own Notes, and ſome other Authors upon them: 'Twas printed at *Geneva* in 1608, in Folio; his Son *Claudius* complains very much of the Inſincerity and unwarrantable Liberty of the *Genevian* Publiſhers; and affirms they have, by inſerting ſo much of their own Head, almoſt ſpoil'd the Edition. *Kuſterus* has reprinted *Ariſtophanes* in *Holland* in the Year 1710. This Edition is much more correct than the other; to which he has added Notes of his own, and made ſome Alterations in the Tranſlation. As for *Florentius Chriſtianus*, he was a beautiful Genius, and underſtood all the Delicacies of the *Greek* Language.

* CHRISTIANS of S. *Thomas:* They live under the Juriſdiction of the Patriarch of the *Neſtorians*, who reſides at *Babylon.* The Popes have frequently ſent Miſſionaries into this Country ſince the *Portugueze* ſettled there. *John de Albuquerque*, a *Franciſcan*, and firſt Archbiſhop of *Goa*, founded a College at *Cangrannor* in 1546; 'tis to inſtruct the young People in the Doctrine and Ceremonies of the *Latin* Church: The *Jeſuites* likewiſe founded a College here in 1587. By the way, we are to obſerve, that *Cangrannor* was the Chriſtians of S. *Thomas's* chief Place of Abode. *Mar-Joſeph*, Biſhop of *Serra*, ſent into this Country by the Patriarch of *Babylon*, conſented to obſerve the *Latin* Rites; but perſiſted in the Errors of *Neſtorianiſm.* The *Portugueze* got him ſeized to ſend him to *Rome*; but upon his Arrival in *Portugal*, he had Leave to return to his Biſhoprick. During his lying under this Arreſt, *Mar-Abraham* was put in his Place. He was ſent to *Rome*, where he abjur'd *Neſtorianiſm*, and recognized the Pope's Supremacy; but upon his Return into his own Country, he return'd to his former Heterodoxy, and renounced the Pope. He pretended to change his Opinion in a Synod held at *Goa*; but quickly relapſed. *Alexis de Meneſis*, Archbiſhop of *Goa*, received a Commiſſion from *Clement* VIII. to proſecute *Mar-Abraham*; but the Chriſtians of S. *Thomas* refus'd to ſubmit to *Meneſis's* Summons and Sentence, and ſtill perſiſted in *Neſtorianiſm*, and maintain'd the Juriſdiction of their Patriarch of *Babylon. Meneſis* convened a Synod upon the 25th of *June* 1599, and having gained a great many *Neſtorian* Prieſts, prevailed with them to renounce their erroneous Belief and their Patriarch. In this Synod, he ſettled the *Latin* Diſcipline in a great meaſure, and reſtrained their Prieſts from Marriage. * *Jovet, Hiſtoire des Religions.*

CHRISTIANPREIS, or *Frederickort*, a Fort belonging to the King of *Denmark:* 'Tis in the Duchy of *Sleſwick*, upon the Confines of *Holſteyn*, upon the narroweſt Part of the Gulph of *Chriſtian Haven*, two Leagues from the Town *Keiel* to the North. This Fort is commanded by a Mountain not very diſtant. * *Mat. Diction.*

CHRISTIANSBOURG, a Fort belonging to the *Danes* upon the Golden Coaſt of *Guinea*, near *Little Accara*, about twenty ſix Leagues from S. *George de Mina* to the Eaſt. * *Maty, Diction.*

CHRODEGANG, Biſhop of *Metz*, Son of *Sygramus* and *Landrada*, of an ancient *Auſtraſian* Family: *Chrodegang* having ſpent his Youth at *Charles Martel's* Court, was promoted to the See of *Metz* by *Pepin*, and conſecrated by Pope *Stephen* in the Year 743. Notwithſtanding his Character, he was ſtill employ'd by *Pepin* in ſeveral Negotiations: He drew up a Rule for Canons-Regulars, publiſh'd from a genuine Copy by *P. Labbé:* He built two Monaſteries in his Dioceſe, and govern'd his See with commendable Application till his Death, which happen'd *March* 766. * *Henſchenius's Hiſtorical Commentary, M. Du Pin. Baillet, Vies des Saints. 6 March.*

* CHROMATIUS, Biſhop of *Aquileia:* He had likewiſe been Prieſt in the ſame Church under the Biſhop *Valerian*, and aſſiſted in that Character at the Council of *Aquileia*, convened againſt the *Arians* in 381. He was promoted to the See of *Aquileia* in 389; and in 401 or 402, he held a Provincial Council, where he acquieſced in the Sentence which the Synod at *Rome* had lately pronounced

nounced againſt the *Origeniſts*; but he could not be prevailed with to condemn *Ruffinus*. He appear'd with a great deal of Friendly Concern for S. *Chryſoſtom*, and wrote a Letter in his Behalf to the Emperor *Honorius*. 'Tis certain he was dead in the Year 412. The Modern *Roman* Martyrology places his Feſtival to the 2d of *December*. S. *Jerom*, in his Preface upon the *Chronicles*, gives him the Character of a very pious and learned Prelate: S. *Chryſoſtom* in his Letter to him ſpeaks much to his Advantage. S. *Ambroſe* wrote to him upon the Subject of *Balaam*'s Prophecy; and *Caſſiodorus* informs us, that he wrote an Abridgment of the Martyrs Sufferings, now loſt. The Letter to S. *Jerom*, with *Cromatius* and *Heliodorus*'s Names to it, is Counterfeit, and ſo is S. *Jerom*'s Anſwer, where there is mention made of the Birth of the Bleſſed Virgin. * *Hieron. Præf. in Paralipom. Epiſt.* 42, 43. *Ambroſ. Ep.* 8. 50. *Chryſoſt. Ep.* 155. *Baron. Al. C.* 400, 404, 405. *Martyrolog. Roman. Præfat. Bellarmin. de Scriptor. Eccleſiaſt. M. Du Pin, New Eccleſ. Hiſt.*

CHRYSARGYRUM, a remarkable Tax paid in the *Roman* Empire: 'Twas levied upon thoſe who lived upon the Baſket, and upon Women who maintained themſelves by Licentious Practice. *Catamites* likewiſe paid a certain Proportion: This ſcandalous Tax was levied every fourth Year, and brought into the Exchequer. There were likewiſe Officers ſettled for collecting it, and the Names of thoſe liable for the Payment enter'd upon a Regiſter. The Emperor *Anaſtaſius*, making a Speech againſt this Impoſition in the Senate, made a Law for putting it down, and burnt the Rolls for collecting it: And to prevent its being revived by ſucceeding Emperors, he pretended to repent what he had done. He told the Officers ſettled for collecting this Revenue, that he would gladly reſtore the Tax, and bid them make a thorough Enquiry, to ſee if any of the Regiſters were undeſtroyed. Theſe Officers believing the Emperor in earneſt, and deſirous of their former Places, brought in a great many Rolls for Aſſeſſment, acquainting him withal, that in caſe theſe were loſt, the Method of Collecting could not be retriev'd, for the Offices in the Empire could furniſh no farther; the Emperor being now Maſter of his Deſign, ſet all the Papers on Fire. *Zoſimus* a Pagan, and prejudic'd Hiſtorian, pretends this Tax was firſt ſettled by *Conſtantine the Great*; but this is deny'd by *Evagrius*. And beſides this Authority, 'tis very probable this Tax was levied upon Infamous Perſons long before *Conſtantine*'s Reign; as the Reader may be inform'd in *Suetonius*'s Life of *Caligula*, and in *Alexander Severus*'s Reign, written by *Lampridius*. * *Evagrius, Hiſt. Eccleſ. Lib.* 3. *Cap.* 39, 40. *Du Cange, Gloſſar. Græc.*

CHRYSOLITE, a Precious Stone tranſparent, of a Gold Colour, with Streaks of Green, and a ſtrong Luſtre: 'Tis found in *Æthiopia*, *Arabia*, and the *Indies*, and is ſofter than other Precious Stones. 'Twas the ninth or the firſt of the fourth Row upon the *Jewiſh* High-Prieſt's Breaſt-Plate: The Name of *Jacob*'s tenth Son was cut upon it, whom the *Jews* owned for their tenth Patriarch. If *Cardan* may be believ'd, this Stone is a Preſervative againſt the Aſthma, the Palpitation of the Heart, againſt Swooning, Melancholy and the Pannick. It is ranged the ſeventh in the Foundation of the Wall of the Heavenly *Jeruſalem*. *Exod.* xxxix. *Revelat.* xxi.

CHRYSOPRASUS, a Precious Stone which makes the tenth in the Foundation of the *New Jeruſalem*: The Colour of it is Green like a Leek, and the Luſtre much condenſed: 'Tis mark'd with ſeveral Stroaks of Gold. 'Tis ſaid it ſtrenghens the Sight and exhilarates the Spirits. * *Simon, Dictionaire de la Bible.*

CHUANAUCA, that is, a *Volcano* or Mountain which diſcharges Smoak and Flame: 'Tis within the *Andes* in *Chili*, in *Southern America*, to the South-Eaſt of the Town *Oſorno*. * *Maty, Diction.*

CHUCUITO, *Chuquito*, or *El Cluyo*, a Country of *Southern America*: 'Tis partly ſituated in *Chili*, from whence 'tis ſeparated by the Mountains *Andes* to the Weſt. 'Tis bounded by *Tucuman* to the North-Eaſt, and by the Country upon the Streights of *Magellan* to the South. 'Tis divided into two Parts, which take their Names from *Mendoça*, and S. *Juan de la Frontera*, their Capitals. * *Baudrand.*

CHYMISTRY, or the Art for ſeparating Heterogeneous Subſtances in Vegetables, Minerals, and Animals; the Chymiſts add the *Arabick* Particle *Al*, and make it *Alchymy*, to expreſs the moſt ſublime and myſterious Part of what may be perform'd this way. The Force of Fire in a Laboratory makes great Diſcoveries in Nature, not otherwiſe to be met with. *Joachim Becherius* has explain'd the Principles of Chymiſtry, together with the moſt obſcure Terms, in a Book entituled, *OEdipus Chymicus*. *Martinus Rullandus* has wrote upon the ſame Subject in his *Lexicon Alchemiæ*. *Petrus Borellus* has made a Collection of all the Authors who wrote about Chymiſtry, in his Book called *Bibliotheca Chymica*. There are a great many Chymical Operations ranged in Alphabetical Order, in a Book printed at *Leyden A. D.* 1684, entituled, *Collectanea Chymica Leydenſia*. The beſt *French* Authors upon this Argument are, *Le Fevre, Glaſer, La Faveur, Charas* and *Lemery*. The Tranſmutation of Metals, or going in queſt of the Philoſophers Stone, is Part of the Chymiſts Buſineſs, and has prov'd unfortunate to a great many Eſtates.

CIALIST, a Town of *Great Tartary* in *Aſia*. Geographers are not agreed about the Situation. *Sanſon* in his Maps places it near the Lake of *Kithay* or *Carentia*, upon the River *Hoang*. *Witſen* in his new Maps ſets it upon the ſame River, but within the Kingdom of *Tanguth*, upon the Confines of *India*, and to the Eaſt of the Lake *Chiamay*, which he makes the Head of the River *Hoang*. This Situation ſeems the moſt probable, becauſe the *Tartars* border'd upon the Lake *Kithay*, till the *Muſcovites* ſettled and built in this Country.

CIAMPINI, (*John*) an Abridger of the Pope's Briefs: The Author is now living, and has written an Hiſtorical Diſſertation upon the Antiquity, the Buſineſs, and Privileges of the Abridger of the *Briefs*: This Book was printed at *Rome* in 1691. The ſame Year, he publiſh'd an Hiſtorical Diſquiſition upon two Emblems now in the Cardinal *Carpegni*'s Cloſet, where he examines the Queſtion, whether the two *Philips*, Emperors, were Chriſtians? He has likewiſe written a conſiderable Tract upon the Old Temples and Churches, Pagan and Chriſtian. And in 1695, he printed an Hiſtorical Synopſis of Religious Structures built by *Conſtantine the Great* in Old and New *Rome*. He likewiſe wrote a Critical Diſſertation upon the Author of the *Pontifical*, and a Tract to prove the Uſe of Unleavened Bread in the Euchariſt, has always been the Cuſtom of the *Latin* Church. * *M. Du Pin, New Eccleſ. Hiſt. Cent.* XVII.

CIBALE, a Town of *Pannonia*, near which Place in the Year 314, the Emperor *Conſtantine* gained a great Victory againſt *Licinius*, who loſt twenty thouſand Men upon the Spot, notwithſtanding he took the Field with thirty five thouſand againſt twenty thouſand of the Enemy. * *Zoſim. Lib.* 2.

CIBOIRE, in Latin *Ciborium*: 'Tis like a great Cup cover'd; the Uſe of it is to keep the Conſecrated Bread, called *the Hoſt*, in the *Roman* Communion. Veſſels of this Figure were formerly made like *Egyptian* Beans. *Ugutio* will have it, that *Ciborium* is properly a Diſh for Meat. In Eccleſiaſtical Authors 'tis taken for a little Canopy or Veil, hung aloft upon four Pillars over the High Altar. There are ſome of this Figure to be ſeen in the Churches of *Paris* and *Rome*. * *Mabillon, Liturgia Gallicana.*

* CICERO: (*Marcus Tullius*) *Tullius* was the Name of his Family, according to ſome Authors, deſcended from the Kings of the *Volſci*. For this Pedigree, we have the Authority of *Plutarch*, and *Euſebius* in his *Chronicon*. But notwithſtanding this Genealogical Flouriſh, 'tis generally thought there was not much Heraldry in his Extraction, and that his Character was much more raiſed by his Elocution, than by his Family. *Tully* came very young to *Rome*, and ſpent the firſt Part of his Education in learning *Greek*, as we are informed by himſelf in his Epiſtle to *Titinnius*. "I remember, ſays he, when "I was a Child, one *Plotius* taught *Latin* at *Rome*: I "was then ſomewhat diſturbed for not being one of his "Scholars, in regard he was reckoned a Perſon of great "Capacity, and very well ſkilled in his Buſineſs. But "ſome knowing Perſons removed my Fancy, by letting "me underſtand, that learning *Greek* was the likelieſt "way for Improvement." He appeared early at the Bar, and took ſo much Liberty in pleading againſt *Sylla*'s Favourites, that to avoid the Revenge of a Man who ſpared no body, he was obliged to travel into *Greece*.

He ſtudied at *Athens* under *Antiochus Aſcalonites*, an Academick Philoſopher: And now making Elocution his chief Buſineſs, he went into *Aſia*, was Scholar to *Xenocles*, *Dionyſius*, and *Menippus*; and at *Rhodes*, to *Apollonius Molo*, the moſt eloquent Perſon of that Time. From hence he returned to *Rome*, where he married *Terentia*, by whom he had two Children, *Marcus Tullius*, and *Tullia* or *Tulliola*. He was afterwards divorced from *Terentia*, and married *Popillia*, a young, wealthy, and very handſome Lady. *Terentia* gave out he married her for her Beauty; but *Tyro*, *Tully*'s enfranchiſed Slave, relates, that Money was the Motive, and that he wanted her great Fortune to pay his Debts. To proceed, *Tully* made his way to the higheſt Poſts, and ran through the great Offices in the Commonwealth. For Inſtance, he was Quæſtor or Treaſurer in *Sicily* in the 678th Year of *Rome*, and 72 before the *Incarnation*. At his Return, he was made *Ædile*, or Surveyor of the Publick Buildings, Baths and Aquæducts. In the Year 690 of *Rome*, ſixty Years before the Birth of our Lord, he was Counſul with *C. Antonius Nepos*. Afterwards, in the Year 695, and 55 before the Chriſtian *Æra*, he was baniſhed by *Clodius* and his Faction. He was afterwards outlawed in the Triumvirate of *Octavius*, *Antonius*, and *Lepidus*. Being thus proclaimed guilty of High-Treaſon, his Head and Right Hand were ſtruck off by *Popillius Lenas*, who overtook him in his Litter, as he was making his way to the Sea of *Caeta*. His Head and his Hand were carried to *Rome*, and by *Mark Anthony*'s Order hung up in the *Roſtra*, where *Tully* had made ſeveral fine Speeches in Defence of the Publick Liberty. *Fulvia*, *Mark Anthony*'s Lady, ſpent a great deal of Railing at this Remainder of his Corpſe; and, which was more remarkably ſavage, ſhe drew his Tongue ſeveral times out of his Mouth, and prick'd it with her Bodkin. He was killed in the 710th Year of *Rome*, and 41 before the *Incarnation*. *Tully* was a Perſon of great Genius and Improvement: He was an extraordinary Orator, and a very good Philoſopher: His Style was flowing and diffuſed, with no ill Talent for Raillery. He was a true Lover of his Country, but brought his own Merit too much into Notice and Parade. When the Storm came upon him, his Courage ſeemed to give way, and fell ſhort of his Philoſophy. His oſtentatious Humour was his great Failing; and one would almoſt wonder, how ſo much Senſe and ſo much Vanity could keep together. *Tully* deſigned to write a Hiſtory of his Country, and finiſhed three Books in Verſe of what happened to him in his Conſulate. Several Learned Men are of Opinion that theſe Books are hinted in his Letter to *Lentulus*, *Lib.* 1. *Ep. Fam. Ep.* 9. *Plutarch* wrote *Tully*'s Life. He is likewiſe mentioned by *Dion Caſſius*, *Appian*, *Saluſt*, *Florus*, *Oroſius*, &c. *Lambinus* and *Fabricius* have likewiſe prefix'd his Life to his Works. 'Twas alſo written by *Tullius Tyro*, his manumiſed Slave.

CID, whoſe right Name was *Rodrigo Dias de Bivar*, was one of the greateſt Military Men of the Eleventh Century: He was Son to *Don Didaco Laynes*, Lord of *Bivar*. His Mother was *Tereſa Nugnes*, Daughter to *Don Rodrigo Alvares*, Count and Governor of *Aſturia*. *Ferdinand* II. King of *Caſtile*, happening to ride through *Bivar*, took a Fancy to *Rodrigo Dias*, though then but ten Years old. He deſired his Father would let him have him, that he might be bred at Court, and go through the Exerciſes ſuitable to Perſons of Quality. His Father reſigning him to the King, he was Knighted by his Majeſty as ſoon as he was grown up for Service in the Field. 'Twas not long before *Rodrigo* gave Proof of his Courage, and earned his Honour: For having ſeveral times defeated the *Moors*, he took five of their Chiefs or Petty Princes Priſoners, who were enlarged upon Condition of paying him a yearly Acknowledgment. One Day, when theſe five Kings ſent their Tribute, he had a Fancy to receive it before King *Ferdinand*; and the *Moors* then calling him *Cid-Ruis-Dias*, the King would have him go under that Name for the future: *Cid* in *Arabick* ſignifying Lord. *Cid-Ruis-Dias* happening to have a Quarrel with Count *Gomez de Gormas*, killed him in a Duel. The *Cid* was paſſionately in Love with *Chimene*, *Gomez*'s Daughter, who, it ſeems, had a reciprocal Affection for him. And here this Lady's Fancy was much diſtreſſed: The Loſing her Father, ſhe imagined, called for Revenge, which could not be executed without the Loſs of a Perſon ſhe valued ſo much. But it ſeems Love was too hard for Revenge. In ſhort, ſhe married the *Cid*, and had a Son and two Daughters by him. The Son, *Don Didaco Rodrigo*, died in his Father's Life-time: He was killed by the *Moors*, from whom the *Cid* conquered the Town of *Valencia*, which Town was granted to him by *Alphonſus* VI. then King of *Caſtile* and *Leon*. This Prince married the *Cid*'s two Daughters to *Gonſalvo* Lord of *Carrion*'s Sons. The Weddings were kept at *Valencia* with great Solemnity; but an unlucky Accident happened, which occaſioned a great Miſunderſtanding between the two Families. A Lyon kept in the *Cid*'s Houſe broke out of his Den, and ruſhed into the Hall where the Bridegrooms and a great many Lords and Ladies were ſitting: This rough Appearance diſturbed the Company, every one either running away, or putting himſelf in a Poſture of Defence: And here the *Cid*'s two Sons-in-Law appeared the greateſt Cowards in all the Company. This faint Behaviour ſat hard upon their Spirits, and made them hate the *Cid* mortally, imagining he let the Lyon looſe upon them to try their Mettle. But this was not the only Blot in their Eſcutcheon; they ſhew'd themſelves no leſs Poltrons in a Battle againſt the *Moors*; where the *Cid* notwithſtanding gained the Day, and repulſed the Infidels, who attempted the recovering *Valencia*. After the Fight was over, theſe two Brothers went home, and carrying their Ladies with them, executed their Malice upon the Women, not daring to venture upon their Father *Cid-Ruis*. It ſeems they uſed their Wives ſo barbarouſly upon the Road, that they left them for dead at *Robledos*. King *Alphonſus* being informed of this Inhumanity, ordered the Quarrel ſhould be decided at the Sword's Point, and that the Town *Carrion* ſhould be the Field of Battle. In ſhort, three Knights on the *Cid*'s ſide enter'd the Liſts, and beat the two Brothers and their Uncle *Suero Gonſalvo*, who were all declared Traytors, and degraded. The *Cid*'s two Daughters had better Luck afterwards; the eldeſt was married to *Don Ramirez*, Son to *Don Sancho Garcias*, King of *Navarre*; and the youngeſt to *Don Peter* I. King of *Arragon*'s Son, whoſe Name was likewiſe *Peter*, and who died in his Father's Life-time. The *Cid-Ruis-Dias* lived but a little while after this proſperous Turn: And ſome Writers reckon his Death to the Year 1098. He maintained himſelf to the laſt in the Town of *Valencia*; but after his Death, 'twas retaken by the *Moors*. * *Mariana & Turquet, Hiſt. d'Eſp. & Chronic. del Cid-Ruis-Dias.*

CILO, (*Junius*) Governor of *Bithynia* and *Pontus*. The *Bithynians* complained of his Maladminiſtration to the Emperor *Claudius*, and requeſted he might be puniſhed for his Avarice and Oppreſſion. The Emperor, not well underſtanding the *Bithynians* Remonſtrance, turned to ſome other People to hear their Addreſs, and do them Juſtice. Upon this, one *Narciſſus*, a Courtier in *Cilo*'s Intereſt, ventured to miſreport the Matter, and tell *Claudius* that the *Bithynians* returned *Cilo* Thanks for his gentle and benevolent Uſage. *Very well*, ſays the Emperor, *then let him be Governor of theſe Provinces two Years longer.* * *Dion Caſſius, Lib.* 60. *Tacit. Lib.* 12. *Annal. Cap.* 21. This latter Author calls him *Junius Colo.*

CIMBRIACUS, (*Quintus Æmilianus*) a *German Latin* Poet, living in the Beginning of the Sixteenth Century: Some Criticks report him not inferior to *Pontanus* or *Strozza* for Epigram and Elegy. His moſt valuable Performances are *Aſteria*, or the War of *Rhodes*, and his *Encomiaſtica*, or Panegyricks upon the Emperors *Maximilian* and *Frederick*. * *Auct. Dialog. de Latina Lingua reparata, apud Obert Giſan. pag.* 404. *Konig. Biblioth. Baillet Jugemens des Savans ſur les Poetes Latin. Tom.* 7. *pag.* 107.

CINNA, (*C. Helvius*) lived in the Time of the Triumvirate. He wrote ſeveral Poems upon *Achilles*, *Telephus*, *Xerxes*, &c. but it ſeems his *Smyrna*, upon which he beſtowed nine Years, was beſt received. There are ſome Fragments of it remaining amongſt thoſe of other Poets, whoſe Works are loſt. Father *Briet* affirms, that the Fragments of his *Achilles*, his *Telephus*, and his *Xerxes*, have a true Poetick Turn, and that his Manner reſembles thoſe of the firſt Claſs. * *Catullus, Carm.* 96. *Quintilian, Lib.* 10. *Cap.* 4. *Voſſius, de Poet. Latin. Philip Briet. Lib.* 2. *de Poet. Lat. pag.* 15, & 16. *Baillet, Jugemens des Savans ſur les Poetes Latins, Tom.* 6. *p.* 121.

CIOFANI, (*Hercules*) born at *Sulmo* in *Italy*, wrote Notes upon *Ovid*'s *Metamorphoſis*. They are learnedly

edly managed, and extracted from ſeveral Poets His *Latin* is proper, polite and well ornamented. This is the Character which Learned Criticks have beſtowed on him, of which Number are *Paulus Manutius*, *Muretus*, *Scaliger*, and *Scioppius*. * *Paul. Manut. in Addit. ad Bibl. Neap. Scaliger, pag.* 72. *Scioppius de Art. Critic. pag.*19. *&c.*

CIPIERRE, (*Renatus de Savoy*) was Son to *Claud* of *Savoy*, Count of *Tende*, Governor and High-Steward of *Provence*. *Frances de Foix* was his ſecond Lady, by whom he had a Son and Daughter, whom their Mother brought up in the Reformed Religion. Her Huſband was ſtrongly ſuſpected of *Proteſtantiſm*, partly becauſe his Wife profeſs'd it openly, and partly becauſe he would not ſuffer the *Hugonots* within his Juriſdiction to be roughly handled. This Moderation raiſed the Count of *Sommerive* his own Son upon him: He had him by his firſt Marriage, and was forced to defend himſelf in the Field againſt him. In ſhort, the Father had the worſt in the Conteſt, and was forced to quit his Government to this unnatural Son. *Cipierre*, who had done his utmoſt to maintain his Father in his Poſt and Privilege, was unfortunately aſſaſſinated by a Troop of Mutineers at *Frejus* in 1568. He was coming from *Nice*, where he had been to wait upon the Duke of *Savoy*. The Aſſaſſins laid an Ambuſcade for him in the Wood; but not being ſtrong enough to prevent *Cipierre* and his Retinue from getting into *Frejus*, they purſued him thither, rang the *Tocſaint* upon him, and beſet him in his Lodgings: The Conſuls endeavoured to preſerve him, and prevailed with the Marquis *d'Arſi*, who commanded the Mutineers, to retire with his Men, upon Condition that *Cipierre* and his Domeſticks ſhould deliver up their Arms. This Condition being performed, the Mutineers returned ſoon after and cut theſe poor People in Pieces, who were now unprepared for Defence. But the Marquis not finding *Cipierre's* Corpſe among the Dead, (the Conſuls having conveyed him to a Place of Security) pretended himſelf concerned for him, proteſting that the only Expedient to ſave his Life was to put him into his Hands. The Conſuls relying upon this ſolemn Aſſurance, produc'd him immediately; upon which he was ſtabb'd in a hundred places. 'Twas not doubted but that the Court and the Count de *Sommerive* had a Share in this Exploit, and that *Cipierre* was thus barbarouſly uſed upon the ſcore of his being a *Hugonot*. The Prince of *Conde*, the Admiral *Coligni*, and the reſt of their Party, were very much alarm'd at this Murder. * *Thuanus*, *Lib.* 44. *Beza*, *Hiſtor. Eccleſ. Lib.* 12, *&c.*

* CIRCENSIAN Plays. To what has been relalated by this Article in *Morery*, may be added, that upon the Day deſigned for the Exerciſes of this Feſtival, the People went in the Morning to the Capitol, where all the Equipage for the Solemnity being ready, they march'd out in Proceſſion, paſſed through the Squares and principal Streets of *Rome* into the *Circus*, where they took ſeveral Tours, to make the Appearance more Pompous. At the Head of the *Show*, the Chariots moved which carry'd the Figures of their Gods, and the Statues of thoſe *Romans* beſt diſtinguiſh'd for Quality and Enterprize: Theſe were followed by other Chariots, where the *Roman* Ladies ſate richly dreſſed: There were likewiſe Chariots amongſt them for the Courſe. After this, the Statues of the Gods were brought out of the *Circus*, and the Ladies took their Place to ſee the *Shows*.

Thoſe who ventured their Fortune at the Race, appeared at the Barriers in their Chariots drawn by two, four, and ſometimes ſix Horſes a-breaſt; only expecting the Signal to enter the Race-Ground. There were commonly four Companies of theſe Chariot-Jockeys, diſtinguiſh'd by the Colours of their Livery: The firſt was called the *Green*; the ſecond the *Blue*; the third the *Red*; and the fourth the *White*. The Emperor *Domitian* ſet up two new Companies, which he called the *Gold* and the *Purple*, from the Colours they wore. Parties were made in Favour of each of theſe Diſtinctions, which ſometimes occaſioned Quarreling and Bloodſhed. The Names of theſe Jockeys were drawn by Lots, and match'd in the following manner: They took an Urn, into which they threw Ballots about the Bigneſs of a Bean, and wrote *A* or *B*, or ſome other Letter upon them, and had always two Balls of the ſame Letter. Upon this, the Jockeys came up one after another, and ſaying their Prayers to *Jupiter*, put their Hands into the Urn. After this, one of the Judges of the Diverſion took each Charioteer's Ballot, and match'd thoſe who drew the ſame Letters. And in caſe the Number of the Jockeys happen'd to prove odd, he that had the ſingle Letter drove againſt the conquering Chariot: This was no ſmall Advantage, becauſe he came freſh to the Courſe againſt one that had been tir'd, by ſtraining for the Prize. When they had proceeded thus far, they opened the Barrier with a Flouriſh of Trumpets; and the laſt Signal being given, by hanging out a white Handkerchief, they enter'd the Liſts and ſtrain'd to come up firſt to the Poſt; and here they were obliged to turn five or ſeven times about the Poſt without touching it: And thus they ſhew'd their Dexterity and Skill in driving. This Maſterly managing the Reins is hinted by *Horace* in his firſt Ode:

——— *Metaque fervidis*
Evitata rotis.

He that gained the Prize, was conveyed to the Temple with a pompous Train. * *Antiquit. Græc. & Rom. Roſin. Dempſter. Grævius.*

CIRCUMCISION, a *Jewiſh* Ceremony. *Herodotus* reports, Circumciſion was practiſed in *Egypt*, in *Æthiopia*, *Colchis* and *Phœnicia*: And this Hiſtorian is of Opinion, that the *Syrians* of *Paleſtine* received the Cuſtom from the *Egyptians*, and that thoſe who lived by the Rivers *Thermodon* and *Parthenius* took it from the Inhabitants of *Colchis*. Farther, he is poſitive that this Ceremony was received among the *Egyptians* and *Æthiopians* from the earlieſt Antiquity. And here he won't determine which of the two Nations was firſt in the Uſage; though he thinks it probable the *Æthiopians* received it from the *Egyptians* by the Commerce they had with them. *Sanchoniathan*, cited by *Euſebius*, affirms that *Saturn* was the firſt who preſcribed Circumciſion, and that it paſſed from his Dominions into *Egypt*. *Celſus* the Philoſopher makes theſe Teſtimonies an Objection to deſtroy the Credit of the *Old Teſtament*, where 'tis ſaid *Abraham* was the firſt who received the Sign of Circumciſion, and that it was a Ceremony peculiar to the *Jews*, and a Mark to diſtinguiſh them from other Nations. Thus the Emperor *Julian* pretends, that *Abraham* coming from *Chaldea* into *Egypt*, learned the Cuſtom of Circumciſion, and practiſed it in his own Family. *Marſham*, going too far into the Belief of theſe Authors, reports that Circumciſion was firſt practiſed in *Egypt*, and that the *Iſraelites* took it from them; but in regard the Account given by *Moſes* is to be rely'd on beyond all Profane Hiſtorians, 'tis certain God Almighty preſcribed Circumciſion, and that *Abraham* was firſt in the Practice. Beſides, Circumciſion was no Law to the *Egyptians*; there was none but a certain Number of their Prieſts, and Men of Learning, who got themſelves circumciſed. *Clemens Alexandrinus* relates, that *Pythagoras*, upon his coming into *Egypt*, was obliged to be circumciſed, to qualify himſelf for correſponding with the Prieſts of the Country, and to get acquainted with their Myſteries. But here the Matter of Fact is very uncertain; for *Abraham*, who travelled into *Egypt*, and made ſome Stay there, returned into *Paleſtine* without being circumciſed. 'Tis plain therefore, he did not begin the Cuſtom in Imitation of the *Ægyptians*, but by expreſs Command from God Almighty. Thus 'tis much more probable, that the *Egyptians* received Circumciſion from *Jacob*'s Children and their Poſterity, who lived with them ſo long in *Egypt*. *Artapanus*, cited by *Euſebius*, aſſures us, that *Moſes* acquainted the *Egyptian* Prieſts and *Æthiopians* with this Ceremony: But notwithſtanding this Authority, 'tis very probable ſome of the *Egyptians*, prior to *Moſes*, imitated the *Iſraelites* in this Practice. The *Iſraelites*, upon their coming out of *Egypt*, diſcontinued this Cuſtom all the time they were in the Wilderneſs: The Reaſon of this Omiſſion ſeems to be, becauſe then they were parted from all other Nations, and therefore had no Occaſion for the diſtinguiſhing Mark of Circumciſion. But when they came into the Land of *Canaan*, God commanded the circumciſing all thoſe who were born in the Wilderneſs; and when this was done, *The Lord ſaid unto* Joſhua, *this day have I rolled the Reproach of* Egypt *from off you*: That is, till now you were like the *Egyptians*, which was a Blemiſh

Blemiſh and a Reproach to you; but now that Stain is wiped out. S. *Ambroſe* reports, the *Egyptians* had their Women circumciſed; but there is no Author vouches this for an ancient Cuſtom; though ſome are of Opinion, there are modern Inſtances of it in the Eaſtern Countries. When the Prophets *Ezekiel* and *Jeremy* lived, the *Egyptians* are reckoned among the Uncircumciſed, no leſs than the *Babylonians* and *Syrians*. From hence it may be inferr'd, that Circumciſion was no general Cuſtom among the *Egyptians*. At preſent there are ſeveral Nations in the *Levant* where Circumciſion is commonly practiſed: Amongſt theſe the *Arabians*, *Turks*, *Perſians*, *Abyſſins*, and *Homerites*, may be reckon'd; but then the *Arabians* do not circumciſe till thirteen Years of Age, in Imitation of their Progenitor *Iſhmael*.

God commanded the Ceremony of Circumciſion, for the Sign of a Covenant between himſelf and the *Iſraeliti/h* Nation, and as a Mark to diſtinguiſh them from other People. All the *Iſraeliti/h* Male-Children were circumciſed the eighth Day after their Birth. Their Slaves were likewiſe obliged to be circumciſed. 'Till this Ceremony paſſed upon them, they were not accounted God's People. Thus Foreigners, who deſired to be incorporated with the *Jewiſh* Nation, were obliged to be circumciſed. Divines look upon Circumciſion to be a Sacrament of the *Moſaick* Law; and ſeveral of them are of Opinion, that Original Sin was remitted by it. S. *Auguſtin* ſeems inclined to the Belief of this Sentiment. However, this does not ſeem to be the Reaſon of its Inſtitution: For if the *Iſraelites* had believed it neceſſary for the Salvation of their Children, they would never have omitted the Practice all the time they were in the Wilderneſs. Beſides, their Daughters were born with Original Sin, no leſs than the Male-Iſſue; therefore if Circumciſion had been inſtituted for this Purpoſe, the Females ought to have been circumciſed no leſs than the Males. Farther, upon this Suppoſition Circumciſion would not have been deferr'd till the eighth Day, becauſe the Children might die before that time.

Our Bleſſed Saviour was willing to ſubmit to the Law of Circumciſion; and though the Place where he was circumciſed is not mentioned in the Goſpel, 'tis probable it was at *Bethlehem*: And if *Epiphanius* may be credited, 'twas in the ſame Grotto where he was born. As to other Circumſtances of our Bleſſed Saviour's Circumciſion, there is nothing certain about them; that is, whether it was done with a Knife made of Iron or Stone, and whether *Joſeph*, or ſome other Perſon, perform'd the Ceremony.

The Feſtival of our Saviour's Circumciſion, now kept in the Weſtern Church upon the 1ſt of *January*, and formerly called the *Octaves of the Nativity*, is no very ancient Solemnity: 'Twas kept in *Spain* no ſooner than the Seventh Century; and in *France*, before this time, the 1ſt of *January* was ſo far from being a Holiday, that it was a Day of Faſting and Mortification. In the Second Council of *Tours*, held in the Year 566, and in the fourth Council of *Toledo* convened *A. D.* 633, there is mention made of a Faſt upon the *Kalends* of *January*, inſtituted in Oppoſition to Pagan Superſtition practis'd on this Day in Honour of *Janus*. Some Remainders of this Heatheniſh Solemnity continued upon *Chriſtendom*: Some ignorant Chriſtians, it ſeems, diſguiſed themſelves upon this Day, made Balls and Entertainments, and ſpent their time in Profane Diverſions. To check this Licence, the Church turn'd the 1ſt of *January* into a Day of Abſtinence and Auſterity. It appears by the Second Council of *Tours*, that Maſs was ſaid upon the 1ſt of *January* at Two in the Afternoon; that the Faſt might not be ended till about Three. 'Tis hard to tell the preciſe Time when this Day was turn'd into a Feſtival. The Cuſtom at firſt was by no means uniform; for they faſted in ſome Churches and feaſted in others. At laſt, the Feſtival Circumſtances carry'd it, and the Day was conſider'd as the Firſt-Fruits, as it were, of the Redemption of Mankind, by the firſt ſhedding the Blood of our Bleſſed Saviour. This Day is likewiſe a Commemorating Feſtival of the Name of *Jeſus*; becauſe, according to the *Jewiſh* Cuſtom, our Saviour had this Name given him when he was circumciſed, as S. *Luke* informs us.

CISTERNA, a Town within the Patrimony of the Church in *Campania di Roma*: 'Tis near the *Palus Pomptina*, five Leagues from the Town *Paleſtrina* to the South. Near *Ciſterna* are to be ſeen the Ruins of the *Tres Tabernæ*: 'Twas a Town belonging to the *Volſci*, and afterwards an Epiſcopal See, now removed to *Velitri*. * *Baudrand*.

CITIUM, a Town in the Iſle of *Cyprus*, ſituate upon the Southern Coaſt of the Iſland, near *Amatus* to the Eaſt: This Town formerly gave Name to the Iſland, the Inhabitants being called *Citians*. They ſent a Colony into *Macedonia*, and called the Town where they ſettled *Citium*. * *Ptolomy*, *Lib.* 5. *Cap.* 14. *Plin. Lib.* 5. *Cap.* 1.

CIVETTE, a ſmall Animal which furniſhes the Perfume called *Civet*: 'Tis about the Bigneſs of a Cat, or a large Poll Cat; it has ſome Spots, which *Pliny* calls Eyes in a Panther: Her Teeth are like Dogs Teeth, but frequently broken, for it is a fierce mettleſome Beaſt, and being impatient of Reſtraint, breaks her Teeth againſt the Iron-Bars of her Den. Her Pouch, which is the Receptacle of the Civet, is below her Fundament: 'Tis two Inches and a half broad, and five Inches long. Thus 'twill hold the Bulk of a little Hen's Egg: From hence an odoriferous Liquor diſtils from a great Number of Glands, which lie between the two Coats of her Pouch. *Scaliger* and *Matthiolus* are of Opinion, that the Civet's Perfume is nothing but Sweat; but this is a Miſtake, and ſo is their other Fancy, that Time makes it ſtronger, and that all the Civet-Cat's Body ſmells ſweet. *Belo* and a great many others believe the Civet-Cat to be the ſame with the *Hyena* mention'd by *Ariſtotle*; but *Scaliger*, *Buelus*, *Matthiolus*, *Leo Africanus*, *Busbequius*, *Aldrovandus*, and ſome other Moderns, will have the Civet unknown to the Ancients, and that ſhe is a ſort of a Cat. The Name comes from the *Arabick Zibet* or *Zebed*, which ſignifies Froth; this Liquid Matter being frothy and very white when it comes out, but loſes its Colour when laid up. This Account is extracted from the Academy Royal of Sciences by *M. Perault*.

Farther, *Le Pere Ange de S. Joſeph* reports, that at *Baſſora*, he has frequently ſeen the *Gatto Zibetto*; that 'tis a ſort of Poll-Cat; that they beat with a little Stick till ſhe ſweats Muſk. Theſe Civet-Cats are kept very cloſe to draw the Sweat from them, which runs upon their Wool, which is done once a-day. They make a great Revenue, but are kept at a conſiderable Expence. Every time they have a mind to get their Sweat, they put their Heads under a Fork, without this Poſture there is no maſtering them; for they are very untoward things, and not to be tamed. * *Relation des Voyageurs.*

CLARIO, or *Claro*, in Latin *Clarius*. (*Iſidore*) This Author's Letters were publiſhed in 1705, by Don *Mauro Piazzi*, Abbot of the Monaſtery of *Parma*. *Clarius* has furniſh'd two conſiderable Performances upon the Scripture; the one to correct the Verſion of the *Vulgate* through the whole Bible; the other makes Expoſitions for diſentangling the Literal Senſe of Difficult Paſſages. This Work is one of the moſt learned, moſt judicious, and moſt ſerviceable Performance that has been made upon the Bible. However, the firſt Edition, printed at *Venice* in 1542, was put in the *Index Expurgatorius* amongſt other prohibited Books, chiefly becauſe of the Freedom he takes with the *Vulgate* in his Preface. This Prohibition was taken off by the Committee of the Council of *Trent* for examining Books, and his Works ſuffer'd to paſs, excepting the *Preface* and *Prolegomena*. 'Twas afterwards very beautifully printed at *Venice* in 1564. *Iſidore Clarius* wrote with Eaſe and Perſpicuity, and was one of the moſt learned Perſons of his Time. * *Thuan. Hiſt. Lib.* 16. *Ghilini*, *Theat. d'Huom. Let. Le Mire*, *de Script. Sæc.* 16, *&c. R. Simon*, *Hiſtoire Critique du Vieux Teſtament. M. du Pin*, *Biblioth. des Auteurs Eccleſ.* XVI. *Siecle.*

CLAUBERGIUS, (*Johannes*) Doctor in Divinity, and Profeſſor of Philoſophy and Divinity at *Duisbourg* in the Duchy of *Cleves*, was born at *Solingen*, a little Town belonging to the Duchy of *Berg*, or *Mons* in *Weſtphalia*. His Birth-day was *February* 24, 1622: He was Son to *John Clauberg*, an *Elder* of the *Reformed Conſiſtory* of his Town; his Mother was *Katharine Caſpers*. After he had ſtudied at *Bremen* and *Groningen* under celebrated Profeſſors, he travelled into *France*, and ſtaid ſome time at *Saumur*, where *Capellus*, *Amyraldus*, and *La Place* held the *Chairs*. From *Saumur* he went to *Paris*, and made an Acquaintance with the Learned of both Communions.

munions. From hence he travelled into *England*, and ſpending but little time here, returned to *Groningen*. *Lewis-Henry*, Prince of *Naſſaw*, invited him to *Herborne*, to teach Philoſophy and Divinity there. But he excuſed himſelf at firſt, and went to *Leyden*, where *Des Cartes*'s new Philoſophy was in Vogue. Soon after he went to *Herborne*, and drew a great many Students thither. In 1651, he accepted the Philoſophy Chair at *Duisbourg*. He was one of the firſt that taught *Des Cartes*'s Philoſophy in *Germany*, and managed with great Reputation and Succeſs. He died in *January* 1665. All his Works were collected in two Volumes in Quarto, and printed at *Amſterdam* in 1691. Moſt of them had been printed by themſelves, and ſome of them tranſlated into *French* and other Languages: The Titles are as follow; *Phyſica Contracta. Diſputationes Phyſicæ. Theoria Corporum viventium. Conjunctio animæ & corporis. Metaphyſica de Ente cum Notis. Paraphraſis in Meditationes Carteſii, Notæ breves in Carteſii Principia Philoſophiæ. Exercitationes centum de Cognitione Dei & noſtri. Logica Vetus & Nova.* This is an excellent Logical Performance, and proved very ſerviceable to the Authors of the *Art of Thinking*. *Logica Contracta. Defenſio Carteſiana. Dubitatio Carteſiana. Differentia Carteſianam inter & vulgarem Philoſophiam. Exercitationes & Epiſtolæ Joh. Claubergii & Tob. Andreæ, varii Argumenti.* * *Henry Chriſtian Henninius*'s *Life of Claubergius prefix'd to his Works.*

* CLAUDIAN, a *Latin* Poet, living in the Fourth Century. Several Learned Men will have him an *Egyptian*, born at *Canopus*. *Crinitus* thinks this can't be denied, ſince *Claudian* in his Epigram to the Proconſul *Gennadius* has this Verſe;

Graiorum populis & noſtro cognite Nilo.

However, this is not the moſt General Opinion; for moſt of the Criticks report him a *Spaniard*; and *Petrarch*, *Angelus Politianus*, and *Landini*, will have him a *Florentine*: Others relate *Claudian* a *Gaul*, and that he was born at *Vienne* in *Dauphine*. Their Conjecture goes upon this Ground, that the Family of the *Claudians* has been conſiderable in this Town, and furniſhed a great many ingenious Men. But let this be as it will, 'tis certain *Claudian* was a Pagan, and lived in the Reign of *Arcadius* and *Honorius*, who erected him a Statue at *Rome* after his Death with this Inſcription: *Tribunus: Notarius: inter Cæteras ingentes Artes Præglorioſiſſimus Poetarum.* He wrote a Poem *de Raptu Proſerpinæ*, in three Books; two Books of Invectives againſt *Ruffinus*; two againſt *Entropius*, *&c.* The Poem upon our Saviour, which goes under his Name, is none of his. Some reckon it to Pope *Damaſus*; and granting 'twas written by *Claudian*, it muſt be *Claudianus Mamercus*, who lived in the Emperor *Zeno*'s Reign. *Claudian* is without Diſpute the beſt Poet ſince the Age of *Auguſtus*; and *Marcus Antonius Sabellicus* had Reaſon to report him the laſt of the ancient Poets, and the firſt of the modern ones. M. *Godeau*, with ſeveral other *German* and *Italian* Criticks, declares, that amongſt all thoſe who endeavoured to imitate *Virgil*, *Claudian* has beſt reſembled the Majeſty of this Poet, and has the leaſt Appearance of the Diſadvantage of the Age he lived in. A *Scotch* Critick makes no Difficulty to preferr *Claudian* to *Virgil*: But without this Exceſs of Commendation, it muſt be allowed, 1. That *Claudian* had an admirable Genius. *Crinitus* ventures to ſay, that his Inclination lay happily for Poetry, and that Nature ſeems to have made him on purpoſe for this Study. The old Eccleſiaſtical Writers, *Oroſius*, and *Paulus Diaconus*, for Inſtance, give him the ſame Character. *Ludovicus Vives* ſays, *Claudian* was born a Poet, that he was Maſter of every Part of the Poetick Talent, and warmed with the Fire which produces Rapture and extraordinary Flights. *Buchanan*, *Lipſius*, *Contarini*, and *Hanckius*, are of the ſame Opinion. 2. As for Learning, *Claudian* ſeems to have been no negligent Obſerver of Nature, underſtood the Laws of his Country, and the Military Profeſſion. M. *Baillet* believes, *Claudian* had Learning enough for a Poet, that is, without going to the Bottom of thoſe Sciences, each of which take up a Man's whole Time: He was contented to dip a little into them, and only took enough to dreſs and recommend his Muſe; and it may be he had none but *Homer* and *Virgil* for his Improvement this way. 3. As for *Claudian*'s Style, moſt of the Criticks agree, that 'tis correct, beautiful, and harmonious, ſolemn, noble, and ſublime: And that which he is moſt admired for, is to find it ſo ſmooth and natural, with a great many other commendable Qualities, which are ſeldom met with in other Poets. Some modern Criticks, however, cenſure his *Latin*. An Author of the *Port Royal* Gentlemen ſays, he ſwells too much towards Bombaſt. *Briet* and *Rapin*, two learned Jeſuits, make the ſame Remark to his Diſadvantage. *Lilius Gyraldus* tells us, *Claudian* begins his Subject with a great deal of Fire and Spirit; but after he has gone ſome way in his Courſe, his Muſe flags, and that the latter End of his Poems very rarely holds up to the Beginning. 4. Amongſt all *Claudian*'s Pieces, his Invectives againſt *Ruffinus* and *Entropius* are moſt beautiful in M. *Godeau*'s Judgment. This learned Critick thinks nothing can have more Heightnings, or be better finiſhed than theſe Satyrs. His Poem *de Raptu Proſerpinæ*, or, *the carrying off Proſerpine*, is the next in Value. The Poem upon the Conſulſhip of *Honorius* may be reckoned his Third-rate Performance. *Julius Scaliger* obſerves, *Claudian* refined ſomewhat upon Poetry, and brought in a new Embelliſhment, of which we have nothing reſembling, excepting in *Perſius*; and that is his making Prefaces to his Poems. As to the Editions of *Claudian*, that of *Heinſius* the younger is the beſt: That of *Barthius* is a very good one; but the Commentary is ſomewhat too long. But then the Scholiaſts for the Uſe of the *Dauphin* are not brought into this Compariſon. * *Auguſtin*, *Lib.* 5. *de Civit. Dei*, *Cap.* 26. *Oroſ. Lib.* 7. *Cap.* 35. *Proſper. in Chron. Scaliger*, *Poet. Lib.* 6. *Lilius Gyraldus Dial.* 4. *de Vit. Poet. Ant. Godeau Hiſtoire de l'Egliſe. fin du* IV *Siecle. Crinit. de Vit. Poetar. Lib.* 1. *Cap.* 85. *Buchanan de Jure Regni apud Scotos. Rapin's Reflections upon Poetry*, 2*d Part. Reflection* 14, *and* 15. *Baillet*, *Jugemens des Savans ſur les Poetes Latins. Tom.* 6. *pag.* 483. Where the Reader may find all the Criticks drawn up in order of Time who have paſt their Judgment upon *Claudian*.

CLAUDIUS, a famous Rapparee, who went upon the Road in *Judæa* and *Syria*, and did ſo much Miſchief, that the Emperor *Septimius Severus* ordered ſtrict Search to be made after him about the Year of our Lord 200. This Moſs-Trooper had the Confidence at the ſame time to come attended with ſome Gentlemen to the Emperor's Camp, to approach his Majeſtys Perſon, and pay his Reſpects to him as if he had been one of his Colonels; and when he had gone through this Ceremony, he withdrew without being known, inſomuch that there was no diſcovering him. * *Dion. Caſſius*, *Lib.* 75.

** CLAUDIUS *Tiberius*, *&c.* For *Livia*, Daughter to *Auguſtus*, in *Morery* Vol. I. read *Livia*, Wife to *Auguſtus*. And for *Meſſalia* his third Wife, read *Meſſalina*; and for poiſoning her Brother *Germanicus*, read her Brother *Britanicus*.

CLAUSEN, A *German* Town in *Tirol*: 'Tis ſituated upon a high Rock, near the River *Eiſoko*, between *Brixen* and *Bolzano*, three Leagues from the firſt, and ſix from the latter. It belongs to the Emperor. * *Baudrand.*

* CLEMENT I. a Diſciple of the Apoſtles, and an Aſſiſtant in propagating the Goſpel, as we may learn from S. *Paul*'s Epiſtle to the *Philippians*, Chap. 4. Ver. 3. *With Clement alſo, and with other my Fellow-Labourers.* According to ſome Chronologers, he was conſecrated Biſhop of *Rome* in the Year 90, and ſat there till the End of the Firſt Century. The Acts of his Martyrdom are evidently counterfeit; neither is it certain that he was a Martyr, ſince *Irenæus* does not mention him under that Diſtinction. However, *Ruffinus* and Pope *Zoſimus*, at the End of the Third Century, allow him this Honour, and his Feſtival ſtands upon the Martyrologies on the 23d of *November*. His firſt Epiſtle to the *Corinthians* is cited as an Authority next to the Holy Scriptures by ſeveral Ancient Eccleſiaſtical Writers; and indeed 'tis one of the nobleſt Remains of Antiquity. 'Tis written in the Name of the Church of *Rome* to the Church of *Corinth*, to compoſe ſome Differences amongſt the Chriſtians of the latter Church. The Genuineneſs of the ſecond Epiſtle is not unqueſtionable; however 'tis cited by the Ancients; and by the Fragment we have of it, it appears not unworthy S. *Clement*. The eight Books of the *Conſtitutions*, miſtakenly reckoned to him, is a Performance of conſiderable Antiquity, in which ſeveral Paſſages have been added and altered upon the Courſe of Time.

Clement's Recognitions, though a Book of Antiquity, is full of Error and Fiction. * *M. Du Pin, New Eccles. Libr. Three first Centuries. Baillet Vies des Saints*, 23 *Novem. Tillemont, Memoires pour l'Histoire de l'Eglise, Tom.* II.

*CLEMENT VIII. Antipope. For resigning his Claim so willingly, was made Bishop of *Majorca* by Pope *Martin* V. and thus an end was put to the Schism, which had lasted more than fifty Years.

*CLEMENS *Titus Flavius Alexandrinus*. For under the Emperor *Alexander Severus*, read *Septimius Severus*, in *Morery* Vol. I.

CLEMENT, a *Scotchman*, living in *Germany* in the Eighth Century. *Boniface*, Archbishop of *Mentz*, charg'd him with teaching several erroneous Doctrines: For Instance, that in Contradiction to the Canons, and the Authority of the Fathers, he maintained that he might be a Bishop though he had two Bastards; that he endeavoured to introduce Judaism, by allowing the Christians to marry their Brother's Widow; that he asserted that our Blessed Saviour, at his Descent into Hell, brought away all those detained there, both Believers and Infidels; and that he advanced several other Tenents contrary to the Catholick Faith touching Predestination. *Boniface*, Archbishop of *Mentz*, got him condemned in the Year 743, in a Council held at *Lestines*, a Palace belonging to the Kings of *France*, not far from *Bins* in *Hainault*; and afterwards delated him to Pope *Zachary*, in the Year 745. This Pope in a Synod confirm'd *Boniface*'s Sentence, and deposed *Clement*. * *Baronius, A. C.* 742, & 745, *&c.*

CLEMENS, *(Cassius)* a *Roman* Senator in the Interest of *Pescennius Niger*, against the Emperor *Severus*. When this Prince sat in Person upon his Tryal, *Clemens* with a great deal of Assurance told him, that *Niger*'s Cause, notwithstanding he miscarry'd, was no less Defensible than that of *Severus* which had Success: That both these Pretenders had the same Design, which was the Dethroning an Usurper; and that if *Severus* punished *Niger*'s Adherents, he ought to punish his own; that otherwise he would be guilty of a Partiality, which though the present Times had not the Courage to censure, would infallibly stick upon his Memory. This unexpected Freedom made the Emperor recollect himself, and give *Clemens* his Life, with Part of his Fortune. This happen'd in the Year of our Lord 194. * *Dion. Cassius, Lib.* 74.

CLEMENT, (*James*) a *Jacobin* Monk, born at *Sorbonne*, a Village near *Sens*: He was professed in a Convent at *Paris*, and received Priest's Orders soon after: This Monk was but twenty five Years of Age when he assassinated *Henry* III. King of *France*. He was a heavy ignorant Fellow, and of a melancholy Constitution. Who they were that put him upon this Villanous Practice, is not certain, says *Mezeray*: "However, he thinks 'tis "plain the Attempt was suggested at least; for some "People were glad to find the Murder undertaken by "him, and furnish'd him with Instructions and Mea"sures to finish the Enterprize: For, continues the Hi"storian, some of his Friends made him acquainted "with the Count *de Brienne*, and some other Royalists "of Quality then Prisoners in the *Bastile*; that there "was a Pasport procur'd him from this Count, and a "Counterfeit Letter of Credence directed to the King "by the President *Harlay*." The Plot was executed in the manner following; *La Gueste*, Attorney-General, going with his Brother from his Seat at *Vanvres* to *S. Cloud*, met *James Clement* upon the Road; and understanding by him that he had Business of Importance to acquaint the King with, order'd him to get up behind his Brother, and carry'd him to *S. Cloud*. No Man could be more unconcerned than *Clement* upon this Occasion. His Humour, when at Supper with *La Gueste*'s Domesticks, was gay and entertaining; he was not the least disconcerted at all the Questions put to him; and upon his going to bed, slept soundly till the Morning. The next day, when introduced into the Presence by *La Gueste*, he came up to the King without being over-set in the least, talked unsurprized to him, deliver'd him several Letters, and while the King was reading them, took his Opportunity, drew his Knife out of his Sleeve, and plunged it in his Belly. The King finding himself hurt, cry'd out, snatch'd the Knife out of the Wound, and struck the Assassin twice with it upon the Forehead and upon the Cheek. *La Gueste* drew his Sword, struck the Monk upon the Forehead with the Pommel, and two or three Persons more indiscreet killed him upon the Spot. When 'twas known who he was, the Grand *Prêvôt*, or Steward of the Houshold, had him drawn in Pieces by four Horses, burnt his Quarters, and scatter'd the Ashes in the Air. * *Mezeray, Abrégé Chronologique, dans l'Histoire d'Henry* III.

CLEMENTINES (The) are a Collection of several ancient Works, falsly reckoned to *Clemens Romanus*. 'Tis stuffed with Apochryphal Pieces, Fables and Mistakes: 'Tis published by *Cotelerius* in his *Opera Sanctorum Patrum, &c.* but the Name of *Clementines* is commonly given to a Collection of the Decretals of Pope *Clement* V. published by his Successor *John* XXII.

CLEODEMUS, an *Athenian*, famous for the Victory he gained over the *Goths* in the Year of our Lord 269, in the Reign of the Emperor *Gallienus*. The Barbarians rigged out a Fleet, powder'd upon *Greece*, and plunder'd it at Discretion. As they march'd on and ravag'd the Country, they took *Athens*, then a celebrated Seminary for Learning; and after having gather'd all the Books together, they were going to set Fire to them, when a Politick *Goth* stopt them, giving them to understand, that as long as the *Greeks* spent their time in these Learned Amusements, they would neglect making any Military Provisions, and give their Enemies Leisure to carry on their Conquests. Not long after, *Cleodemus* having got some Ships together, attack'd the *Goths* near the Sea-side, gave them an entire Defeat, and forced them to run off into other Countries. * *Zonaras.*

CLEON, born at *Daulis* in *Greece*, never dreamt in his whole Life, notwithstanding he lived to a considerable Age. The Reason commonly given was, that he had no Tincture of Melancholy in his Constitution; but possibly the Phænomenon may be explained another way; that is, the Impression which Dreams made upon his Brain were always worne out before he waked, which might proceed from the Texture of his Brain being uncommonly fine and fluid. * *Plutarch, de Defect. Orac.*

CLEONE, a Town within the Territory of *Argos*. *Plutarch* mentions it in the Lives of *Timoleon*, *Demosthenes*, and *Cimon*. *Pausanias*, in his *Corinthiaca*, reports it situated between the Towns of *Corinth* and *Argos*. *Strabo* says it stands upon an Eminence, surrounded with very good Walls, and in the Road between the two Towns above-mentioned; that it was eighty *Stadia* or Furlongs from *Cleone* to *Corinth*, and a hundred and twenty to *Argos*. 'Tis called at present *San Vassali*. * *Strabo, Lib.* 8. *Lubin's Geographical Tables for Plutarch's Lives.*

CLEONICE, a young Gentlewoman whom *Pausanias* having a mind to keep, sent to fetch her from *Byzantium*. Her Relations, though Persons of Condition, being afraid to disoblige this rough haughty General, were forced to part with her. When *Cleonice* came into *Pausanias*'s House, she desir'd his Servants that all the Lamps might be put out before she came into their Master's Bed-Chamber. This being done, as she came towards the Bed, she happen'd to throw down a Stand. *Pausanias*, now asleep, waked with the Noise, and being afraid of some unfriendly Visitor, snatch'd his Dagger, and struck the Lady, who died of the Wound: 'Tis said he never enjoyed any Quiet after this Accident; and that *Cleonice*'s Ghost appeared every Night to him in his Sleep, accosting him in menacing Language. This Misfortune made all his Allies desert and turn upon him; and making the most of this tragical Event, joined *Cimon*, and besieged him in *Byzantium*. However, he got privately out of the Town, and retired to *Heraclea*, to a Place where they consulted the Deceased to look into Futurity. Here he called up *Cleonice*'s Ghost, and conjured her to lay down her Resentment. *Cleonice* appearing to him, made Answer, That he should be rescued from his present Disturbance as soon as he came to *Sparta*. The mystical meaning was probably this, that his Life was pretty near an end. * *Plutarch, in Cimon's Life.*

CLEOPAS, or *Cleophas*: The Name occurs but twice in the New Testament, though 'tis supposed different Persons are meant by it. The first is reckoned one of the seventy two Disciples, and nearly related to our Blessed Saviour, had the Surname of *Alpheus*, and was Son to *James*, and Brother to *Joseph*, the Blessed Virgin's

gin's Husband. 'This *Alpheus* married one *Mary*, by whom he had four Sons and two Daughters: The eldest Son was *Joseph* or *Joses*, Mat. xxvii. ver. 56. *Mark* xv. ver. 40. The second Son was *James*, called *the Less*, or *James* the Son of *Alpheus*. The third was *Jude*, the Brother of *James*: The fourth was *Simeon*, Bishop of *Jerusalem*; all which the Reader may see in *Morery* Vol. I. 'Twas this *Cleopas*, who travelling to a Town called *Emmaus*, met our Blessed Saviour after his Resurrection, *Luke* xxiv. The Scripture does not tell the Name of the other Disciple who went along with *Cleopas* to the Town above-mentioned. S. *Gregory*, *Theophylact*, and *Dorotheus*, think 'twas S. *Luke* himself who reports the Passage: Others are of Opinion this can't be, because S. *Luke*, at the beginning of his Gospel, declares that he wrote only from Testimony, and not from what he had seen; but this Objection seems to have no Weight, because this Evangelist might be present at some of the Facts: For his Declaration does not deny his being an Eye-Witness to no Part of our Saviour's History, but only that the greatest Part of his Gospel was received from those who had the Evidence of Sense. It may be therefore more probably objected, that if S. *Luke* had been the Person, he would have said so to have made the greater Impression; but this is only Conjecture, and no Disproof of the former Opinion. *Origen* believes this other Disciple was *Simeon*, who went with his Father *Cleopas* to *Emmaus*. *Epiphanius* thinks it was *Nathanael*, whom our Saviour calls a True *Israelite* without Guile, and S. *Ambrose* calls this Disciple *Emmaon*; but all this is but guessing at the Matter. * *Simon*, *Diction. de la Bible.*

CLICTOVEUS, (*Josselin*) the best Controversialist of his Time, both for Learning and strong Reasoning: He confutes Mistakes without Passion and Personal Resentment. He understood the Holy Scripture very well, and had read a great deal in the *Fathers*; he wanted nothing but the Qualifications of a Critick, and more Skill in Languages to make him an accomplished Divine. He wrote *Latin* tolerably well, and much better than the School-men; but fell short of the Style of several contemporary Writers: He lived in the Sixteenth Century. * *Spondanus*, *in Annal. Valerius Andreas*, *in Biblioth. Belg. Miræus in Elog. Belg. & de Script. Sec.* XVI. *M. du Pin*, *New Eccles. Library*, *Cent.* XVI.

CLISSA, formerly called *Andetrium*, a good Fort belonging to the *Venetians*: It stands upon a steep Mountain in *Dalmatia*, four Leagues from *Spalato* to the North, and six from *Sebenico* to the East. * *Maty*, *Dict.*

CLISTHENES, Son to *Aristonimus* King of *Sicyon* in *Peloponnesus*: He prohibited the rehearsing *Homer*'s Verses, because he thought them too much valued at *Argos*. He demolished *Adrastus* King of *Sicyon*'s Monument: He likewise offer'd his Daughter in Marriage to the Conqueror at the Olympick Games. One *Megacles* an *Athenian*, happening to distinguish himself above the rest, received the Prize and carried his Bride to *Athens*. The precise time of his Government is not certainly known; but 'twas probably at the fifty eighth Olympiad. * *Herodot. Lib.* 6. *Cap.* 126.

CLITUS, a Mutineer at *Tyberias* in the War between the *Jews* and *Romans*. *Flavius Josephus* order'd one of his Troop to cut off his Hands; but this Soldier not having Resolution enough to do it, *Josephus* resolved to be the Executioner himself. *Clitus* perceiving he could not avoid the Punishment, desired he might have one Hand left him. This was granted, provided he would cut off the other himself. Upon this, *Clitus* drew his Sword, and chopt off his Left Hand. * *Joseph. de Bell. Judaic. Lib.* 2. *Cap.* 4.

CLOPPENBOURG, a small Town with a good Castle and large Bailiwick: 'Tis within the Bishoprick of *Munster* in *Westphalia*, at the Head of the River *Soste*, upon the Borders of the Earldom of *Oldenbourg*. * *Maty*, *Diction.*

* CLOTHO, one of the three *Parcæ* who held the Distaff, and drew the Thread: She is painted with a Party-colour'd Gown with a Crown upon her Head, powder'd with seven Stars, and a Distaff in her Hand. *Lucian* reports *Clotho* one of *Charon*'s Companions; that she registred those that died, and who were to be ferry'd over in *Charon*'s Boat. In the Dialogue between her and this *Stygian* Waterman, she speaks thus;

"*Clotho. Charon*, you're right, embarque your "Passengers, and in the mean time, I'll stand at the "Wharf with my Register, and ask every Person's "Name, his Family, and the Town where he lives; "and then *Mercury* shall take Care to stow them as "fast as they come in. Let's begin with the little Chil- "dren who have no Answer to make, neither have I "any Questions to put to them. * *Lucian. Hesiod*, *Theogon.* See *Parcæ.*

* CLOUAUD, *Clodoald*, or S. *Cloud*, was Son to *Clodomir* King of *Orleans*: He lost his Father *A. D.* 524, in the Battle this Prince gained upon the *Burgundians*. S. *Cloud* was bred at *Paris* at his Grandmother Queen *Clotilda*'s Court, with his Brothers *Theobald* and *Gontaire*. *Clotaire*, Uncle to these young Princes, took them away under Pretence of crowning them, and then murder'd *Theobald* and *Gontaire* with his own Hands: But S. *Cloud* was conveyed away by some Court-Lords, who concealed him. When he was grown up towards a Major, he generously resigned his Father's Dominions, enter'd himself an Ecclesiastick, and took Leave of the World. He made an Acquaintance with one *Severinus*, a *Religious*, who lived in a little Cell near *Paris*, and spent some time with him in Monastick Discipline; but 'twas not long before he retired into *Provence* for more Solitude: But being discover'd in this Country, he return'd to *Paris*, where he was ordain'd Priest by the Bishop *Eusebius*, S. *Germanus*'s Predecessor. And here he perform'd the Functions of his Character for some time, and then withdrew to the Village *Nogent*, upon the River *Seine*, two Leagues from *Paris*, where he built a Monastery, furnish'd it with some Monks, and spent the rest of his Life in Exercises of Penance. The time of his Death is not certainly known, but 'twas about the Year 560. He was bury'd in the Church of the Monastery, where his Corpse still remains. The Village *Nogent* was afterwards called *S. Cloud*; and here the Tomb of this Saint is to be seen with a very old Inscription. The Monastery was afterwards turn'd to a Collegiate Church. S. *Cloud*'s Festival in the Martyrology stands upon the 7th of *September*. * *Gregor. Turon. Lib.* 3. *Cap.* 18. *Du Saussay*, *Mart. des SS. de France*, *ou* 4 *Septembre*, *&c. M. Baillet*, *vies des SS. Septembre.*

CNIVA, King of the *Goths* or *Scythians*, and Successor to *Ostrogotha*, passed the *Tanais* or rather the *Danube*, ravaged the Country about *Thrace*, and march'd at the Head of seventy thousand Men against the Town *Enstherium*, afterwards called *Nova* in the *Lower Mœsia*. He was repulsed by *Gallus*, but came powdring upon the young *Decius*, whom he defeated *A. D.* 250, and took *Philippopoli*; where, as *Ammianus Marcellinus* reports, there was a hundred thousand Men killed. The Emperor *Decius* march'd speedily to the Relief of the Provinces, routed the *Goths*, and recover'd all the Plunder; but by stopping their Passage over the *Tanais*, and forcing them to fight, he was routed and slain with his Son. Historians differ about the Circumstances and Place of this Battle. * *Zosim. Lib.* 1. *Ammian. Marcellin. Lib.* 31. *Jornandes*, *Rer. Gothic. &c.*

COBA, a Town beyond the River *Oxus*, and within the Dependency of *Schasse* or *Farganah*. *Coba* is more beautifully built, than the Capital *Farganah*. 'Tis situate in the 92d Degree 15 Minutes Longitude, and about the 42d Degree of Northern Latitude, in the fifth Climate, according to *Abulpheda*'s Tables. The Castle is fallen to Decay, but the Wall of the Town is a very good one, and the Suburbs have a great many fine Gardens. There is a Place near *Medina* where the first *Mahometan* Mosque was built, which is likewise called *Coba*. * *D'Herbelot. Biblioth. Oriental.*

COBURG. (The Duchy of) 'Tis properly speaking Part of the Circle of *Franconia*, though Maps place it within *Thuringia*, which bounds it to the North: The Bishoprick of *Bamberg* lies to the East of this Duchy, the Bishoprick of *Wirtsbourg* to the South, and the Earldom of *Henneberg* to the West. The Bailiwicks of *Eisfeld*, *Hilperhusen*, *Rombild*, and *Sternberg*, make the Territories, together with *Coburg*, the Capital of the Duchy. This Duchy was formerly Parcel of the Duchy of *Henneberg*, and was carried by Marriage into the House of *Misnia*. The Branch of *Sax-Altenbourg*, possessed of it, failing in the Year 1672, it fell into the Hands of the Prince of *Sax-Gotha*, the nearest Relation of the Dukes of *Sax-Altenburg*. * *Maty*, *Diction.*

COCIUS,

COCCIUS, (*Joſcelin*) of *Bilfeld*, Canon of *Juliers*, was bred amongſt the *Lutherans*; but upon his coming to *Cologne*, turned *Roman* Catholick. He made a Collection of the Teſtimonies of the Fathers, and the Deciſions of the Councils, upon Controverſial Subjects: He was four and twenty Years upon this Work, and printed it at *Cologne* in two large Volumes, Folio, in the Years 1599 and 1600, under the Title of *Theſaurus Catholicus*. M. *Du Pin* gives it the Character of a laborious Work, but not written with that Care and Judgment that one would wiſh for. * *M. Du Pin New Eccleſ. Library. Cent.* XVI.

CODURC, (*Philip*) was the *French* King's Secretary, and deſcended from *Proteſtant* Parents, but turned *Roman* Catholick, and applied himſelf to the Study of Languages and the Holy Scriptures: He was a great Linguiſt and a good Expoſitor: He wrote an excellent Commentary upon *Job*, and Annotations on the 16th, 17th, 18th and 19th Verſes of the Ninth Chapter to the *Hebrews*, to ſhew that the Word Διαθήκη muſt be tranſlated *Covenant*, and not *Teſtament*. He tranſlated *Job*, and the Books written by King *Solomon*, into *French*, from the *Hebrew* Text. He likewiſe concerned himſelf with Controverſy: But in treating this Subject, he had always Regard to the Holy Scriptures, the *Jewiſh* Cuſtoms, and the Laws of the *Roman* Empire. Thus his Pen was governed in his Diſſertation on the Sacrifice of the Maſs, and the real Preſence of our Saviour's Body and Blood in the Holy Euchariſt, and in his *Diatribæ* of the Juſtification of the Saints. He likewiſe wrote a ſmall Diſſertation upon our Saviour's Genealogy. * *M. Du Pin, New Eccleſ. Library. Cent.* XVII.

COENUS, *Pelemon*'s Son, and one of *Alexander the Great*'s Favourites and Generals: He was diſpatched by this Prince to beſiege *Bazira* in the *Indies*. After he had built ſeveral Forts for a Blockade upon this Town, he returned to *Alexander*'s Army, where he always commanded to Commendation. His Death, which happened in the third Year of the 113th Olympiad, was much regretted by *Alexander*: However, this Prince, in his Panegyrick upon his General, could not help cenſuring a Diſcourſe *Coenus* had made him to diſſuade carrying his Arms to the fartheſt Parts of the Eaſt. *If Coenus*, ſays he, *had foreſeen the Shortneſs of his Life, he would never have given himſelf the Trouble of making ſo long a Speech.* * *Arrian. Quint. Curtius. Strabo.*

COERANUS, an *Alexandrian* in *Egypt*, was the firſt Burgher in this Town who was admitted to ſit in the *Roman* Senate; the *Alexandrians* being expreſly excluded from this Privilege by *Auguſtus*'s Edict: He owed this Promotion to *Caracalla*, who made him Senator and Conſul, *A. D.* 212, and this after he had been baniſhed by *Severus*, as an Abettor of *Plautianus*. * *Dion. Caſſius, Lib.* 51. *Cap.* 76.

COGORETO, or *Cogureo*, a Town in *Italy*. It ſtands upon the Coaſt of the States of *Genoa*, between *Genoa* and *Savona*, five Leagues from the firſt, and four from the latter. *Chriſtopher Columbus*, who made himſelf ſo famous by the Diſcovery of *America*, was born in this Town.

*COINTE, (*Charles le*) Prieſt of the *Oratory*, and Author of the *Eccleſiaſtical Annals of* France. This *Latin* Hiſtory makes eight Volumes in Folio, beginning *A. D.* 235, and ending at the Year 835. It takes in the Decrees of the Councils held in *France*, with Remarks upon them; a Catalogue of the *French* Biſhops, with their Lives; the Founders and Privileges of Monaſteries; the Saints Lives; Queſtions upon Doctrine and Diſcipline; and every thing that relates to the Church-Hiſtory of *France*. 'Tis a Work of vaſt Pains, and extraordinary Search into Authors and Records; but being wrought up without Style and Ornament, it gives little Entertainment, and had no great Paſſage at firſt. * *Memoires Du Tems. M. Du Pin, New Eccleſ. Library, Cent.* XVII.

COLLECT. This Word formerly ſignified an *Aſſembly of the Faithful*. Holidays were called Collect-days: And Contributions for the Poor being gathered on theſe Days, this collecting of Alms was likewiſe called Collects; and 'tis in this Senſe S. *Paul* makes uſe of the Word, 1 *Corinth.* Chap. xvi. Laſtly, ſhort Prayers recited by the Prieſt at the Maſs are called Collects. The Uſe of them is reckon'd to Pope *Gelaſius* and *Gregory the Great*; though it appears by ancient Records they were prior to theſe Popes, who only ſettled the Forms. This Prayer is called a Collect, becauſe it took in the Subſtance of larger Devotions, and was made in the Name of the Aſſembly. * *Bona, de Rebus Liturgicis. De Vert, Explication des Ceremonies de la Meſſe, Edit. de Paris in* 8*vo.*

*COLLEGE, a Name given to certain Bodies or *Societies*. The *Romans* had a great many Corporations of Mechanicks and other Profeſſions, anciently called Colleges; and had their Patrons and Proxies to manage their Buſineſs. For Inſtance, there was a College of Charioteers or Jockeys, *Collegium Arigariorum & Aurigarum*, who in the Publick Diverſions of the *Circus* drove againſt their Rivals for the *Plate* or *Prize*. They were ſubdivided into ſeveral Colleges or Fraternities, diſtinguiſhed by the Colours of their Habits. *Gruter* in his Inſcriptions mentions four; *Ruſſatam*, the *Red*, *Praſinam*, the *Green*, *Venetam*, the *Blue*, and *Albatam*, the *White*. Theſe Colours, as 'tis ſuppoſed, were worne to repreſent the four Seaſons, each *Quadrille* or Diſtinction repreſenting one: For the Purpoſe, the *Green* was an Emblem of the Spring, the *Red* of Summer, the *Blue* of Autumn, and the *White* of Winter, becauſe 'tis frequently cover'd with Snow.

The *Augurs* made another College: This Society, founded by *Romulus*, conſiſted only of three Perſons, to which *Servius Tullus* added a fourth: They were confined to this Number in the Year of *Rome* 454, when in the Conſulſhip of *P. Apuleius Panſa*, and M. *Valerius Corvinus*, the Tribunes of the People threw five more into the Corporation elected from the Commons. Thus the College continued nine Perſons till *Sylla*'s Time, who increaſed it to fifteen, according to *Florus*, and as ſome other Writers relate to twenty four.

The College of *Æſculapius*, or *Health*, *Collegium Æculapii & Hygiæ*, was a Society or Corporation of ſixty Perſons, who upon certain Days in the Year met at a Place appointed for ſacrificing, for the Benefit of thoſe who were deſirous to addreſs the pretended Deities of *Æſculapius* and *Health*. And here there was an Entertainment for the Fraternity.

There was another College of *Dendrophori*, *Collegium Dendrophororum*: This Fraternity is often taken Notice of in old Marbles; and yet 'tis ſomewhat difficult to ſettle the Buſineſs of theſe *Dendrophori*. The Learned are divided upon the Queſtion. *Salmaſius*, in his Notes upon *Caracalla*'s Life, written by *Spartian*, will have it, that thoſe who carry'd Branches of Trees in their Religious Proceſſions, were theſe *Dendrophori*, grounding his Conjecture upon Etymology. That for this Reaſon *Sylvanus*, in an old Inſcription cited by *Gruter*, is called *Dendrophoros*, becauſe this pretended Deity is commonly repreſented with a Branch of Pine, or ſome other Tree in his Hand.

The Title of the *Theodoſian Code*, *De Paganis & Templis eorum*, *Leg.* 20. ſeems to countenance this Opinion, "'Tis reaſonable, ſays the Text, that all the Eſtates "poſſeſſed by the *Dendrophori*, and other Pagan Pro- "feſſions, which were ſettled for Entertainments and "Diſtributions of Money, ſhould be annexed to the "Revenue for maintaining our Houſhold; that thus "the Miſapplication of the firſt Inſtitution may be ſup- "preſſed:" By this Law the *Dendrophori* ſeem'd to have been a Religious Society, and not the Name of a Trade.

However, the contrary Sentiment, maintained by moſt of the Learned, is by no means leſs probable: Thus the *Dendrophori* were Timber-Merchants, who ſold their Goods for the Service of the War, for Batteries and Fortification. Hence it is that they are commonly incorporated with thoſe who had the Care of providing Military Engines, and Timber for the Camp, called *Fabri*. They are likewiſe ranged amongſt the *Centonarii*, which was a Military Profeſſion. The Learned *Gothofred*, in his Commentary upon the *Theodoſian* Code, where the *Dendrophori* are reckon'd among the *Centonarii*, and *Fabri*, is of Opinion that *Centonarii* ought to be written *Centenarii*: That *Centenarii* were Mechanicks that fell'd large Timber, hew'd and ſold it: That the *Dendrophori* cut down rough Timber, not ſo long as that furniſh'd by the *Centenarii*, and that they provided Rafters for building; and that the *Fabri* were Carpenters who hew'd the Timber, fitted the Beams, and raiſed the Building:

Building: And thus from the reſembling Buſineſs of the *Centenarii*, *Dendrophori* and *Fabri*, the three Colleges, formerly diſtinct, were incorporated into one. * *Cod. Theod. Tom.* 5. *Leg.* 14. *Tit.* 8. *pag.* 184, 185. *Antiq. Rom. Roſin. Dempſter.*

COLLIUS, (*Francis*) one of the Doctors of the *Ambroſian* College in *Milan*, flouriſh'd in the Beginning of the Seventeenth Century: He wrote a Book entituled, *De Animabus Paganorum*, printed in two Volumes in Quarto at *Milan*, *A. D.* 1622 and 1623. In this Work, he diſcourſes of the Salvation or Damnation of a great many celebrated Heathens: He pronounces upon their Condition by Conjectures drawn from the Degrees of their Knowledge in Religious Matters, from their Lives and Behaviour, from their Sentiments and Writings, and from the Authority of Eccleſiaſtical and Pagan Authors. And here, after having reſolved ſeveral general Queſtions concerning the Means the Pagans had to ſave their Souls, he concludes for the Salvation not only of *Melchizedeck* and *Job*, but of the *Egyptian* Midwives, and the Queen of *Sheba*: Neither does he deſpair of the Happineſs of the Seven Wiſe Men of *Greece*, nor of *Socrates*; but then he takes the Liberty to damn *Pythagoras*, *Ariſtotle*, &c. though he grants they acknowledg'd the true God. He declares for *Nebuchadnezzar's* Happineſs, but believes the greateſt Part of the Heathen Princes loſt. He pretends there is no reaſon to queſtion the good Condition of the *Magi*, who came to worſhip our Bleſſed Saviour; but as for the *Sibylles*, he determines nothing. He diſcuſſes the Queſtions relating to the Salvation or Damnation of *Adam*, *Cain*, *Enoch*, *Sampſon* and *Solomon*; and pronounces the laſt ſaved. He ſpends his Judgment about the Condition of *Tertullian* and *Origen*; but makes a Recital of every thing which may ſerve to excuſe or condemn them. Theſe are the Subjects this Author has made Choice of to exerciſe his Wit and ſhew his Learning: For to ſpeak clearly, this Work is only Conjecture and the Product of Fancy, and the random Opinion of Men upon an impenetrable Argument, and where the Truth is only known to God Almighty, who is to ſettle the eternal Fate of Men. However, there are a great many ſerviceable and curious Thoughts in *Collius's* Book: 'Tis handſomly written, and full of Citations. To do him Juſtice, he takes Care not to run any great Riſque; for if he ſometimes advances Paradoxes, he gives them out for no more than Conjectures, and always determines with Temper and Latitude. *Collius* likewiſe wrote a Book *de Sanguine Chriſti*, in which there are ſeveral remarkable Paſſages. * *M. Du Pin, New Eccleſ. Library, Cent.* XVII.

COLMAN, (S.) in Latin *Colomannus*, born in *Ireland*, paſſed through *Germany* in his Pilgrimage to the *Holy-Land*: 'Twas in the beginning of the Eleventh Century. Upon his appearing in *Auſtria*, he was taken for a Spy, ſent Priſoner to *Stockeraw*, a little Town in *Lower Auſtria* upon the *Danube*, and put to the Torture: He bore his Puniſhment with great Reſolution. The Judge having put ſeveral Queſtions to him, being diſappointed in his Expectation of Intelligence, condemn'd him to be hang'd with two Highwaymen: He was executed accordingly, *October* 13, 1012. The Malefactors Bodies were eaten up by the Crows; but S. *Colman's* remained untouch'd and unputrify'd; and the Timber upon which he ſuffer'd ſhot into Root and green Branches: 'Tis ſaid ſeveral other Miracles were wrought to mark the Innocence and extraordinary Piety of this Perſon. The Clergy and People of the Neighbourhood looking upon him as a Martyr, went in Proceſſion to receive his Corpſe, and conveyed them with great Solemnity into the Church of *Stockeraw*, where new Miracles being wrought, *Henry* Marquis of *Auſtria* remov'd his Body to the Town of *Melck*. He was honourably interr'd *October* 7, 1015, in the Collegiate Church founded by the Marquis *Leopold* I. *Henry's* Father. Some Years forward, the Canons of this Church were diſlodged and *Benedictins* put in their Place, and had the Charge of keeping S. *Colman's* Relicks. From this time, a Feſtival was ſettled for this Saint: It ſtands upon the 13th of *October* in the *Roman* Martyrology, where the Kalendar makes him a Martyr; and the Country of *Auſtria*, for farther Satisfaction to his Memory, pays him the Honour of a Patron or Guardian Spirit. * *Erehenfroy, Abbé de Melck, a Contemporary Author. Lambecius, Tom.* 2. *Bibliotb. Imper. Dithmar. Evêque de Meersbourg. l.* 7. *Chron. ad fin. &c. Baillet, Vies des Saints, Octobre.*

COLME, a River in *Flanders*: 'Tis properly ſpeaking a Branch of the *Aa*. It runs to *Bergen S. Vinox*, and falls into the Canal of *Dunkirk*. * *Maty, Diction.*

COLOCHINA, (The Gulph of) or *Caſtel Rampano*, anciently called *Laconicus Sinus*, a great Gulph in the Sea of *Greece*: It lies between the Coaſt of *Zaconia* and the Iſland *Cerigo*, with the Gulph of *Napoli*, to the Eaſt, and that of *Coron* to the Weſt. It takes the Name from the little Town *Colochina* upon the Coaſt, to the Weſt of *Vaſilipotamo*, and ſometimes from *Caſtel Rampano* upon the Coaſt, lying Eaſt of the ſame River. * *Maty, Dict.*

COLOGNA, a Town in *Italy* within the State of *Venice*: 'Tis in the *Paduan*, upon the Confines of the Territories of *Verona* and *Vicenza*, ſix Leagues from *Vicenza* to the South. * *Maty, Diction.*

*COLOGNE. To what is ſaid upon this Article in *Morery* Vol. I. may be added a Word or two concerning a Council ſaid to be held here in *A. D.* 346. In this Synod, *Euphratus* Biſhop of the Town is reported depos'd for denying our Saviour's Divinity. The Acts of this Synod are inſerted in the ſecond Tome of the Councils, *pag.* 615; but 'tis very probable theſe Records are counterfeited. For Satisfaction in this Matter, the Reader may conſult *Baronius's Annals* for the Years 346 and 347, and *M. Du Pin's New Eccleſ. Libr. Tom* 2. The Author of the *Acts* of S. *Servatus*, Biſhop of *Tongres*, is the firſt who cites this pretended Synod.

*COLOMBAN, (S.) Abbot of *Luxeuil* in *Burgundy*, was born *A. D.* 559 in *Lemſter*, a Province in *Ireland*: He was bred to Learning, and gave Proof of great Capacity and Application. Being apprehenſive of the Danger of a Secular Life, he put himſelf under the Conduct of a holy old Man, called *Silenus*, who perceiving *Colomban* had a great deal of Wit and Judgment, inſtructed him in the Holy Scriptures. Upon this, *Colomban* retir'd to the Abbey of *Bencor*, then the moſt celebrated Religious Houſe in *Ireland*. He lived here ſeveral Years under the Abbot *Congalus*, ſurnamed *Fauſtus*, Founder of this Monaſtery, ſtock'd, as 'tis ſaid, with almoſt three thouſand Monks. In the Year 589, he travell'd into *France*, where he was entertained in *Auſtraſia* by *Childebert* II. and Queen *Brunehaut*. He retired at firſt into the Deſart of *Voſge*, upon the Frontiers of the Dioceſe of *Bezançon*, where he lived in a Caſtle almoſt demoliſh'd, call'd *Anegray*. But the Number of his Diſciples increaſing, he was forced to look out for a more commodious Habitation; and in the Year 592, founded the Monaſtery of *Luxeuil*, having *Gontrand* King of *Burgundy's* Leave for this purpoſe.

Soon after, he founded the Monaſtery of *Fontaine*, and govern'd theſe two Houſes till he was expell'd by King *Thierri*, at the Inſtance of Queen *Brunehaut*, diſguſted at the Liberty S. *Colomban* took in reproving the King for Miſbehaviour: He was guarded to *Nantes*, and put on board for *Ireland*; but the Veſſel happening to be blown back, he went on Shoar and dwelt in *Switzerland*, then the Dominions of *Theodebert*, Brother to *Thierri*. He preach'd the Chriſtian Religion to the *Swabian* Heathens who lived upon the Lake of *Geneva*. Some time after, *Theodebert* being defeated and taken Priſoner by *Thierri*, S. *Colomban* was forced to travel into *Italy A.D.* 612, where he founded the Monaſtery of *Bobio*, at the Foot of the *Appennins*, in *Agilulphus* King of the *Lombards* Dominions, who made uſe of him for converting the *Arians*. *Colomban* died in this Monaſtery *A. D.* 615. He wrote a Commentary upon the *Pſalms*, never publiſhed; but his *Rule*, ſome Pieces of Poetry, ſeveral Letters, with other Tracts for Diſcipline and Penitential Canons, were printed at *Louvain* in the Year 1667. * *Jonas, in vita S. Euſt. Sigebert de Script. Eccl. C.* 60. *Sirmond. Tom.* 1. *Concil. Gall. Surius, ad diem* 21 *Novem. Stengelius, in Cor. Luci. Baron. Poſſevin. &c.*

COLOMBO, a little Town belonging to the *Portugueze* in *Conog* in *Africk*: 'Tis near the River *Coanza*, and two days Journey from *Loanda San Paolo* to the South. * *Maty, Dict.*

COLUBARA, an Iſland belonging to the *Ottoman* Empire in *Europe*: 'Tis in *Servia*, between the Arms of the *Save*, below the Mouth of the *Drina*. 'Tis conſiderably large, and the Town *Sabacz* ſtands in it. Some Geographers take it for the *Old Matubaris*. * *Mat. Diction.*

* COLYBES, were Corn bleſſed and diſtributed upon the firſt *Saturday* of *Lent*. The *Greeks* ſet the Riſe of this Cuſtom as high as *Julian* the Apoſtate; this Prince, it ſeems, having profaned the Bread and other Proviſions ſold in the Market at *Conſtantinople* in the beginning of *Lent*: Having thus profaned the Proviſions by the Blood of the Sacrifices offer'd to Idols; the Patriarch *Eudoxus* order'd the Chriſtians to eat nothing but *Colybes*, or bak'd Wheat. * *Allatius. Du Cange, &c.*

COMANA, or *Nova Corduba*, a Town in *Southern America*: 'Tis the Capital of *Paria*, otherwiſe called *New Andaluſia*. It ſtands upon the Gulph of *Cariaca*, upon the Confines of the Government of *Venezuola*. * *Maty, Dict.*

COMBRAILLE, a ſmall Country in *Lower Auvergne*, a Province of *France*: 'Tis near the Confines of *La Marche*, or *Bourbonnois*. It takes in the little Territory of *Franc Alleu*, and five others which take their Names from the five Villages *Evahon*, *Chambon*, *L'Eſpar*, *Auzance and Sermur*. *Montegu* is the principal Town within this Precinct. * *Maty, Diction.*

COMINO, or *Cumin*, formerly called *Hepheſtia*; a ſmall Iſland in the *Mediterranean*. 'Tis ſituate between the Iſland *Gozo* and that of *Malta*, and belongs to the Knights of this latter Iſland, who have built a good Fort to defend it againſt Pyrates. The Iſland *Cominotto*, or *Cuminot*, lies near the Southern Coaſt of *Comino*, and belongs likewiſe to the *Malteze*. * *Maty, Diction.*

* COMITIA, or Meetings for Elections at *Rome*: They were of three ſorts; the one made up of *Curiæ* or Pariſhes, called *Comitia Curiata*; others drawn out of Tribes, for that Reaſon called *Comitia Tributa*; and a third reckoned by Centuries, and going under the Denomination of *Comitia Centuriata*: The People of *Rome* being ranged under theſe Diviſions. None but the Burghers at *Rome* had Votes in the *Comitia Curiata*, where the leſſer Magiſtrates were elected; but in the two other Meetings, the Colonies and Country Towns voted equally with the Citizens of *Rome*: And 'twas in theſe numerous Aſſemblies that the *Ardua Negotia* were treated, and the Chief Magiſtrates choſen. *See* Centuries. * *Roſin. Antiq. Rom. Lib.* 8. *Cap.* 6.

COMMERCE. This powerful Expedient for enriching States and Kingdoms has been the Concern of moſt Governments. Under the firſt Line of the Kings of *France*, begun in the Year 418, and laſting till 751; during this Interval, 'tis hard to tell the Condition of Trade in this Kingdom; becauſe theſe Princes made Conqueſt their Inclination, and apply'd themſelves more to Military Exerciſe and Improvement, than to the Enriching their Dominions by Manufactures or Foreign Commerce. *Charlemagne*, ſecond King of the Second Race, called the *Carolovinian* Family, being deſirous to encourage Trade, erected the Office of *King of the Merciers*, who was to inſpect and govern the Merciers and Drapers throughout the Kingdom. This Officer, whoſe Poſt was conſiderable, had a Commiſſion to give Patents of Knighthood to the Mercers, and govern'd by Deputies in all the Provinces and principal Towns in the Kingdom. At this time of day, there was none but theſe Merciers who traded in all ſorts of Commodities; and in regard they work nothing themſelves, the King of the Mercers uſed to receive them with Compliment; *Nous avons noblement reçu Chevalier*; or, We have nobly received ſuch an one Knight. The Great Chamberlain, an Officer of the Crown, and who had Juriſdiction for inſpecting Manufactures, was put in the Place of the *King of the Merciers*, by *Francis* I. *A. D.* 1544. This Prince was a great Encourager of Learning and Arts, was the firſt *French* King who formed a Scheme for carrying on Trade to the remoteſt Parts of the Earth. 'Twas by his Inſtructions, given to Admiral *Chabot*, that the *French* made Diſcoveries from Cape *Breton* to *Florida* and *Virginia*; to which may be reckoned *Maragnan* and *Caradia* in *America*. He was reſolved likewiſe to rig out a Fleet for the *Eaſt-Indies*; but the executing this great Deſign was hinder'd by the War which broke out between this Prince and the Emperor *Charles* V. *Charles* D. of *Orleans*, Son to *Francis* I. Great Chamberlain of *France*, dying in the Year 1545, his Majeſty put down that Office, and ſat up that of *King of the Merciers*, which continued to the Year 1597, when *Henry* IV. ſuppreſs'd it and took the Buſineſs of Trade into his own Hands. 'Twas this King who ſet up a Manufacture of Tapeſtry-Hangings at the *Gobelins*, or the *Fauxbourg* of S. *Marcellus* at *Paris*; another for Gilt Leather at the *Fauxbourg* of S. *Honoratus*. He likewiſe erected Mills at *Etampes* for ſplitting and cutting Iron, a Manufacture for Linnen-Cloth, and Gold and Silver Brocades; at the Royal Square for Gawzes and fine Linnen; at *Mante upon the Seine*, for Earthen and *Dutch* Ware; at *Paris*, at *Nevers*, and at *Briſambourg* in *Xaintogne*, for Cryſtal-Glaſs, in Imitation of that made at *Venice*, at *Paris*, and at *Nevers*, and ſeveral other Places. This Prince likewiſe erected a Chamber or Council of Commerce, conſiſting of Officers taken out of the Parliament, the Chamber of Accounts, and the Court of Aides, where every thing relating to Trade was ſettled and determined. In 1607, he erected the Office of Maſter-Viſitor, and Reformer-General of Merchandize: His Buſineſs was to inſpect all Manufactures which made the principal Branch of Trade. *Lewis* XIII. deſirous to encreaſe the Trade by Sea, made Cardinal *Richelieu* Great Maſter and Superintendant-General of Navigation and Commerce; and this Miniſter ſet up ſeveral Companies for the promoting Trade. In 1626, this Prince ſet up a Council for Commerce, conſiſting of four Privy-Counſellors, and three Maſters of the *Court of Requeſt*, where the Superintendant of Navigation was Preſident. *Lewis* XIV. has made the *French* Trade flouriſh in all Parts of the World: To which the Advice and Application of Monſieur *Colbert* has very much contributed. * *French Morery.*

COMMERCY, a little Town within the Duchy of *Barr* in *Lorrain*. 'Tis Capital of a Barony of the ſame Name. It ſtands upon the *Meuſe*, about three Leagues above S. *Michael*, and four from *Toul* to the Weſt. * *Maty, Diction.*

COMMIRE, (*John*) a Jeſuite, born at *Amboiſe* in the Year 1625. His Writing gave him a conſiderable Character among the Learned of his Time. He had Penetration and Judgment; and his being converſant with the beſt Authors of Antiquity, made his Style very copious and entertaining: And it may be, ſince the Age of *Auguſtus*, no man has ſucceeded better in Lyrick Poetry. In his Odes, the Thoughts are ſublime, the Images lively, the Expreſſion correct, and the Ranging of the Periods muſical; all which Advantages are not to be met with in any other Lyrick Poet ſince *Horace*. The Manner of his Fables is particularly entertaining: He ſeems to have borrowed the Politeneſs of his Style from *Phædrus*, with that natural genteel way of telling his Story, which makes the true Character of that ſort of Writing. He has imitated the beſt *Roman* Antiquity with great Exactneſs; and though his Genius lay moſt for the *Belles Lettres*, he inſtructed young People in Divinity, and read to Commendation in that Faculty ſeveral Years. He died at *Paris* in 1702. His *Latin* Poems, making one Volume, were printed ſeveral times in his Life-time: His Poſthumus Works were likewiſe publiſhed. * *Menagiana, Tom.* 2. *pag.* 287. *Edit. Holland. Baillet, Jugemens des Savans ſur les Poëtes Modernes.*

COMMODIANUS, a Chriſtian Author living about the Beginning of the Fourth Century. He was firſt a Pagan, and converted by reading the Bible. He wrote a ſmall Tract in Verſe; it goes upon Doctrinal and Practical Heads: But as to the Verſification there is nothing of Harmony or Cadence in it: 'Tis rough and remote from the Spirit of Poetry. He attacks the *Pagans* and *Jews*, and gives very good Inſtructions to the *Catechumens*, the ſtanding Faithful, and thoſe under Penance. None of the Ancients, excepting *Gennadius* and Pope *Gelaſius*, mention this Author, and the latter throws his Performance amongſt Apocryphal Books: His Reaſon poſſibly was, becauſe *Commodianus* goes into the Sentiment of *Papias*, *Juſtin Martyr*, *Tertullian*, and other Millenary Fathers. This Tract lay undiſcovered till *Sirmondus* finding it in an old Manuſcript, *Rigaltius* made uſe of his Copy, and publiſhed it at the End of S. *Cyprian*. * *Gennad. de Script. Eccleſ. Gelaſius Decret. de Apocryphis.*

COMPANY. (*Eaſt India*) This Society was ſet up in *France* in 1664, for Trading in the *Eaſt Indies*. The Chamber or Body who manage the Affairs of this Society, meet at *Paris*: They conſiſt of twenty one Directors, twelve of which are choſen out of the Burghers of *Paris*, and nine out of the Provinces. There are likewiſe Offices for managing the Affairs of this Company in other

Towns

Towns of this Kingdom. This Company has Privilege of Trading, excluſive of all other *French* Subjects, from the *Cape of Good Hope* to the *Indian* Ocean; and this for the Term of Fifty Years. The King likewiſe granted theſe Merchants the Propriety and Lordſhip of all the Iſlands and Countries which they could ſeize or conquer from his Majeſty's Enemies. He likewiſe gave them the Iſland of *Madagaſcar* or S. *Laurence*. The Commodities which this Company import from the *Eaſt Indies* are Gold and Spices, Silk, Cinnamon, Pepper, Ginger, Nutmegs, Cotton Cloth, Wad, Porcelaine, Log-Wood, Ivory, Frankincenſe, Bezoar-Stone, *&c.* The *Portugueze* were the firſt *Europeans* who ſailed on the Back of *Africa*, and diſcovered the Way by Sea to the *Eaſt Indies*. This Diſcovery was made in 1498, when the *Spaniards*, by *Columbus*'s Diſcovery, made themſelves Maſters of Part of *America*, which gave Occaſion to the famous Partition made by Pope *Alexander* VI. who drawing an imaginary Line from one Pole to t'other, which was to be about a hundred Leagues from the *Azores*, gave the King of *Caſtile* all the Country to the Weſtward of this Line, and to the King of *Portugal* all that lay to the Eaſt. The *Dutch* ſet up an *Eaſt India* Company in 1595. Sir *William Temple* obſerves, "That five or ſix *Eaſt India* Ships "uſed formerly to make the *Dutch* Fleet of the Year for "that Branch of Trade; whereas now, continues this "Author, they are riſen to eighteen or twenty. This "is the Reaſon why particular Perſons of that Company "in *Holland* make not ſo great Advantage of the ſame "Stock as ours do in *England*, though their Company is "very much richer, and drives a far greater Trade than "ours. This is the Reaſon the *Dutch* are forced to keep "ſo long and ſo much of their Commodities in their "Ware-Houſes in *Holland*, and to bring them out only "as the Market calls for them. 'Tis likewiſe the Reaſon "why they bring ſo much leſs from the *Indies* than they "might do, if they had Vent enough here: As I re-"member, ſays Sir *William Temple*, one of their Seamen, "newly landed out of their *Eaſt India* Fleet in the "Year *A. D.* 1669, upon diſcourſing a Boat between "*Delf* and *Leyden*, told us, that before he came away "from the *Indies*, he ſaw three Heaps of Nutmegs burnt "at a time, each of which was more than a ſmall "Church could hold, which he pointed at in a Village "then in Sight." To proceed, the *Engliſh* Merchants of *London*, in 1600, had a Patent from Queen *Elizabeth* for Trading in the *Eaſt Indies*. The *Danes* likewiſe have a Share in this Branch of Commerce. Their Buſineſs lies within the Gulph of *Bengal*, upon the Coaſt of *Pegu*, and in ſome Iſlands to the South. The famous *Guſtavus Adolphus*, King of *Sweden*, projected an *Eaſt* Company for his Subjects in the Year 1626; but the War in *Germany* prevented the Execution of the Deſign. * *Paris Morery.*

COMPANY. (The *Weſt India*) In the Year 1664, the *French* King ſet up a Company at *Paris* for Trading in *America*, from the River of the *Amazons* to that of *Oronoko*, and to the *Antillæ* Iſlands, then in the Hands of the *French*. Their Patent likewiſe reached to *Canada*, *Acadia*, the Iſlands of *Newfoundland*, and other Iſlands from the North of *Canada* to *Virginia* and *Florida*. They had alſo a Royal Grant for Trading upon the Coaſt of *Africk* from Cape *Vert* to the Cape of *Good Hope*. * *Paris Morery.*

COMPANY, (The *Levant*) a Body of ſome private Perſons in *France*, being determined in the Year 1669, the King permitted the erecting of a new Company in 1670 for Trading in the *Levant*, that is, in the Countries lying upon the *Mediterranean*. * *Paris Morery.*

COMPANY, (The *French China*) in 1660, granted a Licence to this Body for Trading in *China*, in the Kingdoms of *Tonquin* and *Cochin-China*, and the neighbouring Iſlands. * *Paris Morery.*

COMPANY, (*Landt*) that is to ſay, *the Land or Country of the Company*. Thus the *Dutch* call Part of the Coaſt of the Country of *Jeſſo*. It lies to the North of the Iſland of *Japan*. * *Maty, Diction.*

* COMPITALES, (*Compitalia*) kept by the *Romans* upon the Croſs-ways. *Macrobius* reports, that they ſatisfied their pretended Deities with Straw Statues of Men and Women, which they ſacrificed inſtead of Children formerly murdered at this Solemnity: And for each Slave in their Family, they threw in ſo many Bales of Wool, and with theſe their Gods were glad to be contented. *Dionyſius Halicarnaſſeus* relates, that this Feſtival was kept after the *Saturnalia*, that is, in the Beginning of *January*; and that 'twas proclaimed in theſe Words: *Die nona poſt Kal. Janu. qui Ritubus Compitalia erunt.* *Tully* tells us, he declined going to his Houſe at *Alba*, to prevent diſguſting his Slaves, then buſy in keeping the *Compitalian* Solemnity. * *Dion. Halicarnaſſ. Antiquit. Lib.* 4. *Cicer. Epiſt. Famil. Lib.* 7.

CONANTIUS, Biſhop of *Palenza*, lived in the Beginning of the Seventh Century. *Gennadius* gives him the Character of a Perſon of Diſcretion, Learning and Elocution. He takes Notice of his applying himſelf to the regulating Divine Service; that he made Hymns with new Tunes, and threw in Forms of Prayer taken from the *Pſalms*. * *Gennad. de Script. Eccleſ. M. Du Pin, New Eccleſ. Library, VII and VIII Century.*

* CONCEPTION. (The Immaculate) Thus thoſe who believe the Bleſſed Virgin clear of Original Sin, call her being conceived. This, as the *French* Supplementer ſpeaks, though a pious Opinion, is no Article of Faith; for neither the Scripture nor the Fathers have excepted the Bleſſed Virgin from the Condition of other Mortals in this reſpect. S. *Bernard*, though a great Votary to the Bleſſed Virgin, ſeems no Friend to the Sentiment of the Immaculate Conception. *Thomas Aquinas*, *Bonaventure*, and *Alexander Hallenſis*, likewiſe believe the Bleſſed Virgin conceived in Sin, and that ſhe was ſanctified in her Mother's Womb immediately after Conception. *Scotus*, a *Franciſcan*, was the greateſt Champion for the Immaculate Conception, which was afterwards maintained by thoſe of his Order. The *Dominicans*, on the other ſide, appearing ſtrongly againſt this Belief, the Council of *Baſil*, in the 36th Seſſion, decreed for the Immaculate Conception; and the Faculty of Divinity at *Paris* fell in with this Opinion, and maintained it about the End of the Fourteenth Century, againſt *John Mançon*, Doctor and Divinity Profeſſor of S. *Dominick*'s Order. This Divine, in 1387, paſted up ſeveral Theſes in S. *Thomas*'s Hall, amongſt which there were fourteen Propoſitions charged with Heterodoxy; and amongſt theſe four or five againſt the Bleſſed Virgin's Immaculate Conception. He not only aſſerted her being conceived in Original Sin, but held it a fundamental Error to maintain the contrary. At the ſame time ſome of his Fraternity preached the ſame Doctrine at *Paris*, which gave great Offence both in the Town and Univerſity. And when the Dean of the Faculty who had been apply'd to for ſuppreſſing this Liberty, reported theſe Propoſitions to the Body, without naming the Author; *John Monçon*, then preſent, was ſo far from recanting or making any Excuſe, that he proteſted he had done nothing in this Affair, but by Advice of the chief Perſons of his Order. Thus perſiſting in his Singularity, and having once promiſed to retract, and not keeping his Word, the Faculty in the firſt place, and afterwards all the Univerſity in a Body, cenſured his Theſes as falſe, raſh, ſcandalous, and contrary to Chriſtian Piety. *Peter d'Orgemont*, Biſhop of *Paris*, confirmed this Cenſure, and condemned the *Dominicans* Propoſitions in Form: The Sentence was pronounced in the Court of *Noſtre Dame* Church, abundance of People being preſent. *John de Monçon*, who foreſaw he ſhould be condemned, withdrew to the Court at *Avignon*, where his Fraternity had an Intereſt. Here he appealed from the Biſhop's Sentence to the Pope, and proteſted, with the reſt of his Order, that the Doctrine of S. *Thomas Aquinas*, approved by the Church, lay at Stake; and that neither the Univerſity nor the Biſhop of *Paris* had ſufficient Authority to condemn it. Upon this, the Univerſity deputed four of their moſt eminent Doctors, *Petrus de Alliaco*, Great Maſter of *Navarre*, and afterwards Biſhop of *Cambray*, and Cardinal, *Giles des Champs*, *John de Neuville*, Bernardins, and *Peter de Alainville*, Doctor and Canon Law Profeſſor: And at the ſame time, they ſent abroad a Circular Letter to juſtify their Proceeding againſt the *Dominicans*, who had falſly alledged the Doctrine of *Thomas Aquinas* in their Defence. Theſe Commiſſioners had Audience of his Holineſs in a full Conſiſtory, and *John de Monçon* had the Liberty of making his Defence both by Word of Mouth and in Writing. The Pope having heard both ſides, and taking almoſt a Year for a thorough Examination of the Matter, confirmed the Biſhop of *Paris*'s Sentence and the Cenſure of the Univer-

ſity

ſity. He likewiſe ordered *John de Monçon* to return to this Learned Body, and ſubmitt without Reſerve to their Correction. *John*, to keep himſelf from going to Jayl promiſed to obey this Order, but ran away the Night following, and got to his own Country in *Arragon*. The Commiſſioners, at their Return to *Paris*, were received with Acclamations and publick Reſpect of the Religious Orders: But the *Dominicans*, thinking themſelves well ſupported with the Intereſt of *William de Valence*, a Brother of their Society, Biſhop of *Evreux*, and King's Confeſſor, made no Scruple to maintain the cenſured Propoſitions. Upon this, the Univerſity expelled them their Body. The Biſhop of *Paris* forbid them Preaching or taking Confeſſions, and a great many of them were dragged to Priſon. No body would give them any charitable Relief; and thoſe who ventured to go out of their Convent, were pelted by the Mob, and abuſed in the open Streets.

The Pope being informed of *John de Monçon*'s Eſcape, and the Obſtinacy of his Party, excommunicated them in a Bull, which was ſent from *Avignon* to be fulminated againſt them in *France*. *Ferri Caſſinel*, Biſhop of *Auxerre*, was pitch'd on to lay it before the King, and preſs the Execution: This Biſhop did his Part with ſo much Zeal, that the King ordered the Apprehending all thoſe who diſcourſed or wrote againſt the Immaculate Conception; and that they ſhould be brought up to *Paris*, to be diſciplined by the Univerſity. In ſhort, the *Dominicans* were forced to recant publickly, and promiſed they would keep the Feſtival of the Immaculate Conception. The hardeſt Puſh in the Proſecution was, the Univerſity's not ſuffering the Biſhop of *Evreux* ſhould perſiſt in his Sentiment, procured an Order from his Majeſty, that this Prelate ſhould condemn the Doctrine repugnant to the Immaculate Conception by a publick Act; which he did accordingly before the King, the Princes, the Conſtable *Cliſſon*, the Lords of the Court, and the Council, the Rector of the Univerſity of *Paris*, attended by the Deputies of the four Faculties. And the Matter went ſo far, that the King would not make uſe of this Prelate any longer: And as for the reſt of the *Dominicans*, they remained diſincorporated from the Univerſity many Years; not being re-admitted to that Body till 1403. *Sixtus* IV. who was a *Franciſcan*, left Divines at Liberty to hold either the Affirmative or Negative of this Queſtion; though as for himſelf he inclined to the Affirmative. The Council of *Trent*, in the ſixth Seſſion decreed nothing deciſive touching this Matter: However, they excepted the Bleſſed Virgin in their Decree, where they aſſert all Men conceived in Original Sin: Declaring at the End of this Decree, that their Intention was not for comprehending the Bleſſed Virgin; but that *Sixtus* IV.'s Conſtitutions ought to be obſerved in this Controverſy. This Exception is not inſerted in the firſt Editions of the Council; the Reaſon is, (as we are informed from a Manuſcript of *Curtemboſche*, who aſſiſted at the Council) that the Queſtion fell under ſome Difficulties and Contradictions in the Debate; but at length the Exception paſs'd, and was approved by the Council in the laſt Seſſion. *Pius* V. in his Conſtitutions publiſhed in 1570, ſet forth by Vertue of the Conſtitutions of *Sixtus* IV. confirmed by the Council of *Trent*, that every one ſhould have the Liberty to hold the Propoſition in that which he thought the moſt pious or the moſt probable Senſe.

About the End of the Sixteenth Century, the Jeſuite *Maldonat* having in his Lectures handled the Queſtion of the Immaculate Conception of the Bleſſed Virgin in a Problematical way; the *Pariſian* Divines took Check at it: The Rector of the Univerſity complained about it to *Peter de Gondi*, Biſhop of *Paris*, who gave Judgment for *Maldonat* in 1575. The Faculty of Divinity on the other ſide publiſhed a Concluſion or Reſolution, in which they declared the Opinion of the Immaculate Conception an Article of Faith. This Reſolution of the Faculty provoked the Biſhop of *Paris* to that degree, that he excommunicated the Syndic and the Dean of the Faculty, who appealed from his Sentence to the Parliament: The Cauſe was pleaded there before the Biſhop of *Paris*. The Court ordered theſe two Doctors ſhould be abſolved *ad Cautelam*; and thus the Affair reſted with the Parliament. But Pope *Gregory* XIII. confirmed the Biſhop of *Paris*'s Sentence. From this Time the Immaculate Conception is the general Opinion of the Divines, but not held as a Point of Faith.

The Feſtival of the Conception, begun to be kept in the Twelfth Century, is no convincing Proof that this Conception muſt be Immaculate, becauſe in the Martyrologies we meet with the Feſtival of S. *John*'s Conception. The Emperor *Manuel Comnenus* ſettled this Holiday for the *Greek* Church in the Twelfth Century: And at the ſame time it began to gain Ground in *France*. The Canons of *Lyons*, attempting to begin this Cuſtom, were oppoſed by S. *Bernard*: But notwithſtanding his Oppoſition, the Solemnity prevailed in *France* and *England*; where ſome called it the Feaſt of the *Sanctification*: And here 'twas at every body's Choice to keep or not keep it, till the Decree of the Council of *Baſil*, *A. D.* 1439, which by the way was not received at *Rome*. In ſhort, *Sixtus* IV. expreſly enjoined it by his Conſtitutions, publiſhed in 1476, and 1483. *Alexander* VII. confirmed theſe Conſtitutions by a Bull dated 1661. * *Launoi, Præſcript. Several Tracts concerning the Conception. M. Du Pin New Eccleſ. Library. Baillet Vies des Saints*, 8 *Decembre*.

* CONCORDATE. The Pragmatick Sanction was ſettled *A. D.* 1438, in a Meeting of the Clergy at *Bourges*: It went upon the Authority of the Council of *Baſil*, with ſome Modifications. This Proviſion was approved and executed in *France* during the Reign of *Charles* VII. Pope *Pius* II. at a publick Meeting held at *Mantua A. D.* 1459, declared againſt the Pragmatick Sanction, and threatned to ſuppreſs it in a Diſcourſe to the *French* Ambaſſadors. Theſe Ambaſſadors on the other ſide maintained it; and the King's Attorney-General enter'd his Proteſt againſt the Pope's Speech. After the Death of *Charles* VII. *Lewis* XI. laid the Pragmatick Sanction aſleep; but the Parliament made a long Remonſtrance againſt this Repealing Edict, and refuſed to verify it. *Lewis* XI. dying in *Auguſt* 1483, theſe States convening at *Tours*, addreſs'd for the Execution of the Pragmatick. Thus 'twas obſerv'd through the Reign of *Charles* VIII. and *Lewis* XII. *A. D.* 1489, commanded it ſhould be ſtrictly kept to. The Council of *Lateran*, beginning in the Pontificate of *Julius* II. in the fourth Seſſion, ſummoned the Abettors of the Pragmatick. This Pope dying, and the Council kept on by *Leo* X. it happen'd that when *Francis* I. made himſelf Maſter of *Milan*, the Pope and the King had an Interview at *Bologna*, where they ſettled the Concordate: This Agreement was publiſh'd and approv'd in the Eleventh Seſſion of the Council of *Lateran*, held *Novemb.* 9, 1516. The King endeavoured to get it received and verified in the Parliament *Feb.* 16, 1517; and for this Purpoſe went thither himſelf; but the Parliament would not comply, and refuſed to verify his Letters Patents *May* 13, 1517, which enjoined keeping the Concordate. And on the other hand, this Parliament paſſed an Order, importing that their Court neither could nor ought to enroll or regiſter the Concordates, but to keep the Pragmatick as formerly. The King commanded the Parliament to ſend ſome of their Bench to him, to inform him touching the Motives for this Decree. Upon this, their Court pitch'd upon *Andrew Verjus*, and *Francis de Lyons*, to repreſent them, and carry their Remonſtrance in Writing. The King, however, took no Notice of this Inſtrument and ſent the Lord *de la Trimouille* with expreſs Order to publiſh the Concordate. The Parliament offer'd to publiſh the Concordate, provided they might declare they did it only upon his Majeſty's expreſs Order; and with a farther Proteſtation, that their Meaning was not to authorize or approve this Publication, and that Suits depending in Matters relating to Church Preferment ſhould be decided by the Pragmatick, as if the Concordate was not in being. The Univerſity and Chapter of *Notre-Dame* at *Paris* likewiſe approved the Publication of the Concordate. At laſt the Lord *de la Trimouille* coming to the Court, and exhibiting the King's Letter, by which he was order'd to be preſent at the Publication of the Concordate; this Accommodation between the Pope and the King, was publiſhed and regiſter'd *March* 22, 1517. With this Clauſe however, that 'twas done by the King's expreſs Command, ſeveral times repeated, and in the Preſence of the Lord *de la Trimouille*. The Parliament afterwards renewed their Proteſtations, and the Univerſity likewiſe appeared ſtrongly againſt the Concordate. This Oppoſition occaſioned a great deal of Conteſt in the Parliaments between the Biſhops and Abbots

elected

elected by the Chapter and Convents, and those nominated by the King. The Parliament always gave Judgment by the Pragmatick; and the Great Council, to whom these Causes were remitted by *Louisa* of *Savoy*, then Regent of *France*, governed themselves by the Concordat. And when *Francis* I. was enlarged from his Confinement at *Madrid*, he prohibited the Parliament the Cognizance of these Causes, and ordered they should be try'd at the Council Board. The Clauses of the Concordate touching the declaring the true Value of Benefices, and those relating to Mandates, were annull'd; Annates were restrained to Consistorial Benefices, and the King's Nomination reached to Archbishopricks, Bishopricks and Abbeys, which had the Privilege to choose their Abbot. Notwithstanding things continued in this Condition, and the Concordat has been all along kept within these Limitations; notwithstanding this, the Parliaments, the Estates, and the Assemblies of the Clergy, have frequently since, though to little Purpose, made several Efforts for recovering the Freedom of Elections. * *Pinsson, Pragmat. Sanct. Maimbourg, Hist. du Pont. de S. Greg. le Grand. Fr. Duaren, de Sac. Eccleſiæ Beneficiis. P. Pithou, Hist. de l'Origine de la Pragm. Sanct. & du Concordat. Du Pin, Biblioth. des Aut. Eccles.* XVI *Siecle.*

CONCORDIA, a Town in *Italy* with the Title of an Earldom. 'Tis within the Duchy of *Mirandola*, two Leagues from the Town of *Mirandola* to the West. * *Maty, Diction.*

CONDROS, a little Province within the Bishoprick of *Liege*. This Country reaches from the Territory of the Town of *Liege* to *Dinant* upon the *Meuse*, having *Hasbaye* and the County of *Namur* to the North, and the Duchy of *Luxembourg* to the South. *Huy* is the Capital. * *Maty, Diction.*

CONFARREATION. The Ceremony of *Confarreation* was observed amongst the *Romans* at certain Nuptial Solemnities: 'Twas so called from a Cake of Wheat made use of upon such Occasions. *Tacitus* gives this Account of it. " 'Twas the Custom to pitch upon three " Persons of *Patrician* Families, whose Fathers had been " married with the Ceremony of *Confarreation*; but this " Usage cannot be practised at present, either because " this Ceremony has been neglected, or for the Difficulty of going through it; or rather for the little " Regard now paid to the Business of Religion; or, in " fine, because of the Privilege the Priests and their " Wives have of being discharged from the Authority " and Jurisdiction of their Fathers, by vertue of their " Sacerdotal Characters. * *Rosin. Dempster.*

* CONFESSION: This Word has a particular and foreign Signification sometimes occurring in History. The Ancients called the Sepulchres or Tombs of the Martyrs by this Name; S. *Peter*'s Confession at *Rome* was secured with two Keys; and when the Popes sent Kings and Princes some of the Filings of S. *Peter*'s Chains, they put them up in a hollow Golden Key, made like one of those which lock'd up this Apostle's Tomb. * *Du Cange Glossar. Latinitat.*

CONFLANS, from *Confluence*, signifies the Meeting of two Rivers. Amongst other Places of this Name, there is one a League above *Paris*, where the *Marne* falls into the *Seine*. Here *Jane*, Queen of *Navarre*, died in 1349. It belongs at present to the Archbishop of *Paris*, where they have a noble Seat, very much improved and ornamented by *Francis de Harlay de Chanvalon*, formerly Archbishop of *Paris*. Before the discalceated *Carmelites* built near this House, there was a most surprizing Eccho between *Conflans* and *Charenton*. *Pliny* mentions an Eccho at *Athens*, and another at *Olympia*, as a very extraordinary thing, because it returned the Sound seven times; but here the Voice was ten times repeated.

CONFLANT. S. *Honorine*, a Town in the Isle of *France*, where the *Oyse* and the *Seine* meet, between *Poissy* and *Pontoise*, five or six Leagues below *Paris*. * *Maty, Diction.*

CONFLANT *en Jarnisi*, a Town belonging to the Duchy of *Barr* in *Lorrain*, stands at the Confluence of a little River, with the *Orne*, between *Verdun* and *Metz*. Some Geographers take this Place for that called *Ibliodorum*, which others make the modern *Beuville*, a Village of the same Country, standing upon a little River between the Towns *Conflans* and *Fresne*. * *Bandrand.*

* CONFUCIUS, a famous *Chinese* Philosopher. Four Books, of which *Confucius* is supposed the Author, are of great Authority amongst the *Chinese*. The first of these Books is entituled *Ta-Kio*, or the *Grand Science*. Only the first Chapter of this Book was written by *Confucius*, and published by his Disciple *Tieng-Su*. The rest of this Book is only a Commentary upon the first Chapter, made by this Disciple. The second, entituled *Chun-Jung*, or the *Middle of Vertue*, is written by *Cu-cu*, *Confucius*'s Grandson, Scholar to *Cemcius*, and *Mencius*'s Master. The third, called *Lungya*, or *Conferences*, is a Collection of the History and Opinions of *Confucius* and his Scholars. The fourth is a Collection of the Conversations *Mencius*, born ninety six Years after *Confucius*'s Death, had with the Learned Men of his Time. Father *Couplet* translated the three first Books of this Work into *Latin*. Notwithstandig some pretend to find the Worship and Belief of the true God in these Books; yet upon a thorough Enquiry, the Reader will find little better than Atheism and Irreligion at the Bottom: For 1. The Sky or Vertue is made the Supreme Deity. 2. The Book recommends Superstitious Worship and Sacrificing to other Beings besides God Almighty. 3. This Book promises no Happiness or Rewards beyond this Life. * *Martini, Hist. Sinica. Intorceta Couplet. Defense de la Censure de la Faculté de Theol. de Paris. Consult the Article* CHINA *in Morery.*

CONGIARIUM a Bounty in Money which the Emperors distributed to the Commonalty of *Rome*: But the Largesses they gave to the Soldiers was called *Donativum*. Thus *Tacitus*, mentioning both those Bounties, says, *Congiarium Populo, Donativum Militibus dedit.* Sometimes every body had thirty *Sestertii*, sometimes forty, and sometimes two hundred and fifty, as *Suetonius* observes. Children were not barred this Bounty in the Reign of *Augustus*, though before that time none but those above twelve Years old received any Share.

CONGREGATION *de Auxiliis*, or *the Assistances of Grace*. Thus the famous Assembly of Prelates and other Divines was called: They were convened at *Rome* by *Clement* VIII. and *Paul* V. to give their Judgment on *Lewis Molina*, a *Spanish* Jesuite's Book, entituled, *De Concordia Gratiæ & Liberi Arbitrii.* The *Dominicans*, who disputed first at *Salamanca* against *Molina*'s Positions, delated him at *Rome*, and pretended to prove that this Book was full of *Pelagian* and *Semi-Pelagian* Doctrine upon the Heads of sufficient Grace, *gratuitous* or free Predestination, and *Scientia Media* or *Midle Knowledge*. At this Congregation fifty Propositions were said to deserve a Censure: 'Twas resolv'd to condemn them. This Congregation sat from the 2d *January* 1598, to the 28th of *August* 1607. After the Sixty eighth Session, *January* 22. 1605. which was the last Year of Pope *Clement* VIII. his Holiness commanded the Secretaries of the Congregation to give Notice to the *Dominicans* and *Jesuites* to prepare themselves to give in their Answer, whether they would own the Doctrine of S. *Augustin* concerning Grace was contained in the fifteen Articles drawn up by him. 'Twas thought this Pope resolved to knock down this Controversy in a Bull, in case the *Jesuites* refused to give up their Sentiment. But his Death happening upon the 3d of *March*, 1605. delivered the *Jesuites* from the Apprehensions they had of being obliged either to recant or fall under Censure. The Cardinals coming into the Conclave to choose a new Pope, took an Oath, by vertue of which the Person elected promised to pronounce decisively upon the Controversy. *Leo* XI. being Pope but twenty five Days, Cardinal *Borghese* succeeded him in *May* 1606, under the Name of *Paul* V. He convened the Congregation, who held seventeen Sessions in the Pope's Presence. The last sat *August* 28. 1607. This Congregation had but nine Cardinals summoned; and besides, there appearing no Secretary to enter the Debates, 'tis not certainly known what passed. 'Tis said the Pope asked the Cardinals Advice, to know whether the deciding the Controversy between the *Dominicans* and *Jesuites* was seasonable at this time, and how the Points were to be resolved: And here 'tis said, that four of the Board advised his Holiness to suspend his Judgment, and five recommended a Decision. But let this be as it will, the Superiors of the two Orders were forbidden to brand the Doctrine contrary to their own with Heresy, till the Pope had

pronounced upon the Queſtions. A Copy of a Letter, likewiſe under the Pope's Hand, was ſent the reſpective Delegates to tranſmit to all the Monaſteries of their Orders. In this Letter *Paul* V. promiſed to publiſh his Determination in due time; and, in the *interim*, commanded them to forbear reproachful Language, both as to Points and Perſons. The 1ſt of *December* 1607, the Pope order'd the Congregation of the *Holy Office* to write to all his Nuncios to ſtop the printing any Books upon the *Subject of Grace*, till the Bull was publiſh'd. But this Prohibition was no more minded, than the Oath *Paul* V. took to put an end to this Controverſy within a Year after his Election, or the Promiſe he made the two Orders afterwards to publiſh his Deciſion. 'Twas thought this Pope would have given the Cauſe againſt the *Jeſuites*, who was ſo hardy even at *Rome* as to maintain Opinions contrary to what was held by *Thomas Aquinas* and S. *Auguſtin*; neither of which Writers could be charg'd with Error, without making a Man ſuſpected of Hereſy. However, notwithſtanding this Bull never appeared, the *Jeſuites* Adverſaries made their Advantage of the Proceedings of the Congregation *de Auxiliis*, and of the Copy of a Bull which 'twas ſaid *Paul* V. reſolv'd to publiſh. By the way, Father *Coronel* abridg'd the Acts of this Congregation. Theſe enterprizing Motions of the *Dominicans*, obliged *Innocent* X. to ſet out a Decree, dated *April* 23, 1654; in which he declares, that no Credit ought to be given to theſe Acts, nor to the pretended Conſtitution of *Paul* V. and that they ought not to be alledged by either Party. The *Jeſuites*, ſupported by this Decree, maintained that the Acts and Conſtitutions above-mentioned are to paſs for no more than Counterfeit Records. To this their Adverſaries return, that the Decree goes only upon a Maxim of Civil Government, and that 'tis a general Rule for the Congregations at *Rome* not to allow the Publication of what paſſes privately there, nor any Decrees lodged in their Paper-Office, without an Order from the Board. But this doth not hinder the getting Authentick Tranſcripts of their Acts; and that Father *Coronel*'s Abridgment is a true Recital of the Subſtance of what paſſed. * *Hiſtoire de la Congregation de Auxiliis. Brevis Enarratio Actorum omnium, &c. a Patre Gregorio Nunnio Coronel, &c. Journal du P. du Leſmos, &c. Bibliothéque Univerſ. Tom.* 14. *pag.* 228, *&c.*

* CONGREGATION of the Holy Office. To what is mention'd in *Morery*, Vol. I. upon this Article, may be added, that there are a great many other Congregations at *Rome*: For Inſtance, the Congregation of the Juriſdiction upon Biſhops and Regulars: That of the Council, which has Authority to explain the *Council of Trent*: That of the Index, which pronounces upon what Books are fit to be printed, corrected or cenſur'd: That of the Government of all the Dominions of the Church; and that *de Bono Regimine*. The Cardinal Nephew is commonly the Preſident of theſe two laſt. To theſe may be ſubjoin'd, the Congregation for regulating the Mint, or Value of Money: And laſtly, the Congregation of Biſhops, where thoſe to be promoted to the Sees of *Italy* are examined: This Aſſembly is held before the Pope, *&c.* The Form and Continuance of theſe Congregations depend upon the Pope's Pleaſure, who ſometimes conſtitutes new ones for a certain Term, and for deciding particular Buſineſs. The Reader may conſult Cardinal *John Baptiſt de Luca*, who, in his Account of the Court of *Rome*, makes a Recital of all the Congregations, Tribunals, and Juriſdictions of that See. * *Onuphr. Panvin.*

CONIGLIERE, or *Conijera*, formerly called *Triguadra*, an Iſland belonging to the Kingdom of *Spain*: 'Tis very ſmall, and ſtands in the Sea of *Majorca* and *Minorca*, near the Northern Coaſt of the Iſland *Yvica*. * *Maty, Diction.*

CONIGLIERI, or *Conigeras*, anciently called *Pelagiæ, Tarichææ, Phœnicum Inſulæ*. They are five little Iſlands in the Sea of *Barbary*; they lie between the Coaſt of *Sicily*, *Malta*, and the Kingdom of *Tunis*, near the Gulph of *Mahometa*. * *Baudrand.*

CONON, an Hiſtorian living in the Reign of *Archilaus Philopater*, King of *Egypt*, to whom he dedicated his Hiſtory: This Author wrote a Collection, ſubdivided into fifty Narratives, relating to the fabulous Period and the firſt Hiſtorical Accounts of *Greece*. His Work is not extant; but there is a large Extract from it in *Photius's Bibliotheca, Cod.* 186.

CONON, a Diſciple of *Philopponus*, a *Tritheite*: He maintained his Heterodoxy in a Conference before *Johannes Scholaſticus*, Patriarch of *Conſtantinople*, in the Seventh Century; but afterwards he broke *Philopponus* for refuſing to acknowledge the Three Natures they ſuppoſed in the Deity were equal. He ſet up for the Head of a particular Sect, declared againſt *Philopponus*, and wrote a Diſcourſe againſt his Tract upon the *Reſurrection*. * *Photius, Cod.* 23.

CONRAD, Abbot of *Eſterback*, a *Ciſtercian*, wrote a Tract in ſix Books of the Original of this Order: 'Twas publiſh'd by Father *Triſſier*, in his firſt Tome of his *Bibliotheque* of the Authors who wrote upon the Order of the *Ciſtercians*. 'Tis ſuppoſed this Author lived to the Year 1240. * *M. Du Pin, New Eccleſ. Library, Cent.* XIII.

* CONRINGIUS. *(Hermannus)* This Author has printed a great many Tracts upon different Subjects; *De Origine Juris Germanici*; *De Finibus Imperii Germanici ad Lib.* 1. *Cod. Theod. De Stud. Liberal. Urbis Romæ & Conſtantinop.* He wrote three Volumes in Quarto, to make good the Pretenſions of the Archbiſhop of *Cologne* for Crowning the King of the *Romans*. *Notæ ad Leonis Tertii Epiſtolas ad Carolum Magnum Imperatorem. De Ærario Boni Principis. Opera Juridica, Politica, & Philoſophica. De Pace Civili inter Imperii Ordines Religione diſſidentes. De Urbibus Germanicis Adverſaria Chronologica de Antiquiſ. Aſiæ & Ægyptiæ Dynaſtiis de Nummis Hebræorum Paradoxa, &c.* * *Biblioth. Hiſtorique & Chronologique des principaux Auteurs de Droit, &c. par Denis Simon.*

CONSCRIPT, Fathers or Senators, Members of the *Roman* Senate, taken from the Rank of Gentlemen, to complete the Number of the Senate when it happen'd to fall ſhort. The hundred Senators choſen by *Romulus* were called Fathers, and their Deſcendents *Patricii Majorum Gentium*, or *Patricians* of the top Families, as *Livy* obſerves. But thoſe taken into the Senate by *L. Junius Brutus*, and *P. Valerius Poplicola*, the firſt Conſuls after the Expulſion of *Tarquin*, were called *Patres Conſcripti*, or Regiſter'd Fathers, as *Livy* and *Plutarch* inform us. Thoſe deſcended from theſe *Patres Conſcripti*, were likewiſe called *Patricians*; which Diſtinction continued beyond the Reign of the Emperor *Conſtantine*. * *Tacit. Lib.* 11. *Cap.* 25. *Freinſhemius in Florum, Lib.* 1. *Cap.* 1, *&c.*

CONSISTORY, a Court at *Rome*, held with the greateſt Splendor and Solemnity: 'Tis held at the Pope's Pleaſure. Here his Holineſs preſides on a Throne cover'd with Scarlet, and upon a Chair of Cloth of Gold. The Cardinal Prieſts, and Biſhops, are placed on his Right Hand, and the Cardinal Deacons on his Left; the Publick Conſiſtory is held in the great Hall of S. *Peter*'s Palace, where Princes and Ambaſſadors of Crown'd Heads are received: The Pope is dreſs'd in his Pontifical Habit. The other Prelates, Protonotaries, Auditors of the *Rota*, and other Officers, ſit upon the Steps of the State; the other Courtiers ſit upon the Ground: King's Ambaſſadors are ſeated on the Pope's Right: The Fiſcal Advocates, or Lawyers for the Exchequer and Conſiſtory, are ranged behind the Cardinal Biſhops. 'Tis in this Conſiſtory that Cauſes are pleaded before the Pope. The Secret Conſiſtory is held in a Private Chamber, called *The Chamber of Pape Gay*, where the Pope's Throne is only a Seat two Steps high. None but the Cardinals are admitted here, whoſe Votes are taken at every Debate; and in this Senſe the Pope is ſaid to hold a Conſiſtory. The Bulls for Biſhopricks or Abbeys are not diſpatch'd till they are paſſed the Conſiſtory. *Du Cange* derives the Word from *Conſiſtorium, Locus ubi conſiſtitur*, which, as this learned Gloſſary Writer obſerves, firſt ſignify'd a Porch, Gallery, or Anti-Chamber. 'Tis likewiſe taken for the Place where the Prince coming from his private Apartment gave Audience; and afterwards, the Council Chamber, where the Prince appear'd about Buſineſs, or trying Cauſes, was called *the Conſiſtory*. The Place likewiſe where Prelates and Prieſts met for diſpatching their Affairs went by this Name. * *Varre's Hiſtory of the Court of Rome. Memoires Hiſtoriq.*

* CONSTANTINE *the Great*, *Roman* Emperor, and the firſt of this Name. There are a great many Edicts of

of *Conſtantine the Great* in Favour of the Chriſtian Religion, and ſeveral of his Letters extant relating to the Affairs of the Church. Cardinal *Baronius* having taken ſome Pains in his Enquiry after the Author of the *Donation*, attributed to *Conſtantine* in Favour of the See of *Rome*, believes that the *Greeks* forged this Inſtrument, to ſhew the Church of *Rome* held her Paramount Authority of the Emperor, and not of our Bleſſed Saviour; but the Juriſdiction this *Donation* gives over the Eaſtern Patriarchs does by no means agree with this Opinion. Farther, 'tis not at all probable the *Greeks* ſhould forge a Record prejudicial to their Claim upon *Italy*; and beſides, this Deed of Gift is cited by the *Latins* two hundred Years before 'tis mention'd by any of the *Greeks*. *Morinus* believes it counterfeited by *Johannes Diaconus* of the Church of *Rome*, who lived to the Year 963; but that can't be, for 'tis cited before this time by *Hincmar*. The Learned *de Marca*, Archbiſhop of *Paris*, his Book *de Concordia Sacerdotii & Imperii*, believes it a Piece of pious Legerdemain of Pope *Paul* I. to ſtop the Mouths of the Emperor of *Conſtantinople*'s Ambaſſadors, who in the Year 767 requir'd the Surrender of the Provinces in *Italy* which King *Pepin* had made a Grant of to the See of *Rome*; but 'tis not very likely his Holineſs would ſtoop to ſo mean an Expedient, or that King *Pepin*, the Pope's Benefactor, ſhould conſent to ſuch an Invention. Others are of Opinion, that this *Donation* was forged by *Iſidorus Mercator*, becauſe it agrees very well with the Genius of this Author who invented a great many reſembling things. The Style likewiſe looks like *Mercator*'s; and laſtly, the Circumſtance of Time favours this Conjecture: For this Forger lived towards the end of the Eighth Century, when we find this *Donation* firſt mention'd by *Hincmar*. To ſupport this *Donation*, there is an old Charter cited, in which King *Dagobert* grants a Privilege to the Abbey of S. *Dennis* in *France*. In this Inſtrument 'tis ſaid, that the Emperor *Conſtantine* granted S. *Peter*, *arcem Romani Imperii cum omni integritate*; but then by the Word *arcem*, we are to underſtand the *Lateran* Palace where *Conſtantine* built a ſtately Church, called *Baſilica Conſtantini*, which has ever ſince been the Seat of the *Roman* Patriarch. Some Writers are willing to allow the Kings of *France* granted the Popes of *Rome* the principal Towns within the Eccleſiaſtick State: But then they ſay there was no Juſtice in this Bounty, becauſe theſe Towns and Territories were the Property of the Emperors of *Conſtantinople*. But to this 'tis eaſy to return, that the *Greek* Emperors having quitted theſe Provinces to the *Lombards*, and the Kings of *France* recovering them from theſe Uſurpers, they became the lawful Proprietors by Right of Conqueſt; and by Conſequence their Grant of them to the Church of *Rome* muſt be unexceptionable. We will conclude this Article with the Anſwer *Jerom Donato*, the *Venetian* Ambaſſador at *Rome*, made to *Julius* II. about the Beginning of the Sixteenth Century. This Pope deſiring the Ambaſſador to give him a Sight of the Inſtrument, by vertue of which the Republick of *Venice* founded their Right upon the *Adriatick* Gulph. To this *Donato* reply'd, *That if his Holineſs would pleaſe to order the reading of the Original Deed by which* Conſtantine *granted the Town of* Rome *and the other Territories of S.* Peter's *Patrimony, he would ſee the Grant of the* Adriatick *Sea to the* Venetians *endorſed upon the Charter.* * *Baron. Annal. De Marca. Concord. Sacerd. & Imper. M. Du Pin. New Eccleſ. Lib. Cent.* IV.

* CONSTANTINE XIII. For *May* 1, in *Morery* Vol. I. read *May* 29.

* CONSTANTINE IV. King of *Scotland*. For *Kenneth*'s firſt Laws, in *Morery* Vol. I. read *Kenneth*'s third Laws.

* CONSUL. None were qualify'd for the Office of Conſul till he had firſt been *Quæſtor*, *Ædilis*, and *Prætor*. The Age commonly requir'd was forty three Years. However, there are Precedents of Conſuls much younger: For the Purpoſe, *Valerius Corvinus* gain'd the Conſulate at twenty eight Years of Age, *Scipio Africanus* at twenty four; *Marius Pompey* and *Auguſtus* likewiſe gained this Poſt much earlier than the Cuſtomary Period of the Commonwealth. The Conſuls had in a manner a Sovereign Authority; but their Power was much leſſened under the Emperors, who left them little more than the Pageantry of their Office, with the Privilege of ſummoning the Senate, and holding a Court of Juſtice; and beſides, the Emperors were for the moſt part Conſuls themſelves. Thoſe who are choſen upon the 24th of *October*, the uſual Day for the Election, and were not in Office till the 1ſt of *January* following, were called *Conſules Deſignati*. Thoſe who had been Conſuls, were ſtyled *Conſulares*. They were commonly ſent to govern the Conſular Provinces; but afterwards the Governors of theſe Provinces were called *Conſulares*, without ever having been Conſuls.

A Chronological Series of the Roman *Conſuls.*

Years from the building of *Rome*.	Years before the Incarnation.	
		L. Lucius Junius Brutus, Son of *Marcus*, happening to be kill'd in a Battle, *Sp. Lucretius Tricipitinus* was put in his Place; and this Conſul happening to die within the Year, his Place was filled with *M. Horatius Pulvillus.*
246	508	*L. Tarquinius Collatinus*, Son of *Egerius*, was obliged to reſign his Office, and was ſucceeded by *P. Valerius*, Son of *Voluſus*, who was afterwards called *Poplicola.*
247	507	*P. Valerius Poplicola* II. *T. Lucretius Tricipitinus*
248	506	*P. Valerius Poplicola* III. *M. Horatius Pulvillus* II.
249	505	*Sp. Lartius Flaccus*, or *Rufus* *T. Herminius Aquilinus*
250	504	*M. Valerius Voluſus* *P. Poſthumius Tubertus*
251	503	*P. Valerius Poplicola* IV. *T. Lucretius Tricipitinus* II.
252	502	*P. Poſthumius Tubertus* II. *Agrippa Menenius Lanatus*
253	501	*Opiter Virginius Tricoſtus* *Sp. Caſſius Viſcellinus*
254	500	*Poſthumus Cominius Aruncus* *T. Lartius Flavus*
255	499	*Ser. Sulpitius Camerinus* *M. Tullius Longus*
256	498	*P. Veturius Geminus* *T. Albatius Helva*
257	497	*T. Lartius Flavus* II. *Q. Cælius Siculus*
258	496	*A. Sempronius Atratinus* *M. Minucius Augurinus*
259	495	*A. Poſthumius Albus*, afterwards called *Regillenſis* *T. Virginius Tricoſt. Cœlimontanus*
260	494	*M. Claudius Sabinus* *P. Servilius Priſcus*
261	493	*A. Virginius Tricoſtus* *T. Veturius Geminus*
262	492	*Sp. Caſſius Viſcellinus* II. *Poſt. Cominius Aruncus* II.
263	491	*T. Geganius Macerinus* *P. Minucius Augurinus*
264	490	*A. Sempronius Atratinus* II. *M. Minucius Augurinus* II.
265	489	*Q. Sulpitius Camerinus* *Sp. Lartius Flaccus* II.
266	488	*C. Julius Julus* *P. Pinarius Mamercinus*
267	487	*Sp. Nautius Rutilus* *Sex. Furius Fuſus*
268	486	*C. Aquillus Tuſcus* *T. Sicinus Sabinus*
269	485	*Sp. Caſſius Viſcellinus* III. *Procul. Virginius Tricoſtus*
270	484	*Q. Fabius Vibulanus* *Ser. Cornelius Maluginenſis*
271	483	*L. Æmilius Mamercus* *K. Fabius Vibulanus*
272	482	*M. Fabius Vibulanus* *L. Valerius Potitus*
273	481	*C. Julius Julus* *Q. Fabius Vibulanus* II.
274	480	*K. Fabius Vibulanus* II.

Sp.

Years from the building of *Rome*.	Years before the Incarnation.	
		Sp. Furius Fuſus
275	479	*Cn. Manlius Cincinatus*
		M. Fabius Vibulanus II.
276	478	*K. Fabius Vibulanus* III.
		Virginius Tricoſtus II.
277	477	*L. Æmilius Mamercus* II.
		C. Servilius Structus
278	476	*C. Horatius Pulvillus*
		T. Menenius Agrippa Lanatus
279	475	*A. Virginius Tricoſtus*
		Sp. Servilius Structus
280	474	*P. Vulerius Poplicola*
		C. Nautius Rutilus
281	473	*L. Furius Medullinus*
		M. Manlius Vulſo
282	472	*L. Æmilius Mamercus* III.
		Vopiſcus Julius Julus
283	471	*P. Furius Fuſus*
		L. Pinarius Mamercinus
284	470	*T. Quinctius Capitolinus*
		Ap. Claudius Sabinus
285	469	*Tib. Æmilius Mamercus*
		Valerius Potitus II.
286	468	*A. Virginius Cœlimontanus*
		T. Numicius Priſcus
287	467	*T. Quinctius Capitolinus* II.
		Q. Servilius Priſcus
288	466	*Tib. Æmilius Mamercus* II.
		Q. Fabius Vibulanus II.
289	465	*Q. Servilius Priſcus* II.
		Sp. Poſthumius Albus
290	464	*T. Quinctius Capitolinus* III.
		Q. Fabius Vabulanus II.
291	463	*Poſthumius Albus*
		Sp. Furius Medullinus.
292	462	*P. Servilius Priſcus*
		L. Æbutius Helva.
293	461	*L. Lucretius Tricipitinus*
		T. Veturius Geminus
294	460	*P. Volumnius Amitinus*
		Serv. Sulpicius Camerinus
295	459	*P. Valerius Poplicola* II.
		C. Cladius Sabinus
296	458	*Q. Fabius Vabulanus* III.
		L. Cornelius Maluginenſis
297	457	*C. Nautius Rutilus* II.
		L. Minucius Augurinus
298	456	*C. Horatius Pulvillus*
		Q. Minucius Augurinus
299	455	*M. Valerinus Maximus*
		S. Virginius Tricoſtus
300	454	*T. Romilius Vaticanus*
		C. Venturius Cicurinus
301	453	*Sp. Tarpeius Montaia*
		A. Aterius Fontinalis
302	452	*S. Quintilius Varus*
		P. Horatius Trigeminus
303	451	*P. Sextius Capitolinus*
		T. Meneius Agrippa Lanatus

The *Decemviri* who had the ſame Power with the Conſuls.

304	450	*Ap. Claudius Craſſinus*
		T. Genucius Augurinus
		Sp. Veturius Craſſus
		C. Julius Julus
		A. Manlius Vulſo
		Sp. Poſthumius Albus
		Ser. Sulpicius Camerinus
		P. Sextius Capitolinus
		T. Romilius Vaticanus
		P. Horatius Trigeminus

The Decemviri who had the ſame Power with the Conſuls

305	449	*Ap. Claudius Craſſinus* II.
		Q. Fabius Vabulanus
		M. Cornelius Maluginenſis
		M. Rabuleius
		L. Minucius Augurinus

Years from the building of *Rome*.	Years before the Incarnation.	
		Q. Pœlius
		T. Antonius Merenda
		Cæſo Duillius
		M. Sergius
		Sp. Oppius Cornicenſis

The *Decemviri* who had the ſame Power with the Conſuls.

306	448	*Ap. Claudius Craſſinus* III.
		Q. Fabius Vabulanus II.
		M. Cornelius Maluginenſis II.
		M. Rabuleius II.
		L. Minucius Augurinus II.
		Q. Petelius II.
		F. Antonius Merenda II.
		Cæſo Duillius II.
		T. Sergius II.
		Sp. Oppius Cornicenſis II.

The *Decemviri's* falling under Diſgrace upon the ſcore of *Appius's* Licentiouſneſs, reſigned their Charge, and Conſuls were elected in their Place for the Year following.

307	447	*L. Valerius Potitus*
		M. Horatius Barbatus
308	446	*L. Herminius Exquilinus*
		T. Virginius Tricoſtus
309	445	*Geganius Macerinus*
		C. Julius Julus
310	444	*T. Quinctius Capitolinus* IV.
		Agrippa Furius Fuſus
311	443	*M. Genucius Augurinus*
		C. Curtius Medullintes

The Commonwealth made three Military Tribunes, with Conſular Dignity and Juriſdiction.

312	442	*A. Sempronius Attratinus.*
		T. Cœlius Siculus
		L. Milius Longus

Theſe Magiſtrates being elected contrary to the Conſtitution, quitted their Office, and Conſuls were put in their Place.

		L. Papirius Mugillanus
		L. Sempronius Attratinus
313	441	*M. Geganius Macerinus* II.
		T. Quinctius Capitolinus V.
314	440	*M. Fabius Vibulanus*
		Poſthumus Albutius Helva.
315	439	*C. Furius Fuſus Pacillus*
		M. Papirius Craſſus
316	438	*Proc. Geganius Macerinus.*
		L. Menenius Agrippa Lanatus
317	437	*T. Quinctius Capitolinus* VI.
		Agrippa Menenius Lanatus

Three Military Tribunes with Conſular Authority.

318	436	*M. Æmilianus Mamercinus*
		L. Quinctius Cincinnatus
		L. Julius Julus
319	435	*M. Geganius Mamercinus*
		L. Sergius Fidenus
320	434	*M. Cornelius Maluginenſis*
		L. Papirius Craſſus
321	433	*C. Julius Julus* II.
		L. Virginius Tricoſtus
322	432	*C. Julius Julus* III.
		L. Virginius Tricoſtus II.

Three Military Tribunes with Conſular Authority.

323	431	*M. Fabius Vibulanus*
		M. Foſſius Flacinator
		L. Sergius Fidenas

Three

Years from the building of *Rome.*	Years before the Incarnation.	
		Three military Tribunes with the ſame Authority.
324	430	*L. Pinarius Mamercus.* *L. Furius Medullinus*, and *Sp. Poſthumius Albus Regillenſis.*
325	429	*T. Quinctius Cincinnatus.* *C. Julius Mente.*
326	428	*L. Papirius Craſſus* II. *L. Julius Julus.*
327	427	*L. Sergius Fidenas* II. *Hoſtus Lucretius Tricipitinus.*
328	426	*T. Quinctius Cincinnatus* II. *A. Cornelius Coſſus.*
329	425	*C. Servilius Axilla.* *L. Papirius Mugillanus* II.
		Four military Tribunes with Conſular Authority.
330	424	*T. Quinctius Cincinnatus,* *C. Furius Pacillus.* *M. Poſthumius Albus.* *A. Cornelius Coſſus.*
		Four military Tribunes of Conſular Authority.
331	423	*A. Sempronius Atratinus.* *L. Furius Medullinus* II. *L. Quinctius Cincinnatus.* *L. Horatius Barbatus.*
		Four military Tribunes with Conſular Authority.
332	422	*Ap. Claudius Craſſus.* *Sp. Natius Rutilus.* *L. Sergius Fidenas* II. *Sex. Julius Julus.*
333	421	*C. Sempronius Atratinus.* *Q. Fabius Vibulanus.*
		Four military Tribunes with Conſular Authority.
334	420	*L. Manlius Capitolinus.* *Q. Antonius Merenda.* *L. Papirius Mugillanus.* *L. Servilius Structus.*
335	419	*T. Quinctius Capitolinus Barbatus.* *N. Fabius Vibulanus.*
		Four military Tribunes with Conſular Authority.
336	418	*T. Quinctius Cincinnatus* II. *M. Manlius Capitolinus.* *L. Furius Medullinus* III. *A. Sempronius Atratinus* II.
		Four military Tribunes with Conſular Authority.
337	417	*Agrippa Menenius Lanatus.* *Sp. Natius Rutilus* *P. Lucretius Tricipitinus.* *C. Servilius Axilla.*
		Four military Tribunes with Conſular Authority.
338	416	*M. Papirius Mugillanus.* *C. Servilius Axilla* II. *L. Sergius Fidenas* II. *Q. Servilius Priſcus.*
		Four military Tribunes with Conſular Authority.
339	415	*P. Lucretius Tricipitinus* II. *Sp. Veturius Structus* II. *Agrippa Menenius Lanatus* II. *L. Servilius.*
		Four military Tribunes with Conſular Authority.
340	414	*A. Sempronius Atratinus* II. *M. Papirius Mugilenſis* II.

Years from the building of *Rome.*	Years before the Incarnation.	
		Q. Fabius Vibulanus. *Sp. Nautius Rutilus.*
		Four military Tribunes with Conſular Authority.
341	413	*P. Cornelius Coſſus.* *L. Quinctius Cincinnatus.* *C. Valerius Potitus.* *N. Fabius Vibulanus.*
		Four military Tribunes with Conſular Authority.
342	412	*Q. Fabius Vibulanus* II. *Cn. Cornelius Coſſus.* *P. Poſthumius Albinus.* *L. Valerius Potitus.*
343	411	*L. Furius Medullinus.* *Q. Fabius Ambuſtus.*
344	410	*C. Furius Pacilius.* *M. Papirius Mugillanus.*
345	409	*C. Nautius Rutilus.* *Æmilius Mamercinus.*
346	408	*C. Valerius Potitus.* *Cn. Cornelius Coſſus.*
347	407	*L. Furius Medullinus* II.
		The military Tribunes of *Patrician* Families with Conſular Authority.
348	406	*C. Julius Julus.* *P. Cornelius Coſſus.* *C. Servilius Ahala.*
		Four military *Patrician* Tribunes with Conſular Authority.
349	405	*C. Valerius Potitus* II. *C. Servilius Ahala* II. *L. Furius Medullinus.* *N. Fabius Vibulanus* II.
		Four military Tribunes with Conſular Authority.
350	404	*P. Cornelius Coſſus* II. *L. Valerius Potitus* II. *Cn. Cornelius Coſſus.* *N. Fabius Ambuſtus.*
		Six military Tribunes with Conſular Authority.
351	403	*C. Julius Julus* II. *M. Æmilius Mamercinus.* *T. Quinctius Capitolinus.* *A. Manlius Vulſo.* *L. Furius Medullinus* II. *Q. Quinctius Cincinnatus.*
		Six military Tribunes with Conſular Authority.
352	402	*P. Cornelius Maluginenſis.* *Sp. Natius Rutilus* III. *Cn. Cornelius Coſſus* II. *C. Valerius Potitus* III. *Cæſo Fabius Ambuſtus.* *M. Sergius Fidenas.*
		Six military Tribunes with Conſular Authority.
353	401	*M. Æmilius Mamercinus.* *M. Furius Fulſus.* *Ap. Claudius Craſſus.* *L. Julius Julus.* *M. Quinctilius Varus.* *L. Valerius Potitus* III.
		Six military Tribunes with Conſular Authority.
354	400	*C. Servilius Ahala* III. *Q. Sulpicius Camerinus.* *Q. Servilius Priſcus.*

Years from the building of *Rome.*	Years before the Incarnation	
		A. Manlius Vulso II.
		L. Virginius Tricostus.
		M. Sergius Fidenas II.
		Six military Tribunes with Consular Authority.
355	399	*L. Valerius Potitus* IV.
		L. Julius Julus II.
		M. Furius Camillus.
		M. Æmilius Mamercinus III.
		Cn. Cornelius Cossus II.
		Cæso Fabius Ambustus II.
		Six military Tribunes with Consular Authority.
356	398	*P. Licinius Calvus.*
		P. Mælius Capitolinus.
		P. Menius.
		L. Furius Medullinus.
		L. Titinius.
		L. Publius Philo.
		Six military Tribunes with Consular Authority.
357	397	*M. Pomponius.*
		L. Æmilius Longus.
		C. Duilius.
		M. Veturius Crassus.
		Cn. Genucius Augurinus,
		Valer. Publius Philo.
		Six military Tribunes with Consular Authority.
358	396	*L. Valerius Potitus* V.
		L. Furius Medullinus III.
		M. Valerius Maximus.
		M. Furius Camillus II.
		Q. Servilius Priscus II.
		Q. Sulpicius Camerinus II.
		Six military Tribunes with Consular Authority.
359	395	*L. Julius Julus* II.
		L. Furius Medullinus IV.
		L. Sergius Fidenas.
		A. Posthumius Albinus.
		P. Cornelius Maluginensis II.
		A. Manlius Vulso III.
		Six military Tribunes with Consular Authority.
360	394	*P. Licinius Calvus.*
		L. Titinius II.
		Cn. Genucius Augurinus II.
		P. Mœnius II.
		L. Atilius Longus II.
		M. Mœlius Capitolinus II.
		Six Military Tribunes with Consular Authority.
361	393	*P. Cornelius Cossus.*
		P. Cornelius Scipio.
		M. Valerius Maximus II.
		K. Fabius Ambustus III.
		L. Furius Medullinus V.
		Q. Servilius Priscus III.
		Six military Tribunes with Consular Authority.
362	392	*M. Furius Camillus* III.
		L. Furius Medullinus VI.
		C. Æmilius Mamercinus.
		L. Valerius Poplicola.
		Sp. Posthumius Albinus.
		P. Cornelius Scipio II.
363	391.	*L. Lucretius Flavus.*
		Ser. Sulpicius Camerinus.
364	390	*L. Valerius Potiens.*
		M. Manlius Capitolinus.

Years from the building of *Rome.*	Years before the Incarnation.	
		Six military Tribunes with Consular Authority.
365	389	*L. Lucretius Flavus.*
		Ser. Sulpitius Camerinus.
		M. Æmilius Mamercinus.
		L. Furius Medullinus VII.
		Agrippa Furius Fusus.
		C. Æmilius Mamercinus II.
		Six military Tribunes with Consular Authority.
366	388	*Q. Fabius Ambustus.*
		Q. Sulpicius Longus.
		K. Fabius Ambustus.
		Q. Servilius Priscus. IV.
		C. Fabius Ambustus.
		Ser. Cornelius Maluginensis.
		Part of this Year
		M. Furius Camillus was made Dictator.
		Six military Tribunes with Consular Authority.
367	387	*L. Valerius Poplicola* II.
		L. Virginius Tricostus.
		P. Cornelius.
		A. Manlius Capitolinus.
		L. Æmilius Mamercinus.
		L. Posthumius Albinus.
		Six military Tribunes with Consular Authority.
368	386	*T. Quinctius Cincinnatus.*
		Q. Servilius Priscus V.
		L. Julius Julus.
		L. Aquilius Cervus.
		L. Lucretius Tricipitinus.
		Ser. Sulpicius Rufus.
		Six military Tribunes with Consular Authority.
369	385	*L. Papirius Cursor.*
		C. Sergius Fidenas.
		L. Æmilius Mamercinus II.
		L. Menenius Lanatus.
		L. Valerius Poplicola III.
		C. Cornelius.
		Six military Tribunes with Consular Authority.
370	384	*M. Furius Camillus* IV.
		Ser. Cornelius Maluginensis II.
		Q. Servilius Priscus VI.
		L. Quinctius Cincinnatus.
		L. Horatius Pulvillus.
		P. Valerius Poplicola.
		Six military Tribunes with Consular Authority.
371	383	*A. Manlius Capitolinus* II.
		T. Quinctius Capitolinus.
		P. Cornelius.
		L. Quinctius Capitolinus.
		L. Papirius Cursor II.
		C. Sergius Fidenas.
		Six military Tribunes with Consular Authority.
372	382	*Ser. Cornelius Maluginensis* III.
		P. Valerius Poplicola II.
		M. Furius Camillus V.
		Ser. Sulpicius Rufus II.
		C. Papirius Crassus.
		T. Quinctius Cincinnatus II.
		Six military Tribunes with Consular Authority.
373	381	*L. Valerius Poplicola* IV.
		L. Lucretius Tricipitinus II.
		A. Manlius Capitolinus III.

L. Æmilius

Years from the building of *Rome.*	Years before the Incarnation.	
		L. Æmilius Mamercinus III.
		Ser. Sulpitius Rufus III.
		M. Trebonius Flaccus.

Six military Tribunes with Conſular Authority.

374	380	*Sp. Papirius Craſſus.*
		Q. Servilius Priſcus.
		L. Papirius Craſſus.
		Ser. Sulpitius Prætextatus.
		Ser. Cornelius Maluginenſis IV.
		L. Æmilius Mamercinus IV.

Six military Tribunes with Conſular Authority.

375	379	*M. Furius Camillus* VI.
		Furius Medullinus.
		A. Poſthumius Regillenſis.
		L. Poſthumius Albinus.
		L. Lucretius Tricipitinus III.
		M. Fabius Ambuſtus.

Six military Tribunes with Conſular Authority.

376	378	*L. Valerius Poplicola* V.
		L. Menenius Lanatus II.
		P. Valerius Poplicola III.
		Sp. Papirius Curſor.
		C. Sergius Fidenas III.
		Ser. Cornelius Maluginenſis.

Six military Tribunes with Conſular Authority.

377	377	*P. Manlius Capitolinus.*
		C. Sextilius.
		C. Manlius Capitolinus.
		M. Albinus.
		L. Julius Julus.
		L. Antiſtius.

Six military Tribunes with Conſular Authority.

378	376	*Sp. Furius Medullinus.*
		P. Cœlius Siculus.
		Q. Servilius Priſcus II.
		M. Horatius Pulvillus.
		C. Licinius Calvus.
		L. Geganius Macerinus.

Six military Tribunes with Conſular Authority.

379	375	*L. Æmilius Mamercinus.* V.
		Ser. Sulpitius Prætextatus II.
		P. Valerius Poplicola IV.
		L. Quinctius Cincinnatus II.
		C. Veturius Craſſus.
		C. Quinctius Cincinnatus.

During the five following Years two Tribunes of the People ſtood at the Head of the Government, but were not allow'd the Ceremony of the *Cellacurulis*, or, a Chariot with an Ivory Chair in it.

380	374	*C. Licinius Calvus.*
		L. Sextius Lateranus.
381	373	*C. Licinius Calvus* II.
		L. Sextius Lateranus II.
382	372	*C. Licinius Calvus* III.
		L. Sextius Lateranus III.
383	371	*C. Licinius Calvus* IV.
		L. Sextius Lateranus IV.
384	370	*C. Licinius Calvus* V.
		L. Sextius Lateranus V.

Six military Tribunes with Conſular Authority.

385	369	*L. Furius Medullinus* II.
		P. Valerius Poplicola V.
		A. Manlius Capitolinus.
		Ser. Sulpicius Prætextatus III.

Years from the building of *Rome.*	Years before the Incarnation.	
		C. Valerius Potitus
		Ser. Cornelius Maluginenſis VI.

Six military Tribunes with Conſular Authority.

386	368	*Q. Servilius Priſcus* III.
		M. Cornelius Maluginenſis.
		C. Veturius Craſſus II.
		Q. Quinctius Cincinnatus.
		A. Cornelius Coſſus.
		M. Fabius Ambuſtus II.

Six military Tribunes with Conſular Authority.

387	367	*L. Quinctius Capitolinus.*
		Sp. Servilius Structus
		Ser. Cornelius Maluginenſis VII.
		L. Papirius Craſſus.
		Ser. Sulpitius Prætextatus IV.
		L. Veturius Craſſus.

The ſame Year they made two Dictators.

M. Furius Camillus, who reſigning his Office, was ſucceeded by *P. Manlius.*

Six military Tribunes with Conſular Authority.

388	366	*A. Cornelius Coſſus* II.
		L. Veturius Craſſus II.
		M. Cornelius Maluginenſis II.
		P. Valerius Poplicola VI.
		M. Geganius Macerinus.
		P. Manlius Capitolinus II.

The ſame Year a Dictator was choſen. 'Twas

		M. Furius Camillus.
389	365	*L. Æmilius Mamercinus*, a *Patrician* Conſul.
		L. Sextius Lateranus.

The firſt Conſul elected out of the Commons.

390	364	*L. Genucius Aventinenſis.*
		Q. Servilius Ahala.
391	363	*C. Sulpicius Peticus.*
		C. Licinius Stolo Calvus.
392	362	*L. Æmilius Mamercinus* II.
		Cn. Genucius Aventinenſis.
393	361	*Q. Servilius Ahala* II.
		L. Genutius Aventineſis II.
394	360	*C. Licinius Stolo Calvus* II.
		C. Sulpicius Peticus II.
395	359	*M. Fabius Ambuſtus.*
		C. Pætilius Libo.
396	358	*M. Popilius Lænas.*
		Cn. Manlius Capitolinus Imperioſus.
397	357	*C. Fabius Ambuſtus.*
		C. Plotius Proculus.
398	356	*C. Marcus Rutilus.*
		Cn. Manlius Capitolinus Imperioſus II.
399	355	*M. Fabius Ambuſtus* II.
		M. Popilius Lænas II.
400	354	*C. Sulpicius Peticus* III.
		M. Valerius Poplicola.
401	353	*M. Fabius Ambuſtus* III.
		T. Quinctius Barbatus.
402	352	*C. Sulpicius Peticus* IV.
		M. Valerius Poplicola II.
403	351	*P. Valerius Poplicola.*
		C. Martius Rutilus II.
404	350	*C. Sulpicius Peticus.* V.
		T. Quinctius Cincinnatus.
405	349	*M. Popilius Lænas* III.
		L. Cornelius Scipio.
406	348	*Ap. Claudius Craſſinus.*
		L. Furius Camillus.

Years from the buildjng of *Rome*	Years before the Incarnation.	
407	347	*M. Popilius Lænas* IV. *M. Valerius Corvus.*
408	346	*T. Manlius Torquatus.* *C. Plautius Hypſæus.*
409	345	*M. Valerius Corvus* II. *C. Petilius Libo* II.
410	344	*M. Fabius Dorſo.* *Ser. Sulpicius Camerinus.*
411	343	*C. Marcius Rutilus* III. *T. Manlius Torquatus* II.
412	342	*M. Valerius Corvus* III. *A. Cornelius Coſſus Aruina.*
413	341	*Q. Servilius Ahala.* *C. Martius Rutilus* IV.
414	340	*L. Æmilius Mamercinus.* *C. Plautus Hypſæus* II.
415	339	*T. Manlius Torquatus* III. *P. Decius Mus.*
416	338	*T. Æmilius Mamercinus.* *Q. Publius Philo.*
417	337	*L. Furius Camillus.* *C. Mænius Nepos.*
418	336	*C. Sulpicius Longus.* *P. Ælius Pætus.*
419	335	*L. Papirius Craſſus.* *Cæſo Duillius.*
420	334	*M. Valerius Corvus* IV. *M. Attilius Regulus*
421	333	*T. Veturius Calvinus.* *Sp. Veturius Albinus.*
422	332	*L. Papirius Spurius.* *C. Pætilius.*

Some Writers are of Opinion there was no Conſuls this Year, becauſe of a great Mortality.

423	331	*A. Cornelius Coſſus Aruina* II. *Cn. Domitius Calvinus.*
424	330	*L. Valerius Potitus.* *M. Claudius Marcellus.*
425	329	*L. Papirius Craſſus* II. *L. Plautius Venno.*
426	328	*T. Æmilius Mamercinus* II. *C. Plautius Decianus.*
427	327	*P. Cornelius Scapula.* *P. Plautius Proculus.*
428	326	*L. Cornelius Lentulus.* *Q. Publius Philo* II.
429	325	*L. Papirius Curſor.* *C. Pætilius Libo* III.
430	324	*L. Furius Camillus.* *Junius Brutus Scæva.*

The ſame Year there was choſen Dictator.

		L. Papirius Curſor.
431	323	*C. Sulpicius Longus.* *Q. Aulius Ceretanus.*
432	322	*Q. Fabius Maximus Rullianus.* *L. Fulvius Curvus.*
433	321	*T. Veturius Calvinus* II. *Sp. Poſthumius Albinus.*
434	320	*L. Papirius Curſor* II. *Q. Publius Philo* III.
435	319	*L. Papirius Curſor* III. *Q. Aulius Ceretanus* II.
436	318	*M. Foſtius Flaccinator.* *L. Plautius Venno.* II
437	317	*Q. Æmilius Barbula.* *C. Junius Bubulcus.*
438	316	*Sp. Natius Rutilus.* *M. Popilius Lænas.*
439	315	*L. Papirius Curſor* IV. *Q. Publius Philo* IV.
440	314	*M. Pætilius Libo.* *C. Sulpicius Longus* III.
441	313	*L. Papirius Curſor* V. *C. Junius Bubulcus* II.
442	312	*M. Valerius Maximus.* *P. Decius Mus.*

Years from the building of *Rome.*	Years before the Incarnation.	
443	311	*C. Junius Bubulcus* III. *Q. Æmilius Barbula* II.
444	310	*Q. Fabius Maximus Rullianus* II. *C. Marcius Rutilus.*
445	309	There was no Conſul this Year, but the Dictator who had born that Office once before, was, *L. Papirius Curſor.* *C. Junius Bubulcus* was General of the Horſe.
446	308	*Q. Fabius Maximus Rullianus* III. *P. Decius Mus.*
447	307	*Appius Claudius Cæcus.* *L. Volumnius Flamma.*
448	306	*Q. Martius Tremulus.* *P. Cornelius Aruina.*
449	305	*L. Poſthumius Megellus.* *T. Minucius Augurinus.*
450	304	*P. Sempronius Sophus.* *P. Sulpicius Saverno.*
451	303	*Ser. Cornelius Lentulus.* *L. Genucius Aventinenſis.*
452	302	*M. Livius Dexter.* *M. Æmilius Paulus.*
453	301	There was no Conſul this Year, but the Dictator, was, *Q. Fabius Maximus*, and the General of the Horſe. *M. Æmilius Paulus.*
454	300	*Q. Appuleius Panſa.* *M. Valerius Corvus.*
455	299	*M. Fulvius Petinus.* *T. Manlius Torquatus.*
456	298	*L. Cornelius Scipio.* *Cn. Fulvius Centumales.*
457	297	*P. Fabius Maximus Rullianus* IV. *Q. Decius Mus* III.
458	296	*Appius Claudius Cæcus* II. *L. Volumnius Flamma* II.
459	295	*Q. Fabius Maximus Rullianus* V. *P. Decius Mus* IV.
460	294	*L. Poſthumius Megellus* II. *M. Attilius Regulus.*
461	293	*L. Papirius Curſor.* *Sp. Carvilius Maximus.*
462	292	*Q. Fabius Maximus Gurges.* *Junius Brutus Scæva.*
463	291	*L. Poſthumius Megellus* III. *C. Junius Brutus Bubulcus.*
464	290	*P. Cornelius Ruffinus.* *M. Curius Dentatus.*
465	289	*M. Valerius Corvinus.* *Q. Cæditius Noctua.*
466	288	*Q. Martius Tremulus* II. *P. Cornelius Aruina* II.
467	287	*M. Claudius Marcellus.* *Sp. Nautius Rutilus.*
468	286	*M. Valerius Maximus.* *C. Ælius Pætus.*
469	285	*C. Claudius Canina.* *M. Æmilius Barbula.*
470	284	*C. Servilius Tucca.* *L. Cæcilius Metellus.*
471	283	*P. Cornelius Dolabella.* *Cn. Domitius Calvinus.*
472	282	*C. Fabricius Luſcinus.* *Q. Æmilius Papus.*
473	281	*L. Æmilius Barbula.* *Q. Marcius Philippus.*
474	280	*P. Valerius Lævinus.* *T. Coruncanius Nepos.*
475	279	*P. Sulpicius Saverrio.* *P. Decius Mus.*
476	278	*C. Fabricius Luſcinus.* *Q. Æmilius Papus* II.
477	277	*P. Cornelius Ruffinus* II. *C. Junius Bubulcus* II.
478	276	*Q. Fabius Maximus Gurges* II. *C. Genuſius Clepſina.*
479	275	*M. Curius Dentatus* II.

L. *Cornelius*

Years from the building of *Rome*.	Years before the Incarnation	
		L. Cornelius Lentulus.
480	274	*Ser. Cornelius Merenda.*
		M. Curius Dentatus III.
481	273	*C. Fabius Dorso.*
		C. Claudius Canina.
482	272	*L. Papirius Curſor* II.
		Sp. Carvilius Maximus II.
483	271	*C. Quinctius Claudius.*
		L. Genutius Clepſina.
484	270	*C. Genutius Clepſina* II.
		Cn. Cornelius Blaſio.
485	269	*C. Fabius Pictor.*
		L. Quinctius Guli.
486	268	*P. Sempronius Sophus.*
		App. Claudius Craſſus.
487	267	*M. Attilius Regulus.*
		L. Julius Libo.
488	266	*M. Fabius Pictor.*
		D. Junius Pera.
489	265	*Q. Fabius Maximus Gurges* III.
		P. Decius Mus.
490	264	*Ap. Claudius Caudex.*
		M. Fulvius Flaccus.
491	263	*M. Valerius Maximus.*
		M. Otacilius Craſſus.
492	262	*L. Poſthumius Megellus.*
		Q. Mainilius Vitulus.
493	261	*L. Valerius Flaccus.*
		T. Otacilius Craſſus.
494	260	*Cn. Cornelius Scipio Aſina.*
		C. Duillius Nepos.
495	259	*L. Cornelius Scipio.*
		C. Aquilius Florus.
496	258	*A. Attilius Calatinus.*
		C. Sulpicius Paterculus.
497	257	*C. Attilius Serranus.*
		Cn. Cornelius Blaſio.
498	256	*L. Manlius Vulſo.*
		C. Attilius Regulus.
499	255	*Ser. Fulvius Nobilior.*
		M. Æmilius Paulus.
500	254	*Cn. Cornelius Scipio Aſina* II.
		A. Attilius Calatinus II.
501	253	*Cn. Servilius Cœpio.*
		C. Sempronius Bleſus.
502	252	*C. Aurelius Cotta.*
		P. Servilius Geminus.
503	251	*C. Cœcilius Metellus.*
		C. Furius Pacilus.
504	250	*C. Attilius Regulus* II.
		L. Manlius Vulſo II.
505	249	*M. Claudius Pulcher.*
		L. Junius Pullus.
506	248	*C. Aurelius Cotta* II.
		P. Servilius Geminus II.
507	247	*L. Cœcilius Metellus.*
		M. Fabius Buteo.
508	246	*M. Otacilius Craſſus* II.
		M. Fabius Licinus.
509	245	*M. Fabius Buteo* II.
		C. Attilius Bulbus.
510	244	*A. Manlius Torquatus.*
		C. Sempronius Bleſenſis.
511	243	*C. Fundanius Fundulus.*
		C. Sulpicius Gallus.
512	242	*C. Luctatius Catulus.*
		A. Poſthumius Albinus.
513	241	*A. Manlius Torquatus* II.
		Q. Luctatius Corco.
514	240	*C. Claudius Centho.*
		M. Sempronius Tuditanus.
515	239	*C. Mamilius Turrinus.*
		Q. Valerius Falco.
316	238	*T. Sempronius Gracchus.*
		P. Valerius Falco.
517	237	*L. Cornelius Lentulus.*
		Q. Fulvius Flaccus.
518	236	*P. Cornelius Lentulus.*
		C. Licinius Varus.
519	235	*T. Manlius Torquatus.*
		C. Attilius Bulbus II.
520	234	*L. Poſthumius Albinus.*
		Sp. Carvilius Maximus.
521	233	*Q. Fabius Maximus Verrucoſus.*
		M. Pomponius Matho.
522	232	*M. Æmilius Lepidus.*
		M. Publicius Malleolus.
523	231	*M. Pomponius Matho* II.
		C. Papirius Maſo.
524	230	*M. Æmilius Barbula.*
		M. Junius Pera.
525	229	*L. Poſthumius Albinus* II.
		Cn. Fulvius Centumalus.
526	228	*Sp. Carvilius Maximus* II.
		Q. Fabius Maximus Verrucoſus II.
527	227	*P. Valerius Flaccus.*
		M. Attilius Regulus.
528	226	*M. Valerius Meſſala.*
		L. Apoſtius Fullo.
529	225	*L. Æmilius Papus.*
		C. Attilius Regulus.
530	224	*T. Manlius Torquatus* II.
		Q. Fulvius Flaccus II.
531	223	*C. Flaminius Nepos.*
		P. Furius Philus.
532	222	*Cn. Cornelius Scipio.*
		M. Claudius Marcellus.
533	221	*P. Cornelius Scipio Aſina.*
		M. Minucius Rufus.
534	220	*L. Veturius Philo.*
		C. Luctatius Catullus.
535	219	*M. Livius Salinator.*
		L. Æmilius Paulus.
536	218	*P. Cornelius Scipio.*
		T. Sempronius Longus.
537	217	*C. Flaminius.*
		Cn. Servilius Geminus.
538	216	*L. Æmilius Paulus* II.
		C. Terrentius Varro.
539	215	*L. Poſthumius Albinus* III.
		T. Sempronius Gracchus.
		Albinus happening to be kill'd before he enter'd upon his Office, they put in his Place
		Q. Fabius Maximus III.
540	214	*Q. Fabius Maximus* IV.
		M. Claudius Marcellus II.
541	213	*Q. Fabius Maximus* V.
		Q. F. T. Sempronius Gracchus II.
542	212	*Ap. Claudius Pulcher.*
		Q. Fulvius Flaccus III.
543	211	*P. Sulpicius Galba.*
		Cn. Fulvius Centumalus.
544	210	*M. Valerius Lœvinus* II.
		M. Claudius Marcellus III.
545	209	*Q. Fabius Maximus* VI.
		Q. Fulvius Flaccus IV.
546	208	*M. Claudius Marcellus* IV.
		T. Quinctius Criſpinus.
547	207	*C. Claudius Nero.*
		M. Linus Salinator.
548	206	*Q. Cœcilius Metellus.*
		L. Veturius Philo.
549	205	*P. Cornelius Scipio Africus.*
		P. Licinius Craſſus.
550	204	*M. Cornelius Cethegus.*
		P. Sempronius Tuditanus.
551	203	*Cn. Servilius Cœpio.*
		C. Servilius Nepos.
552	202	*T. Claudius Nero.*
		M. Servilius Geminus.
553	201	*Cn. Cornelius Lentulus.*
		P. Ælius Pœtus.
554	200	*P. Sulpicius Galba* II.
		C. Aurelius Cotta.
555	199	*L. Cornelius Lentulus.*
		P. Villius Tappulus.
556	198	*T. Quinctius Flaminius.*
		Sex. Ælius Pœtus.
557	197	*C. Cornelius Cethegus.*

Years from the building of *Rome.*	Years before the Incarnation.	
		Q. Minucius Rufus.
558	196	*L. Furius Purpureus.*
		M. Claudius Marcellus.
559	195	*M. Porcius Cato.*
		L. Valerius Flaccus.
560	194	*P. Cornelius Scipio Africus* II.
		T. Sempronius Longus.
561	193	*L. Cornelius Merula.*
		Q. Minucius Thermus.
562	192	*L. Quinctius Flaminius.*
		Cn. Domitius Ænobarbus.
563	191	*M. Acilius Glabrio.*
		P. Cornelius Scipio Nasica.
564	190	*L. Cornelius Scipio Asiaticus.*
		C. Lælius Nepos.
565	189	*Cn. Manlius Vulso.*
		M. Fulvius Nobilior.
566	188	*C. Livius Salinator.*
		M. Valerius Messala.
567	187	*M. Æmilius Lepidus.*
		C. Flaminius Nepos.
568	186	*Sp. Posthumius Albinus.*
		Q. Martius Philippus.
569	185	*Ap. Claudius Pulcher.*
		M. Sempronius Tuditanus.
570	184	*P. Claudius Pulcher.*
		L. Porcius Licinus.
571	183	*Q. Fabius Labeo.*
		M. Claudius Marcellus.
572	182	*L. Æmilius Paullus.*
		Gn. Bœbius Tamphilus.
573	181	*P. Cornelius Cethegus.*
		M. Bœbius Tamphilus.
574	180	*A. Posthumius Albinus.*
		C. Calpurnius Piso.
575	179	*L. Manlius Acidinus.*
		Q. Fulvius Flaccus.
576	178	*M. Junius Brutus.*
		A. Manlius Vulso.
577	177	*C. Claudius Pulcher.*
		Tib. Sempronius Gracchus.
578	176	*Cn. Cornelius Scipio.*
		Q. Petilius Spurinus.
579	175	*P. Mutius Scævola.*
		M. Æmilius Lepidus II.
580	174	*Sp. Posthumius Albinus.*
		Q. Mucius Scævola.
581	173	*L. Posthumius Albinus.*
		M. Popilius Lœnas.
582	173	*C. Popilius Lœnas.*
		P. Ælius Ligus, Ex Plebe.
583	171	*L. Licinius Crassus.*
		C. Cassius Longinus.
584	170	*A. Hostilius Mancinus.*
		A. Atilius Serranus.
585	169	*Q. Marcius Philippus* II.
		Cn. Servilius Cœpio.
586	168	*L. Æmilius Paullus* II.
		C. Licinius Crassus.
587	167	*Q. Ælius Pœtus.*
		M. Junius Pennus.
588	166	*C. Sulpicius Gallus.*
		M. Claudius Marcellus.
589	165	*T. Manlius Torquatus.*
		Cn. Octavius Nepos.
590	164	*A. Manlius Torquatus.*
		Q. Cassius Longinus.
591	163	*Tib. Sempronius Gracchus* II.
		M. Juventius Thalna.
592	162	*P. Cornelius Scipio Nasica.*
		C. Martius Figulus.
593	161	*M. Valerius Messala.*
		C. Fannius Strabo.
594	160	*L. Annius Gallus.*
		M. Cornelius Cethegus.
595	159	*Cn. Cornelius Dolabella.*
		M. Fulvius Nobilior.
596	158	*M. Æmilius Lepidus.*
		C. Popilius Lœnas II.
597	157	*Sex. Julius Cæsar.*
		L. Aurelius Orestes.
598	156	*L. Cornelius Lentulus.*
		M. Martius Figulus II.
599	155	*P. Cornelius Scipio Nasica* II.
		M. Claudius Marcellus II.
600	154	*Q. Opimius Nepos.*
		L. Posthumius Albinus.
601	153	*Q. Fulvius Nobilior.*
		T. Annius Luscus.
602	152	*M. Claudius Marcellus* III.
		L. Valerius Flaccus.
603	151	*L. Licinius Lucullus.*
		A. Posthumius Albinus.
604	150	*T. Quinctius Flaminius.*
		M. Acilius Balbus.
605	149	*L. Marcius Censorinus.*
		M. Manlius Nepos.
606	148	*Sp. Posthumius Albinus.*
		L. Calpurnius Piso.
607	147	*P. Cornelius Scipio Africanus.*
		C. Livius Drusus.
608	146	*Cn. Cornelius Lentulus.*
		L. Mummius Achaicus.
609	145	*Q. Fabius Æmilianus.*
		L. Hostilius Mancinus.
610	144	*Ser. Sulpicius Galba.*
		L. Aurelius Cotta.
611	143	*Ap. Claudius Pulcher.*
		Q. Cœcilius Metellus.
612	142	*L. Cœcilius Metellus.*
		Q. Fabius Servilianus.
613	141	*Cn. Servilius Cœpio.*
		Q. Pompeius Rufus.
614	140	*C. Cœlius Sapiens.*
		Q. Servilius Cœpio.
615	139	*Cn. Calpurnius Piso.*
		M. Popilius Lœnas.
616	138	*Cn Cornelius Scipio Nasica.*
		D. Junius Brutus.
617	137	*M. Æmilius Lepidus.*
		C. Hostilius Mancinus.
618	136	*P. Piburius Philus.*
		Sex. Atilius Serranus.
619	135	*Ser. Fulvius Flaccus.*
		C. Calpurnius Piso.
620	134	*P. Cornelius Scipio Africanus* II.
		C. Fulvius Flaccus.
621	133	*P. Mucius Scævola.*
		L. Calpurnius Piso Frugi.
622	132	*P. Popilius Lœnas.*
		P. Rupilius Nepos.
623	131	*P. Licinius Crassus.*
		L. Valerius Flaccus.
624	130	*M. Perpenna.*
		C. Claudius Pulcher.
625	129	*C. Sempronius Tuditanus.*
		M. Aquilius Nepos.
626	128	*Cn. Octavius Nepos.*
		T. Annius Luscus.
627	127	*L. Cassius Longinus.*
		L. Cornelius Cinna.
628	126	*M. Æmilius Lepidus.*
		L. Aurelius Orestes.
629	125	*M. Plautius Hypsæus.*
		M. Fulvius Flaccus.
630	124	*C. Cassius Longinus.*
		C. Sextius Calvinus.
631	123	*Q. Cœcilius Metellus.*
		T. Quinctius Flaminius.
632	122	*Cn. Domitius Ænobarbus.*
		C. Fannius Nepos.
633	121	*Q. Fabius Maximus.*
		L. Opimius Nepos.
634	120	*P. Manlius Nepos.*
		C. Papirius Carbo.
635	119	*L. Cæcilius Metellus.*
		L. Aurelius Cotta.
636	118	*M. Portius Cato.*
		Q. Marcius Rex.
637	117	*L. Cæcilius Metellus.*

Q. Mutius.

Years from the building of *Rome*.	Years before the Incarnation.	
		Q. Mutius Scævola.
638	116	*C. Licinius Geta.*
		Q. Fabius Maximus.
639	115	*M. Æmilius Scaurus.*
		M. Cœcilius Metellus.
640	114	*M. Acilius Balbus.*
		C. Portius Cato.
641	113	*C. Cœcilius Metellus.*
		Cn. Papirius Carbo.
642	112	*M. Livius Druſus.*
		L. Calpurnius Piſo.
643	111	*P. Cornelius Scipio Naſica.*
		L. Calpurnius Beſtia.
644	110	*M. Minucius Rufus.*
		Sp. Poſthumius Albinus.
645	109	*Q. Cœcilius Metellus.*
		M. Junius Silanus.
646	108	*Ser. Sulpicius Galba.*
		M. Aurelius Scaurus.
647	107	*L. Caſſius Longinus.*
		C. Marius.
648	106	*C. Attilius Serranus.*
		Q. Servilius Cæpio II.
649	105	*P. Rutilus Rufus.*
		C. Manilius Nepos.
650	104	*C. Marius II.*
		C. Flavius Fimbria.
651	103	*C. Marius III.*
		L. Aurelius Oreſtes.
652	102	*C. Marius IV.*
		Q. Luctatius Catulus.
653	101	*C. Marius V.*
		M. Aquilius Nepos.
654	100	*C. Marius VI.*
		L. Valerius Flaccus.
655	99	*M. Antonius.*
		A. Poſthumius Albinus.
656	98	*Q. Cœcilius Metellus.*
		T. Didius Nepos.
657	97	*Cn. Cornelius Lentulus.*
		P. Licinius Craſſus.
658	96	*Cn. Domitius Ænobarbus.*
		C. Caſſius Longinus.
659	95	*L. Licinius Craſſus.*
		Q. Mutius Scævola.
660	94	*C. Cælius Calvus.*
		L. Domitius Ænobarbus.
661	93	*C. Valerius Flaccus.*
		M. Herennius.
662	92	*C. Claudius Pulcher.*
		M. Perpenna.
663	91	*L. Marcius Philippus.*
		Sex. Julius Cæſar.
664	90	*L. Julius Cæſar.*
		P. Rutilius Lupus.
665	89	*Cn. Pompeius Strabo.*
		L. Porcius Cato.
666	88	*L. Cornelius Sylla.*
		Q. Pompeius Rufus.
667	87	*Cn. Octavius Nepos.*
		L. Cornelius Cinna.
668	86	*L. Cornelius Cinna II.*
		C. Marius VII.
669	85	*L. Cornelius Cinna III.*
		Cn. Papirius Carbo.
670	84	*Cn. Papirius Carbo II.*
		L. Cornelius Cinna IV.
671	83	*L. Cornelius Scipio Aſiaticus.*
		C. Norbanus Flaccus.
672	82	*C. Marius.*
		Cn. Papirius Carbo III.
673	81	*M. Tullius Decula.*
		Cn. Cornelius Dolabella.
674	80	*L. Cornelius Sylla II.*
		Q. Cæcilius Metellus Pius.
675	79	*Q. Servilius Vatia.*
		App. Claudius Pulcher.
676	78	*M. Æmilius Lepidus.*
		Q. Luctatius Catulus.
677	77	*D. Junius Brutus.*

Years from the building of *Rome*.	Years before the Incarnation.	
		M. Æmilius Brutus.
678	76	*Cn. Octavius Nepos.*
		C. Scribonius Curio.
679	75	*L. Octavius Nepos.*
		C. Aurelius Cotta.
680	74	*Licinius Lucullus.*
		M. Aurelius Cotta.
681	73	*M. Terentius Varro.*
		C. Caſſius Longinus.
682	72	*L. Gellius Poplicola.*
		Cn. Cornelius Lentulus.
683	71	*Cn. Aufidius Oreſtes.*
		P. Cornelius Lentulus.
684	70	*Cn. Pompeius Magnus.*
		M. Licinius Craſſus.
685	69	*Q. Hortenſius.*
		Q. Cæcilius Metellus.
686	68	*L. Cæcilius Metellus.*
		Q. Martius Rex.
687	67	*C. Calpurnius Piſo.*
		M. Acilius Glabrio.
688	66	*M. Æmilius Lepidus.*
		L. Volcatius Tullus.
689	65	*P. Cornelius Sulla.*
		P. Antonius Pætus.
690	64	*L. Julius Cæſar.*
		C. Marcius Figulus.
691	63	*M. Tullius Cicero.*
		C. Antonius Nepos.
692	62	*D. Julius Silanus.*
		L. Licinius Murena.
693	61	*M. Papius Piſo.*
		M. Valerius Meſſala.
694	60	*L. Afranius.*
		Q. Cæcilius Metellus Celer.
695	59	*C. Julius Cæſar.*
		M. Calpurnius Bibulus.
696	58	*L. Calpurnius Piſo.*
		A. Gabinius.
697	57	*P. Cornelius Lentulus Spinther.*
		Q. Cæcilius Metellus.
698	56	*Cn. Cornelius Lentulus.*
		L. Martius Philippus.
699	55	*Cn. Pompeius Magnus II.*
		M. Licinius Craſſus II.
700	54	*L. Domitius Ænobarbus.*
		Ap. Claudius Pulcher.
701	53	*Cn. Domitius Calvinus.*
		M. Valerius Meſſala.
702	52	*Cn. Pompeius Magnus III.*
		Q. Cæcilius Metellus.
703	51	*Ser. Sulpicius Rufus.*
		M. Claudius Marcellus.
704	50	*L. Æmilius Paulus.*
		C. Claudius Marcellus.
705	49	*C. Claudius Marcellus II.*
		L. Cornelius Lentulus.
706	48	*C. Julius Cæſar II.*
		P. Servilius Vatia.
707	47	*Q. Fufius Calenus.*
		P. Vaticinius.
708	46	*C. Julius Cæſar. III.*
		M. Æmilius Lepidus.
709	45	*C. Julius Cæſar IV.*
710	44	*C. Julius Cæſar V.*
		M. Antonius Nepos.
711	43	*C. Vibius Panſa.*
		A. Hirtius.

There was elected in their Place for the ſame Year,

		Cæſar Octavius, and
		Q. Pedius.
712	42	*M. Æmilius Lepidus II.*
		L. Munacius Plancus.
713	41	*P. Servilius Vatia Iſauricus.*
		L. Antonius.
714	40	*Cn. Domitius Calvinus II.*
		C. Aſinius Pollio.
715	39	*L. Marcius Cenſorinus.*

C. *Calviſius*

Years from the building of *Rome*.	Years before the Incarnation.	
		C. *Calviſius Sabinus.*
716	38	*Ap. Claudius Pulcher.*
		C. *Norbanus Flavus.*
717	37	M. *Vipſanius Agrippa.*
		L. *Caninius Gallus.*
718	36	L. *Gellius Poplicola.*
		M. *Cocceius Nerva.*
719	35	L. *Cornificius.*
		Sex. Pompeius.
720	34	L. *Scribonius Libo.*
		M. *Antonius* II, who reigned and put in his Place,
		L. *Sempronius Atratinus.*
721	33	C. *Cæſar Octavius* II.
		L. *Volcatius Tullus.*
722	32	*Cn. Domitius Ænobarbus.*
		C. *Soſius Nepos.*
723	31	C. *Cæſar Octavius* III.
		M. *Valerius Meſſala Corvinus.*
724	30	C. *Cæſar Octavius* IV.
		M. *Licinius Craſſus.*
725	29	C. *Cæſar Octavius* V.
		Sex. Appuleius.
726	28	C. *Cæſar Octavius* VI.
		M. *Vipſan Agrippa* II.
727	27	C. *Cæſar Octavius* VII.
		M. *Vipſan Agrippa* III.
728	26	C. *Cæſar Octavius* VIII.
		T. Statilius Taurus II.
729	25	C. *Cæſar Octavius* IX.
		M. *Junius Silanus.*
730	24	C. *Cæſar Octavius* X.
		C. *Norbanus Flaccus.*
731	23	C. *Cæſar Octavius* XI.
		A. Terentius Murena
732	22	M. *Claudius Marcellus.*
		L. *Aruntinus.*
733	21	*Q. Æmilius Lepidus.*
		M. *Lollius.*
734	20	M. *Appuleius Nepos.*
		P. Silius Nerva.
735	19	C. *Sentius Saturninus.*
		Q. Lucretius Cinna Viſpillo.
736	18	*Cn. Cornelius Lentulus.*
		P. Cornelius Lentulus.
737	17	C. *Furnius.*
		P. Julius Silanus.
738	16	L. *Domitius Ænobarbus.*
		P. Cornelius Scipio.
739	15	M. *Livius Druſus Libo.*
		Cn. Calpurnius Piſo.
740	14	M. *Licinius Craſſus.*
		C. *Cornelius Lentulus.*
741	13	*Tib. Claudius Nero.*
		P. Quinctilius Varus.
742	12	M. *Valerius Meſſala.*
		P. Sulpicius Quirinus.
743	11	*P. Fabius Maximus.*
		Q. Ælius Tubero.
744	10	*Julius Antonius.*
		Q. Fabius Max. Africanus.
745	9	*Cl. Druſus Nero.*
		T. Quinctius Criſpinus.
746	8	M. *Martius Cenſorinus.*
		C. *Aſinius Gallus.*
747	7	*Tib. Cl. Druſus Nero* II.
		Cn. Calpurnius Piſo II.
748	6	*D. Lælius Balbus.*
		C. *Antiſtius Vetus.*
749	5	C. *Cæſar Octavius* XII.
		L. *Cornelius Sulla.*
750	4	C. *Calviſius Sabinus* II.
		L. *Paſſienus Rufus.*
751	3	*Cn. Cornelius Lentulus.*
		M. *Valerius Meſſalinus.*
752	2	C. *Cæſar Octavius* XIII.
		M. *Plautius Silanus.*
753	1	*Coſſus Cornelius Lentulus.*
		L. *Calpurnius Piſo.*

Years from the building of *Rome*	Since our Saviour's Incarnation.	
754	1	C. *Julius Cæſar, Auguſtus's* Grandſon.
		L. *Æmilius Paulus.*
755	2	*P. Vinicius Nepos.*
		P. Alphinius Varus.
756	3	L. *Ælius Lamia.*
		L. *Servilius Geminus.*
757	4	*Sex. Ælius Catus.*
		C. *Sentius Saturninus.*
758	5	L. *Valerius Meſſala.*
		Cn. Cornelius Cinna Magnus.
759	6	M. *Æmilius Lepidus.*
		L. *Arruntius Nepos.*
760	7	*A. Licinius Nerva.*
		Q. Cæcilius Metellus Creticus.
761	8	M. *Furius Canullus.*
		Sex. Nonius Quinctilianus.
762	9	*Q. Sulpicius Camerinus.*
		C. *Poppæus Sabinus.*
763	10	*P. Cornelius Dolabella.*
		C. *Julius Silanus.*
764	11	M. *Æmilius Lepidus.*
		T. Statilius Taurus.
765	12	*Tib. Germanicus Cæſar.*
		C. *Fonteius Capito.*
766	13	C. *Silius Nepos.*
		L. *Munacius Plancus.*
767	14	*Sex. Pompeius Nepos.*
		Sex. Appuleius Nepos.
768	15	*Druſus Julius Cæſar.*
		C. *Norbanus Flaccus.*
769	16	*T. Statilius Seſenna.*
		L. *Scribonius Libo.*
770	17	C. *Cælius Rufus.*
		L. *Pomponius Flaccus.*
771	18	*Cl. Tib. Nero* III.
		Germanicus Cæſar II.
772	19	M. *Junius Silanus.*
		L. *Norbanus Balbus.*
773	20	L. *Valerius Meſſala.*
		M. *Aurelius Cotta.*
774	21	*Cl. Tiberius Nero* IV.
		Druſus Julius Cæſar II.
775	22	C. *Sulpicius Galba.*
		D. Haterius Agrippa.
776	23	C. *Aſinius Pollio.*
		C. *Antiſtius Vetus.*
777	24	*Sex. Cornelius Cethegus.*
		L. *Viſellius Varro.*
778	25	*Coſſus Cornelius Lentulus.*
		C. *Calviſius Sabinus.*
779	26	*Cn. Cornelius Lentulus.*
		C. *Calviſius Sabinus* II.
780	27	M. *Licinius Craſſus.*
		L. *Calpurnius Piſo.*
781	28	*Ap. Junius Silanus.*
		P. Silius Nerva.
782	29	C. *Rubellius Geminus.*
		C. *Fuſius Geminus.*
783	30	L. *Caſſius Longinus.*
		M. *Vinicilis Quartinus.*
784	31	*Cl. Tib. Nero Cæſar* V.
		L. *Ælius Silanus.*
785	32	*C. Domitius Ænobarbus.*
		A. Vitellius Nepos.
786	33	*Sergius Sulpicius Galba.*
		L. *Cornelius Sylla.*
787	34	*Paulus Fabius Perſicus.*
		L. *Vitellius Nepos.*
788	35	C. *Ceſtius Camerinus.*
		M. Servilius Rufus.
789	36	*Q. Plautius Lælianus.*
		Sex. Papinius Gallicanus.
790	37	*Cn. Acerronius Proculus.*
		Cn. Porcius Nigrinus.
791	38	C. *Cæſar Caligula* II.
		L. *Apronius Cæſianus.*
792	39	M. *Aquilius Julianus.*
		P. Nonius Aſprenas.

Years from the building of *Rome*.	Since our Saviour's Incarnation.	
793	40	*C. Cæſar Caligula* III. Single Conſul at firſt, but afterwards a Collegue was elected, which was, *L. Gellius.*
794	41	*C. Cæſar Caligula* IV. *Cn. Sentius Saturninus.*
795	42	*Tib. Claudius* Emperor II. *L. Licinius Largus.*
796	43	*Tib. Claudius* Emperor III. *L. Vitellius* II.
797	44	*L. Quinctius Criſpinus* II. *T. Statilius Taurus.*
798	45	*M. Vinicius Quartinus* II. *M. Statilius Corvinus.*
799	46	*C. Valerius Aſiaticus* II. *M. Valerius Meſſala.*
800	47	*Claudius* Emperor IV. *C. Vitellius Nepos* III.
801	48	*A. Vitellius*, afterwards Emperor. *L. Vipſanius Poplicola.*
802	49	*C. Pompeius Gallus.* *Q. Verraneus Lætus.*
803	50	*C. Antiſtius Vetus.* *M. Suillius Rufus.*
804	51	*Tib. Claudius* Emperor V. *Ser. Cornelius Scipio Orfitus.*
805	52	*P. Cornelius Sulla.* *L. Silvius Otho.*
806	53	*D. Junius Silanus.* *Q. Haterius Antonius.*
807	54	*Q. Aſinius Marcellus.* *M. Acilius Aviola.*
808	55	*Nero Claudius* Emperor. *L. Antiſtius Vetus.*
809	56	*Q. Voluſius Saturninus.* *P. Cornelius Scipio.*
810	57	*Nero Claudius* Emperor II. *L. Calpurnius Piſo.*
811	58	*Nero Claudius* Emperor III. *M. Valerius Meſſala.*
812	59	*C. Vipſanius Poplicola.* *L. Fonteius Capito.*
813	60	*Nero Claudius* Emperor IV. *Coſſus Cornelius Lentulus.*
814	61	*C. Cæſonius Pœtus.* *T. Petronius Sabinus.*
815	62	*P. Marius Celſus.* *L. Aſinius Gallus.*
816	63	*L. Memmius Regulus.* *T. Virginius Rufus.*
817	64	*C. Lecanius Baſſus.* *M. Licinius Craſſus.*
818	65	*P. Silvius Nerva.* *C. Julius Veſtinus.*
819	66	*C. Suetonius Paulinus.* *L. Pontius Teleſinus.*
820	67	*L. Fonteius Capito.* *C. Julius Rufus.*
821	68	*C. Silius Italicus.* *M. Galerius Trachalus.*
822	69	*Serv. Sulpicius Galba* Emperor. *T. Vinius Criſpinianus.*
823	70	*Fl. Veſpaſianus* Emperor I. *T. Veſpaſianus Cæſar.*
824	71	*Fl. Veſpaſianus* II. *M. Cocceius Nerva.*
825	72	*Fl. Veſpaſianus* III. *Ti. Veſpaſianus Cæſar* II.
826	73	*D. Flav. Domitianus.* *M. Valerius Meſſalinus.*
827	74	*Fl. Veſpaſianus* IV. *T. Veſpaſianus* III.
828	75	*Fl. Veſpaſianus* V. *T. Veſpaſianus* IV.
829	76	*Flav. Veſpaſianus* VI. *T. Veſpaſianus* V.
830	77	*Flav. Veſpaſianus* VII. *T. Veſpaſianus* VI.
831	78	*L. Cejonius Commodus Verus.* *C. Cornelius Priſcus.*
832	79	*Fla. Veſpaſianus* VIII. *T. Veſpaſianus* VII.
833	80	*T. Veſpaſianus* Emperor VIII. *Fl. Domitianus* VII.
834	81	*M. Plautius Silvanus.* *T. Annius Pollio.*
835	82	*F. Domitianus* Emperor VIII *T. Flavius Sabinus.*
836	83	*Fl. Domitianus* IX. *T. Virginius Rufus* II.
837	84	*Fl. Domitianus* Emperor X. *Ap. Junius Sabinus.*
838	85	*Fl. Domitianus* Emperor XI. *T. Aurelius Fulvus* or *Fulvius.*
839	86	*Fl. Domitianus* Emperor XII. *Ser. Cornelius Dolabella.*
840	87	*Fl. Domitianus* Emperor XIII. *A. Voluſius Saturninus.*
841	88	*Fl. Domitianus* Emperor XIV. *L. Minucius Rufus.*
842	89	*T. Aurelius Fulvus.* *A. Sempronius Atratinus.*
843	90	*Fl. Domitianus* Emperor XV. *M. Cocceius Nerva* II.
844	91	*M. Ulpius Trajanus.* *M. Acilius Glabrio.*
845	92	*Fl. Domitianus* Emperor XVI. *A. Voluſius Saturninus* II.
846	93	*Sex. Pompeius Collega.* *Cornelius Priſcus.*
847	94	*L. Nonius Aſprenas.* *M. Arricinus Clemens.*
848	95	*Flav. Domitianus* Emperor XVII. *T. Flavius Clemens.*

Under theſe we are to take in *Domitian*'s ſix Conſulates, who was ſix times ſubrogated Conſul in *Veſpaſian*'s Reign.

849	96	*C. Fulvius Valens.* *A. Antiſtius Vetus.*
850	97	*M. Cocceius Nerva* Emperor III. *T. Virginius Rufus* III.
851	98	*M. Cocceius Nerva* Emperor IV. *M. Ulpius Trajanus* II.
852	99	*C. Soſius Senecio.* *A. Cornelius Palma.*
853	100	*M. Ulpius Trajanus* Emperor III. *M. Cornelius Fronto.* *Plinius Junius* the younger, and *Cornutus Tertullus* were Honorary Conſuls, or Conſuls that held out their Year.
854	101	*M. Ulpius Trajanus* Emperor IV. *Sex. Articuleius Pœtus.*
855	102	*C. Soſius Senecio* II. *L. Licinius Sura.*
856	103	*M. Ulpius Trajanus* Emperor V. *L. Appius Maximus.*
857	104	*Suranus.* *P. Neratius Marcellus.*
858	105	*T. Julius Candidus.* *A. Julius Quadratus.*
859	106	*L. Cejonius Commodus.* *L. Tutius Cerealis.*
860	107	*C. Soſius Senecio* III. *L. Licinius Sura* II.
861	108	*Ap. Annius Trebonius.* *M. Attilius Bradua.*
862	109	*M. Valerius Meſſala.* *C. Popilius Pedo.*
863	110	*Claudius Criſpinus.* *Solenus Orphitus Haſta.*
864	111	*L. Calpurnius Piſo.* *M. Vettius Ruſticus.*
865	112	*M. Ulpius Trajanus Imperator* VI. *C. Julius Africanus.*
866	113	*L. Publius Celſus.* *C. Clodius Criſpinus.*

Years from the building of *Rome.*	Since our Saviour's Incarnation.	
867	114	*Q. Ninius Haſta.* *P. Manlius Vopiſcus.*
868	115	*Ælian Hadrianus.* *Salinator.*
869	116	*Æmilius Ælianus.* *L. Antiſtius Vetus.*
870	117	*Quinctius Niger.* *T. Vipſanius Apronianus.*
871	118	*Ælian Hadrianus* Emperor II. *T. Claudius Fuſcus.*
872	119	*Ælian Hadrianus* Emperor III. *Q. Junius Ruſticus.*
873	120	*L. Catilius Severus.* *T. Aurelius Antoninus.*
874	121	*M. Annius Verus* II. *Augurus.*
875	122	*M. Acilius Aviola.* *C. Corellius Panſa.*
876	123	*Q. Arrius Pœtinus.* *C. Verranius Apronianus.*
877	124	*M. Acilius Glabrio.* *C. Bullicius Torquatus.*
878	125	*P. Cornelius Scipio Aſiaticus.* *C. Vettius Aquilinus.*
879	126	*M. Lollius Pedius.* *Q. Junius Lepidus.*
880	127	*Gallicanus.* *C. Cœlius Titianus.*
881	128	*L. Nonius Aſprenas.* *M. Annius Libo.*
882	129	*P. Inventius Celſus.* *Q. Junius Balbus.*
883	130	*Q. Fabius Catullinus.* *M. Flavius Aper.*
884	131	*Ser. Octavius Lœnas.* *M. Antonius Ruffinus.*
885	132	*Sentius Augurinus.* *Arrius Severianus.*
886	133	*Heberus.* *Junius Silanus Siſenna.*
887	134	*C. Julius Servilius.* *C. Vibius Juventius.*
888	135	*Pompeianus Lupercus.* *L. Julius Atticus.*
889	136	*L. Cejonius Commodus Verus.* *Sex. Vetulenus.*
890	137	*L. Ælius Hadrianus.* *P. Cœlius Balbinus.*
891	138	*Sulpicius Camerinus.* *Quinctius Niger Magnus.*
892	139	*Antoninus Pius* Emperor II. *Brutus Præſens.*
893	140	*Antoninus Pius* Emperor III. *M. Aurelius Cæſar.*
894	141	*M. Peducæus Priſcinus.* *T. Hænius Severus.*
895	142	*L. Cuſpius Rufinus.* *L. Statius Quadratus.*
896	143	*T. Bellicus Torquatus.* *T. Claudius Atticus.*
897	144	*Lollianus Avitus.* *C. Gavius Maximus.*
898	145	*Antoninus Pius* Emperor IV. *M. Aurelius Cæſar* II.
899	146	*Sex. Erucius Clarus.* *Cn. Claudius Severus.*
900	147	*M. Valerius Largus.* *M. Valerius Meſſalinus.*
901	148	*C. Bellicius Torquatus.* *M. Salvius Julianus.*
902	149	*Ser. Cornelius Scipio Orfitus.* *Q. Nonius Priſcus.*
903	150	*Romulus Gallicanus.* *Antiſtius Vetus.*
904	151	*Sex. Quintilius Gordianus.* *Sex. Quinctilius Maximus.*
905	152	*Sex. Acilius Glabrio.* *C. Valerius Verianus.*
906	153	*Bruttius Præſens* II. *M. Antonius Rufinus.*
907	154	*M. Aurelius Cæſar* III. *Sex. Lateranus.*
908	155	*C. Julius Severus.* *M. Rufinus Sabianus.*
909	156	*C. Cejonius Silvanius.* *C. Serius Augurinus.*
910	157	*Barbatus.* *Regulus.*
911	158	*Q. Flavius Tertullus.* *C. Sacerdos.*
912	159	*Plautius Quinctilius.* *Statius Priſcus.*
913	160	*T. Vibius Batus.* *Ap. Annius Bradua.*
914	161	*M. Aurelius* Emperor III. *L. Aurelius Cæſar.*
915	162	*Q. Junius Ruſticus.* *Vettius Aquilinus.*
916	163	*L. Papirius Ælianus.* *Junius Paſtor.*
917	164	*C. Julius Macrinus.* *L. Cornelius Celſus.*
918	165	*L. Arrius Pudens.* *M. Gavius Orfitus.*
919	166	*Q. Servilius Pudens.* *L. Fuſidius Pollio.*
920	167	*L. Aurelius Verus* Emperor II. *T. Vinidius Quadratus.*
921	168	*L. Vettius Paulus.* *T. Junius Montanus.*
922	169	*Soſius Priſcus.* *Q. Cœlius Apollinarius.*
923	170	*L. Julius Clarus.* *M. Aurelius Cethegus.*
924	171	*T. Ticinus Severus.* *C. Scædius Natta.*
925	172	*Claudius Maximus.* *Cornelius Scipio Orfitus.*
926	173	*M. Aurelius Severus* II. *F. Claudius Pompeianus.*
927	174	*Annius Trebonius Gallus.* *L. Flaccus.*
928	175	*Calpurnius Piſo.* *M. Salvius Julianus.*
929	176	*T. Vitraſius Pollio.* *M. Flavius Aper.*
930	177	*L. Aurelius Commodus* Emperor. *Plautius Quinctillus.*
931	178	*Vettius Rufus.* *Cornelius Scipio Orfitus.*
932	179	*L. Aurelius Commodus* Emperor II. *Veſpronius Candidus.*
933	180	*Bruttius Præſens.* *Sex. Quinctilius Gordianus.*
934	181	*L. Aurelius Commodus* Emperor III. *Antiſtius Burrhus.*
935	182	*Petronius Mamertinus.* *M. Vettius Trebellius.*
936	183	*L. Aurelius Commodus* Emperor IV. *M. Aufidius Victorinus.*
937	184	*M. Eggius Martellus.* *M. Papirius Ælianus.*
938	185	*M. Attilius Bradua.* *Triarius Maternus.*
939	186	*L. Aurelius Commodus* V. *M. Acilius Glabrio.*
940	187	*Clodius Criſpinus.* *Papirius Ælianus.*
941	188	*C. Allius Fuſcinus.* *Duillius Silanus.*
942	189	*Julius Silanus.* *Q. Servilius Silanus.*
943	190	*L. Aurelius Commodus* Emperor VI. *Petronius Septimianus.*
944	191	*Caſſius Appronianus.* *M. Attilius Bradua* II.

Years from the building of *Rome*.	Since our Saviour's Incarnation.	
945	192	*L. Aurelius Commodus* Emperor VII.
		L. Helvius Pertinax.
146	193	*Q. Solfius Faluo.*
		C. Julius Clarus.
947	194	*L. Septimius Severus* Emperor II.
		Clodius Albinus.
948	195	*Q. Flavius Tertullus.*
		L. Flavius Clemens.
949	196	*Cn. Domitius Dexter.*
		L. Valenus Meſſala.
950	197	*Ap. Claudius Lateranis.*
		M. Marius Rufinus.
951	198	*T. Aterius Saturninus.*
		C. Annius Trebonius.
952	199	*P. Cornelius Anullinus.*
		M. Aufidius Fronto.
953	200	*Tib. Claudius Severus.*
		C. Aufidius Victorinus.
954	201	*L. Annius Fabianus.*
		M. Nonius Mucianus.
955	202	*L. Septimius Severus* Emperor III.
		M. Aurelius Cæſar.
956	203	*P. Septimius Geta.*
		L. Septimius Plautianus.
957	204	*L. Fabianus Septimius Cilo.*
		M. Annius Libo.
958	205	*M. Aurelius Antonius* Emperor II.
		P. Septimius Geta II.
959	206	*M. Nummius Annius.*
		Fulvius Æmilianus.
960	207	*M. Flavius Aper.*
		Q. Allius Maximus.
961	208	*M. Aurelius Antonius* Emperor III.
		P. Septimius Geta II.
962	209	*Tib. Claudius Pompeianus.*
		Lollianus Avitus.
963	210	*M. Acilius Fauſtinus.*
		C. Cæſonius Maſer.
964	211	*Q. Epidus Rufus.*
		Pomponius Baſſus.
965	212	*L. Pompeius Aſper.*
		His Collegue was one of the ſame Name.
966	213	*M. Antonius Caracalla* Emperor IV.
		P. Cœlius Balbinus.
967	214	*Silius Meſſala.*
		Q. Aquilius Sabinus.
968	215	*Æmilius Lætus.*
		Anicius Cerealis.
969	216	*Q. Aquilius Sabinus.*
		Sex. Cornelius Anullinus.
970	217	*Bruttius Præſens.*
		Extricatus.
971	218	*M. Opilius Antoninus.*
		Diadumenus Cæſar and *Adventus.*
972	219	*M. Aurelius Antonius Auguſtus* II.
		Sacerdos.
973	220	*M. Aurelius Antonius* IV.
		M. Aurelius Eutychianus.
974	221	*Annius Gratus.*
		Claudius Seleucas.
975	222	*M. Aurelius Antonius* V.
		M. Aurelius Alexander Severus.
976	223	*Maximus.*
		Papirius Ælianus.
977	224	*Claudius Julianus.*
		Claudius Criſpinus.
978	225	*L. Turpilius Dexter.*
		M. Mœcius Rufus.
979	226	*M. Aurelius Alexander Severus* Emperor II.
		C. Quinctilius Marcellus.
980	227	*Cœlius Balbinus.*
		M. Clodius Pupienus.
981	228	*Vettius Modeſtus.*
		Probus.
982	229	*M. Aurelius Alexander Severus* Emperor III.
		Caſſius Apronius Dio.
983	230	*Calpurnius Agricola.*
		Clementinus.
984	231	*T. Claudius Pompeianus.*
		Felicianus.
985	232	*Julius Lupus.*
		Maximus.
986	233	*Maximus* II.
		Ovinius Paternus.
987	234	*Maximus* III.
		Urbanus.
988	235	*L. Catilius Severus.*
		L. Ragonius Urinatius Quinctianus.
989	236	*C. Julius Maximinus* Emperor.
		C. Julius Africanus.
990	237	*P. Titius Perpetuus.*
		L. Ovinius Ruſticus Cornelianus.
991	238	*M. Ulpius Crinitus.*
		C. Nonius Proculus Pontianus.
992	239	*M. Antonius Gordianus* Emperor.
		M. Acciolus Aviola.
993	240	*Vettius Sabinus.*
		Venuſtus.
994	241	*M. Antonius Gordianus* Emperor II.
		T. Claudius Pompeianus.
995	242	*C. Aufidius Atticus.*
		C. Aſinius Prætextatus.
996	243	*C. Julius Africanus.*
		Æmilius Pappus.
997	244	*Fulvius Æmilianus.*
		Peregrinus.
998	245	*M. Julius Philippus* Emperor II.
		Tib. Fabius Titianus.
999	246	*Bruttius Præſens.*
		Nummius Albinus.
1000	247	*M. Julius Philippus* Emperor II.
		M. Julius Philippus Cæſar.
1001	248	*M. Julius Philippus* Emperor III.
		Julius Cæſar Philippus II.
1002	249	*Fulvius Æmilianus.*
		Vettius Aquilinus.
1003	250	*Decius Auguſtus* Emperor II.
		Annius Maximus Gratus.
1004	251	*Decius Auguſtus* Emperor III.
		Q. Herennius Hetruſcus.
1005	252	*C. Vib. Trebonianus Gallus.*
		C. Vib. Voluſianus.
1006	253	*C. Vib. Voluſianus* II.
		M. Valerius Maximus.
1007	254	*Licin. Valerianus* II.
		Gallienus.
1008	255	*Licin. Valerianus* III.
		Gallienus II.
1009	256	*M. Valerius Maximus* II.
		M. Acilius Glabrio.
1010	257	*Licin. Valerianus* IV.
		Gallienus III.
1011	258	*M. Aurelius Memmius Fuſcus.*
		Pomponius Baſſus.
1012	259	*Gallienus* IV.
		Valerianus Junior.
1013	260	*Fulvius Æmilianus.*
		Pomponius Baſſus II.
1014	261	*Gallienus* V.
		Petronius Voluſianus.
1015	262	*Gallienus* VI.
		Pompeius Fauſtinus.
1016	263	*Nummius Albinus.*
		Maximus Dexter.
1017	264	*Licinius Gallienus* VII.
		Æmilius Saturninus.
1018	265	*Licinius Valerianus Cæſar.*
		L. Cæſonius Marcerlucillus.

Years from the building of *Rome*.	Since our Saviour's Incarnation.	
1019	266	*Licinius Gallienus* VIII. *Sabinillus.*
1020	267	*Ovinius Paternus. Arceſilaus.*
1021	268	*Ovinius Paternus* II. *Marinianus.*
1022	269	*M. Aurelius Claudius* Emperor. *Ovinius Paternus* III.
1023	270	*Flavius Antiochianus. Furius Orfitus.*
1024	271	*L. Domitius Val. Aurel.* Emperor. *C. Julius Capitolinus.*
1025	272	*Quietus. Voldumianus.*
1026	273	*M. Claudius Tacitus. Furius Placidianus.*
1027	274	*L. Domitius Valerius Aurelianus* Emperor II. *C. Julius Capitolinus.*
1028	275	*L. Domitius Valerius Aurelianus* Emperor III. *T. Nonnius Marcellinus.*
1029	276	*M. Claudius Tacitus* Emperor II. *Fulvius Æmilianus.*
1030	277	*M. Aurel. Probus* Emperor II. *M. Furius Lupus.*
1031	278	*M. Aurel. Probus* Emperor III. *M. Furius Lupus.*
1032	279	*M. Aurelius Probus* Emperor IV. *C. Junius Tiberianus.*
1033	280	*Junius Meſſala. Gratus.*
1034	281	*M. Aurelius Probus* Emperor V. *C. Julianus Tiberianus.*
1035	282	*M. Aurelius Probus* Emperor VI. *Pomponius Victorinus.*
1036	283	*M. Aurelius Carus* Emperor II. *M. Aurelius Carinus Cæſar.*
1037	284	*M. Aurelius Carus* Emperor III. *M. Aurelius Numerianus* Emperor.
1038	285	*Valerius Diocletianus* Emperor II. *Ariſtobulus.*
1039	286	*Maximus Junius Priſcillianus. Vettius Aquilinus.*
1040	287	*Conſtantius Valerius Diocletianus* Emperor III. *Maximianus Herculeus.*
1041	288	*M. Aurelius Maximus. Pomponius Januarius.*
1042	289	*Annius Baſſus. L. Ragonius Quinctianus.*
1043	290	*Conſtantius Valerius Diocletianus* Emperor IV. *Valerius Maximianus* II.
1044	291	*C. Junius Tiberianus. Caſſius Dio.*
1045	292	*Afranius Hanibalianus. M. Aurelius Aſclepiodotus.*
1046	223	*Conſtantius Valerius Diocletianus* Emperor V. *Valerius Maximianus* III.
1047	294	*Conſtantius Chlorus. Galerius Maximianus.*
1048	295	*Nummius Tuſcus. Annius Cornelius Anullinus.*
1049	296	*C. Valerianus Diocletianus* VI. *Conſtantius Cæſar* II.
1050	297	*Maximianus Herculeus* V. *Galerius Maximianus Cæſar* II.
1051	298	*Anitius Fauſtus. Severus Gallus.*
1052	299	*C. Valerius Diocletianus* VII. *Maximianus Herculeus* VI.
1053	300	*Conſtantius Chlorus* II. *Galerius Maximianus Armentarius* III.
1054	301	*Poſthumius Titianus. Fl. Popilius Nepotianus.*
1055	302	*Conſtantius Chlorus* IV. *Galerius Maximianus Armentarius* IV.
1056	303	*C. Valerius Diocletianus* VIII. *M. Maximianus Herculeus* VII.
1057	304	*C. Valerianus Diocletianus* IX. *Maximianus Herculeus* VIII.
1058	305	*Conſtantius Chlorus* V. *Galerius Maximianus Armentarius* V.
1059	306	*Conſtantius Chlorus* VI. *Galerius Maximianus Armentarius* VI.
1060	307	*Maximianus Herculeus* IX. *Conſtantius.*
1061	308	*C. Valerius Diocletianus* X. *Galerius Maximianus Armentarius* VII.
1062	309	*Maxentius. Romulus.*
1063	310	*Maxentius*, who had no Collegue.
1064	311	*Galerius Maximianus Auguſtus* VIII. *Licinius Auguſtus.*
1065	312	*Fl. Valerius Conſtantinus Auguſtus* II. *Licinius Auguſtus* II.
1066	313	*Fl. Valer. Conſtantinus Auguſtus* III. *Licinius Auguſtus* III.
1067	314	*Cejonius Rufus Voluſianus. Anianus.*
1068	315	*Flavius Val. Conſtantinus Auguſtus* IV. *Licinius Auguſtus* IV.
1069	316	*Rufus Cecinna Sabinus. Q. Aradius Ruffinus.*
1070	317	*Ovinius Gallicanus. Septimius Baſſus.*
1071	318	*Licinius Auguſtus* V. *Criſpus Cæſar.*
1072	319	*Flavius Valer. Conſtantinus Auguſtus* V. *Licinius Cæſar.*
1073	320	*Fl. Val. Conſtantinus Auguſtus* VI. *Conſtantius Junius Cæſar.*
1074	321	*Criſpus Cæſar* II. *Conſtantius Cæſar* II.
1075	322	*Petronius Probianus. Annicius Julianus.*
1076	323	*Acilius Severus. Fl. Junius Rufinus.*
1077	324	*Criſpinus Cæſar* III. *Conſtantinus Cæſar* III.
1078	325	*Amicius Paulinus. Publius Julianus.*
1079	326	*Fl. Valerius Conſtantinus Auguſtus* VII. *Julius Conſtantius.*
1080	327	*Conſtantinus Cæſar* IV. *Maximus Baſilius.*
1081	328	*Fl. Magnus Janicarius. Fabius Juſtus.*
1082	329	*Fl. Val. Conſtantinus Auguſtus* VIII. *Conſtantius Cæſar* V.
1083	230	*Ovinius Gallicanus. L. Aurelius Symmachus.*
1084	331	*Annius Baſſus. Ablavius Ægyptius.*
1085	332	*Ovinius Pacatianus. Mecinius Hilarianus.*
1086	333	*Fl. Valerius Delmatius. M. Aurelius Xenophilus.*
1087	334	*L. Ranius Optatus. Anicius Fauſtus Paulinus.*
1088	335	*Fl. Valerius Conſtantinus. C. Cejonius Albinus.*

Fl. Popilius

Years from the building of *Rome.*	Since our Saviour's Incarnation.	
1089	336	*Fl. Popilius Nepotianus.* *Facundus* or *Secundus.*
1090	337	*T. Fabius Titianus.*
1091	338	*Felicianus* } *Polemius.* *Urſus* }
1092	339	*Fl. Valerius Conſtantinus Auguſtus* II. *Conſtantius Auguſtus.*
1093	340	*Fl. Septimius Acyndinus.* *L. Aradius Proculus.*
1094	341	*Fl. Antonius Marcellinus.* *Cœlius Probinus.*
1095	342	*Conſtantius Auguſtus* II. *Conſtantinus Auguſtus* III.
1096	343	*M. Memmius Placidus.* *Fl. Pſidius Romulus.*
1097	344	*Domitius Leontius.* *Saluſtius.*
1098	345	*Amantius Cejonius.* *Rufius Albinus.*
1099	346	*Conſtantinus Auguſtus* IV. *Conſtantius Auguſtus* III.
1100	347	*Flavius Rufinus.* *F. Euſebius.*
1101	348	*Fl. Philippus.* *Fl. Saellas.*
1102	349	*Ulpius Limenius.* *Fabius Catullinus.*
1103	350	*Sergius.* *Nigrianus.*
1104	351	After the Conſulate of *Sergius* and *Nigrianus.*
1105	352	*Conſtantius Auguſtus* V. *Conſtantius Gallus Cæſar.*
1106	353	*Conſtantius Auguſtus* VI. *Conſtantius Gallus* II.
1107	354	*Conſtantius Auguſtus* VII. *Conſtantius Gallus* III.
1108	355	*Fl. Arbetius.* *Mavortius Lollianus.*
1109	356	*Conſtantius Auguſtus* VIII. *Cl. Julianus Cæſar.*
1110	357	*Conſtantius Auguſtus* IX. *Cl. Julianus Cæſar* II.
1111	358	*Datianus.* *Neratius Cerealis.*
1112	359	*Euſebius.* *Hypatius.*
1113	360	*Conſtantius Auguſtus* X. *Cl. Julianus Cæſar* III.
1114	361	*Fl. Taurus.* *Fl. Florentius.*
1115	362	*Fl. Mamertius.* *Fl. Nevitta.*
1116	363	*Cl. Julianus Auguſtus* IV. *Secundus Saluſtius.*
1117	364	*Jovianus Auguſtus.* *Varronianus. Puer Nobil.*
1118	365	*Valentinianus Auguſtus.* *Valens Auguſtus.*
1119	366	*Gratianus. Puer Nobil.* *Fl. Dagalaiſus.*
1120	367	*Fl. Lupicinus.* *Fl. Jovinus.*
1121	368	*Valentinianus Auguſtus* II. *Valens Auguſtus* II.
1122	369	*Felix Valentinianus.* *Sex. Aurelius Victor.*
1123	370	*Valentinianus Auguſtus* III. *Valens Auguſtus* III.
1124	371	*Gratianus Auguſtus* II. *Sex. Anicius Probus.*
1125	372	*Fl. Modeſtus.* *Fl. Arintheus.*
1126	373	*Valentinianus Auguſtus* IV. *Valens Auguſtus* IV.
1127	374	*Gratianus Auguſtus* III. *Flavius Equitius V. C.*
1128	375	After the Conſulate of *Gratianus* and *Equitius,*
1129	376	*Valens Auguſtus* V.

Years from the building of *Rome.*	Since our Saviour's Incarnation.	
		Valentinianus Auguſtus the younger.
1130	377	*Gratianus Auguſtus* IV. *Fl. Merobaudes V. C.*
1131	378	*Valens Auguſtus* VI. *Valentinianus Auguſtus* II.
1132	379	*D. Auſonius Gallus.* *Q. Claudius Olybrius.*
1133	380	*Gratianus Auguſtus* V. *Theodoſius Auguſtus.*
1134	381	*Poſthumius Syagrius.* *Fl. Annius Eucherius.*
1135	382	*Poſthumius Syagrius* II. *Fl. Antonius.*
1136	383	*Fl. Merobaudes* II. *Fl. Saturninus.*
1137	384	*Fl. Ricimer.* *Fl. Clearchus.*
1138	385	*Arcadius Auguſtus.* *Fl. Bauto.*
1139	386	*Flavius Honorius, Puer Nobil.* *Fl. Evodius.*
1140	387	*Valentinianus Auguſtus* III. *Fl. Eutropius.*
1141	388	*Theodoſius Auguſtus* II. *Fl. Cynegius.*
1142	389	*Fl. Tynaſius.* *Fl. Promotus.*
1143	390	*Valentinianus Auguſtus* IV. *Fl. Neoterius.*
1144	391	*Tiberius Fabius Titianus.* *Q. Aurelius Symmachus.*
1145	392	*Arcadius Auguſtus* II. *Fl. Rufinus.*
1146	393	*Theodoſius Auguſtus* III. *Fl. Abundantius.*
1147	394	*Arcadius Auguſtus* III. *Honorius Auguſtus* II.
1148	395	*Sex. Anicius Olybrius.* *Sex. Anicius Probinus.*
1149	396	*Arcadius Auguſtus* IV. *Honorius Auguſtus* III.
1150	397	*Fl. Cæſareus.* *Pontius Atticus.*
1151	398	*Honorius Auguſtus* IV. *Fl. Eutychianus.*
1152	399	*Manlius Theodorus.* *Fl. Eutropius.*
1153	400	*F. Stilicon. V. C.* *Fl. Aurelianus.*
1154	401	*Ragonius Celſus.* *Fl. Flavitta.*
1155	402	*Arcadius Auguſtus* V. *Honorius Auguſtus* V.
1156	403	*Theodoſius Junior Auguſtus.* *Fl. Rumoridus.*
1157	404	*Honorius Auguſtus* VI. *Fl. Ariſtinetus.*
1158	405	*Fl. Stilicon V. C.* *Fl. Anthemius.*
1159	406	*Arcadius Auguſtus* VI. *Sex. Anicius Probus.*
1160	407	*Honorius Auguſtus* VII. *Theodoſius Auguſtus* II.
1161	408	*Anicius Baſſus.* *Fl. Philippus.*
1162	409	*Honorius Auguſtus* VIII. *Theodoſius Auguſtus* III.
1163	410	*Fl. Varanes.* *Fl. Tertullus.*
1164	411	*Theodoſius Auguſtus* IV. He had no Collegue.
1165	412	*Honorius Auguſtus* IX. *Theodoſius Auguſtus* V.
1166	413	*Fl. Lucianus.* *Fl. Herodianus.*
1167	414	*Fl. Conſtantianus V. C.* *Fl. Conſtantius.*
1168	415	*Honorius Auguſtus* X. *Theodoſius Auguſtus* VI.
1169	416	*Theodoſius Auguſtus* VII.

Years from the building of *Rome.*	Since our Saviour's Incarnation.	
		Junius Quartus Palladius.
1170	417	*Honorius Augustus* XI.
		Fl. Constantius V. C.
1171	418	*Honorius Augustus* XII.
		Theodosius Augustus VIII.
1172	419	*Fl Monaxius.*
		Fl. Plintha.
1173	420	*Theodosius Augustus* IX.
		Fl. Constantius III. *V. C.*
1174	421	*Fl. Agricola.*
		Fl. Eustathius.
1175	422	*Honorius Augustus* XIII.
		Theodosius Augustus X.
1176	428	*Rufius Marinianus.*
		Fl. Asclepiodotus.
1177	424	*Fl. Castinus.*
		Fl. Victorinus.
1178	425	*Theodosius Augustus* XI.
		Placidius Valentinianus Cæsar.
1179	426	*Theodosius Augustus* XII.
		Valentinianus Augustus II.
1180	427	*Fl. Hierius.*
		Fl. Ardaburius.
1181	428	*Fl. Felix.*
		Fl. Taurus.
1182	429	*Fl. Florentius.*
		Fl. Dionysius.
1183	430	*Theodosius Augustus* XIII.
		Valentinianus Augustus III.
1184	431	*Anicius Bassus.*
		Fl. Antiochus.
1185	432	*Fl. Ætius, U. C.*
		Fl. Valerius.
1186	433	*Theodosius Augustus* XIV.
		Fl. Anicius Maximus.
1187	434	*Fl. Aspar.*
		Fl. Ariobindus.
1188	435	*Theodosius Augustus* XV.
		Valentinianus Augustus IV.
1189	436	*Flavius Isidorus.*
		Flavius Lenator.
1190	437	*Flavius Ætius, U. C.*
		Flavius Sigisvuldus.
1191	438	*Theodosius Augustus* XVI.
		Anicius Glabrio Faustus.
1192	439	*Theodosius Augustus* XVII.
		Flavius Festus.
1193	440	*Valentinianus Augustus* V.
		Flavius Anatolius.
1194	441	*Flavius Cyrus Panapolites*, had no Collegue.
1195	442	*Flavius Dioscorus.*
		Flavius Eudoxus.
1196	443	*Flavius Anicius Maximus.*
		Flavius Paternus.
1197	444	*Theodosius Augustus* XVIII.
		Decius Albinus.
1198	445	*Valentinianus Augustus* VI.
		Flavius Nonius.
1199	446	*Flavius Ætius V. C.* III.
		Q. Aurelius Symmachus.
1200	447	*Flavius Ardaburius.*
		Probus Alypius.
1201	448	*Rufius Posthumianus.*
		Flavius Zeno.
1202	449	*Flavius Protogenes.*
		Turcius Secundus Asterius.
1203	450	*Valentinianus Augustus* VII.
		Gennadius Avienus.
1204	451	*Marcianus Augustus.*
		Clodius Adelphius.
1205	452	*Flavius Herculanus.*
		Flavius Asporatius.
1206	453	*Flavius Opilio.*
		Flavius Vincomalus.
1207	454	*Flavius Ætius.*
		Flavius Studius.
1208	455	*Valentinianus Augustus* VIII.
		Flavius Anthemius.
1209	456	*Flavius Joannes.*
		Flavius Varanes.
1210	457	*Flavius Constantinus.*

Years from the building of *Rome*	Since our Saviour's Incarnation.	
		Flavius Rufus.
1211	458	*Leo Augustus.*
		Majoratus Augustus.
1212	459	*Flavius Ricimer.*
		Flavius Patricius.
1213	460	*Flavius Magnus.*
		Flavius Apollonius.
1214	461	*Flavius Severianus.*
		Flavius Dagalaiphus.
1215	462	*Leo Augustus* II.
		Vibius Severus Augustus.
1216	463	*Decius Basileus Felix.*
		Flavius Vibianus.
1217	464	*Flavius Rusticus.*
		Anicius Olybrius.
1218	465	*Flavius Basiliscus.*
		Flavius Herminericus.
1219	466	*Leo Augustus* III.
		Tib. Fabius Titianus.
1220	467	*Flavius Pusæus.*
		Flavius Joannes.
1221	468	*Anthemius Augustus*, without Collegue.
1222	469	*Flavius Zeno.*
		Flavius Marcianus.
1223	470	*Flavius Severus.*
		Flavius Jordanus.
1224	471	*Leo Augustus* IV.
		Flavius Probianus.
1225	472	*Flavius Festus.*
		Flavius Marcianus.
1226	473	*Leo Augustus*, without Collegue.
1227	474	*Leo Augustus* the younger, without Collegue.
1228	475	*Zeno Augustus* II. without Collegue.
1229	476	*Basiliscus Augustus* II.
		Flavius Armatus.
1230	477	After the Consulship of *Basiliscus* and *Armatus* follows (for this Year had no Consuls) that of
1231	478	*Flavius Illus*, without any Collegue or Partner.
1232	479	*Zeno Augustus* II. had no Collegue.
1233	480	*Flavius Placidius*, without any Collegue.
1234	481	*Flavius Severinus.*
		Flavius Trocondus.
1235	482	*Anicius Faustus*, without any Collegue.
1236	483	*Theodoricus Amalus*, King of the *Goths.*
1237	484	*Flavius Venantius.*
1238	485	*Q. Aurelius Symmachus*, the younger, without any Collegue.
1239	486	*Maurus Decius.*
		Flavius Longinus.
1240	487	*Anicius Manlius Severinus Boetius. U. C.* without Collegue.
1241	488	*Flavius Sufidius.*
		Claudius Dynamius.
1242	489	*Anicius Probinus.*
		Eusebius Chronio.
1243	490	*Anicius Faustus.*
		Flavius Longinus II.
1244	491	*Flavius Olybrius* the younger, without Collegue.
1245	492	*Anastatius Augustus.*
		Flavius Rufinus.
1246	493	*Decius Albinus.*
		Eusebius Chronio II.
1247	494	*Flavius Præsidius.*
		Turcius Asterius.
1248	495	*Flavius Viator.*
		Flavius Æmilius.
1249	496	*Flavius Paulus*, without Collegue.

Years from the building of *Rome.*	Since our Saviour's Incarnation.	
1250	497	*Anaſtaſius Auguſtus* II. without Collegue.
1251	498	*Decius Paulinus.* *Joannes Scytha.*
1252	499	*Flavius Joannes Gibbus.* *Flavius Aſclepius.*
1253	500	*Flavius Patricius.* *Flavius Pypatius.*
1254	501	*Flavius Pompeius.* *Rufius Avienus.*
1255	502	*Rufius Avienus*, the younger. *Flavius Probus.*
1256	503	*Flavius Dexecratus.* *Flavius Voluſianus.*
1257	504	*Flavius Cethacus*, without Collegue.
1258	505	*Manlius Theodorus.* *Flavius Sabinianus.*
1259	506	*Flavius Meſſala.* *Flavius Areobinda.*
1260	507	*Anaſtaſius Auguſtus* III. *Venantius Decius.*
1261	508	*Venantius Decius*, the younger. *Flavius Celer.*
1262	509	*Opportunus U. C.* without Collegue.
1263	510	*Manlius Severinus Boëtius.* *Flavius Eutharicus.*
1264	511	Felix *Gallus.* *Secundinus.*
1265	512	*Flavius Paulus.* *Flavius Muſchianus.*
1266	513	*Anicius Probus.* *Flavius Clementinus.*
1267	514	*M. Aurel. Caſſiodorus, Senator*, without Collegue.
1268	515	*Flavius Anthemius.* *Flavius Florentius.*
1269	516	*Flavius Petrus U. C.* without Collegue.
1270	517	*Anaſtaſius Auguſtus* IV. *Flavius Agapitus.*
1271	518	*Flavius Florentius* H. *Flavius Magnus.*
1272	519	*Juſtinus Auguſtus.* *Eutharius Celicæ U. C.*
1273	520	*Flavius Vitalianus U. C.* *Flavius Ruſticus.*
1274	521	*Juſtinianus, U. C.* *Flavius Valerius.*
1275	522	*Q. Aurelius Symmachus, U. C.* *Severinus Boëtius. U. C.*
1276	523	*Anicius Maximus*, without Collegue.
1277	524	*Juſtinus Auguſtus* II. *Flavius Opilio.*
1278	525	*Anicius Probus.* *Flavius Philoxenus.*
1279	526	*Anicius Olybrius*, the younger, without Collegue.
1280	527	*Flavius Mavortius*, without any Collegue.
1281	528	*Juſtinianus Auguſtus* II, without Collegue.
1282	529	*Maurus Decius*, without Collegue; unleſs he had for Partner *Baſilius Junior.*
1283	530	*Poſthumius Lampadius, U. C.* *Flavius Oreſtes, U. C.*
1284	531	After the Conſulate of *Lampadius* and *Oreſtes* I. (This Year had no Conſuls.)
1285	532	After the Conſulate of *Lampadius* and *Oreſtes* II. (This Year had no Conſuls.)
1286	533	*Juſtinianus Auguſtus* III. without Collegue.
1287	534	*Juſtinianus Auguſtus* IV. *Theodoſius Paulinus Junior.*
1288	535	*Flavius Beliſarius, U. C.* without Collegue.
1289	536	After the firſt Conſulate of *Beliſarius* (this Year had no Conſuls.)
1290	537	After the Conſulate of *Beliſarius* II. (This Year had no Conſuls.)
1291	538	*Flavius Joargus.* *Flavius Voluſianus.*
1292	539	*Flavius Appio* an *Ægyptian*, without Collegue.
1293	540	*Flavius Juſtinius, U. C.* without Collegue.
1294	541	*Baſilius Junior, U. C.* without Collegue.
1295	542	II. After the Conſulate of *Baſilius.*
1296	543	III.
1297	144	IV.
1298	545	V.
1299	446	VI.
1300	547	VII.
1301	548	VIII.
1302	549	IX.
1303	550	X.
1304	551	XI.
1305	552	XII. After the Conſulate of *Baſilius* the younger All theſe Years had no Conſuls.
1306	553	XIII.
1307	554	XIV.
1308	555	XV.
1309	556	XVI.
1310	557	XVII.
1311	558	XVIII.
1312	559	XIX.
1313	560	XX.
1314	561	XXI.
1315	562	XXII.
1316	563	XXIII.
1317	564	XXIV.
1318	565	XXV.
1319	566	*Juſtin* Emperor and Conſul.
1320	567	*Juſtin* Emperor and Conſul II. who bore that Office during his Life, and after whoſe Death there was no more Conſuls. * *Riccioli Chronolog. Reform.*

In this Regiſter of the Conſuls we have gone upon *Riccioli*'s Performance. However, there are ſome Difficulties not altogether adjuſted by Chronologers: But the Plan of this Work won't allow a critical Diſcuſſion of this Matter. 'Tis ſufficient to obſerve, that the *Faſti Conſulares* begin to be ſomewhat perplex'd under the Emperors, who gave and took away the Conſulſhips at Pleaſure, ehaving deprived the People of the Right of voting at Elections. For when the Sovereignty of the *Roman* Empire was lodg'd in a ſingle Perſon, the Conſulate was little more than an honourable Diſtinction. However, the *Romans* were deſirous to keep up the Office, becauſe it look'd like ſome Remains of Liberty. In fine, this Office after a long and gradual Declenſion was extinguiſh'd in the Reign of *Juſtinian*: Inſomuch that after him the ſucceeding Emperors neither gave the Office nor took the Name. *Baſilius* is the laſt Name that ſtands upon the *Faſti Conſulares*, and was Conſul in the Year 541. The Honour of this was then ſunk to ſuch a Degree that 'twas ſometimes beſtow'd upon Perſons of the loweſt Rank. The Emperor *Juſtin* had a Mind to revive the Office five and twenty Years after and made himſelf Conſul. But his Deſign miſcarried, for he had no Succeſſor in the Office. We never find above two Conſuls at a time, though ſometimes contrary to the ancient Uſage of the Common-Wealth there was but one. Beſides Subrogations were ſo common, that ſometimes a ſingle Year reckons ten or a dozen Conſuls, though ſome of them held the Office but a Month, and others two, &c. through the Interval of an Interregnum, as we may call it, during which Period

Period there was no Conſuls. Their Computations went thus, the firſt Year after the Conſulate of ſuch an one, the ſecond Year, the third Year, and ſo on. In this Chronological Series the Letters *V. C.* which ſtand after ſome Proper Names ſignify *Vir Clarus* or *Clariſſimus*, Illuſtrious or moſt Illuſtrious.

CONSULAR (Medals). So thoſe Medals were called which were ſtruck while the *Roman* Republick was govern'd by Conſuls. *Goltzius* has made a Collection of them in a Chronological Series. *Urſinus* has rang'd all theſe Conſular Medals by the *Roman* Families. Thoſe who are moſt inquiſitive about theſe Curioſities could not muſter above a thouſand thirty ſeven Conſular Medals, referr'd to a hundred ſeventy eight *Roman* Families. *M. Pattin* has explain'd theſe 1037 Conſular Medals, which notwithſtanding they are called Conſular, it does not follow they were all ſtruck by the Conſuls. This Denomination is only to diſtinguiſh them from thoſe made by the Emperors, and to inform us they were ſtruck before the Government was in a ſingle Perſon.

CONTESSA, a little Town in *European Turky*. 'Tis ſituated in *Macedonia* upon the Gulph *de Conteſſa*, at the Mouth of the River *Stromona*, between the Towns *Libanova* and *Cavalla*. * *Maty*, *Diction.*

CONTESSA (the Gulph of), anciently call'd *Sinus Strymonicus*, a great Gulph in the *Archipelago*. It lies between the *Peninſula* of *Monteſanto* and the Coaſt of *Macedonia* and *Romania:* Formerly it took its Name from the River *Strymon*, now call'd *Stromona.* * *Maty*, *Diction.*

CONTIGLIANO, formerly *Cutilium*, *Cutilia*, *Cutiliæ*, a Town of *Italy* within the Patrimony of the Church. 'Tis in the Duchy of *Spoleto*, three Leagues from *Rieoti* to the Weſt, upon the Lake *Contigliano*; called *Cutiliæ Aquæ* by the Ancients, and where they reported there was a floating Iſland with a Grove upon it. * *Maty*, *Diction.*

COPROGLI PACHA *(Mahomet)* II[d] of that Name, Brother of *Achmet*, and Son of *Mahomet* the firſt, was made Grand Vizier at the latter End of the Year 1689. *Muſtapha*, who married his Siſter, was in that Poſt after *Achmet*. 'Twas he that had the Bowſtring at *Belgrade* in the Year 1683. for his Miſcarriage at the Siege of *Vienna*. The Promotion of *Coprogli* was look'd upon by the *Turks* as a good Omen: They flatter'd themſelves he would reſtore their Affairs in *Hungary*. They were not diſappointed in their Expectation. For he was no ſooner put into this Poſt, but the Turn of Affairs began to grow lucky for the Infidels: For Inſtance, the *Imperialiſts* were beaten at *Kaſaneck* in *Albania*, *January* the firſt 1690. This was Incouragement to the *Muſſlemans*, and now the Grand Vizier putting himſelf at the Head of his Troops, took *Nizza* and *Vihirz*, and whilſt Count *Teckeli* cut four *Imperial* Regiments in pieces in *Tranſilvania* commanded by General *Heiſler*, *Mahomet* carry'd *Samandria* Sword in Hand. This Succeſs brought him forward to *Belgrade*, which he took by Storm, and put 6000 Chriſtians to the Sword. His next Motion was throwing Succours into Great *Waradin*, *Temeſwer* and *Giula*, which Places had been a great while blocked up: In ſhort, this Year ended with the *Turks* taking *Lippa*, *Peter Waradin*, *Illock* and *Orſowa*, and by the burning *Walcowart:* This proſperous Campaign made the *Mahometans* expect the next would be equally ſucceſful: But the Death of *Soliman* the Third retarded their Preparations. *Coprogli* proclaimed *Achmet* Brother to the Emperor deceas'd, notwithſtanding the Oppoſition of another Party who moved for the Reſtauration of *Mahomet* IV. Afterwards putting himſelf at the Head of the Army, he attack'd the *Imperialiſts*, *Auguſt* the 19[th] 1691, near *Salankemen*, and at firſt had conſiderably the better. This Grand Vizier fought reſolutely at the Head of his beſt Troops, and began to hope for a compleat Victory, when he was taken off with a Canon Ball. His Death diſconcerted the *Turks*, and abated their Courage. The *Aga* of the *Janizaries*, however, ſupported his Men for above half an hour, kept the *Imperialiſts* from gaining Ground, and made the Iſſue of the Battel doubtful. But this Officer being knock'd down with a Muſquet Ball, the *Spahis* retir'd in Confuſion. The *Allanians*, tho' doing their beſt to defend their Retrenchments, were oblig'd to quit them at the fourth Charge. The *Germans* preſs'd into their Camp, and made themſelves Maſters on't, and likewiſe of part of the Artillery. This Battel coſt the *Mahometans* no leſs than 20000 Men. Thus *Coprogli* ended his Days, who, had his Life been prolonged, might have rais'd the Reputation of the *Turkiſh* Arms to as high a pitch as his Father and his Brother had done before him. * *Mèmoires du Tems.*

COQUIMBO, a River of Southern *America* in *Chili:* It riſes from the Foot of the *Vulcano Coquimbo*, and croſſing the Country of *Serena*, falls into the *Pacifick* Sea at the Town *Serena.* * *Maty*, *Diction.*

CORAL, a Maritime Plant growing at the Bottom of the Sea; there are ſome Branches of it near two Yards long. They are pulled from the Bottom with Hooks crooked like Anchors. Father *Bohours* reports he had ſeen a Collar for the Order of the Holy Ghoſt, made of a ſingle Piece of Coral: 'Tis ſometimes red, black, and white in the ſame Branch; 'tis likewiſe found green, yellow, Aſh-colour'd and brown; the Ends of the Branches appearing plainly nothing but Wood; the other Parts at the ſame time being turned into white or red Coral. From whence we may conclude 'tis formed by a petrifying Juice, and that by Degrees; and like Fruit it does not grow red, 'till 'tis come to a full Maturity. When the Branches are green or white 'tis a ſign of its being unripe: 'Tis an earthy Subſtance, rough and knotty at its firſt coming out of the Sea; and the Value of it is not to be diſcover'd 'till 'tis poliſh'd. Your white and red Coral is reckoned the beſt. Some Naturaliſts fancy that Coral worn by a Man has a ſtronger red than when 'tis part of a Woman's Dreſs; and that when 'tis worn by a ſick Perſon it grows pale, livid and ſpotted: So that by the Change of the Colour it gives warning of ſome approaching Diſtemper. Its Colour is recovered with Hanging it over a Dunghil, and covering it with Muſtard Seed, or ſcouring it with moiſtned Bread. *Pliny* reports, that 'tis neither hard nor red 'till 'tis drawn out of the Water; that 'tis a green Shrub, with Buds and Seeds ſhooting above the Water: But he is miſtaken: Coral is found about the Baſtion of *France* in *Africa*, towards the Iſlands of *Corſica* and *Majorca*, at *Taborca*, and about the Cape of *Quiers* in *Catalonia*. Formerly the *Perſian* Gulph, the Red Sea, the *Sicilian* and *Neapolitan* Seas, were the Places where they fiſh'd for Coral. There is none of it to be met with in the Ocean. Father *Kircher* relates there are whole Groves of Coral in the Red Sea. Some of the Branches look decayed and full of Holes like wood Worm-eaten. The *Japoneſe* value Coral more than any Jewels. In Medicine Coral reduc'd to Powder is made uſe of: 'Tis preſcrib'd in Syrrups; Tinctures are drawn from it; and 'tis ſerviceable upon a great many Occaſions. In the Belief of ſome People, Coral ſtanches the Blood, preſerves Houſes from receiving Damage by Thunder and Lightning, and drives away Evil Spirits. *Bouch. Ganſius* has writ the Hiſtory of Coral, and affirms it a reſtorative Mineral. The Ancients call'd it *Gorgonium*, becauſe they fancied it petrify'd upon coming into the Air as the People did at the ſight of *Meduſa*'s Head. The Juice of Citron takes off the bluſhing Colour of Coral, and makes it turn white as Snow, after having been pulveriſh'd and ſteep'd a day or two. * *Relations des Voiageurs.*

CORBATCH, a Town in the lower part of the Circle of the Upper *Rhyne*. It ſtands within the County of *Waldeck*, three Leagues from the Town *Waldeck* to the Weſt. *Corbatch* has one of thoſe Seminaries for Learning the *Germans* call *Scholæ Illuſtres*; 'twas formerly an imperial Town: But at preſent 'tis Part of the Territories of the Counts of *Waldeck*, who commonly reſide there. * *Maty*, *Diction.*

CORBIERE (the Valley of), a Place well known by a ſignal Victory *Charles* the Great gain'd there againſt the *Saracens*. It lies in *Languedock* near the *Pyrenean* Mountains, and the Dioceſes of *Alet* and *Narbonne*. * *Maty*, *Diction.*

CORBIGNY; in the Precinct of *Laon*; in *Latin* *Corbonacum* or *Carbonacum*; a *French* Town in *Champagne:* 'Tis otherwiſe call'd *St. Marcoul*, five Leagues from *Leiſſe* to the South towards the River *Aiſne*, and four

four from *Laon* to the *Sumer* East, and six from *Rheims*. King *Charles* the *Simple*, receiving the Corps of St. *Marcoul* at *Corbigny*, which the Terror of the *Normans* Invaſion had removed thither, placed the Body in St. *Peter*'s Church, and built a Monaſtery there, for maintaining the Religious who were truſted with the Reliſts of this Saint. The Year following, which made 906, he aſſign'd the Palace and Precinct of *Corbigny* for the Dowry of his Queen *Fredigonda*. This Princeſs at her Death bequeathed the Houſe and her Eſtate at *Corbigny* together with the Monaſtery to the Abby of St. *Remigius* of *Rheims*, under the Juriſdiction of which Houſe it has ſince continu'd with the Diſtinction of a Priory. However, the King reſerved the Patronage in reſpect to the Memory of St. *Marcoul*. 'Tis ſaid this is the Place where the Kings of *France* firſt touch'd for the King's Evil; it being the Cuſtom of thoſe who were troubled with this Diſtemper, to pray to St. *Marcoul* for a Cure. And for this Reaſon the *French* Kings immediately after their Coronation uſually go a Pilgrimage from *Rheimes* to *Corbigny*, where they ſpend nine Days in Devotion, either in Perſon or by their Chaplains, to St. *Marcoul*. St. *Lewis* afterwards founded a famous *Fraternity* here, and entered himſelf firſt upon the Regiſter. * *Baillet. Topogr. des Saints.*

CORBINIAN, firſt Biſhop of *Freiſingen* in Upper *Bavaria*, was born at *Châtres* near *Paris*, in the Reign of King *Clotharius* III. He retired when very young into a Cell, cloſe by St *German*'s of *Auxerre* near *Châtres*. He lived in ſo exemplary a Manner in this Retirement, that the Fame of his Sanctity drew a great many Viſits upon him, which made him reſolve upon a Journey to *Rome*. At his coming thither, *A. D.* 710. he entreated Pope *Conſtantine* to aſſign him a Retirement near St. *Peter*'s and St. *Paul*'s Church. But this Pope having a Mind to ſee him, and finding him a Perſon of Capacity by his Converſation, exhorted him to employ his time in preaching. He reſigned himſelf to his Holineſs's Order; and after having preached for ſome time in *France* and *Germany*, returned to *Rome*, to procure a Diſpenſation from this Employment. But Pope *Gregory* II. ſent him back into *Bavaria*. He was ſtopt upon the Road by *Grimoald*'s Duke of *Bavaria*'s Guards. And here he made an Impreſſion upon the Duke, and prevail'd with him to part with his Brother's Widow whom he had married. Afterwards he ſettled at *Freiſingen*, built a Church there, and took a great deal of Pains to extinguiſh the Remains of Idolatry in *Bavaria*. *Biltrude* (the Lady *Grimoald* quitted) attempting to get *Corbinian* murdered, this Saint withdrew into *Tirol*: Here he continued 'till *Grimoald* was dead, and then *Hubert* his Succeſſor prevail'd with him to return in the Year 726. He dy'd *A. D.* 730. The modern Martyrologies ſet his Feſtival at the 8th of *September*. His Life was written by *Arebo* fourth Biſhop of *Freiſingen*, and ſince publiſh'd by *Surius* and *Mabillon*. * *Bulteau, Hiſt. Monaſt. d'Occident. Baillet Vies des Saints Septembre.*

* CORDELIERS, Monks of the Order of St. *Francis*: They wear coarſe grey Cloth with a little Cowl, and a Cloak of the ſame Cloth, and a Rope Girdle with three Knots. They are the ſame with the *Minorites*; they are called *Cordeliers* from the Rope-Girdle they wear: This Name was firſt given them in the War St. *Lewis* made againſt the *Infidels*; where the *Minorites* having repuls'd the *Barbarians*, and the King asking their Name; the Anſwer was, they were *des Gens de Cordeliés*, or, *People with Ropes ty'd about them.* The *Cordeliers* are incorporated into the Univerſity of *Paris*, and admitted to the Degree of Doctors. They follow *Scotus*'s Sentiments, for which Reaſon they are call'd *Scotiſts*. Their Fraternity lies under no Diſadvantage to hinder them from being Biſhops, Archbiſhops, Cardinals and Popes, many of them having riſe to theſe Promotions. This Order is the firſt, which renounced Property and Eſtates. * See St. *Francis* and *Minorites.*

* CORDUBA, a Town of *Spain* upon the *Guadalquiver* in *Andaluſia*. It was formerly call'd a Kingdom, with a Biſhop's See Suffragan to *Toledo*: to what has been ſaid on this Article in *Morery* Vol. firſt, I ſhall ſubjoin a Catalogue of moſt of the Martyrs: To begin, St. *Acſiclas*, St. *Zoilus* and St. *Victoria* ſuffered Martyrdom in this Town in the Reign of *Diocletian*, under the Governor *Dio*. St. *Fauſtus*, St. *Januarius* and St. *Martyr* ſuffered likewiſe there at the ſame time. This Town fell under the *Mooriſh* Kings for two or three Centuries. They perſecuted the Church with great Severity, and made abundance of Martyrs. The principal Martyrs in this Town executed by the *Saracens* about the middle of the IXth Century, are theſe following, St. *Eulogius* a Prieſt, an Hiſtorian and an Apologiſt for the other Martyrs of this Place, ſuffered in the Year 859. St. *Perfectus* a Prieſt was made a Martyr in the Year 850. St. *Columba* ſuffered in the Year 853. and of the *Spaniſh Æra* 891. St. *Pompoſa* a Virgin and Nun of *Pilemella* was martyr'd two Days after St. *Columba*: St. *Flora* and St. *Mary*, Virgins, were martyr'd *November* 24, *A. D.* 851. The laſt was a Nun of *Cuteclar*, and Siſter of *Walabonza* martyr'd the Year before; St. *Iſaac*, St. *Paul* a Deacon, St. *Theodemer* a Monk, and St. *Sancus* ſuffered in *June* 851; St. *Peter*, St. *Walabour*, St. *Wiſtromond*, St. *Habence*, St. *Sabinian*, St. *Jeremy*. St. *Siſenard* a Deacon, all Martyrs, *A. D.* 851. St. *Emela*, Deacon, St. *Jeremy*, St. *Chriſtopher*, St. *Levigild*, Monks, martyr'd *A. D.* 852. To which may be added, St. *Rogel*, and St. *Ser-dieu*, St. *Athanaſius*, and *Felix*, St. *Digna* and St. *Benilda*, St. *Faudillus*, all martyr'd in *June*, *A. D.* 853. St. *Argemir*, St. *Aura*, martyr'd in the Year 856. *Corduba* ſtands in the middle between *Granada* to the Eaſt, and *Sevil* to the Weſt. * *Strabo Lib.* III. *Ambroſius Morales. Baronius. Alphonſus Garſias, Hiſt. Cord. Mariana, &c.*

* CORDUS *(Cremutius)*, dy'd in the Reign of *Tiberius*. *Tacitus* gives him this Character, that he was *Manu, Lingua, Mente Promtus, i. e.* that he could fight, and talk, and think above the ordinary Rate. The Emperor's prime Miniſter *Sejanus* had a Pique at him for ſomething more than his writing that *Brutus* and *Caſſius* were *Ultimi Romanorum*. However, this Freedom making a fair Pretence, *Sejanus* menac'd him with a ſevere Execution; inſomuch that to prevent the Torture, *Cordus* faſted himſelf to Death. * *Tacit. Annal.*

CORFINIUM, a Town in *Italy*, formerly Capital of the *Peligmians*, who joining the *Samnites* and other Clans, made this City the Head of their Confederacy, in their War with the *Romans*. Their Arſenal was likewiſe here, and they had Conſuls and Prætors like the City of *Rome*. *Corfinium* at preſent is but a ſmall Village call'd *San-Pelino*, in the hither *Abruzzo*, near the River *Peſcara*: Some Geographers make it the ſame with the Village *Pentina*, at the Foot of the *Apennins* in *Abruzzo* laſt mention'd. * *Lubin. Tab. Geograph.* upon *Plutarch*'s Lives.

CORNELIA, *Pompey* the Great's Wife, for whom he had ſuch a Regard, that he ſeem'd to value her above his Fortune in the Empire. He appear'd more ſolicitous for her Security than for the Iſſue of the Conteſt between himſelf and *Cæſar*; and had her convoy'd to a Diſtance from Action and Danger.

——— Seponere tutum
Conjugii decrevit onus; Lesboque remotum
Te procul à ſævi Strepitu, Cornelia, Belli.
Lucan.

After the Loſs of the Battle of *Pharſalia*, he kept up her Spirits by putting her in Mind that if ſhe only valued her Husband's Perſon, ſhe had loſt nothing; but if ſhe was ſmitten with his Fortune, ſhe had Reaſon to be pleas'd now ſhe had nothing but his Perſon to ſet her Fancy upon.

——— Tu nulla tuliſti
Bello damna meo. Vivit poſt prælia Magnus.
Sed Fortuna periit: quod defles, illud amaſti.
Lucan.

Cornelia left *Lesbos*, and embark'd with *Pompey*. The People of the Iſland were generally troubled at her going off, becauſe all the time of her Husband's Proſperity, ſhe had behaved her ſelf with the ſame Affability and obliging

liging Manner, as ſhe could have done when his Fortune was at the worſt.

Stantis adhuc fati vixit quaſi Conjuge victo.

After *Pompey*'s Death ſhe was extreamly diſconſolate, and did her beſt for a Revenge upon *Cæſar*.

——— *Sævumque Arcte Complexa dolorem.*
Perfruitur lacrymis, & amat pro conjuge Luctum.
Claudian.

CORNELIA *(Maximilla)*, a Veſtal: The Emperor *Domitian* ordered her to be buried alive, on Purpoſe to make his Reign taken notice of by ſome terrible Severity. He got her proſecuted for debauching with one *Celer* a *Roman* Gentleman; and without going thro' the cuſtomary Forms of a Tryal, gave Judgment that ſhe ſhould ſuffer the Puniſhment of a licentious Veſtal: *What* Cæſar, ſays ſhe, *do you pronounce me a Libertine, when the Sacrifices I have performed, have put you in a Condition for a Triumph*? She was ſhut up in a Hole digg'd on Purpoſe for that Puniſhment. She refus'd to give the Executioner her Hand to let her down, and behav'd herſelf with great Decency and Reſolution. *Pliny, Lib.* IV. *Epiſt.* II.

CORIA, a *Spaniſh* Town in *Andaluſia:* It ſtands upon the *Guadalquiver*, about three Leagues above *Seville*, and about a quarter of a League from *la Puebla de Coria*, which is no more than a Hamlet belonging to it. * *Maty, Diction.*

* CORINTH: This Town had a Share in the Misfortunes of *Greece* under the Reigns of *Philip* of *Macedon*, of *Alexander* the Great and their Succeſſors. After the *Incarnation Corinth* was a Metropolis within the Patriarchate of *Conſtantinople*, and had the Sees of *Zant* and *Cephalonia* for Suffragans. This Town was the Metropolis of *Greece*, when St. *Paul* preach'd there; St. *Eraſtus* the Treaſurer, *Criſpus* and *Gaius* were *Corinthians*, and ſo was *Soſthenes*, *Phebe*, and other Saints, in this Apoſtle's time. This City continu'd a Church Metropolis under the *Conſtantinopolitan* Emperors, and when the *Venetians* were Maſters there: *Criſpus* and *Gaius* were baptiz'd by St. *Paul*, which few Perſons were beſides. The firſt was Head of a *Jewiſh* Synagogue at *Corinth*; and 'tis ſaid he was afterwards Biſhop of the Iſland *Ægina*, near the Coaſt of *Attica*. *Gaius* was a *Macedonian*; but liv'd at *Corinth* when St. *Paul* came thither, and lodged the Apoſtle at his Houſe. *Cenchrea* was a Borough of *Corinth* upon the *Aſian* ſide. *Dionyſius* was Biſhop of *Corinth* in the Reign of *Marcus Aurelius Antoninus*. *Prirnacus* was in the ſame Station ſome time before, when *Adrian* was Emperor. St. *Cyriacus* a famous Anchorite in *Paleſtine* was born at *Corinth* in the Year 418. * *Baillet, Topogr. Vies des Saints.*

CORINTHIAN (the Order), one of the three Orders in Architecture: 'Tis diſtinguiſh'd by its Pillars and Capitals, curiouſly ornamented in Sculpture by cutting two Rows of Foliages ſixteen in Number; From whence as many little Branches or Stakes come out covered by the ſame Number of Volutes: By the way, a Volute is Part of a Capital twiſted into a Spiral Line. This Order was invented by the Sculptor *Callimachus*, who happened to light upon a Basket ſet upon *Bears-foot*, which being covered with a Tyle made the Extremity of the Leaves bend upwards. This new Figure ſtruck his Fancy ſo far that he imitated the Manner, in the Pillars made by him at *Corinth*. This accidental View, ſerving him as a Model to ſettle the Proportions of the *Corinthian* Order. *Villalpandus* affirms that this Story of *Callimachus* is but a Fiction, and that the *Greeks* were not the Inventors of the *Corinthian* Capital. But they took their Model from *Solomon*'s Temple, where the Capitals were ornamented, as this Author will have it, with Foliages of the Palm Tree. And he farther pretends that the Leaves of *Bears-foot* were never imitated by the Ancients in the *Corinthian* Capitals. However, the Contradiction to this Aſſertion is Matter of Fact, as may be ſeen in a great many Capitals now in *Greece*, and without travelling ſo far, the Pillar *des Tutelles* at *Bourdeaux* have *Corinthian* Capitals of *Acanthus* or *Bears-foot*. * *Antiquit Græc & Rom.*

CORNELIUS, ſirnamed *Aſina*, bargain'd for an Eſtate in Land, and when it was requir'd ſome body might be bound with him for Payment of the Purchaſe, the next Day he brought an Aſs into the Market loaden with Baggs of Money for his Security, which gave him the Sirname of *Aſina*. * *Macrob. Saturnal. Lib.* I. *Cap.* 6.

CORNELIUS, a brave *Roman* Officer, who commanded at the Siege of *Jeruſalem*, under *Titus Veſpaſian*. This Gentleman when he ſaw his Brother *Longus* had ventured too far in the *Portico* of the Temple, from whence there was no poſſibility of his being diſengag'd, encourag'd him to die honourably, rather than tarniſh his Reputation by ſurrendring to the Enemy. * *Joſeph, de Bell. Judaic. Lib.* XV. *Cap.* 19.

CORNET *(Nicholas)*, one of the moſt celebrated Divines of the XVII^th^ Century. He was born at *Amiens* in 1592. made an early Progreſs in the *Belles Lettres*, and liv'd ſome time among the Jeſuits, where he made a Speech in *French*, *Latin* and *Greek*, much eſteemed by the learned of that time: When he commenc'd Doctor in Divinity of the Faculty at *Paris*, he diſcovered his Genius and Improvement to farther Advantage. His Reputation ran ſo high, that Cardinal *Richelieu* would have had him for his Confeſſor, but he declined this Employment. However, the Cardinal made uſe of his Advice upon ſeveral Occaſions, and 'tis ſaid *Cornet* wrote the Preface præfixt to his Eminency's Book of Controverſy. Cardinal *Mazerine* made him Preſident of his Council of Conſcience, and offered him the Archbiſhoprick of *Bourges*. In his Will he gave a great many Legacies to pious Uſes, and dy'd in the College of *Boncourt*, *April* 18. 1663. He was buried in the Chapel of the College of *Navarr*, where *M. Boſſuet* Abbot, afterwards Biſhop of *Meaux*, made his Funeral Oration, which has furniſhed this Article, and was printed at *Amſterdam* in 1698. *Cornet* was a Perſon of great Learning, and almoſt every where conſulted for his Judgment and Advice. He was of a gentle healing Temper, and ſucceeded ſo well in the Extract of the five famous Propoſitions, that the Error was generally condemned, without any Bodies attempting a Defence.

CORNUTUS *(Cæcilius)* happening to be wrongfully accuſed for a Conſpiracy in the Reign of *Tiberius*, choſe rather to part with his Life than give himſelf the Trouble of a Defence; the Iſſue of which would have been very hazardous under a Prince with whom the ſlendereſt Suſpicion paſt for Evidence. * *Tacit Annal.* IV. *Cap.* 28.

CORPOBALIO *(Cæſar)*, an *Italian* Poet, wrote a lively Deſcription of the Miſery of poor Gentlemen who waited upon great Noblemen at *Rome*. This Poem made ſuch an Impreſſion upon their Maſters that they reſolved to uſe them better. But Pope *Urban* VIII. concluding after all that theſe People would ſtill be unfortunate, founded an Hoſpital to furniſh and entertain them when they grew old. * *Vigneul-Marville, Melanges d'Hiſtor &c.* pag. 190.

CORSI *(Dominico Maria)*, Cardinal and Biſhop of *Rimini* born in 1637, and deſcended from one of the richeſt Families in *Florence*. He was firſt Clerk of the Apoſtolick Chamber, then Auditor of the ſame Chamber, and afterwards made Cardinal by Pope *Innocent* XI. in 1686. who gave him the Title of St. *Peter* in *Montorio*; he dy'd in 1697.

CORSINI *(Nereo)*, Cardinal, born at *Florence*, Son to *Philip* Marquis *Corſini* and *Magdalen Machivelli*; after having been Treaſurer General of the Apoſtolick Chamber, Nuntio in *France*, Legate or Governor of *Ferrara*, Archbiſhop of *Damietta*, Biſhop of *Arezzo* in *Tuſcany*, was made a Cardinal by Pope *Alexander* VII. in 1664; but the Preferment was kept in *Petto* 'till *February* 1666: He had the Title of the Saints *Nereus* and *Achilles*. He quitted his Biſhoprick of *Arezzo* in 1674, and dy'd at *Florence* in *September* 1678.

CORVO, or *Cuervo*, the Iſle of *Corvo*, that is to ſay of a Raven; this Iſland lies in the *Atlantick* Ocean. 'Tis one of the *Azores* or *Terceres*, and the moſt Weſtern of all of them. It has not above two or three little Villages with a good Haven called *Corvo*. Some Geographers draw their firſt *Meridian* thro' this Iſland. * *Maty, Diction. Robb. Geographie.*

COSDAR. For *Ionia* in *Cpadocia*in. *Morery* Vol. firſt, read *Iconium* in *Lycaonia*.

COSMUS, & DAMIANUS (Saint) Brothers. Their Memory is honoured with the Title of Martyrs, tho' the Hiſtory of their Lives is uncertain. The *Greeks* have three St. *Coſmus*'s and three St. *Damianus*'s of which they make three Pairs. The Feſtival of the firſt is kept *July* the firſt, of the ſecond upon the firſt of *November*; and the Holiday of the third Pair ſtands at the 17th of *October*. They pretend the firſt two lived at *Rome*, and ſuffered Martyrdom in the Reign of *Carinus*; that the ſecond dwelt in the Proconſular *Aſia*, and died a natural Death; and that the third two were *Arabians*, and were executed for Chriſtianity at *Egæ* in *Cilicia*, in the Reign of *Diocletian* under the Governor *Lyſias*. The *Latins* receiv'd none of theſe Names for Martyrs, but theſe laſt two. The Tradition goes that their Corps were brought from *Cilicia* to *Syria* near the Town *Cyrus*: And when *Theodoret* was living there was a Church built there in Honour of them. They had another at *Conſtantinople*, magnificently rebuilt by the Emperor *Juſtinian*. *Felix* III. alſo built them one at *Rome* in the Year 528. And their Names ſtand in the *Roman* Regiſter. * *Theodoret*, *Epiſt.* CXXXV. *In Collet. Lup. Marcellin*, *Chronic. Bona*, *de Reb. Liturg. Baillet*, *Vies des Saints Septembre*.

COSMUS, a holy Prieſt, an *Italian* by Birth, lived in the VIIIth Century. He was taken upon the Seas by the *Saracens*, and carried to *Damaſcus* where St. *John Damaſcen*'s Father bought him, and truſted him with the Education of his Son. His Scholar made a great Proficiency in a ſhort time under this excellent Perſon, who afterwards retir'd into a Monaſtery. Several Writers are of Opinion that this *Coſmus* is the ſame with *Coſmus* of *Jeruſalem*, call'd the *Hagiopolite*, Biſhop of a Dioceſe in *Paleſtine*, and Companion of St. *John Damaſcen*; that he liv'd in the eighth Century, and wrote ſeveral Hymns; we have thirteen of them in the *Bibliotheca Patrum*. He is likewiſe Author of Part of the *Odes* in the *Greeks Triodium*. In the Emperor's Library at *Vienna* there is an Expoſition on the *Pſalms* in *Iambick* Verſes, which goes under the Name of *Coſmus* of *Jeruſalem*. * *Baronius Annal. A. C.* 730. *N.* 8. & 734. *N.* 1. &c.

COSMUS, ſirnamed the *Ægyptian*, born at *Alexandria*, and living to the Beginning of the VIth Century. The firſt part of his Life was ſpent in Trading: For this Purpoſe he travell'd into *Æthiopia*, the *Indies*, and other Countries. Afterwards he turned Monk, and in the Year five hundred thirty five wrote a Topography of Chriſtendom, lately publiſh'd by Father *Bernard* of *Montfaucon*, in his new Collection of *Greek* Authors. He likewiſe wrote a Coſmography of the Southern Parts of *Africk* from *Alexandria* to the Southern Ocean: Aſtronomical Tables, and an Expoſition upon the *Canticles*. The Deſign of his Topography is to confute the *Hypotheſis* of the World and the Earth's being Spherical. According to his Syſtem the Earth is flat, and the Sky like an Arch or Ceiling over it. * *Dom. Bernard Montfaucon*, *Collectio Nova Patrum*.

COSS, a Town in the Upper *Thebais* in *Ægypt* call'd *Said Ala* by the *Arabians*. It ſtands upon the *Nile*, and is ſaid to be the biggeſt Town in *Ægypt* next to Grand *Cairo*. 'Tis probable 'twas old *Thebes*. * *De Herbelot Biblioth. Oriental.*

COSSART (*Gabriel*), a Jeſuit born at *Pontoiſe* in the *French Vexin* in 1615, and deſcended from a Gentleman's Family. He entered himſelf among the Jeſuits at eighteen Years of Age, and after having been Lecturer at ſeveral Colleges, profeſs'd Rhetorick at *Paris* ſeven Years with great Reputation. He was one of the beſt Orators and Poets of his Time, as appears by the Collection of his *Speeches*, *and Performances* in Poetry, publiſh'd by the Jeſuit *La Rue* in 1675, and dedicated by him to *Ferdinand* the famous Biſhop of *Paderborn*, and Baron of *Furſtenbourg*. This learned Prelate had formerly expreſſed a great Eſteem for Father *Coſſart*, and given him a Taſte of his Bounty. When *Coſſart* gave over Rhetorick, he apply'd himſelf to the Study of the Councils, and aſſiſted Father *Labbe* in the Undertaking of a new Edition much larger than any extant. *Labbe* dying in 1667. when the eleventh Volume was in the Preſs, Father *Coſſart* carried on the Remainder of this great Work, which in 1672. was publiſh'd in eighteen Volumes. He dy'd at *Paris* in *September* 1674, and had the Reſpect of a great many Copies of Verſes at his Funeral. * *Mem. Hiſt.*

COST DESERT, the Name of Part of *Cafraria*. This Coaſt lies towards the Cape of *Good Hope*, between Cape *Infant*, and a River of the ſame Name which parts it from *Natal*. This Country is barren and unimprov'd, and has its Name from this Diſadvantage. * *Maty*, *Diction.*

COST DESERT, Part of the Country near the Streights of *Magellan*. It lies to the Eaſt between the River *de la Plata*, and the Port of *Deſire*. 'Tis thus called becauſe the *Europeans* have no Plantations there, though 'tis not uninhabited by the *Americans*. * *Maty*, *Diction.*

COSTOBARES, deſcended from one of the nobleſt Families in *Idumea*, and whoſe Anceſtors had been Prieſts to the pretended God *Coſas*, worſhipped by that People before *Hyrcanus*'s time, who obliged them to Circumciſion and the reſt of the *Jewiſh* Religion. *Coſtobares* being of the ſame Province with *Herod*, and doing him great Service in the Beginning of his Reign, was rewarded with the Government of his own Country, and likewiſe of *Gaza*. *Herod* married him to his Siſter *Salome Joſeph*'s Widow, who was executed by this Prince. *Coſtobares* being mounted to this Elevation began to grow giddy, and forgetting the Obligations receiv'd from his Prince, grew ſo proud as to fancy the Condition of a Subject beneath his Quality and Merit. Thus elated, he prevailed with the *Idumeans* to revolt from *Herod*, and wrote to *Cleopatra* Queen of *Ægypt* to beg a Grant of the Country for him of *Marc Anthony*, believing the gaining this Point would ſet a Crown upon his Head. However, this Preſumption had like to have undone him; and 'twas only *Herod*'s Regard for his Siſter which prevented his Death. But though his Lady preſerved him this time, it was not long before the occaſion'd his Ruin. For a Miſunderſtanding happening between them, this Lady informed againſt him, and told her Brother that *Coſtobares* was concerned in the Conſpiracy concerted by *Antipater*, *Lyſimachus* and *Doſitheus*, and that he had receiv'd *Babas*'s Children into one of his Caſtles, who was one of her Brother's greateſt Enemies. This Depoſition being proved to a full Evidence, *Herod* had done with him and took his Life. * *Joſeph. Antiquit. Lib.* XV. *Cap.* 2.

COSTOBARES and *Saul*, two Brothers of an illuſtrious *Jewiſh* Family, they had both the Honour of the Prieſthood, and were nearly related to *Agrippa*: They tarniſhed the Luſtre of their Family, by injurious and violent Practices; and 'tis ſaid they took great Satisfaction in Inſult and Oppreſſion, and haraſſed the People, by travelling with a Troop of reſolute and deſperate Men. However, they omitted nothing to keep the Town of *Jeruſalem* in due Submiſſion to the *Romans*: For being at laſt convinced that all their Application and ſoliciting ſignified nothing, and only made the Rebels more bold and obſtinate, they quitted the Town with *Silas*, brought *Agrippa*'s Troops to *Ceſtius*'s Army, and did him very good Service. * *Joſeph. de Bell. Judaic.*

COTA, a Town in the *Peninſula* of *Indus* on this ſide the *Ganges*. It lies within *Malabar*, a Mile from the Sea, and the ſame Diſtance from the Town *Cananor*; 'tis the Capital of a Kingdom of the ſame Name. * *Maty*, *Diction.*

COTA (*Rodriguez*), a *Spaniſh* Poet of *Toledo*. *Gaſpard Barthius* a *German*, and a great Admirer of *Spaniſh* Books, tranſlated his *Celeſtina* into *Latin*, and publiſh'd it under the fuſtian Title of *Porno Boſcodidaſcale*. This Tranſlator, commonly overloaden with Affection and Regard for the Authors he works upon, makes no Scruple to call this *Spaniſh* Book a divine Performance. The Poem is written in a comick Strain, but full of moral Sentences, with Examples and Deſcriptions very ſerviceable for Inſtruction; and which is particularly remarkable, the *Spaniſh* Language has a peculiar Advantage for moral Subjects, and this Performance is one of the beſt in that Tongue. 'Twas afterwards tranſlated into *French*, and printed more than once. But this Verſion does not anſwer up to *Barthius*'s Commendation. * *Barthius*, *Adverſar.* *Nicholas Antonio*, *Biblioth Hiſp. Tom.* II. pag. 212, 213.

COTE-

* COTELERIUS (*John Baptiſt*) Bachelor of Divinity of the Houſe and Society of *Sorbon*, and King's *Greek* Profeſſor, was born at *Niſmes* in *Languedoc*, in 1628. He made an extraordinary Proficiency in the Languages when very young. For being at twelve Years old brought into the Hall of the General Aſſembly of the *French* Clergy held at *Mante*, *A. D.* 1641. he conſtrued the New Teſtament in *Greek*, and the Old in *Hebrew*, at the firſt opening of the Book, and at the ſame time diſintangled ſeveral Difficulties propoſed with Reference to the peculiar Conſtruction of the *Hebrew* Language; and likewiſe explained the Text from ſeveral Cuſtoms practiſed amongſt the *Jews*. After this, he demonſtrated ſeveral mathematical Propoſitions, in explaining *Euclid*'s Definitions. This made him look'd upon as a Prodigy of a Genius, and gain the Eſteem of all the Clergy. His Reputation riſe proportionably to his Advances in Life. He declined going into holy Orders, and ſpent his time wholly in Eccleſiaſtical Antiquity. He was pitched upon with *M. du Cange* to review the Catalogue and Abſtracts of the *Greek* Manuſcripts in the King's Library. And in 1676 was made *Greek* Profeſſor in the Royal College of *France*; which Poſt he maintained with great Reputation. The *Greek Fathers* were his chief Study, he read their Works both printed and Manuſcript with great Exactneſs, made Notes upon them, and tranſlated them into *Latin*. His great Work, on which he beſtowed ſeveral Years, is his Collection of thoſe *Fathers* who lived in the Apoſtolick Age; that is, St. *Barnabas*'s Epiſtle, *Clemens Romanus*'s two Epiſtles, *Hermas*'s Book, St. *Ignatius*, and St. *Polycarp*'s Epiſtles, with the *Acts* of their Martyrdom; all reviewed and corrected, upon ſeveral Manuſcripts, *&c.* with Annotations at the end. This Work makes two Volumes in Folio, printed at *Paris* in 1672, and re-printed in *Holland* in 1698. The moſt conſiderable Things in this Performance, are the Author's curious and learned Annotations. Theſe Remarks explain the Difficulties in the *Greek* Terms, clear up ſeveral hiſtorical Paſſages, and ſet Matters of Belief and Diſcipline in a better Light. And here he has thrown a great deal of uncommon and ſignificant Learning into a few Words, and given the Reader the Notes he made upon the *Fathers* through the whoie Courſe of his Study; always taking care not to inſert any thing which had already been obſerved by others.

Afterwards he publiſhed three Volumes in Quarto, entitled, *Monumenta Græcæ Eccleſiæ*, furniſhed from the King and Monſieur *Colbert*'s Libraries, with a Tranſlation, and critical Notes; which, though not ſo large, lie as much out of the common Road as thoſe in his great Work. The firſt Volume was printed in 1675, the ſecond in 1681, and the third in 1686. This Work had been continued if Death had not ſnatch'd him away *Auguſt* 12. 1686. And though his Age was not much, his Conſtitution was broken with intenſe Study; for he took a great deal of Pains in his learned Performances, writing all the *Greek* Text, and the Verſion on the ſide with his own Hand: Never quoting any thing in his Notes without Proof from the Original, and ſometimes ſpending ſeveral Days in queſt of a ſingle Paſſage.

There is no Neceſſity of dilating farther upon his Learning, his great Skill in the *Greek* Language, and Eccleſiaſtical Antiquity, his indefatigable Diligence and Exactneſs; all theſe Qualities are ſufficiently diſcovered in his Writings. But then to do ſome Juſtice to his Merit, we muſt take Notice he was a Perſon of primitive Probity and Candour, ſurpriſingly modeſt and unpretending, without the leaſt Tincture of Stifneſs or Pride. He lived particularly retired, made, and received very few Viſits; and thus having but a little Acquaintance, he appeared ſomewhat melancholly and reſerved; whereas really he was of a frank, converſable, and friendly Temper. * See his Life by *Stephen Baluzius*, and prefixt to his *Patres Apoſtolici* of the *Amſterdam* Edition. *Memoirs du Tems. M. du Pin*, new Eccleſ. Library, Cent. XVII.

COTYS, Brother to *Mithridates*, who was King of *Boſphorus*, in the Reign of the Emperor *Claudius*: *Mithridates* being in a Practice for a Revolt, was diſcovered by this Brother, who was rewarded with his Crown for that Service. * *Tacit*, Annal. XII.

COUCO, a Town in *Barbary*, it ſtands within the Province of *Algier*, towards the Confines of *Bugia*, ten or twelve Leagues from a Town of this Name to the South Weſt. *Couco* ſuppoſed the ſame with the old *Tubuſuptus* is a conſiderable large Town, and very ſtrong, upon the Score of its Situation upon a ſteep Rock. 'Tis the Capital of a Kingdom, wholly ſurrounded with Mountains, and where the Avenues are next to impracticable. This Advantage of Ground has frequently incouraged the King and his Subjects to conteſt for their Liberty againſt the *Algerines*, and refuſe their Claim of Homage and Tribute. * *Maty, Diction.*

COUCY (*Enguerran de*) VII. of this Name, Lord of *Coucy*, *Malre*, *de la Fere*, *&* *d' Oiſy*, Count of *Soiſſons*, and Earl of *Bedford*, was one of the moſt conſiderable *French* Noblemen of his Time. After the taking of King *John* at the Battel of *Poitiers*, *Enguerran de Coucy*, and ſeveral other Hoſtages, went over into *England* for enlarging that Prince. And here he was ſo acceptable to *Edward* III. King of *England*, that he made him his Son-in-Law, created him Earl of *Bedford*, and gave him the Earldom of *Soiſſons*, which *Guy de Blois* reſigned to this Monarch to diſcharge him from the Confinement of an Hoſtage. *Enguerran* upon his Return to *France*, finding the War flaming out between the *French* King and the King of *England*, retired into *Lombardy*, to prevent his being obliged to bear Arms againſt his Father-in-Law. And here he took Pope *Gregory* the XI^th^'s Part againſt *Barnabon Viſconti*. But at laſt he maſtered the Scruple of his matrimonial Alliance in ſome meaſure, and waited upon King *Charles* V. who in the Year 1368 ſent him into *Bretagne* upon Buſineſs of Importance, and afterwards gave him the Command of ſome Troops, with Orders to march into *Germany* to ſupport his Mother's Claim upon the Duchy of *Auſtria*. At laſt, not proving ſucceſsful enough to mediate a Peace with *England*, he openly declared for the *French* King, helped him to recover *Cherbourg*, *Carantan*, and other Places belonging to the King of *Navarr*, Earl of *Evereux*: King *Charles* V. was ſo much pleas'd with this Service, that he offered him the Conſtable's Sword after the Death of *Bertrand du Cueſelin*; but he thank'd his Majeſty, and told him that *Oliver de Cleiſon* was better qualified for that Poſt than any other Perſon. This Prince made *Coucy* Governor of *Picardy*, and in the Year 1384. King *Charles* VI. made him chief Butler of *France*. He was likewiſe employed in ſeveral conſiderable Negotiations at the Courts of *Bretagne* and *Savoy*, and afterwards, at the Requeſt of *Philip* of *France*, call'd the Hardy, Duke of *Burgundy*; he attended *John* of *Burgundy* his Son, Count of *Nevers*, in an Expedition againſt the *Infidels*: This Undertaking proved unlucky, and the Chriſtian Army was beaten at *Nicopoli A. D.* 1396. *Enguerran de Coucy* remained Priſoner there, with ſome other Noblemen of the firſt Rank, and died in *February* the next Year. *Iſabella*, Daughter of *Edward* III. King of *England*, was his firſt Lady, and *Iſabeau*, Daughter to *John* the Firſt, Duke of *Lorrain*, the ſecond: By the firſt he had *Mary*, who follows in the next *Article*. And *Philippa* bred in *England*, where ſhe married *Robert de Vere*, Duke of *Ireland*, Marquis of *Dublin*, Earl of *Oxford*, and Lord *Chamberlain* of *England*; but this Marriage was nulled. By the ſecond he had *Iſabeau de Coucy*, marry'd in 1409 to *Philip* of *Burgundy*, Count of *Nevers* and *Rethel*.

COUCY (*Mary de*) Counteſs of *Soiſſons*, Baroneſs of *Coucy*, *d' Oiſy*, was married in her Father's Lifetime to *Henry de Barr*, eldeſt Son of *Robert* Duke of *Barr*, Marquis *de Pont*, and *Mary* of *France*, Siſter to King *Charles* V. Her Husband was killed at the Battel of *Nicopoli* in the Year 1396. She ſold her Seignieury of *Coucy*, and the Châttellanies of *Marle*, and *de la Fere* to *Lewis* of *France*, Duke of *Orleans*, Brother to King *Charles* VI. and died in 1404. Thus the ſecond Family of *Coucy*, deſcended from the Male Line of *Guines*, failed, and all the Eſtate was firſt carried into the Houſe of *Barr*, afterwards into that of *Luxembourg*, and laſtly, into the Royal Family of *Bourbon*, which conveyed it to the Crown. * *L'Allouette Hiſtoire*

↓ *de*

de la Maion de Coucy. Du Chêné Hiſt. de la Maiſon de Coucy, Mazery, &c.

* COUNCIL. There is only the Council held at *Jeruſalem* concerning the Obſervation of the *Moſaic* Inſtitution, which can be reckoned a Council held by the Apoſtles. As to General Councils, the Emperot *Conſtantine* the Great is the firſt that convened a General Council. 'Twas called Oecumenical, becauſe he aſſembled the Biſhops from all Parts of the *Roman* Empire, the Οἰκουμένη, that is to ſay the whole World. The eight firſt General Councils were ſummoned by the Emperors, and held in the *Eaſt*; ſome of them conſiſted only of *Eaſtern* Biſhops; as the General Council of *Conſtantinople*, where there was never a *Weſtern* Biſhop but *Aſcolius*. In the following great Synods, the Pope's Legates oftentimes repreſented the Weſtern Patriarchate. The laſt Councils, called General by the *Roman Catholicks*, were held in the *Weſt*, and compoſed of *Weſtern* Biſhops. Amongſt the Councils reckoned general in *France*, the Council of *Conſtance* held in the Year 1414 is one, and the Council of *Baſil* held in 1431 another. And here we muſt ſet aſide the Council of *Florence*, which does not go for a general one in *France* ſince the Cardinal of *Lorrain*'s Time; and the fifth Council of *Lateran*, which paſſes with the *French* no better than the other: To this we add, that the Council of *Trent*, as to the Diſciplinary Part, is not received in *France*, though the Doctrine of that Synod is believed Orthodox. * *Labbe, & Coſſart. Richerius, Hiſt. Concil.*

COVOLA, a Caſtle in *Italy* belonging to the State of *Venice*: It lies within the *Treviſan*, upon the Confines of the Territories of *Vicenza*, and of the Biſhoprick of *Trent*, near *Brenta*, a League above the Town *Ciſmonte*, at the Mouth of the River of this Name. This Caſtle is particularly ſtrong by its Situation on the Point of a Rock, ſo very ſteep on all ſides, that there is no getting up or down but by a Pully. * *Maty, Diction.*

COUR (*Didier de la*) a Reformer of the Order of St. *Bennet* in *Lorrain* and *France*, and the Founder of the reformed *Congregations* of St. *Vanne* and St. *Maur*. He was born in the Year 1550 at *Monzeville*, three Leagues from *Verdun*, and extracted from a noble Family. His Father was *Bertrand de la Cour*, and his Mother *Jean Bouchart* related to the beſt Genealogies of the Country. He took Prieſts Orders at one and thirty Years of Age, and ſpent ſome time in preaching with great Succeſs. Towards the End of his Courſe in Divinity he returned to St. *Vanne*, where he had formerly been received a Monk, with a ſtrong Reſolution to live up to the Rule of the Houſe; but his regular Life being unacceptable to the Diſorders of the Convent, they perſuaded him to return to *Pont-á Mouſſon* to finiſh his Studies. Having gone through his Courſe of Divinity, and made a conſiderable Proficiency in the *Greek* and *Hebrew* Languages, he commenced Doctor of Divinity. And now he return'd to St. *Vanne* more intent than ever, upon bringing the Fraternity to the Strictneſs of the Inſtitution. He diſcourſed this Matter ſeveral times with the Biſhop, but to no Purpoſe. The Prior *Anſelin*, who had ſomething of Inclination for Regularity, made him Maſter of the Novices; but theſe he found ſo ſtubborn and unreſigned, that he was twice forc'd to throw up the Employment: and now ſoliciting the Biſhop once more, all he could prevail for with this Prelate was to threaten the Monks unleſs they reformed. Theſe Religious, who dreaded nothing more than living as they ſhould do; theſe Men, I ſay, to get a Deliverance from Reformation, preſſed *Didier de la Cour* to take a Journey to *Rome*, and endeavour to get the Revenues belonging to the Abbot of St. *Vanne*, parted from the Lands ſettled for the Biſhop of *Verdun*'s Table. He undertook the Journey, though not without great Unwillingneſs. But being ſcandalouſly deſerted and betray'd by his Fraternity, this Undertaking failed of Succeſs, and ſerv'd only to bring a Storm upon him from the Biſhop. At his Return this Prelate treated him roughly. The Conjuncture proving thus unfortunate, the good Man deſpairing of ſetting the Abbey to rights, reſolved to quit the *Houſe*, and turn Hermit. The Chapel of St. *Chriſtopher*'s at *Rarecourt*, four Leagues from *Verdun*, was pitch'd upon for his Retirement. He lived ten Months here in great Diſcipline and Solitude, eating nothing but brown Bread, which was ſent him every Week. But the Civil Wars growing troubleſome, and the *Hugonot* Soldiers taking his Cell in their way, he found his Life in Danger, and was forc'd to quit this Retirement. And now, not being able to reconcile himſelf to living at St. *Vanne*, where the Monks ſo much misbehav'd themſelves, he reſolved to change his *Order*, and go over to the *Minims*. But here being out of his Center, and without Repoſe, he quitted theſe *Religions*, who were loth to part with him, and returned to St. *Vanne*, where the Juncture began to look more favourable. The Prior *Anſelin* voluntarily reſigning his Poſt, prevailed with the Society to chooſe *Didier de la Cour* for his Succeſſor. *Didier* doing what he could to prevent this Promotion, yielded at laſt to the Advice of ſome good People, who told him he was bound to accept the Election, and obey his Biſhop: This Biſhop was *Errick* Prince of *Lorrain*. The new Prior addreſs'd his Dioceſan, and with great Freedom told him, that having commanded him to take the Government of a diſorderly Houſe, his Lordſhip was obliged to ſupport him in his Attempt for a *Reformation*. However, he would not conſent to the obſerving St. *Bennet*'s Rule up to the Letter, which the Prior would gladly have revived: The Biſhop agreed only to the propoſing a Temper to bring the Practice of the Convent to the ſubſtantial Part of their Vow. But even here the old Monks threw in ſo much Diſlike and Oppoſition, that thoſe who hitherto had appear'd moſt averſe to *Didier*'s Meaſures, confeſs'd, that his Suggeſtions were the only practicable Plan; and that the beſt Expedient was to take in Novices, and breed them to the Strictneſs of the *Rule*. The Reform of the Abby of St. *Vanne* was ſettled upon this Foot, and the Prior took in five new Members; who promiſing but ſlenderly at firſt, and ſeeming pretty wavering, were profeſs'd however, and engag'd to obſerve St. *Bennet*'s Rule up to the firſt Inſtitution; and in the ſame Manner they had gone through it in their *Noviciate*. This Example drawing in a great many more, the Biſhop of *Verdun* requeſted *Didier* to attempt the Reformation of the Monaſtery of *Moyen-Mouſtier* in *Voſge*, dedicated to St. *Hydulphus*. This Buſineſs being well finiſhed, made way for the erecting a new *Congregation*, begun at firſt upon the Union of the two Monaſteries of St. *Vanne* and St. *Hydulphus*. The Bull was diſpatch'd at *Rome* by Pope *Clement* VIII. *April* the 7th 1604. and on the 31ſt of *July* the ſame Year, the firſt General *Chapter* was held in the Abby of St. *Vanne*. Cardinal *Charles* of *Lorrain*, Legate *à Latere* in the Dioceſſes of *Metz*, *Toul*, and *Verdun*, and in the Duchies of *Lorrain* and *Barr*, made uſe of this Opportunity for introducing a *Reform* of the Monaſteries within his Precinct; and having procured a Brief from *Rome* for his Purpoſe, dated *September* 27. 1605. he began with the Abby of St. *Miel*, where himſelf was Abbot. The Preſident of this Abby was followed by a great many others, and amongſt the reſt by St. *Hubert en Ardennes*, by that of St. *Dennis*, and others in the *Low Countries*, erected into a *Congregation* by the Name of St. *Placidius*. 'Tis likewiſe to this *Reform* of St. *Vanne* that the *Congregation* of St. *Maur* in *France* owes its Original. The firſt Monaſtery in *France* which ſubmitted to the Diſcipline of St. *Vanne*, was the Abby of St. *Auguſtine* in *Limoges*, *A. D.* 1613. Some Years after the Abby of St. *Farron de Meaux* received the ſame *Reformation*. The Monaſteries *de Nouvaille* in *Poitou*, of *Jumiege*, and *Bernay*, in *Normandy*, followed quickly after. And a great Number of *Religious Houſes* offering to come in daily, made *Didier de la Cour* propoſe the erecting a new *Congregation* in *France* by the Name of St. *Maur*. His Reaſon was, becauſe he foreſaw a great many Difficulties and Inconveniencies would ariſe, eſpecially in

keeping up a neceſſary Correſpondence between the Monaſteries of *Lorrain* and *France*, provided they were incorporated in one *Congregation*. However, theſe two *Congregations* of St. *Vanne* and St. *Maur*, have all along kept a good Underſtanding, and lived uniform in their Practice and Diſcipline. To conclude; *Didier de la Cour* died with the Character of a holy Perſon in the Abby of *St. Vanne*, in *November*, *A. D.* 1623. * *See the fourth Tome of the Chronicle of St. Bennet, & l'Hiſtoire de la Mere de Blemure.*

COURBON (*le Marquis de*), was born at *Châteauneuf du Rhône*, a ſmall Town in the Lower *Dauphine*. His Father's Name was *Bornas*, and his Mother's *Reymer*, both of them of pretty private Extraction, and little Fortune. They had three Sons, the Marquis was the youngeſt, who appearing of a lively Genius, was ſent to the College, where he was quickly tired with ſtudying, and deſir'd his Parents to give him leave to follow his Inclination for a military Life; but not having Rhetorick enough to gain their Conſent, he counterfeited a Letter in his Father's Name to a Merchant, deſiring him to furniſh his Son with what was neceſſary to equip him; after having received a Sum of Money of the Merchant, he bought himſelf Cloaths and Arms, ſtole his Brother's Horſe, and went Volunteer in the *French* Army in *Flanders*: A Peace being ſoon after concluded between *France* and *Spain*, he reſolv'd to try for Employment in foreign Countries: And now croſſing the *Pyrenean* Mountains, he fell among a Gang of Highway-men, who rob'd him of his Money and Cloaths. Notwithſtanding this croſs Bite, he held on his Journey, and had the good Luck to meet one *du Verdier* a *French* Hermit, who entertain'd him ſeveral Months in his Cell, and adviſed him to return to *France*, where they began to make new Levies. This Anchorete lent him fifty Piaſters, or Cobs to furniſh him upon the Road. But in his Return over the *Pyrenees*, he had the ill Fortune to meet with a Parcel of *Miquelets*; and being in no Condition to get out of their Hands he deſired to be admitted one of their Company, which made about thirty Men. This being granted, he quickly brought himſelf to their Manner of living, which was to ſhift their Quarters very often, and to lodge ſometimes in Caves or Ruins, and ſometimes in the open Field. In the mean time his chief Buſineſs was to get acquainted with the Roads, in order to make his Eſcape. One Night after a great deal of Fatigue, all the Fraternity falling faſt aſleep, he got up, and making no Noiſe, recovered a by Way leading to a great Road; and here he travell'd with ſuch Speed, that within a few Hours he was out of Danger, and came to *Perpignan:* After having reſted himſelf a few Days here, he ſet forward for *Paris*; as he travell'd through *Burgundy*, he met a Nobleman who offered to entertain him as his Gentleman, and allow a conſiderable Salary. After two Years in the Service of this Lord, he caſt about for ſome other Employment, in hopes of advancing himſelf better. For this Purpoſe he took Boat upon the *Rhone*, and fell down to *Marſeille*, where he met with a Captain who was rigging out a Privateer: And here *Courbon* advanc'd two hundred Piſtoles, which he had gotten in *Burgundy*, towards the Charge of the Equipment, and was ſo lucky as to take a Prize, and had ten thouſand Livres for his Share. His Pocket being thus repleniſh'd, he travell'd to *Rome*, where the Acquaintance he fell into obliged him to make a Figure, and ſpend his Money. When he found himſelf grow low in Caſh, he contriv'd how to go off handſomely, and pretended he had receiv'd Letters from his Relations to call him home. He had ſcarce made thirty Miles of his Way, when he light of a Lady in an Inn, who was going to *Rome*, becauſe of a Miſunderſtanding between her and her Husband: *Courbon* offered to go back with her, which ſhe accepted; when they were there, he made uſe of his Intereſt, and brought the Lady and her Husband to good Terms, who ſent her Money to furniſh her Return. The Marquis *de Courbon* went along with her as far as *Lyons*, where he offered to take his Leave; But ſhe engag'd him to go as far as *Paris*, and there by way of Acknowledgment furniſh'd him with Money to enter himſelf into the Academy, where in a ſhort time he learned his Exerciſes perfectly well. The Count, this Lady's Husband, wanting a Gentleman of the Horſe, entertained *Courbon* in that Service, without knowing he had been with his Lady at *Rome*. He underſtood this by chance from a *Roman* Gentleman, who dining with the Count, took notice of *Courbon* as an Acquaintance; upon which he ſoon deſired to take leave of his Maſter; the Count leaving him to his Liberty offered to procure him an Employment elſewhere, and, in ſhort, got him a Lieutenant's Commiſſion in the Regiment of *Furſtemberg*. His Captain, who was a *German*, relying upon his Capacity and Honour, ſent him to raiſe Recruits. While *Courbon* was buſy in his Commiſſion the Captain died, and the Company was given to a *German*; who thinking *Courbon* a little negligent, put another in his Poſt. *Courbon* having notice of this Matter, made haſte to return with his new Levies, and finding another in his Poſt, expoſtulated with the Captain, forc'd him to draw his Sword, and in fine kill'd him: And now being afraid he might be ſeized, he retir'd into the Territories of the Biſhop of *Munſter*, who having War with the *Dutch* at that time, made him a Cornet. Afterwards being afraid he might ſuffer for killing his Captain, he took Service againſt his own Prince. He was very near receiving due Correction for his Misbehaviour. For being at the Head of a Party of *Germans*, he was made Priſoner by the *French*, amongſt which he light upon a Relation, who helped him to make his Eſcape: Upon his Return to his Quarters he got a Lieutenant's Commiſſion, and behaving himſelf with great Bravery, was quickly after made a Captain of Horſe. When a Peace was concluded between *France* and the Empire, he got Leave to viſit his Relations; having travell'd as far as *Pierre-Latte* in *Dauphiny*, he met with the Hermit who had uſed him ſo courteouſly in *Spain*. Here *Courbon* made his Acknowledgment, and paid him his fifty Piaſters. At his Return into *Germany*, he put in for the Command of one of the new Regiments, the Emperor then raiſed againſt the *Turk*. But here he miſcarried in a Competition, and was glad to accept the third Command in the Count *de Caſtels* Regiment. In this Poſt he skirmiſhed to Advantage with the Reinforcements the *Turks* ſent to their Army before *Vienna*. After the raiſing the Siege, having notice of the Death of the Count *de Rimbourg* the Emperor's Miniſter, and Maſter of all the Mints in the Empire, he courted his Widow; but there was no gaining this Lady without the Conſent of the Court of *Vienna*, which upon Application was granted in Conſideration of the Service *Courbon* had done his Majeſty. The Count *de Rimbourg* left his Counteſs very wealthy, having raiſed a great Eſtate partly by his Employments, and partly by being Maſter of a Secret for tranſmuting Metals. He is ſaid to have found out this Myſtery in the Manner following. When *Rimbourg* was young he took the Habit of a Monk, and being *profeſs'd* and aſſigned the Buſineſs of a Porter, he gave an Alms to a Woman, who to reward his Charity, bid him go to ſuch a Place and dig a Hole, where he ſhould find a dead Man's Head with a Piece of Paper in it, which would teach him the Secret to make his Fortune. He found the Paper, read it, and perceiv'd it promiſed the turning certain Metals into Silver, by a Powder injected when they were in a State of Fuſion. In ſhort, the Experiment ſucceeded to that Degree, that in a little time he furniſh'd the Abby Church with a great deal of Silver Plate. The Court of *Vienna* quickly receiving Advice of his having this Secret, preſſed him to diſcover it: And upon his Refuſal got him ſeiz'd and forc'd him to go to Work: Having ſpent ſome Years in this Alchymiſtical Buſineſs, he was willing to take leave of the Cloiſter, and procuring a Diſpenſation by the Emperor's Intereſt, he married the Counteſs of *Roſembourg*, deſcended from one of the nobleſt *Bohemian* Families, lived with her ſeveral Years without Iſſue, and at his Death left her a great Eſtate together with his Secret, which ſhe always conceal'd from the Emperor, and

discover'd it only to *Courbon* when she married him. Not long after *Courbon*'s Marriage with his Countess, the *Venetians* had leave to raise some Regiments in the Empire, and make Choice of the Officers to command them. *Contarini*, Ambassador from this Republick, chose the Marquis for Collonel of a Regiment of Dragoons: The Marchioness his Lady went along with him as far as *Venice*, where she took a House to stay there 'till he made his Campaign. The Season opened with the Siege of *Coron*, to the taking of which Town the Marquis *de Courbon*'s Bravery and Conduct contributed considerably. The next Campaign he distinguish'd himself at the taking of *Neu Naverino*, and while the Siege of *Napoli di Romania* was carrying on, he lost his Marchioness, who died of a Dissentory by eating too many Currants. However, the Regret upon this Accident did not hinder him making Incursions into the Enemy's Country in the Winter. The following Campaign being gloriously ended for the Christians, he returned to *Venice*, and from thence to *Vienna*, to get seiz'd of the Estate his Countess left him by her last Will, to make his Court to the Emperor and Prince *Charles*, and to force the Count *de Castel* to make Satisfaction for the Affront he had given him. When the Winter was over he return'd to *Venice*, and embark'd to join the Army then marching to the Siege of *Negropont*. One Day when the Marquis came near the Town, to examine how the Miners did their Duty, a Canoneer in the Garrison perceiving him, pointed his Canon so exactly, that the Ball took the Marquis under the left Arm, and carry'd him off when but thirty eight Years of Age. The Noise of his Death made the besieged take Heart, and defend themselves with such Resolution, that the *Venetians* were oblig'd to raise the Siege. This Gentleman by the Strength of his Merit, raised himself to the Post of Quarter Master General and after the Death of the Mareschal *de Conigsmark*, he was one of the Commanders in chief under the *Generalissimo*. The Marquis *Courbon* was passionately fond of Reputation, which made him always particularly hardy and enterprizing. He was very gay and entertaining in Conversation; but without disobliging any body. He kept a noble House, and entertain'd above sixty in his Family, some of which could play upon all Sorts of Instruments; so that he never wanted a Consort of Musick. He was likewise serious in his Religion, and lived answerably to what he profess'd. His Life was written by *M. Aimar* a Judge at *Pierre-Latte* in *Dauphiny*, and his intimate Friend: 'Twas printed at *Lyons* in 1692. *See le Journal des Scavans Tom.* XXI. pag. 142.

COURIER or *Curier*, call'd *Cursor* by the *Romans:* Thus *Martial* in one of his Epigrams.

Cursorem sextâ tibi, Rufe, remisimus Horâ.

Livy informs us that *Sempronius Gracchus* was pitch'd on for this Business, and that in three Days he came as far as *Bella*, making use of two laid Horses for this Purpose: from whence we may learn, that long before *Augustus*'s Reign, the *Romans* had Post Horses settled, for dispatching Advices thro' the Republick. *Xenophon* in his *Cyropædia* reports, that *Cyrus* was the first in this Expedient: And that for receiving News with Expedition from distant Places, he had Horses laid from Stage to Stage with a Post-Master, whose Business it was to receive the Courier's Pacquet. *Herodotus* in his *Urania*, attributes this Invention to *Xerxes* after his Defeat in *Greece*.

COURT *(Charles Cato de)*, Son to *Charles de Court*, one of the *French* King's Gentlemen, and his Mother was *Ann de Saumaise:* He was born at *Pont de Vaux* in *March* 1654. He received the first Part of his Education at *Bourge* in *Bresse*, and studied Rhetorick and Philosophy at *Lyons*. He made himself Master of the *Greek* Language by his own Industry: When he was twenty Years of Age he came to *Paris* for farther Improvement: And notwithstanding he was left to his own Conduct in a Town where Luxury and Diversion has too much the Ascendant, he received no Disadvantage by his Liberty: His Custom was to study twenty Hours a Day, and grudged the remaining four to sleep and refreshment. Here he learned the living and dead Languages, and apply'd to Originals for Improvement. He read the Bible in *Hebrew*, and run through the most curious and uncommon Authors in secular Learning. He was Master of every thing he read, and to whatever Subject they put him he discoursed about it, as if it had been his whole Study. He struck out a new Plan or System of the Canon and Civil Law, and discovered a great Proficiency in Ecclesiastical Learning: He could read all Sorts of Medals and Inscriptions at first Sight: And there was scarcely any defac'd Remains of Antiquity left imperfect or unexplain'd by him. His Recreation when tired, was only Change of Study. His main Business was neither Fame nor Fortune. His Aim run higher, 'twas to discover Truth, and practise Vertue: After having formed and furnished his own Understanding, he was willing to look into the Manners and Customs of Foreigners. For this Purpose he went to *Rome*, where he got a true Taste of Architecture, Painting and Sculpture. He locked himself up as it were almost a Year in the *Vatican*, where he made some Discoveries of Treasure, which possibly the Masters knew nothing of. He likewise made Observations upon the Court of *Rome*, and endeavoured to reach the Bottom of their Politicks. His Fancy lay for travelling into *Greece*, and even as far as *China*; but he returned Home in Obedience to his Father, who died soon after. His next Motion was to the Court where he assisted in the Education of the Duke of *Maine*, natural Son to *Lewis* XIV. In 1687. he came to *London*, where the famous *Boyle*, and other Gentlemen best distinguish'd for Learning made an Acquaintance with him. He attended the Duke of *Maine* to the Siege of *Philipsbourg*, where nothing relating to the Siege passed by his Observation. When the Army broke up he returned to his Studies. But being at the Camp of *Vignamont* near *Huy* in 1694, he was seiz'd with a violent Feaver of which he died. The Abbot *Genest* wrote his Life, printed at *Paris* in 1696, from whence this Article is extracted.

COURTET *(William)*, of *Serignan* near *Beziers*, entred himself a *Dominican* in the Convent of *Albi*, in the Beginning of the Reform of Father *Sebastian Michael*; being strongly recommended to his Superiors by his Learning and Piety, they sent him to *Tolouse* to instruct the Novices, and read in Divinity. He was afterwards made Prior of a religious House at *Avignon:* But having a burning Zeal to preach Christianity in Heathen Countries, he travell'd into *Spain* to get an Opportunity for a Voyage to *Japan*. He embark'd to the *Philippins*, with two and twenty Monks of his *Order*, under the Government of Father *Diego Collado*. Father *Courtet* being arrived at the *Manilles* was made Reader in Divinity: During this Employment he prepared himself for his Mission. Thus *June* the 10th 1636. he embark'd with two Monks of his *Order* for *Japan*, and arrived there on the 16th of *July*. They were discovered at their first coming a shore, and put in Prison, where they lived a Year under very rough Usage: Afterwards they were sentenc'd to Death by the Emperor, and Father *Courtet* was convey'd to *Nagazanchi*, the Place for Execution; where after they had put him twice to the horrible Water-Torture, they beheaded him *September* 29, 1637. * *Histor. Philipp. Tom.* I. *Lib.* II. *Cap.* 60, 61. *Diarium Dominic. An.* 1637. 17 *Septembre. Jean de Sainte Marie, Vies des Saints de l' Ordre de Saint Dominiq. Tom.* III.

COUSIN *(Lewis)*, President of the Court for regulating the Mint, was born at *Paris*, *August* 1627. and seem'd design'd by his Genius for an Ecclesiastick. After having gone through a Course of Humanity in the University, he entred upon the Study of Divinity, gained Credit by his Probation Sermon, and was admitted Bachelor of Divinity in the Faculty of *Paris*. And being afterwards engaged in another Employment, was

was call'd to the Bar in 1646, where he pleaded about eleven Years. After which time he procur'd the Office in the *Mint* above mention'd. This Buſineſs affording a great deal of Leiſure, he ſpent his time in reading the beſt *Greek* and *Latin* Orators, Poets and Hiſtorians. And upon the Progreſs of his Studies applied himſelf particularly to the *Fathers* and Eccleſiaſtical Hiſtorians. Inſomuch, that notwithſtanding his ſecular Employment, he might paſs for a very good Divine. Over and above theſe Acquirements he was a Maſter of Stile, and had gone a great Way into the curious Part of Arts and Sciences. Having advanced thus far in Reading, he attempted the tranſlating the Eccleſiaſtical Hiſtorians into *French*, and began with *Euſebius*. He publiſh'd a beautiful and exact Tranſlation of this Hiſtorian in 1672. To which he added a Preface, where he juſtifies him from the Charge of *Arianiſm*. He grants *Euſebius* is miſtaken in ſome Paſſages by following *Africanus* and *Hegeſippus* ſomewhat too implicitly. In 1676. *Couſin* printed his Tranſlation of *Socrates*, *Sozomen* and *Theodoret*, and that of the *Byzantine* Hiſtorians, from the Reign of *Juſtin* the *Elder*, to the Fall of the Eaſtern Empire, in IX. Volumes in *Quarto*. He likewiſe undertook the tranſlating the beſt Hiſtorians of the *Weſtern* Empire, from *Charles Magne*, of which two Volumes are printed in twelves. (The Remainder is finiſhed and ready for the Preſs,) Not to mention his Verſion of *Euſebius*'s Tract againſt *Hierocles*, where that Author diſproves the Miracles reckoned to *Appolonius Tyaneus*. All theſe Tranſlations are done, like a Man that was Maſter of his Subject, who without tying himſelf down to a Verbal Tranſlation, has given his Author's Senſe, and reach'd his Meaning though not in his own Terms: And, in ſhort, has made him look as ſmooth and agreeable in another Language as he could do in his own. *Couſin*'s great Talent in Criticiſm, the Conformity of his Sentiments to the *Gallican* Church, and the Concern and Reſolution he always diſcovered for maintaining his Reaſon, made him pitch'd upon for *Royal Cenſor*: He acquitted himſelf in this Employment, with great Application, Judgment and Impartiality: Inſomuch that the Authors who paſſed his Teſt were always ſatisfied with his Remarks. He was put upon the writing the *Journal des Scavans*, and work'd upon it without Intermiſſion from 1687. to 1702, and having written ſo much in *French*, and in ſo beautiful a Manner, he was receiv'd into the *French Academy*, *June* 15. 1697. where he performed ſeveral Exerciſes to great Commendation. He was a Perſon of extraordinary Probity, Juſtice and Penetration, manag'd up to the Dignity of his Poſt, and the Size of his Reputation. He learned *Hebrew* at ſeventy Years of Age, with a Deſign to ſpend the laſt Part of his Life in reading the holy Scriptures: He died *February* 26. 1707. eighty Years old. By his laſt Will and Teſtament he gave an Eſtate to the College of *Banvais* for ſix Divines, who were to be maintain'd in a compleat Proviſion from the time they entred into a Courſe of Philoſophy 'till they commenc'd Doctors in Divinity. The College of *Banvais*, not accepting this Eſtate, 'twas ſettled upon the College of *Laon*: He likewiſe left his Library to the Abby of *St. Victor* with twenty thouſand Livres principal, the yearly Intereſt of which was to be employed for encreaſing the Library. 'Twas with this Condition that upon the Anniverſary of his Death High Maſs ſhould be ſaid, and a Diſcourſe made upon the Uſefulneſs of a publick Library. * *Journal des Scavans de Paris* 1707. *M. du Pin*, new Eccleſ. Library, XVII. Century.

COUSTANT *(Peter)*, a *Benedictin* of the Congregation of St. *Maur*, took a great deal of Pains upon the *Fathers* like the reſt of his Fraternity. The reviſing St. *Hilary* fell to his Share. He publiſhed a new Edition in *Folio* of this *Father* printed at *Paris* in 1693. And in 1706. he defended this Edition againſt the Objections of Father *Germon*, in a Book entitled, *Vindiciæ Manuſcriptorum Codicum à R. P. Bartholomæo Germon impugnatorum, cum Appendice in quâ S. Hilarii quidam loci ab Anonymo obſcurati, & depravati illuſtrantur & explicantur.* * *M. du Pin*, New Eccleſ. Library, Cent. XVII.

COUVIN a Town within the Biſhoprick of *Liege*. It lies between the *Sambre* and the *Meuſe*, a League from *Mariembourg* upon the Confines of *Hainault*, being formerly a Dependency of that Province. But in the Year 1090. *Baldwin* Earl of *Hainault* ſold it to the Biſhop of *Liége*. * *Maty*, *Diction.*

COUVOYON *(Saint)*, the firſt Abbot of *Redon* in *Bretagne* in the IX^th^ Century, was Son to *Conon* a Gentleman of *Bretagne*. He ſtudied at *Vannes* where he took Orders, and was made Arch-Deacon of that Church: But he quickly quitted his Preferment, threw up the World, and retir'd to the Solitude of *Redon*, where he built a Monaſtery, having pocured a Grant of the Site from *Ratwil* Lord of the Mannor. Notwithſtanding ſome People would have ouſted *Couvoyon* he went on with the Building his Monaſtery, and ſettled St. *Bennet*'s Rule for the *Religious*. At laſt, the Duke of *Bretagne*, and the King of *France* confirmed the Grant made by *Ratwil*, who died in the Abby, and left the Houſe ſome more Eſtate. In the Year 848. *Couvoyon* took a Journey to *Rome* to get the Reſolution of this Queſtion, *Whether a Biſhop could take Preſents of thoſe ordained without Simony*? Pope *Leo* IV. condemned this Practice in a Synod where *Couvoyon* was admitted: *Nomenoius* Duke of *Bretagne*, who aſſumed a regal Title, cited *Suzan* Biſhop of *Vannes*, and *Felix* Biſhop of *Cornoüaile* or *Kimper*, and two other Biſhops of *Bretagne*, (complained of by St. *Couvoyon*,) deprived them of their Sees, and nominated four other Biſhops to ſucceed them: He founded three new Biſhopricks in *Bretagne*, *St. Brieux*, *Treguier* and *Dol*, making this laſt an Archbiſhoprick. The Biſhops deprived made their Complaint to *Charles the Bald*, and carry'd the Cauſe in the Council of *Tours*. When the *Normans* and other barbarous Nations made a Deſcent upon the Coaſt of *Bretagne*, *A. D.* 865. St. *Couvoyon* retir'd to *Solomon* Duke of *Bretagne*, who gave him Ground for building a new Monaſtery. 'Tis now the Abby of St. *Maxent*. St. *Couvoyon* ſhutting himſelf up here, died, *A. D.* 868. about eighty Years of Age. The Abby of *Redon* was built in the tenth Century. St. *Couvoyon*'s Feſtival ſtands on the 28^th^ of *December*, which was the Day his Corps were removed from *Maixent* to *Redon*. * His Life is written by two Authors in Father *Mabillon*. In *Secul.* IV. *Ord. S. Benedicti. Baillet Vies des Saints.*

CRAFURD. The *Lindſeys* who have this Title, have been Earls about three hundred Years. 'Twas not at *Edingborough* but in the Caſtle of *Sterling*, that King *James* the Second ſtabb'd *Douglaſe* with his own Hand. For *Crafurd* forced the King's main Body to give Ground, in *Morery* Vol. Firſt, read *Crafurd* forced *Huntly*'s main Body to give Ground.

CRANAUS, ſecond King of *Athens*, ſucceeded *Cecrops* in the 3182 Year of the *Julian* Period, 1532 Years before the *Incarnation: Deucalion*'s Deluge in *Theſſaly* happened in his Reign. This *Deucalion* making his Eſcape through the Deluge got to *Athens* in the fourth Year of this Prince: *Amphyction Deucalion*'s Son, marry'd *Cranaus*'s Daughter, and quickly turned his Father in Law out of his Kingdom: 'Twas in *Cranaus*'s Reign that *Neptune* proſecuted *Mars* for the Murder of his Son *Halirothius*, and got him tried at *Athens* by a *Bench* of twelve Gods, that is twelve Judges; and here *Mars* was brought in not guilty. This Trial gave Occaſion for making this Place a Court or Seſſions Houſe afterwards. And from hence 'twas called *Areopagus*, or *Mars*'s Cloſe. * *M. du Pin Biblioth. Univerſ. des Hiſt. Prof.*

CRA-

CRANENBOURG, a Town within the Circle of *Weſtphalia*. It lies in the Dutchy of *Cleves*, a League and a half from *Cleves* to the *Weſt*. * *Baudrand*.

CRASSO *(Julio Paulo)* of *Padua*, a famous Phyſician, living in the XVI. Century. *Paul Craſſo* tranſlated a great many of the old Phyſicians who wrote in *Greek*: For Inſtance, *Aretæus* of *Cappadocia*, *Rufus* of *Epheſus*, *Palladius*, *Theophilus* or *Ptolomeus*, *Galen* and *Hippocrates*. A Catalogue of theſe Authors may be ſeen in *Vander Linden*. His Tranſlation of the eighth Book of *Aretæus* is not very exact, becauſe, as *Ryneſius* relates, he workt upon imperfect Copies, which occaſioned him to miſs the Senſe of his Author in a great many Places. But here *Huetius* comes on in his Vindication, and obſerves, that in caſe *Craſſo* has ſome times added and retrench'd, he may fairly be pardon'd this Fault; becauſe, generally ſpeaking, he hits the Matter right, and gives the Senſe of his Authors with a great deal of Method, Perſpicuity and Politeneſs. * *Ricobon de Illuſt. Petav. Imperialis*, *in Muſ. Caſtelan. Reineſius*, *apud Konig. Biblioth. Vet. & Nov. p. 55. Dan. Huet. de Interp. l. 2. p. 267.*

CRASSO, *(Lorenzo)* an *Italian*, has written a Panegyrical Character of learned Men, printed at *Venice*, in two Volumes, *Quarto*, *A. D.* 1666. 'Tis written in *Italian*, and much valu'd for the exactneſs of the Performance; *Craſſo* having taken care to inſert the moſt memorable Actions and Writings of the Authors mention'd by him. * *Baillet Jugemens ſur les Critiques Hiſtoriens. Chap.* 74.

CRASSUS, the Sirname of one of the moſt Illuſtrious *Roman* Families, divided into the Branches of the *Papirians*, *Veturians*, *Claudians*, *Otacilians*, and eſpecially that of the *Licinians*; one Branch of which took the Name of *Craſſus* without any other Family Diſtinction. The firſt of the *Licinians* which occurs in Hiſtory with the Sirname of *Craſſus*, is PUBLIUS LICINIUS CRASSUS, Conſul in the 549th Year of *Rome*, and two hundred and five Years before the *Incarnation*. Several others of the ſame Name were afterwards raiſed to the ſame Dignity. For Inſtance, *Publius Licinius Craſſus*, in the 583d Year of *Rome*, and before the *Incarnation* 171. *C. Licinius Craſſus*, in the Year of *Rome* 586. *P. Licinius Craſſus*, in the Years 684 and 699, before the *Incarnation* 70 and 55. *M. Licinius Craſſus*, in the 724th Year of *Rome*, and before the *Incarnation* 30. *M. Licinius Craſſus*, in the 740th of *Rome*, and before the *Incarnation* 14. *M. Licinius Craſſus*, in the Reign of *Tiberius*, 27 Years after the *Incarnation*. *Licinius Craſſus Frugi*, in the Reign of *Nero*, *A. D.* 64. Theſe were all Conſuls, beſides others of the ſame Name, diſtinguiſhed by Enterprize and Office.

CRASSUS, *(P. Licinius)* High Prieſt, and a celebrated Lawyer, was Conſul with *L. Valerius Flaccus*, in the Year 623 of *Rome*, and 131 before the *Incarnation*. A Diſpute hapned between theſe two Collegues, who ſhould command the Army againſt *Ariſtonicus*. *Craſſus* carry'd his Point againſt *Flaccus*, then Prieſt of *Mars*; and in virtue of his being *Pontifex Maximus*, or High Prieſt, forbid *Flaccus* moving out of *Rome*, where the Functions of his Prieſthood engaged him. In the mean time he reſigned his High Prieſthood, (an irregulur Precedent *Primæ Impreſſionis)* and marched into *Aſia*, where he began to learn *Greek*, and went on in this Amuſement with ſuch Application, that he made himſelf Maſter of the five Dialects in a very ſhort time: Inſomuch, that now he was in a Condition to diſcourſe his Allies without an Interpreter. This Improvement however, did not make his Expedition ſucceſsful; for the next Year, notwithſtanding his being reinforced by the Kings of *Bithynia*, *Pontus*, *Cappadocia*, and *Paphlagonia*, he was routed in a main Battel, and taken Priſoner by the *Thracians* in *Ariſtonicus*'s Service. And now aiming to avoid the Diſhonour of being taken, by a handſome Diſpatch, he ſwitched the *Thracian*, who had him in Cuſtody, over the Eyes; who finding the Blow ſmart, drew his Dagger and ſtabbed him. *Craſſus*'s Head was carry'd to *Ariſtonicus*, and his Body was bury'd at *Smyrna*. * *Cicer. Philip.* II. *Livy*, *Lib.* 59. *Vallerius Maximus*, *Lib.* III. *Cap.* 2. & *Lib.* 8. *Cap.* 7. *Quintilian*, *Lib.* XI. *Cap.* 2. *Florus*, *Lib.* II. *Cap.* 20. *Strabo*, *Lib.* XIV. *Juſtin. Lib.* XXXVI. *Cap.* 4.

CRASSUS *(C. Publius Licinius)* Son to *M. Licinius Craſſus*, mentioned in *Morery*, Vol. firſt, diſtinguiſhed himſelf in *Gaul* under *Julius Cæſar*, and afterwards marched into *Aſia* at the Head of 1000 Horſe againſt the *Parthians*, in which Expedition he was killed. He had been *Augur*, and was ſucceeded by *Cicero* in that Office. * *Plutarch*, *in Vit. M. Licin. Craſſ. Cæſar*, *de Bell. Gall.*

CRASSUS, *(M. Licinius Frugi)* as much a Beaſt, if *Seneca* may be believ'd, as the Emperor *Claudius*, who cut off his Head *A. D.* 47. after having raiſed him to an elevated Station, and graced him twice with the Parade of a Triumph. His Lady *Scribonia*, his Son, who marry'd the Emperor's Daughter, and upon the ſcore of his being adopted into the *Pompey*'s Family, was called *Cn. Pompeius Magnus*, and ſeveral others of the Name of *Craſſus*, were involved in his Ruin. * *Senec in Ludicr. in Mort. Claud. Cæſaris. Sueton*, *Lib.* V. *Cap.* 77.

Beſides *Cn. Pompeius Magnus*, *Marcus Licinius Craſſus Frugi*, abovementioned, had two other Sons, *M. Licinius Craſſus Frugi*, who was Conſul *A. D.* 64. in *Nero*'s Reign, who put him to Death, and *L. Piſo Frugi Lucinianus*, adopted by the Emperor *Galba* for his Son and Succeſſor, and afterwards killed by the Soldiers of *Otho*'s Faction, *A. D.* 69. * *Dion Caſſius*, *Lib.* LXIV. *Senec. Ibid. Sueton. in Vit. Galb.*

* CRATINUS, an *Athenian* Comick Poet: Of the XXI Plays he made, there remains only a few Verſes; ſo that 'tis hard to diſcover his Character and Talent. He is ſaid to have been very bold in his Raillery, let fly againſt Perſons of the firſt Rank; and as *Plutarch* relates, *Pericles* himſelf did not eſcape his Satyr. *Quinctilian* valued his Comedies very much, and recommended the reading them to thoſe who aimed at Elocution. *Ariſtophanes* obſerves that he died when the *Lacedemonians* made their firſt Deſcent upon *Attica*; that is, at the beginning of the *Peloponneſian* War, which broke out in the LXXXVII. Olympiad, and CCCCXXXII. before the *Incarnation*. * *Horat. Epiſt. Lib.* 1. *Ep.* 19. *Satyr. Lib.* 1. *Sat.* 4. *Quinctil. Inſtitut. Lib.* X. *Cap.* 1. *Baillet*, *Jugement des Sçavans ſur les Poëte*, *Tom.* 5. *p.* 179.

CREDO, the Grand *Credo*, *Juræ Pars*; ſo they called the *Southern* Parts of the Mountain *Jura*. The Grand *Credo* lies between the Bailliage of *Gex*, and *La Breſſe*, *French* Provinces: It reaches from *North* to *South* from the *Rhone* four Leagues below *Geneva*, to the *France-Compte*, where the Mountain *Jura* goes by the Name of St. *Claud*. * *Maty*, *Diction.*

CREMIENIECK, or *Krimienieck*, a Town in *Poland*. It ſtands in the upper *Volhynia*, on the Confines of *Podolia*, upon the ſmall River *Ikwa*, thirteen Leagues from *Luſne* to the *South*. This Town is Capital of a large Caſtellany, 'tis built upon the ſloping of a Hill, upon the top of which there is a good Citadel for its Defence. * *Maty*, *Diction.*

* CREMONA, a Town in *Italy*, within the *Milaneze* near the *Po*, and Capital of the *Cremoneze*. Since *Cremona* was rebuilt by the Emperor *Frederick Barberoſſa*, *A. D.* 1284. it has been govern'd by Viſcounts of its own, and afterwards fell into the Hands of the *French*, the *Venetians*; and thenceforward to the Dukes of *Milan*, and Kings of *Spain*. The *French* and the Duke of *Modena* beſieg'd it in 1648, but were obliged to quit the Enterprize. In the Year 1702, 'twas ſurpriz'd by the Imperialiſts commanded by Prince *Eugene*, who enter'd the Town in the Night with a Body of about 6000. The Garriſon conſiſting of *French* and *Iriſh*, who kept the Place for *Philip* V. King of *Spain*, charged the Enemy with incredible Valour, notwithſtanding they were ſurprized in the Night, diſperſed in the Town, and taken at the greateſt Diſadvantage. In ſhort, the *French* and *Iriſh* received the *Germans* ſo warmly, from break of Day 'till towards the Evening, and made ſo great a Slaughter, that the Enemy were forced to retreat out of the Town, and give up their Enterprize. This Defence of the Garriſon may fairly be reckoned one of the boldeſt Actions of this Age; but then we are to obſerve, that Mareſchal *Villeroy* was taken Priſoner, and carry'd off. To go back to the Times of the *Roman* Empire. This Town ſuffer'd in the Reign of *Auguſtus*, becauſe the Burghers had joined *Mark Anthony* againſt him: When this Emperor had made himſelf Maſter of the Country, he ſeized the Eſtates belonging to *Cremo-*

na, and granted them to his Troops called *Veterans*; but the Precincts of this Town not being large enough to ſatisfy the Soldiers, *Auguſtus* aſſigned them other Lands within the Territories of *Mantua*; and that for no other Reaſon, but becauſe they lay in the Neighbourhood of *Cremona*, which occaſioned this Verſe in *Virgil*, *Eclog.* 9.

Mantua væ Miſeræ nimiùm vicina Cremonæ.

CREPA, or *Lyſy*, a Town of *Morea*, in the *Northern* Quarter of *Zaconia*, between the Rivers *Alpheus* and *Orchomene*, ſeven or eight Leagues from *Mantinea* to the *Weſt*. * *Maty*, *Diction.*

* CRESCENS *(St.)* one of St. *Paul*'s Diſciples. This Apoſtle informs us in his 2d Epiſtle to *Timothy*, that he had ſent *Creſcens* to *Galatia*, which *Epiphanius* interprets *Gaul*. This Remark has occaſion'd ſome People's believing *Creſcens* preached the Goſpel in *Gaul*; and here they make him the Founder of the Churches of *Vienne*, and *Mentz*. But this is only a weak Conjecture, for St. *Paul* means *Galatia* in *Aſia*, which was likewiſe called *Gaul*, and not *Gaul* in the *Weſt* of *Europe*, which was not ſo happy to receive Chriſtianity till a long time after the Apoſtle. * *Baron. A. C.* 110. *Martyrol. Roman.* 27 *Junii*. *St. Marthe. Gallia Chriſt. Tom.* 1. *pag.* 792. *De Tillemont Mem. Eccleſ. Baillet vies des Saints. Juin.*

CRESPELLANA, a good Town within the Patrimony of the Church in *Italy*. It lies in the Territory of *Bononia*, three or four Leagues from the Town of *Bononia* towards *Modena*. * *Maty*, *Diction.*

* CREVANT; For Commanded by *John Steuart*, Earl of *Boucan* and *Douglas*, in *Morery*, Vol. firſt, read *John Steuart*, Count of *Boucan*, and by the Earl of *Douglas*; for *Charles* the VIIth had made the firſt Conſtable of *France*, and *Douglas* Duke of *Touraine*.

CREVECOEUR, a ſmall City belonging to the *French* within the Precinct of *Cambray*, famous for the Victory *Charles Martel* gained here in the Year 717. At preſent it is only a Borough near *Monte Revellen*: There was a Fort of this Name in *Holland* upon the *Meuſe*, a League diſtant from *Bois le duc*; but the *French* who took it in 1672, demoliſhed it in 1674. * *Mezeray. Cordemoy*, *Hiſt. de France.*

CREUSEN, a Town within the Circle of *Franconia* in *Germany*. It lies in the Marquiſate of *Culembach*, three Leagues from *Barhut* to the *South*. * *Maty*, *Diction.*

CREUTZ, (the County of) a ſmall Province of *Sclavonia*, within the Kingdom of *Hungary*: It ſtretches from *Eaſt* to *Weſt* from the County of *Poſſega* to that of *Cilley*. The County of *Waradin* with the *Drave* bounds it on the *North*, and that of *Agram* with the *Save*, on the *South*. The Town *Creutz*, from which the Province takes its Name, is the only conſiderable Place. * *Maty*, *Diction.*

CRINITUS *(Peter)* a *Florentine*, tried his Talent in ſeveral kinds of Poetry: His Compoſitions are printed in the firſt Tome of the *Deliciæ Poetarum Latinorum Italiæ*. *Lylius Gyraldus* gives them but a moderate Character. To ſpeak clearly, ſays he, his Performances in Poetry diſcover the ſame Tincture and Genius with the reſt of his Writings: He promiſes a great deal, and appears much ſmitten with himſelf: His Expreſſion affects the Sublime, but miſcarries into Bombaſt, and affords nothing but Froth and Trifles. *Borichius* thinks *Gyraldus*'s Cenſure ſomewhat ſevere. *Crinitus*'s Lives of the *Latin* Poets in five Books, are learnedly written in *Paulus Jovius*'s Opinion. But according to *Voſſius*, *Crinitus* has done nothing above the ſize of Indifferent. * *Paulus Jovius*, *in Elog. Cap.* 55. *Lylius Gyraldus Lib.* 1. *Hiſt. Lat. Lib.* III. *Cap.* 12. *Olaus Borichius*, *Diſſert. de Poet. Lat. p.* 97. *Baillet*, *Jugement des Sçavans*, *&c.*

* CRIOLES, *Creoles*, or *Credoces*. A Name given to the Families deſcended from thoſe *Spaniards* who firſt ſettled in *Mexico*. We are to obſerve, that there are three ſorts of *Spaniards* dwelling in *America*, diſtinguiſhed by the Name of *Spaniards*, *Meſtecies*, and *Crioles*: Theſe laſt, tho' more numerous than the other two Clans, could never riſe to any conſiderable Poſt: This Management has occaſioned a ſtrange Antipathy between theſe old *Mexicon Spaniards*, and thoſe of *Europe*. The Averſion is ſo ſtrong, that the *Crioles* would entertain any *European* Nation whatever, provided they could diſengage themſelves from the Juriſdiction of the *European Spaniards*. For this Reaſon the Kings of *Spain* watch them very narrowly, and always take care that none of the *Crioles* may be Vice-Roy, or Head of his own Clan. * *Georg. Hornius Orb. Polit. Hoffman*, *Lexicon. Univerſ. Leyden* Edition, 1698.

CRIONERO, a River of *Natolia* in *Aſia*: It riſes in Mount *Taurus*, croſſes the leſſer *Caramania*, runs by *Candeler*, and falls into the *Mediterranean* at *Side*. * *Maty*, *Diction.*

CRISPUS, *(John Baptiſt)* a Divine, and tolerable good Poet; lived in the beginning of the XVIth Century, and was born at *Gallipoli* within the Kingdom of *Naples*. *Criſpus*'s Works are as follow. Two Speeches upon the Subject of the Holy War againſt the *Turks*, printed at *Rome*, *A. D.* 1594. in *Quarto*. *De Medici Laudibus Oratio ad Cives ſuos Gallipolitanos*, printed at *Rome A. D.* 1591, in 4to. A Plan of the Town *Gallipoli*, dedicated to *Flaminio Caraccioli*, *January*, 1591. But *Criſpus*'s chief Performance, in Writing, is his Book *De Ethnicis Philoſophis Caute Legendis*, printed at *Rome* in *Folio*, 1594. 'Tis a critical Work to ſhew with what Precaution and Judgment People ſhould prepare themſelves for reading the Heathen Philoſophers. *Poſſevin* gives this Performance a great Character, and ſays it ought to be read in all the learned Seminaries in *Europe*. He adds, that the Author had a very nice and diſtinguiſhing Judgment: And that his Precautions and Maxims are founded on the true Philoſophy; that is, they are drawn from the Holy Scriptures, Councils, *Fathers*, and eminent Divines; ſo that according to *Poſſevin*, his Rules are remarkably ſerviceable to diſcover the Miſtakes of Philoſophers, and lead the Reader to that which is ſolid and certain in Philoſophy. *Merſennus* likewiſe recommends this Book as an excellent Performance. * See *Bibliotheca Napolitana du Toppi*, *p.* 134. *Poſſevin*, *Apparat. Sacr. Tom.* 2. *p.* 117. *Merſenn. à la fin de ſes Obſervationes & Emendationes in Problemata Georgii Veneti in Geneſim. Bayle*, *Dict. Crit.* 2 *Edit.* 1702. *Baillet*, *Jugement des Savans ſur les Critiques Hiſtoriques. Cap.* 165, & 267.

CRISSA, an ancient Town of *Greece* in *Achaia*. It lies between the Ruins of *Delphi*, and the Gulph of *Salona*, a League and a half from each. * *Maty*, *Diction.*

CRITICK. The Art of judging, particularly applied to Books, either with reſpect to the Senſe, or the true reading of ſome Paſſages, or to ſome part of Hiſtory. The old *Grammarians* were called Criticks. Their Skill lay chiefly in correcting the Texts of Books, and paſſing a Judgment upon them. *Politian*, as *Scioppius* relates, was the firſt modern Critick, who examined and corrected old Authors, before he put them to the Preſs. The celebrated Criticks of theſe laſt Ages are *Eraſmus*, *Lipſius*, the two *Scaligers*, Father and Son; *Budeus*, *Turnebus*, *Salmaſius*, *Caſaubon*, *&c.* A Man that ſets up for a Critick ought to be furniſh'd with a good Share of Senſe and Learning.

CRITICKS of the *Byzantine* Hiſtory. Thoſe who have ſpent their Pains to beſt Advantage upon the Authors of this Hiſtory ſhall be juſt mention'd.

1. *Charles de Chanticler*, *Henry Valeſius*, and *Philip Labbe*, made Notes and Emendations upon the *Extracts from Embaſſies*. Collected by the Order of *Conſtantine Porphyrogenetus*.
2. *Philip Labbe*, wrote Notes upon the Remains of *Olympiodorus*, upon *Candidus Iſaurus*, *Theophanes* and *Suidas*.
3. *Meurſius* upon *Heſychius* the Illuſtrious, touching the Origin of *Byzantium*.
4. *Maltrate*, a Jeſuit, upon all *Procopius*, and *Nicholas Alamannus* upon the *Anecdotes*.
5. *Bonaventure Vulcanius* upon *Agathias*, touching the Hiſtory of the Emperor *Juſtinian*'s Reign.
6. *Pontanus*, a Jeſuit, and *Annibal Fabrot*, a famous Barriſter at *Aix* in *Provence*, upon *Theophilactus Simocattus*.
7. *Raderus*, and *Philip Labbe*, both Jeſuits, upon the *Chronicum Alexandrinum*; but the *Louvre* Preſs has not yet printed this Work.
8. *James Goar*, a famous *Dominican*, upon *Georgius Syncellus*.
9. *James Goar*, and *Francis Combefis*, *Dominicans*, upon *Theophanes* the Confeſſor.

10. *Dionisius Petavius*, a Jesuit, upon *Nicephorus*, Patriarch of *Constantinople*.
11. *Xylander*, *Goar*, and *Annibal Fabrot*, upon *Georgius Cedrenus*.
12. *Goar*, and *Fabrot* upon *Scylitzus Curopalates*.
13. *Leunclavius*, and *Philip Labbe*, upon *Michael Glycas*.
14. *Charles du Fresne*, *Sieur du Cange*, upon *Johannes Zonaras*. 'Twas printed at the *Louvre* in 1685. with *Wolfius*, *Goar* and *Labbe*'s Notes.
15. *Peter Possin*, or *Poussine*, a Jesuit, upon *Comnenus*.
16. *Du Fresne*, *Sieur du Cange*, upon *Johannes Cinnamus*.
17. *Meursius*, *Leunclavius*, *Fabrot*, and *Leo Allatius*, upon *Constantine Manasses*.
18. *Wolfius* and *Annibal Fabrot*, upon *Nicetas Choniates*.
19. *Theodore Douza*, and *Leo Allatius*, upon *Georgius Logotheta Acropolites*, the Chronology of *Joel*, and upon *Johannes Cananus*.
20. *Peter Possin*, a Jesuit, upon *Georgius Pachimeres*, inserted in the Body of this History, though printed at *Rome*.
21. *Meursius*, upon *Theodorus Metochites*.
22. *Wolfius*, and *Annibal Fabrot*, upon *Nicephorus Gregoras*.
23. *James Pontanus*, and *James Gretzer*, Jesuits, upon *Johannes Cantacuzenus*.
24. *Annibal Fabrot*, with *Clauser*'s Version upon *Chalcondilas*.
25. *Ishmael Bouilliaud*, a famous Mathematician, upon an anonymous Chronicle of the *Turks*.
26. *Pontanus*, a Jesuit, upon *Georgius Franzes*.
27. *Gretzer*, a Jesuit, and *Goar*, a *Dominican*, upon *Georgius Codinus*.
28. *Peter Lambecius*, Library-keeper to the Emperor of *Germany*, upon the same *Codinus*, concerning the Origin and Antiquities of *Constantinople*.
29. *Leo Allatius*, upon *Georgius Hamartolus*.
30. The same *Allatius*, upon the *Continuator* of *Theophanes*, supposed to be *Leontius Byzantinus*.
31. *Possin*, a Jesuit, and *du Cange*, upon *Nicephorus* of *Brienne*, printed with *Procopius*; but that done by *du Cange*, is thrown into *Cinnamus*.
32. *Combefis* upon *Leo Gramaticus*. Printed with *Theophanes* upon the *Continuator* of *Constantine Porphyrogenetus*, and several other Remains of the *Byzantine* History.
33. *Bouilliaud*, upon *Ducas*'s History, printed with *Georgius Acropolites*.

Amongst all these Criticks, the two most considerable are Father *Goar*, a Person thoroughly acquainted with the History of the *Eastern* Church, who has wrote learned Notes upon the *Greek Euchologion*.. The second is *Fabrot*, an eminent Lawyer: He has published the *Basilicæ* in 6 Volumes; all *Cujacius*'s Works in 10 Volumes; *Theophilus*'s Institutes with Notes. He has likewise made Remarks upon *Balsamon*, upon Ecclesiastical History, and upon the Popes mentioned by *Anastasius Bibliothecarius*, upon several *Titles* of the *Theodosian Code*, upon the Subject of Usury against *Salmasius*, and some Tracts upon Arguments in his own Faculty. * *Baillet Jugemens des Sçavans sur les Critiques Grammariens*. Ch. 603.

CRITICKS. *Dauphins*, called likewise *Scholiasts*, or *Dauphin Commentators*: 'Twas by King *Lewis* the XIV^th^'s Order, for the use of *Monseigneur*, then under the Care of *M. de Monteausier*, and *M. Bossuet*, Bishop of *Meaux*, and by the Advice of *Huetius* Bishop of *Auranches*, that the *Dauphin* Criticks wrote Notes and Emendations upon a great many Classick Authors. For Instance, the Abbot *Danet* publish'd *Phœdrus*, and a *Dictionary Latin* and *French*, and *French* and *Latin*, and the *Roman* Antiquities. *Sallust* was done by *Daniel Crespin*. *Nicholas Camus* did *Terence*. *Nicholas Courtin*, *Cornelius Nepos*. *P. Robert Rigaez*, a Jesuit, worked upon *Velleius Paterculus*. *La Rue* did *Virgil*. *Joseph Cantel*, a Jesuit, who died in 1684, published *Justin* and *Valerius Maximus*. *Le Tellier (Michael)* a Jesuit, published *Quintus Curtius*. *James de Louvre*, furnished out *Plautus*. *Michael la Faye* printed *Manilius* with *Huetius*'s Notes. *Lewis Desprez* work'd thro' *Juvenal* and *Persius*. *G. Pyron* was a Critick for *Claudian*. *Vincent Collesson* did *Martial*. *John Doujat* published *Livy*, with *Freinshemius*'s Supplement, with large Commentaries and Emendations in 6 Volumes. *Bauhinius*, a Jesuit, published the *Panegyrici Veteres*. This critical Author is particularly remarkable for his Learning, as appears by his clearing up a great many Historical and Chronological Passages, relating to the lower or *Greek* Empire, and some other Matters upon the Subject of Criticism. *Anne le Fevre*, now called Madam *Dacier*, has done *Florus*, *Aurelius*, *Victor*, *Dictys Cretensis*, *Eutropius*, and *Callimachus*. *Andrew Dacier*, a Member of the *French* Academy, publish'd *Pompeius Festus*, or rather *Verrius Flaccus*, abridg'd by *Pompeius Festus*. *Philip du Boise* has done *Catullus*, *Tibullus*, and *Propertius*. *Augustin Babelon* work'd upon *Suetonius*. *Charles Merouville* publish'd *Tully's Orations*; where he has given an *Analysis* of each Oration, with a short Explanation of the difficult Passages and principal Points of Learning. *N. Pichon* has furnished *Tacitus*. *John Hardouin*, a Jesuit, publish'd *Pliny* in 5 Volumes. He is a very judicious Critick, and explains a great many difficult Passages in this Author. To conclude, there are several other Criticks *in usum Delphini*, who have shewn their Talent upon *Cæsar*'s Commentaries, *Aulus Gellius*, *Statius*, *Horace*, *Ovid*, *Lucretius*, and *Boethius*. * *Baillet*, *Jugemens des Sçavans sur les Critiques Grammariens*.

CRITO, Prince of the *Rugians*, built the Town of *Lubeck*, and was a cruel Persecutor of the Christians. He murthered *Buthuces*, Prince of the *Obotritæ*, and seized his Dominions: But *Henry*, Brother to the deceased, revenged his Death, and dispatched *Crito*. He was assisted in this Enterprize by *Flavina*, *Crito*'s Wife, whom *Henry* afterwards marry'd. *Razo*, Son or Kinsman to *Henry*, succeeded him, was a warlike Prince, and built *Roselbourg* in the XII^th^ Century. * *Spener*, *Syl. Geneal. Hist. in Familia Vandalica*.

* CROCODILON, or *Crocodilopolis*, a Town in *Thebais*, or the upper *Egypt*; so called, because the *Crocodiles* are worshipped there. To make some Addition to what has been said in the first Volume of this Work, and describe the *Crocodile* a little farther. This Beast has very short Feet, and almost creeps upon the Ground; and tho' 'tis an amphibious Animal, she lays her Eggs upon the dry Ground, sometimes to the Number of above fifty. Some Crocodiles are so very large, that they will swallow a Child at a mouthful. In the *Indies* their Bulk is sometimes such, that a tall Man may stand upright between their Jaws when their Throat is open. In the Isle of *Bantam* they have the knack of taming Crocodiles, which they fatten, and reckon them delicate Meat; when they are wounded or opened, their Bowels are high scented, and perfume the Air. They sometimes find Flints in the Belly of these Animals, which 'tis suppos'd they make use of to give their Body a stronger Gravitation, and carry them to the bottom of the Water, not being in a Condition to dive so low without such an Assistance. In the *West-Indies* they call them *Caymans*; and some are so strong, and well fenced, that one of them was seen to defend himself against thirty Men, who discharged a Cross-Bow six times against him without entering his Skin. * *Herrera*.

They are not to be met with, but in great Rivers and hot Countries, as the *Nile*, the *Ganges*, the *Oronoko*, &c. *Thomas Gage* reports, that he secured himself against a Crocodile by running away, not strait forwards, but turning sometimes to one side, and sometimes to another; for the Crocodile is a stiff limbed Animal, and bends her Body with great Difficulty; but to make Amends for this Disadvantage, she will run in a right Line as fast as a Mule. *Pliny* calls the Crocodile a scurvy Animal, equally dangerous in the Water and upon the Land, *Quadrupes malum, & Terra pariter ac Flumine Infestum*, and gives an extraordinary Description of her, He observes there is no Animal which grows so much from the first Rudiments of Life; for the Egg she comes out of is no bigger than that of a Goose, and notwithstanding this slender setting out, she often shoots to eleven Yards in length, with proportionable thickness. This Animal, by a sort of prognosticating Instinct, chooses a proper Place for her Eggs, and always lodges them beyond the overflowing of the *Nile*. *Strabo* observes, that the *Ædile Marcus Scaurus* had five live Crocodiles

codiles at the publick *Shews* he furniſh'd for the People, which was the firſt time this Animal was ſeen at *Rome*.

When *Auguſtus* made himſelf Maſter of *Egypt*, a Medal was ſtruck with a Crocodile chain'd to a Palm Tree, with this Legend, *Nemo antea Religavit*; as much as to ſay, 'twas as difficult a Buſineſs to make *Ægypt* a part of the *Roman* Empire, as 'tis for a Fiſherman to lay a Crocodile in Chains. For by the way, the fiſhing or hunting the Crocodile, has always been look'd on as a very dangerous Undertaking. * *Plin. Lib.* VIII. *Cap.* 25. *Strabo, Lib.* XVII. *Marmol. Lib.* I. *Cap.* 23.

CROCUS *(Cornelius)* a Jeſuit of *Amſterdam*, who died in the Year 1550. He was ſo zealous in his Religion, that he did his utmoſt to get the Grammars written by Hereticks or Libertines, thrown out of the Schools. For this purpoſe he made a *Grammar* to beat down that written by *Melancthon*: He likewiſe wrote *Formulæ*, or Collections of Phraſes; and *Colloquies* for Children, to throw thoſe of *Eraſmus* out of Credit: He likewiſe furniſhed a *Dictionary*, and another Collection, entituled, *Farago Sordidorum Verborum*, or *Lima Barbarica*. He had the Reputation of writing with great Perſpicuity; and *Adrianus Junius*, though of a different Perſuaſion, gives Father *Crocus* the Commendation of writing up to the Politeneſs of *Terence* and *Tully*. * *Adrianus Junius in Bataviâ ſuâ. Phil. Alegamb. Biblioth. Soc. J. Valer. Andr. Deſſel, Biblioth. Belg. Alard Amſtfeld. apud Phil. Alegamb. Adrien Baillet, Jugemens des Sçavans ſur les Grammariens Latins, Cap.* 654. *p.* 93.

* CROESUS. For *C. Tenobis* in *Morerey*, Vol. firſt, read *Cleobis*, and *Bito*; and for, *Do not ſtrike my Father*, read, *Don't ſtrike Cræſus*. *Atys*, *Cræſus*'s eldeſt Son, was not executed by *Cyrus*, but unfortunately killed by his Friend *Adraſtus* at the Hunting of a Boar, which Accident happened long before the taking of *Sardis*. * *Herodot.*

CROIX *de Caſtries: (La)* A noble and ancient Family in *Languedoc*. *John de la Croix*, who ſtands third upon the Line, is honourably mention'd in the *French* Hiſtory: He diſtinguiſhed himſelf at the Battle of *Baugé* in *Anjou*, in the Reign of King *Charles* the VI^th^, *A. D.* 1421. This Gentleman and his Men defended themſelves with great Reſolution in a Church, which occaſioned the routing of the *Engliſh*.

RENATUS *Gaſpar de la Croix*, Marquis of *Caſtres*, Baron of *Gourdiége*, of *Caſtelnau*, &c. Lieutenant General of the King's Forces; Lieutenant General likewiſe in *Languedoc*, Knight of the Orders, Governor of *Sommierés* and *Montpellier*; made his firſt Campaign 1636, with no more than a Captain's Commiſſion of a Troop of Light Horſe. This Summer brought him to the Sieges of *Corbie*, *Landrecy*, *Catelet*, *Turin* and *Perpignan*; in all which Places he diſtinguiſhed himſelf to an extraordinary Degree. This Service the King rewarded with the Marquiſate of *Varembon*, then forfeited to his Majeſty, and made him one of the Gentlemen of his Bedchamber. In 1643, he had Letters Patent to qualify him to ſit with the Eſtates of *Languedoc*, as his Anceſtors had done: He was made Governor of *Sommieres* in 1646, and the Nobleſs within the Precinct of *Montpellier* made him their Repreſentative at the meeting of the States of the Kingdom ſummoned in 1651, and now he was preferred to the Council Board. He was likewiſe this Year made Captain-Lieutenant of the *Gens d'Arms* of *Gaſton*, Duke of *Orleance*; and in 1660, he was Governor of *Montpellier*, and made Knight of the *Orders* the Year following. In 1668, he was made Lieutenant-General of *Languedoc*, and in 1670 he received Orders to reduce a revolted Canton in *Vivarais*. The Marquis *de Caſtres* immediately marched thither, attended with the chief Gentry of lower *Languedoc*; but ſoon after the King ſent him Regular Troops, and part of his Houſhold; with this Reinforcement he diſperſed the Rebels, put the Country in a State of Repoſe, and got *Roure*, the head Rebel, apprehended, and executed at *Montpellier*. In 1672 the Province having raiſed two Regiments at their own Charge for the King's Service, the Marquis *de Caſtres* received an Order from the King to name all the Officers, and in 1674 his Majeſty gave him leave to raiſe two Regiments, one of Foot, and another of Horſe, to be called by his own Name. He had the Honour to be ſeveral times Preſident of the States General of his Province, where he was always remarkably careful to ſerve both the King and the Country. His Death, which happen'd in 1674, was generally regretted.

JOSEPH FRANCIS *de la Croix*, Marquis of *Caſtres*, &c. his Majeſty's Lieutenant Governor in *Languedoc*, Governor and Steward of *Montpellier*, Gentleman-Uſher to the Dutcheſs of *Orleans*, and Field-Marſhal. He was made Collonel of a Regiment of Foot at eleven Years old. In 1684 he charged at the Head of this Regiment at the Battel of *Pont Major*, and at the Aſſault of *Gironne* in *Catalonia*, and at the Retreat of *Nnys* in the Electorate of *Cologne*; where, by his Conduct and Courage, he had the good Fortune to bring off his Regiment, tho' charged in the open Field with near five thouſand of the Enemy's Horſe. The King ſenſible of his Bravery, made him a Brigadier, put particular Marks of Honour in his Commiſſion, and recited the Detail of the Action laſt mentioned. The ſame Year his Regiment made part of the Garriſon of *Bonne*; where, during the Siege, he gave new Proof of his Courage. This Marquis had the Honour to treat a Capitulation with the Elector of *Brandenbourg*, and got very good Articles for the Garriſon in this Town. In 1690 he commanded a Brigade of Foot at the Battle of *Flerus*, where he was wounded, and had his Horſe ſhot under him. In 1691 he was at the Siege of *Mons*; and 1693 was made Field-Marſhal, or Quarter-Maſter-General. * *Chronique de France Andoque, Hiſtoire de Languedoc. P. Benôit, Dominicain, Hiſt. de Albigeois. Généalogie, par M. d' Hozier en* 1637. *Nobiliaire de Picardie. Nobiliaire de Champagne. Procès Verbeaux des Etats de Languedoc, & Archives de Montpellier.*

CRONACH, a Town in *Germany*, within the Circle of *Franconia:* It lies in the Biſnoprick of *Bamberg*, nine Leagues from *Bamberg* to the *North*. *Cronach* ſtands at the Confluence of the Rivers *Radach*, *Haſlac*, and *Cronach*. The Town is well fortify'd, and has a good Citadel built upon a Hill, which commands the Place. * *Maty, Diction.*

CROTOY, a Town in *Picardy:* It ſtands at the Mouth of the *Somme* overagainſt St. *Vallery*, four Leagues above *Abbeville*. *Cluverius* believes 'twas the *Caracotinum*, or *Gravinum in Gallia Belgica*, which other Geographers take for *Havre de Grace*.

CROUVE, or *Crow*, *(William)* Prieſt of the Church of *England*, wrote a Catalogue of the Commentators upon the Bible, entituled, *Elenchus Scriptorum in S. Scripturam*, printed at *London* in 1672. Theſe Authors are mark'd by their Country, their Profeſſion, and the time when they died. He diſtinguiſhes them farther by their reſpective Communions and Sects; *P.* ſtands for *Roman Catholicks* or *Papiſts*: The *Lutherans* are marked by an *L*, the *Calviniſts* by a *C*, and the *Socinians* by an *S*. He mentions the Title Pages of the Tracts, in what Volumes they were printed, and how many Editions they ran through: Farther, he runs a Commendation upon ſome of theſe that appear beſt qualified for this Undertaking. But this *Crow* falling ſhort in his Liſt, *P. le Long*, Prieſt of the Oratory, has written two *Latin* Volumes in 8^vo^ upon the ſame Subject, where *Crow*'s Omiſſions are ſupplied: This Work was firſt printed at *Paris* in 1708, and afterwards in *Germany*, with ſome Additions. * *Baillet, Jugemens de Sçavans ſur les Critiques & Hiſtoriques.*

CTESIPHON, a great Architect, drew a Model of *Diana*'s famous Temple at *Epheſus*, which Draught was built partly by his Direction, and partly by that of his Son *Metagenes*, and other Architects. *Cteſiphon* invented a Machine for the Carriage of Pillars for ornamenting this Temple. They were brought from the Quarries as far as *Epheſus*; and not willing to venture them upon Carts, becauſe the Roads being ſomewhat rotten, the weight of the Load would ſink the Wheels, and ſet the Horſes: To prevent this Inconvenience, he clapt four pieces of Wood together, four Inches Square, two of theſe were laid croſs the two others, which were longer, and equal to the Shank of each Pillar. At the two ends of each Pillar he drove in Iron Pegs, with great Notches in them, and ſoddred them with Lead, putting Iron Rings into the croſs pieces of Wood where the Pegs were faſtned; beſides, at the two ends of this Carriage two long pieces of Oak were nailed, thus the Oxen drawing by theſe *Bâtons* or Shafts, the Pegs within the Iron Rings had room to turn with a free Motion; and thus the Shaft of the Pillars rolled without check

upon the Ground: *Plutarch* mentions another of this Name who was an Hiſtorian, and wrote ſeveral Books. * *Vitruvius in Præf. Lib.* VII. *Plin. Lib.* VII. *Cap.* 37. & *Lib.* XXXVI. *Cap.* 14. *Plutarch, in Parallel.* XII. &c.

CTESEPHON, an *Athenian*, perſuaded the Burghers to paſs an Ordinance for crowning *Demoſthenes* with a Gold Crown at a full *Seſſion*, in Conſideration of the Service he had done his Country; but *Æchines* grudging *Demoſthenes* this Honour, proſecuted *Cteſephon* for Sedition: But *Demoſthenes* being of Council for *Cteſephon*, pleaded off the Impeachment in his Fine Oration *de Coronâ*. * *Demoſthenes de Coronâ. Cicero.*

CUENCA, a good Town in *Peru*, though not large: It ſtands in the Province of *Quito*, about forty Leagues from the Town *Quito* to the *South*, and upon the Borders of the Country *de les Quixos*. * *Maty, Diction.*

* CUJACIUS, *(James)* the moſt celebrated Lawyer of the XVI^th^ Century. He was one of thoſe happy Genius's who are their own Maſter in every part of Learning: For Inſtance, he got through the Difficulties of the *Greek* and *Latin* Languages, and every part of polite Learning, without Inſtruction or Aſſiſtance. He is the only modern Lawyer who has reach'd farthest into the Origin and Sources of Law in general, and the Civil Law in particular: To ſucceed in theſe Reſearches, he has made uſe of Etymology for the true Signification of Terms, and the Lights from Hiſtory, purſuant to the Method of the Lawyers in ancient Times. Thus *Antonino del Camp*, who moved in the ſame Tract, read two Lectures every Day; one upon the *Roman* Hiſtory, and the other upon the *Inſtitutes*. He us'd to ſay, that the Inſtitutes and Hiſtory were the two Doors which open'd into the Apartment of the Civil Law. *Cujacius* was likewiſe a Man of Diſcretion and Reſerve; for when his Opinion was asked upon ſome Queſtions in Divinity, which made a great Noiſe in his time, he anſwer'd very prudently, *nil hoc ad edictum prætoris*. This was quite foreign to a Decree in *Chancery*, as much as to ſay, 'twas fit every one ſhould confine himſelf to Queſtions, in his own Faculty. * *Papyre Maſſon, in vit Jac. Cujas. Sainte Marthe, in Elog. Doct. Gal. Lib.* 4. *Thuan, Hiſt. la Croiz du Maine, & du Verdier Vauprivas, Biblioth Franc.*

CULLERA, a Town upon a Cape of the ſame Name. 'Tis ſcituate at the Mouth of the *Xucar*, within the Kingdom of *Valencia* in *Spain*. * *Maty, Diction.*

CULLY, a ſmall Town in *Switzerland*, upon the *Lemman Lake* near *Vevay*, within the Canton of *Berne*. 'Tis a pretty Place, and well built. In the Neighbourhood of *Cully*, there is the beſt Wine in all *Switzerland*, and is really very good; but then it muſt be drank in Winter, for 'tis too heady and intoxicating for the Summer Seaſon. The Arms of this Town are a Bunch of Grapes. * *Plantin*, Deſcription of *Switzerland.*

CUMANUS, Governor or Procurator of *Judea*, ſucceeded *Tiberius Alexander*. In the time of his Adminiſtration there happened a flaming Sedition at *Jeruſalem*, by the inſolent Misbehaviour of a Soldier, at the Feſtival of the Paſſover; the Commotion happen'd thus: *Cumanus*, according to Cuſtom, having ordered a Company of Soldiers to keep Guard at the Gate of the Temple, a Centinel was ſo impudent as to appear publickly naked and licentious. This Effrontery was ſo provoking, that the People cried the Outrage was not only an Abuſe upon themſelves, but a Contempt upon God Almighty. Some of the *Jews* charged *Cumanus* with this Indignity, and notwithſtanding all his Excuſe and Proteſtations, the People were too much prejudiced to give any Credit to what he ſaid. They came at laſt to pelt him with Reproach and ill Language, upon which he order'd his Troops to march into the Fort *Antonia*. The poſting his Men here frighted the Mob terribly; they diſperſed with great Precipitation, being apprehenſive they ſhould all be maſſacred; and here the Crowd was ſo great in the narrow Streets, that about a thouſand was ſtifled to Death. This *Cumanus* haraſſed and oppreſſed the *Jews* and *Samaritans* to that Degree, that at laſt they joined in a Remonſtrance to *Quadratus*, Governor of *Syria*: Upon this, *Cumanus* and ſeveral of his Creatures and under Pullers, were apprehended and ſent to the Emperor *Claudius* in Chains. This Emperor baniſhed *Cumanus*, and gave the Government of *Judea* to *Claudius Felix*, *Pallas*'s Brother. * *Joſeph. Antiquit. Lib.* XX. *Cap.* 5.

CUNCAN, (the Kingdom of) a Country within the *Peninſula* of *Indus*, on this ſide the *Ganges*. 'Tis one of the Provinces of the Kingdom of *Decan*, on the *North* 'tis bounded with *Decan*, properly ſo called; on the *Eaſt* with the Province of *Balaguate*, from which 'tis parted by the *Gate* Mountains. The Kingdom of *Canara* bounds it on the *South*, and the *Indian* Ocean lies to the *Weſt*. The principal Towns in *Cuncan* are *Viſapor*, *Saliapor*, and *Paranda*; all three upon the River *Mandona*, to which muſt be added *Goa*, which ſtands upon the Coaſt, and belongs to the *Portugueze*. * *Maty, Diction.*

CUNGCHANG, a Town in *China*. 'Tis the fifth in bulk, within the Province of *Xenſi*, and reaches to a large Juriſdiction, having ſixteen other Towns for Dependencies. *Cungchang* ſtands near the Head of the River *Guei*, about ſixty Leagues above *Sigan*. * *Maty, Diction.*

CUNIBERT, or *Hunibert*, (St.) Biſhop of *Cologne* in the VII^th^ Century, extracted from a Noble and Religious Family, in a Province upon the *Moſelle* in *Auſtraſia*, towards the latter end of the Reign of *Childebert* II^d^. He was a Deacon in the Church of *Treves*, and was elected Biſhop of *Cologne* in the Year 623. He aſſiſted at the Council of *Rheims*, *A. D.* 625. and was afterwards made Preſident of King *Dagobert*'s Council. His Advice was very ſerviceable to this Prince, who made him Governor to *Sigebert*, King of *Auſtraſia*, then a Minor. He acquitted himſelf handſomely in this Employment, and after *Dagobert*'s Death, *Pepin* and *Cunebert* had the joint Adminiſtration of the Kingdom of *Auſtraſia*. The Reputation of the latter ran very high as long as *Sigebert* lived; after his Death *Grimoald*, *Pepin*'s Son, wreſted the Crown from *Dagobert*, Son to *Sigebert*, to ſet it on the Head of his Son *Childebert*: Upon this Stretch *Cunebert* threw up Secular Buſineſs, and retired to his Biſhoprick. *Clovis* II^d^, *Sigebert*'s Brother, and after him *Clotair* the III^d^, reigned ſingle; but *Auſtraſia* being granted to *Childerick*, *Clovis*'s ſecond Son, *Cunebert* was again employ'd in State Affairs. He died *November* 12, 663. * *Baillet Vies des Saints mois de Novembre.*

* CUNIBERT, for *Paris*, in *Morery*, Vol. firſt, read *Pavia.*

CUNTUR, a famous Bird in *Peru*, worſhipped by the People as one of their chief Deities; ſome of them are five or ſix Ells long, when meaſured from the extremity of one Wing to the other: They are likewiſe ſo ſtrong and fierce, that ſome of them will kill a Man. 'Tis a Bird of Prey, but without any Talons, her Feet being like thoſe of a Hen; her Beak is ſo very ſtrong and hard, that it will enter the Hide of an Ox, and when two of them range together they'll fight a Bull, and make a Meal of him. This Bird is ſpotted Black and White like a Pye, with a Comb upon her Head like a Razor; when ſhe is upon the Wing ſhe makes a frightful Noiſe, eſpecially when ſhe ſowſes down upon her Game. The *Spaniards* call this Bird, *Condor*. Father *Jerôm Lobo* relates, that there are *Condors* in *Africa*: For Inſtance, in the Country of *Sophala*, in that of the *Caffres* in *Monomotapa*, as far as the Kingdom of *Angola*. They reſemble an Eagle; ſome of their Feathers are four and twenty Foot long, and three Foot broad; the Quill is five Foot long, about the thickneſs of a Man's Arm. Some of them are reported as big as two Elephants clapt together, that they have carry'd off Cows and other large Cattle, and that from one end of their Wing to the other, they make thirty Foot. Some of them have been ſeen to vomit up two hundred pound of Fleſh. 'Tis probable this Bird is called *Rouch* by the *Arabians*. In the Treaſury of the Holy Chapel at *Paris*, there is the Pounces of a Bird to be ſeen, which is ſufficient Proof that ſome of the winged Kind ſhoot out to a very bulky Proportion. * *Hiſtoire des Indes*. Father *Bolivart*'s Hiſtory of *Æthiopia*. *Relat. des Voyages.*

CUPER, *(Gilbert)* Burgher-maſter of *Deventer*, wrote three Books of Critical and Chronological Obſervations, printed in the Year 1684. He has likewiſe publiſhed *Homer*'s *Apotheoſis*, taken from an Inſcription, with a good Commentary. *Borremans* and *Spanheim* give him the Character of a Perſon of great Ability. He is ſtill living, and much valu'd by Men of Learning. * *Anton. Borreman. var. Lect. &c. Ezech. Spanh. Obſerv. ad Julian. Cæſar. Gal. Baillet, Jugemens des Scavans ſur les Critiques Grammariens.*

CURATORS. There were ſeveral Sorts of them at *Rome:* For Inſtance, *Curatores omnium Tribuum*, were a ſort of *Syndicks*, or Aldermen of a Ward.

Curatores operum Publicorum, or Surveyors of the publick Buildings.

Curatores Alvei, Tiberis, & Cloacarum: Thoſe that had the Care of ſeeing the Common-Shores and the Dreins of the Town cleared, and kept in order. *Suetonius* informs they were ſetled by *Auguſtus*. *Nova Officia excogitavit, curam operum Publicorum, Viarum & Aquarum, Alvei & Tiberis.*

Curatores, Viarum extra Urbem. Surveyors of the great Roads out of *Rome*, of the Bridges and Cauſeys.

Curatares Denariorum Flandorum, abridged upon ancient Inſcriptions by theſe three Letters, C, D, F. They were Maſters of the Mint, otherwiſe called *Viri Monetales*, who had the Management of Coinage. There are ſome ancient Inſcriptions upon Gold and Silver Coins with theſe five Letters, A. A. A. F. F. they ſtand for *Ære, Argento, Auro, flando fereundo*; that is, Mint Officers for Melting and Coining Copper, Silver, and Gold.

Curatores Kalendarii, thoſe *Roman* Officers who put out the Money lodged in the City *Chamber* to Intereſt, which was paid at the Kalends, or the firſt Day of the Month, for which Reaſon they were called *Kalendarii*. * *Danet.*

CURDO, formerly *Niphates*; a long chain of Mountains, which makes part of Mount *Taurus*. It ſtretches from *Euphrates* to the Mountains of *Tchildir*, the *Caſpian* Hills of the Ancients. Theſe Mountains formerly parted great *Armenia* from *Meſopotamia* and *Aſſyria*; but according to the modern Diſtinction of Countries, they part *Turcomania* from *Diarbeck*, and afterwards croſs the Country of the *Curds*, from whence they take the Name of *Curdo*. * *Baudrand.*

CURE. (A) The Name of a Benefice, where the Incumbent has the Direction of Conduct and Conſcience within a certain compaſs of Ground called a Pariſh. Curates in this Senſe are as old as Chriſtianity; for the Apoſtles, in Churches newly form'd, ſetled Prieſts for Diſcipline and Adminiſtration of the Sacraments, who were to manage under the Juriſdiction of the Biſhop. This Biſhop, conſecrated and fixed by the Apoſtles, had Authority to ordain Prieſts as occaſion required; afterwards, Converts increaſing to a great Number, 'twas found neceſſary to have ſeveral Churches in the ſame Town, and to appoint Prieſts for managing the Congregations in the Country. In *Optatus* his time there was forty *Baſilicæ*, or Churches, in *Rome*, governed by Prieſts; and Pope *Cornelius* in his Letter to *Fabius*, acquaints him there were ſix and forty Prieſts in the Church of *Rome*. When *Athanaſius* was Biſhop of *Alexandria*, there were ſeveral Curates both in that City and within the Precinct of *Mareotis*. Theſe Prieſts had each of them a diſtinct Church, where their reſpective Congregations met. This was the Cuſtom through the whole Chriſtian Church. For the purpoſe, there were Prieſts ſetled in Cities, ſome of which belonged to the Cathedral, ſome had their diſtinct Churches in the Town, and a great many others were fixt upon Cures in the Country; amongſt theſe latter the moſt conſiderable were thoſe called *Chorepiſcopi*, and Rural Deans Some Divines believe theſe Curates Succeſſors to the ſeventy two Diſciples, and that their Office has a *Jure Divino* Authority. This is the Sentiment of the Faculty of Divinity at *Paris*. Since the VIII^th^ Century, Cures have been annexed to *Chapters* and Monaſteries; but then ſince that time *Monks* have been excluded from this Parochial Function: The Canons regular however, have kept on their Claim and Practice for officiating upon Cures. *Chapters* and Monaſteries, who have Cures annex'd, are oblig'd to ſettle perpetual Vicars upon them; theſe Curates are not removable at the Pleaſure of their *Religious* Patrons. This Branch of Authority and Juriſdiction is lodged with the Biſhop; however, to void the Living a Canonical Proceſs is neceſſary. The Spiritual Rights of the Curates are the Government and Direction of the Pariſh, in things relating to the other World; that is, to adminiſter the Sacraments, to confeſs, and communicate their Pariſhioners. Their Temporal Privileges and Property are to receive Tithes, Offerings, Mortuaries, and other Perquiſites at Weddings, *&c.* * *Thomaſſin, Diſciplin. Eccleſ. Fileſac, &c.*

CURIA, a Court or Hall, where according to *Feſtus*, the *Romans* uſed to meet for publick Affairs: But with this Author's Favour, *Curia* ſignifies the *Perſons rather than the Place*; for the Place was not certain, the *Roman* Senate meeting ſometimes in one Temple, and ſometimes in another. However, they had certain Places called *Curiæ*, as *Curia Hoſtilia, Curia Calabra, Curia Saliorum, Curia Pompeii, Curia Auguſti:* But what ſort of Buildings theſe were is not exactly known. Theſe Places or Courts were of two Sorts; one where the Prieſts met for regulating the Affairs of Religion, theſe were called *Curiæ Veteres:* There were four of them, *viz. Forienſis, Ravia, Vellenſis, & Velitia.* Theſe were all in the tenth Ward and Diviſion of the Town, the Senate met in the Reſt for diſpatching Matters relating to the Government. This Diviſion of the *Curiæ* into Religious and Secular, is mentioned by *Varro* in his fourth Book *de Lingua Latina: Curiæ duorum genera; & ubi Sacerdotes res divinas curarent, ut Curiæ Veteres: & ubi Senatus humanas, ut Curia Hoſtilia.*

The *Curia Calabra* was built by *Romulus* upon Mount *Palatin* near his Houſe, according to *Varro*; or as others will have it, at the Capitol in the Place where the Warehouſes of Salt are at preſent: 'Twas called *Calabra* from *Calare*, which ſignifies to call; becauſe 'twas the Place appointed by *Romulus* where the *Rex Sacrorum* was to call the Senate and People together, to acquaint them with the New Moons, with the Days for Sacrificing, and publick Spectacles.

CURIA *Hoſtilia* was built by *Tullus Hoſtilius*, in the *Forum Romanum*, or *Roman* Square, where the Senate frequently met.

CURIA *Pompeii* ſtood next to the Theatre built by *Pompey* the Great, in the Place called *Campo di fiere*. 'Twas a ſtately Palace where the Senate met when *Julius Cæſar* was aſſaſſinated, and diſcoloured *Pompey*'s Statue with his Blood. At the coming into this Palace there was a noble *Portico*, ſupported by one hundred fine Pillars. This Building ſtood intire near 300 Years, and was burnt in the Reign of *Philip*, Succeſſor to *Gordian* III^d^.

The Court, or *Curia Saliorum*, ſtood upon Mount *Palatin:* Where, when 'twas burnt down, if we may believe *Tully*, *Romulus*'s Divining Staff was found whole, and undamaged by the Fire. There were likewiſe *Curia Julia*, or *Julii*, *Curia Auguſti*, *Curia Octavia*, *Curia Pompiliana*, *Curia Catonis.*

Vopiſcus, in the Life of the *Gordians*, mentions more of this Denomination. All theſe Places laſt mentioned were built by thoſe whoſe Names they carry'd; they were dedicated by the *Augurs*, otherwiſe 'twas not lawful for the Senate to meet there. * *Danet.*

CURJAT, a ſmall Town of *Jaman*, a Country in *Arabia* the Happy. It ſtands upon the Coaſt over-againſt the Iſland *Mazira*, about fifty five Leagues from the Cape *Raz-al-Gate*. 'Tis ſuppoſed to be the ſame with that which *Ptolemy* calls *Dianæ Oraculum.* * *Baudrand.*

CURIGA, a ſmall Town in the *Peninſula* of *Indus*, on this ſide the *Ganges:* 'Tis within *Malabar*, and about ſeven Leagues from the Coaſt, and the Town *Cranganor*. *Curiga* is the Capital of a Kingdom, under the Protection of the King of *Calecut*; 'tis likewiſe called *Cirigat.* * *Baudrand.*

CURISCH-HAFF: In *Latin Lacus Coronenſis*, a Lake in Ducal *Pruſſia* near the *Baltick*, into which 'tis diſcharged hard by the Fort *Memel*. It receives a great many ſmall Rivers, reaches to a conſiderable length, but without much breadth; for 'tis only a ſlip of Land, or rather of Sand, between this Lake and the Sea. * *Baudrand.*

CURISCH-NERUNG, a *Peninſula* in Ducal *Pruſſia:* It lies between the Lake *Curiſch-Haff* and the *Baltick*. This *Peninſula* ſtretches about twenty Leagues in length, but the greateſt breadth does not exceed above three of our Miles: There are ſome Villages in it, *Sarckaw* and *Roſſiten* are the chief. * *Maty Diction.*

CURSORES *Apoſtolici*, Officers belonging to the Pope, reſembling the *Somners* or *Apparitors* mentioned in Eccleſiaſtical Hiſtory; who in the times of Perſecutions carry'd the Biſhops Letters, to acquaint the Faithful when they were to come to the publick Aſſemblies. Thus theſe Apoſtolical Couriers give Cardinals and Am-

 baſſadors

baſſadors Notice when they are to appear at Conſiſtories and Cavalcades: When they execute this Office, they wear a Violet coloured Gown, and a black Thorn Stick in their Hand: When one of this Fraternity is admitted, the oldeſt Courier preſents him to the Pope, with this ſhort Addreſs to his Holineſs; *Beatiſſime Pater, iſte eſt Curſor novus, qui humiliter à Sanctitate veſtra petit oſculum pedis.* Two of theſe Couriers go to the Palace in their Turns, to receive the Pope's Orders. When a Conſiſtory is to be held, they are introduced by the Lord Chamberlain, where kneeling they ſalute his Holineſs with this Sentence, *Sanitas & longa Vita, Beatiſſime Pater, Cras erit Conſiſtorium?* The Pope giving them his Bleſſing, anſwers, *Erit Conſiſtorium.* Upon this they give Notice of the holding a Conſiſtory to the Treaſurer and Auditor of the Chamber, and to the Governor of *Rome.* Every Cardinal is obliged to give them Audience immediately, and to receive them ſtanding and uncovered: Theſe *Curſores* or *Sumners*, kneeling upon one Knee, deliver their Meſſage thus, *Eminentiſſime ac Reverendiſſime Domine, die N. erit Conſiſtorium.* If their Buſineſs is to bring the News of a Cardinal's Cap, they ſalute him that is to receive it thus: *Salus & Gaudium. Eminentiſſime ac Reverendiſſime Domine, Die N. erit Conſiſtorium, in quo SS. P. noſter tradet Pileum Eminentiæ veſtræ, ac aliis Eminentiſſimis nuperrime creatis.* If the Notice is for appearing at the Pope's Chapel, they obſerve the ſame Ceremonies; but when they are ſent to Ambaſſadors and Princes, that hold of the Pope, they don't kneel. They likewiſe give Notice of a Cardinal's Funeral to all the Sacred College, and to the four Mendicant *Orders*, and the Deceaſed Cardinal's Heirs are obliged to give them ten Ducats *di Camera*, twenty four pounds of Wax, and eight Ducats *di Moneta.* Every new Cardinal pays them ten Ducats *di Camera*; theſe Officers aſſiſt at Cavalcades where the Pope is preſent; they ſurround his Chair, habited in a Violet colour'd Gown, with a Silver Mace in their Hands, and riding upon Mules. They are nineteen in Number, one of which is Head of the Reſt for three Months, and 'tis to this Temporary Chief, that all Commiſſions are ſent, ſigned either by the Pope, or by the Cardinal Preſident of the Signature of Juſtice. * *Carlo Bartol. Piazza, Euſevolog. Rom. Tract.* II^d. *Cap.* 16.

CURTISIUS, *(Titus)* a Soldier belonging to the Guards, who endeavoured to raiſe the Slaves in *Italy* upon the Government. This happen'd in the tenth Year of *Tiberius*'s Reign, and the twenty fourth from the *Incarnation.* He began to carry on the Inſurrection at *Brunduſium* or *Brinde*, by private Cabals, and afterwards got Libels diſperſed to diſpoſe the Country to run to Arms, and recover their Liberty; but *Curius Lupus*, the *Queſtor*, defeated theſe Rebels, ſeized their Chief, and ſent him to *Rome.* * *Tacit. Annal.* IV. *Cap.* 27.

CURUBE, *(Curubis & Curobis)* a ſmall Town in *Africk*, ſtanding upon the Cape of *Mercury* towards *Sicily*, and about ten or a dozen Leagues from *Carthage.* 'Tis ſomewhat a barren Place, but a good Air: St. *Cyprian* was baniſh'd here by the Proconſul *Paternus, September* 13, *A. D.* 257; 'Twas ſince made a Biſhop's See, and at laſt called *Calybia.* * *Baillet, Topographie des Saints.*

CUTH, or *Cutha*, a Town of *Aſſyria.* The Burghers were tranſplanted to *Samaria* by *Merodach.* This Remove made the *Samaritans* called *Cutheans*, they worſhipped the Idol *Nargal.* * 2 *Kings Cap.* XVII. ℣. 24.

CUTHBERT, (St.) Biſhop of *Lindisfarme*, upon the Coaſt of *Northumberland:* He was born amongſt the *Picts* in the *Scotch* Marches. The firſt part of his Youth was ſpent in the Buſineſs of a Shepherd, afterward he turned *Monk* in the Abbey of *Mailerоſs*, and was Prior of this Monaſtery about twelve Years; after this, with his Abbot's Permiſſion, he lived nine Year in Solitude, and went through great Auſterities. In the Year 684 he was elected Biſhop of *Hagulſtad*; he refuſed this Promotion, but accepted the ſame Station at *Lindisfarme*, or *Holy Iſland.* He governed this Church about two Years, and died *March* 20, *A. D.* 687. * *Bede, Vit. S. Cuthbert, Mabillon Siecle* IV. *p.* 2. *Collier's Eccleſ. Hiſt. Vol. firſt.*

CUTENBERG, a Town in *Bohemia* near the *Pits*, where 3000 *Huſſites* were thrown in alive, *A. D.* 1418; afterwards, at an Aſſembly of the States held here 1485, an Ordinance paſs'd for allowing every one Liberty of Conſcience. * *Lancius, Lib.* I. *Daubr.* Hiſtory of this Country. *Lætus*, Abridgment of Univerſal Hiſtory.

CYCLE, (the *Paſchal)* a Revolution of five hundred thirty two Years, at the end of which *Eaſter* returns to the ſame Day of the Month on the *Sunday. Dionyſius Exiguus*, and Venerable *Bede* have taken a great deal of Pains upon this Subject. 'Tis compoſed of the Cycles of the Sun, and of the Moon, multiplied by each other, and ſo diſpoſed, that the beginning of it is fixt to the Year immediately preceding the firſt Year of the Chriſtian *Æra.* This Period being run through *A. D.* 532, another was begun, and after that a third, and ſo on: But this Computation laſted no longer than the Year 1582, when Pope *Gregory* the XIII^th ſtruck ten Days out of the Calendar. However, 'tis requiſite to obſerve this *Dionyſian* Period for the right underſtanding the time of *Eaſter*, and other moveable Feſtivals, mentioned in ancient Hiſtory. * *Petavius, Doctrina Temporum.*

* CYCLOPS, the firſt Inhabitants of *Sicily*, where they lived with the *Leſtrigones. Heſiod* makes them the Sons of Heaven and Earth, but *Euripides* and *Lucian* will have them the Children of *Neptune* and *Amphitrite: Mythology* gives them a round Eye in the middle of their Forehead, from whence they were called *Cyclops. Brontes, Steropes*, and *Pyrachmon*, three of the Chief of this Family were *Vulcan*'s Journeymen, and worked *Jupiter*'s Thunderbolts. The Poets Report *Apollo* killed them with his Bow; 'twas to revenge the Death of his Son *Æſculapius*, transfixed by *Jupiter* with a Thunderbolt, which theſe *Cyclops* had furniſhed. To draw ſomewhat of Hiſtory out of theſe Fables; by theſe *Cyclops* we are to underſtand the firſt Planters in *Sicily*, who grew formidable to their Neighbours. Some Writers will have them called *Cyclops*, becauſe they were always waiting, and looking out ſharp, to ſurprize and rob thoſe that lived near them. They are repreſented in the Figure of Gyants, upon the ſcore of their Savageneſs and Strength. * *Heſiod, Theogon. Homer, Odyſſ. Virgil, Æneid. Lib.* VIII. *Thucydid, Lib.* I. *Juſtin, Lib.* IV.

CYMBALS, in *Latin Symbala*; a muſical Inſtrument made hollow, like two ſmall Porringers, and Braſs being the Metal, they are ſometimes called *Æra* in *Latin*; they were made round, as appears by their Figure upon Medals, and by this Verſe in *Propertius.*

Quâ numeroſa fides, quaque Æra rotunda Cybeles.

Caſſiodorus gives a Deſcription of theſe Inſtruments, and calls them *Acetabula*, which ſignifies a Concave Figure, like the Cavity of a Bone which receives the Head of another Bone into it; which is called *Acetabulum*, or the Box for a Bone. St. *Auguſtin* in his Commentary upon the hundred and firſt Pſalm, obſerves that the Cymbals muſt touch one another to ſtrike out a Sound, and that the Ancients frequently compare them to the Lips. Thus *Fulgentius* makes the two Lips a ſort of Cymbals, which furniſh the Sound; that the Tongue is like the Bow, which cuts and divides it into Diſtinction. *Iſidore Peluſiota*, after having compared the Harp, the Drum, the Organ, and the Strings made uſe of at the Solemnities of the Ancients; having compared theſe to ſeveral Parts in Human Bodies, he reſembles Cymbals to the Lips, becauſe unleſs they preſs and ſtrike one another like Cymbals, no Sound can be formed. *Ovid* in his III^d Book *de Arte Amandi*, gives them a Name which looks ſomewhat miſty;

Diſce etiam duplici, Genialia nablia Palmâ
Verrere——

He calls them *Genialia*, becauſe Cymbals were played on at Weddings, and other Entertainments. * *Danet.*

*CYPRIAN, (St.) an *African*, living in the III^d Century; his other two Names were *Thaſcius* and *Cecilius*, which laſt he took from the Prieſt who converted him. In the Popedom of *Stephen* a famous Conteſt happened between the Churches of *Africk* and *Rome*, concerning the Validity of Baptiſm received from Hereticks. St. *Cyprian*, and the other *African* Biſhops, argued

gued ſtrongly for the Rebaptizing thoſe who had been baptized by Hereticks, urging this Uſage had been ſettled in a Council held under *Agrippinus*, one of St. *Cyprian*'s Predeceſſors. Pope *Stephen* ſtood up ſtiffly for the contrary Practice, inſiſted on the Cuſtom of the Church of *Rome*, and not only refuſed Communion, but common Entertainment to the Agents of the *African* Biſhops: For theſe Rigours he is ſharply reproved by *Firmillian*, Biſhop of *Ceſarea* in *Cappadocia*, and by St. *Cyprian*. This latter, though he does not carry his Satyr ſo far as the other, always treats *Stephen* upon Terms of Equality, calls him Brother, is very plain in his Reprimands, and gives him to underſtand, he is under no Obligation to be governed by *Stephen*'s Sentiments and Practice. The Reſt of the *African* Biſhops were of the ſame Opinion, adhered to St. *Cyprian*, and declared againſt the Validity of Hereticks Baptiſm, in a National Council at *Carthage*. However, they came to ſomewhat of a Temper as to Communion. They reſolved not to break with the Church of *Rome* upon the ſcore of a different Practice; for which Moderation they are commended by St. *Auguſtin*, though of a different Sentiment. In the Year 257, in the Reign of the Emperor *Valerian*, St. *Cyprian* was baniſhed to *Curubis* by the Proconſul *Aſpaſius Paternus*; and after having been confin'd here eleven Months, he was recalled by the Proconſul *Valerius Maximus*; who order'd him to reſide at his own Gardens, or *Villa* near *Carthage*. St. *Cyprian* having received Advice, that the Proconſul had ſent ſome Soldiers to ſeize him, and carry him to *Utica*, retired and abſconded, to prevent his Suffering, out of *Carthage*, and remote from his People. At laſt coming back to his *Villa*, at the return of the Proconſul to *Carthage*, he was apprehended and brought before him; and having generouſly confeſſed himſelf a Chriſtian, was beheaded at a Place called *Sexti*, near *Carthage*, *September* 14, *A. D.* 258, in the Conſulſhip of *Tuſcus* and *Baſſus*.

There are LXXXI Epiſtles of St. *Cyprian* extant, and ſeveral Diſcourſes, without reckoning his Epiſtle to *Donatus*: This Letter written ſoon after his Baptiſm gives an Account of the extraordinary Force of this Sacrament. Here St. *Cyprian*, with a great deal of Rhetorick, deſcribes the Danger ſurrounding thoſe that court the World, the Knavery and Flagitiouſneſs of the *Pagans*, and the Happineſs of thoſe that make the Service of God their main Buſineſs: Here he exhorts his Friend to make for a Retirement, to throw up the World, and ſpend great part of his time in Reading and Prayer. This Letter is floridly written, and St. *Auguſtin* obſerves 'tis unreſembling the reſt; for afterwards St. *Cyprian*'s Elocution was more maſculine and grave, and particularly his *Epiſtles* are very inſtructive, upon the moſt conſiderable Branches of Diſcipline. His Diſcourſe *de Vanitate Idolorum* was written ſoon after the Epiſtle to *Donatus*. That *de Teſtimoniis* to *Quirinus*, is a Collection of *Scripture* Paſſages againſt the *Jews*, with ſome Strictures in Morality. His Tract *de Habitu & Diſciplina Virginum*, is an excellent Diſcourſe, and well finiſhed. His Tract *de Lapſis*, and that *de Unitate Eccleſiæ*, are Maſter-Pieces in their kind. The firſt was occaſioned by the Misbehaviour of *Feliciſſimus*, who was over indulgent in readmitting thoſe to Communion who had been guilty of Idolatry during the Perſecution. The ſecond is levell'd againſt Schiſmaticks. His Book *de Oratione Dominica*, is an excellent Expoſition upon the Lord's Prayer. His *Exhortation to Martyrdom*, addreſſed to *Fortunatianus*, is a Collection of Texts of Scripture, to exhort the Chriſtians to Reſolution and Martyrdom. That *de Mortalitate* occaſioned by the Plague, which haraſs'd the Empire in the Reigns of *Voluſianus* and *Gallienus*, is a very affecting Diſcourſe for Patience and Reſignation. His Letter to *Demetrianus* was written to diſprove the Calumny thrown upon the Chriſtians, as if their Religion had brought the Plague upon the World. His Diſcourſe *de Opere & Elemoſyna* is written with great Force, to make an Impreſſion upon the wealthy, and work them to Charity and Compaſſion. That *de Patientia* recommends Patience from the beſt Topicks. His Book *de Livore & Zelo* is a ſtrong Diſſuaſive from Envy, and argues movingly for the oppoſite Virtue of Humility. There are ſeveral other Tracts miſtakenly reckon'd to St. *Cyprian*.

St. *Cyprian*, as *Lactantius* obſerves, is the firſt Eloquent Chriſtian Writer. St. *Jerome* reſembles his Diſcourſes to a Stream which runs ſmooth and clear; however, he may likewiſe be compared to a rapid Torrent which ſweeps every thing in its way: For his Motions are oftentimes very ſtrong, and almoſt irreſiſtable, but then his Manner is natural, without Bombaſt and Affectation. But notwithſtanding the Correctneſs of his Style, there is now and then ſome little Appearance of the *African* Genius, and *Tertullian*'s hard manner: St. *Cyprian* uſed to call this Author his Maſter; however, he generally takes care to poliſh his Roughneſs, and avoid his Defects. St. *Cyprian* generally argues with Conſequence and Logick, and not only ſtands clear of groſs Miſtakes, but likewiſe of thoſe leſſer Overſights which occur in ſome of the Fathers of the three firſt Centuries. He treats Diſcipline and ſeveral moral Subjects at large, and gives great Light into the Government and Belief of the Church in the Primitive Ages. The beſt Edition of St. *Cyprian*'s Works is that printed at *Oxford*, *A. D.* 1682; 'twas furniſh'd by *Fell*, Biſhop of *Oxford*, and *Pearſon*, Biſhop of *Cheſter*. 'Tis publiſh'd in a beautiful Character, and corrected by four new Manuſcripts; the different readings are exactly marked, and the beſt Notes of *Pamelius*, and *Rigaltius* inſerted. St. *Cyprian*'s Life, and the *African* Hiſtory relating to this Saint, are thrown into this Edition, in the *Annales Cyprianici*, written by Biſhop *Pearſon*. *M. Baluzius* is at work upon a new Edition of St. *Cyprian*, and is furniſhed for Improvement with a great many Manuſcripts. *M. Lombart* has made a beautiful *French* Tranſlation of St. *Cyprian*'s Works. * *Vit. Cyprian. Lactant, Inſtit. Divin. Lib.* V. *cap.* 4. *Hieron. de Viris Illuſtribus. Preface de Lombart ſur la Verſion. Annales Cyprianici. M. du Pin*, New Eccleſ. Hiſt. Cent. III.

CYPRIAN, (St.) Biſhop of *Antioch*, and born in that Town; but then we are to obſerve, that this is not the great *Antioch*, but poſſibly that in *Phœnicia*. He was a Perſon of Birth, Wit and Intereſt; but made an ill uſe of theſe Advantages, and was deeply engaged in the Myſteries of *Paganiſm*. *Magick* was much his Inclination, and to go to the bottom of this pretended Science, he ſpared neither Money nor Pains, nor ſcrupled any Practice of Inhumanity; for he is ſaid to have ſacrificed Men and Women, and eſpecially Children, for Preparation and Diſcovery. He was over and above a profeſſed Enemy of the Chriſtians, blaſphemed their Religion, harraſſed the Prieſts, and made it his Buſineſs to ſolicit the Virtue of the Women; but at laſt one *Juſtina* was ſo happy as to bring him to better Practice. In ſhort, he was deſperately in love with this young Woman, and play'd all his magical Engines to batter her Honour; but Magick and Conjuring was to no purpoſe, *Juſtina*'s Virtue was impregnable. *Cyprian* ſurprized to ſee the Force of his Art, and the Power of the Devils give way to a young Chriſtian, broke looſe from Heatheniſm and Magick, and became a Convert to Chriſtianity: He confeſſed his Misbehaviour, renounced Idolatry, burnt his Magick Books, and after he was baptized made a great many Proſelytes. He was afterwards made Biſhop of his native Town. He govern'd his See to Commendation, and when *Juſtina* was apprehended in the *Diocletian* Perſecution, he was likewiſe carry'd before the Governor of *Antioch*. This Magiſtrate having put them to the Torture, ſent them to *Diocletian*, who beheaded them both at *Nicomedia*, *A. D.* 304. This St. *Cyprian*, if his Life and Martyrdom are truly related by St. *Gregory Nazianzen*, and by *Photius* in his *Bibliotheca*, is certainly not the ſame with St. *Cyprian* of *Carthage*; for *Cyprian Cecilius* ſuffered Martyrdom at *Carthage*, and the other at *Nicomedia*. The firſt lived in *Decius*'s Reign, and the other a great while after in that of *Diocletian*. *Gregory Nazianzen* is plainly miſtaken in making his *Cyprian* Biſhop of *Carthage*; from whence we may conclude, that he has reckoned ſeveral Paſſages to the Biſhop of *Carthage* which belong to another *Cyyprian*, or elſe, that he made uſe of faulty Memoirs for the Life and Martyrdom of St. *Cyprian* Biſhop of *Carthage*. * *Greg. Nazianzen. Orat.* XVIII. *Phot. Biblioth. Cod.* CLXXXIV. *M. du Pin*, New Eccleſ. Library, Cent. III^d.

* CYPRUS, for *Theophilus*, Patriarch of *Jeruſalem*, in *Morery*, Vol. I. read Patriarch of *Alexandria*.

* CYPRUS, one of the largeſt Iſlands in the *Mediterranean*. As to the Condition of Chriſtianity in this Place, we are to obſerve, that the Church there was always govern'd by its own Biſhops: The Biſhop of *Conſtantia* or *Salamis*, Metropolitan of *Cyprus*, was never ordained by the Biſhop of *Antioch*, as we may learn from the *Acts* of the general Council of *Epheſus*, where the Biſhops of *Cyprus* complain'd of the Encroachment of the Biſhop of *Antioch*, who endeavoured to draw the Churches of *Cyprus* within his Juriſdiction, and claimed the Privilege of Ordaining their Metropolitan. The Cauſe being heard at length, the Council gave Judgment that the Ordination of the Biſhop of *Conſtantia*, and the Eccleſtaſtical Government of the whole Province ſhould be veſted in the Biſhops of the Iſland. This Independent Condition was enjoy'd by the Metropolitan not only during his Reſidence upon the Iſland, but even after the Incurſions of the *Barbarians* had forced him to remove to the *Helleſpont*. The *Council* in *Trullo* confirms him in the ſame Independent Juriſdiction which was decreed him by the *Fathers* at *Epheſus*, and paſt a Canon for his preſiding over all the Biſhops of the *Helleſpont*; that he ſhould be conſecrated by ſome of his Comprovincials, and be entirely exempt from all foreign Juriſdiction. In the Year 643, there was a Council held at *Salamis* againſt the *Monotholites*, as appears by a Letter written to Pope *Theodorus*. * *Concil. Epheſ. Act.* VII. *Concil. in Trullo. Can.* 49. *Baron, Annal.*

* CYRIL, (St.) Biſhop of *Jeruſalem*, after having been ordained Prieſt by *Maximus* Biſhop of that Town, refuſed, as St. *Jerom* reports, officiating higher than a Deacon, as long as this Biſhop lived. Upon *Maximus*'s Death *Cyril* ſucceeded him *A. D.* 349, or 350. He was promoted to this *See* by *Acacius*, and the Biſhops of his Party, which made his Orthodoxy ſomewhat queſtioned; but the Intimacy between *Acacius* and this Prelate, was of no long continuance. The Diſputes they had concerning the Prerogative of their Sees, and the Ordination of Biſhops in *Paleſtine*, broke their Correſpondence. *Acacius* puſhed the Diſagreement ſo far as to get St. *Cyril* depoſed at a *Council* held *A. D.* 357. The Charge againſt the Biſhop of *Jeruſalem* was, that he had ſold the Church Ornaments, and the conſecrated Plate, to relieve the Poor in a time of Famine. *Eutychius*, Biſhop of *Eleutheropolis*, was put in his Place. St. *Cyril* threw in an Appeal from this *Synod* to a more numerous Council; but he was obliged to retire to *Tarſus*, where he continued ſometime with *Silvanus* Biſhop of this Town, who gave him leave to conſecrate the Holy Euchariſt, and preach in his Dioceſs. While he was thus entertained at *Tarſus*, the Synod of *Meletina*, or *Malathia*, convened, notwithſtanding it conſiſted moſtly of the Biſhops in *Acacius*'s Intereſt: St. *Cyril* appeared there: He came afterwards to the Synod of *Seleucia*, where he was received amongſt the reſt of the Biſhops, at the Inſtance of *Baſilius*, Biſhop of *Ancyra*, *Euſtathius* of *Sebaſtia*, and ſome others reckoned *Semi-Arians*. *Acacius*, to reach at a Revenge, cloſed with *Eudoxius*, and got St. *Cyril* depoſed in a *Council* at *Conſtantinople*. Upon this Turn *Herennius* was conſecrated Biſhop of *Jeruſalem*, becauſe *Eutychius* refuſed to quit his See of *Eleutheropolis*. After *Herennius*, one *Heraclius* was elected for the *See* of *Jeruſalem*, and ſucceeded by *Hilarius*: Upon the Death of the Emperor *Conſtantius*, his Succeſſor *Julian*, recalled the exiled Biſhops. Thus St. *Cyril* was reſtored, and held the See of *Jeruſalem* 'till *Valens*'s Reign. This Emperor threw him out a third time, neither could he recover 'till after *Valens*'s Death, which happen'd in the Year 378. The next Year a Council was held at *Antioch*, where the Diſturbances of the Church at *Jeruſalem* were reported, and St. *Gregory Nyſſen* took a Journey thither to bring things to repoſe. At laſt St. *Cyril* was confirmed, and his Conſecration approved by the General *Council* of *Conſtantinople*, held *A. D.* 380. He died in *March*, *A. D.* 386. and had *John* for his Succeſſor. St. *Jerom* aſſures us, that St. *Cyril* wrote his *Catecheſes* when young; there are eighteen of them extant, directed to the *Catechumens*, and five others, called *Miſtagogical*, deſigned for the Inſtruction of Perſons newly baptized. The firſt are cited by *Theodoret*, and other ancient Writers, and the five laſt are promiſed in the firſt: Theſe latter are likewiſe quoted by the Ancients, and the Style and Manner is the ſame. There is a Letter extant of St. *Cyril*'s to the Emperor *Conſtantius*, in which he gives an Account of a luminous Croſs ſeen for ſome Hours in the Sky near the middle of the Day at *Jeruſalem*. There is a Sermon goes under his Name, upon the Subject of our Saviour's Preſentation in the Temple, which is plainly none of his. His Letter likewiſe to St. *Auguſtin*, concerning the Miracles wrought by St. *Jerom*, is notoriouſly Counterfeit. St. *Cyril*'s Style is plain and unaffected, and without much Ornament. He reports the Doctrine of the Church intelligibly enough, and confutes the Miſtakes of the Hereticks. * *Hieron, in Chron. Epiphan. Hær.* 66. & 73. *Bellarmin, de Scriptor. Eccleſ. Baron, Annal. M. du Pin*, New Eccleſ. Hiſt. Cent. IV. *de Tillemont, Mem. pour l'Hiſt. Eccleſ.*

* CYRIL (St.) Patriarch of *Alexandria*, living in the V^th^ Century. In *October* 412 he ſucceeded *Theophilus* his Uncle by the Mother's ſide. He was no ſooner Inſtalled, but he expelled the *Novatians* the Town, and diſſeized their Biſhop *Theopompus* of his Eſtate; ſoon after the *Jews* happening to inſult the Chriſtians at *Alexandria*, he put himſelf at the Head of the Chriſtians, ouſted the *Jews* of their Synagogue, and ſuffered the Mob to plunder them; which puſhing Warmth brought on a Miſunderſtanding between this Prelate and *Oreſtes*, Governor of *Alexandria*. Thus the Town ſplit into two Parties, and five hundred *Monks* marching in a Body to revenge ſome ill Uſage, as they thought, put upon their Biſhop, ſet upon *Oreſtes*, and wounded him in his Coach, and the famous Philoſopher *Hypatia* was murder'd in a Tumult by the Mob. Theſe precipitate Motions are no recommending Parts of St. *Cyril*'s Life, that which is more ſerviceable to his Memory, is the Conteſt between him and *Neſtorius*. This Biſhop of *Conſtantinople*, not only allowing his Prieſt *Anaſtatius*, and the Biſhop *Dorotheus*, to preach openly, that the bleſſed Virgin ought not to be called the Mother of God; but ſupporting their Heterodoxy in his own Sermons, gave offence to his Church: The Clergy, the *Monks*, and the People, appeared againſt this Error. In ſhort, the Conteſt ſpread, and reached into *Egypt*, whither *Neſtorius*'s Party had conveyed his Sermons. Some *Ægyptian Monks* ſtriking in on the wrong ſide, St. *Cyril* wrote to them againſt *Neſtorius*. After a great many Papers had appeared from oppoſite Quarters, the Buſineſs was carry'd to *Rome*, and reported to Pope *Celeſtine*; St. *Cyril* ſent his Deacon *Poſſidonius* thither, and *Neſtorius* likewiſe wrote to the Pope upon the ſame Subject. *Celeſtin* thus furniſhed with Intelligence and Papers, convened a Synod at *Rome* in *Auguſt*, *A. D.* 430, and here *Neſtorius*'s Doctrine was condemned, and St. *Cyril*'s approved. This Biſhop being authorized by the Pope to put the Sentence againſt *Neſtorius* in Execution; by virtue of which he was to be Depoſed and Excommunicated, unleſs within ten Days after his having Notice of the Sentence, he acquieſced in the Council at *Rome*. St. *Cyril* acquainted *Neſtorius* with what had paſſed, and drew up twelve *Anathematiſms* againſt his Doctrine. This Conteſt kindling in the Courſe, many of the *Eaſtern* Biſhops taking *Neſtorius*'s part, the Emperor *Theodoſius* the younger, thought the convening a general Council the beſt Expedient for Truth and Quiet: For this purpoſe, *November* the 19^th^, *A. D.* 430, he gave Notice for the convening an Oecumenical Synod at *Epheſus*, at *Whitſontide* next enſuing. St. *Cyril* was Preſident of this Council; ſome pretend he repreſented the Pope, but 'tis much more probable, as even the *French Supplementer* confeſſes, that he preſided for himſelf. *Neſtorius* was Condemned and Depoſed by the Fathers at *Epheſus*, and St. *Cyril*'s *Anathematiſms* received as Orthodox. *John* of *Antioch*, and the other *Eaſtern* Biſhops, went off from this Council, ſupported *Neſtorius*, and held a Synod by themſelves, where St. *Cyril* was depoſed. The Emperor's Court, though at firſt inclined to *Neſtorius*, declared at laſt for St. *Cyril*: The *Eaſtern* Biſhops ſtood out for ſome time, but at laſt, by the Mediation of *Paul*, Biſhop of *Emiſſa*, they came to an Accommodation with St. *Cyril*. *Neſtorius*, who had occaſioned all this Diſturbance, was baniſhed to *Oaſis*, and his Writings order'd to be burnt. As for St. *Cyril*, he continued upon the See of *Alexandria* till the Year 444, in which he died. His Works are extant in *Greek*, with a *Latin* Verſion in VI. Tomes; which makes ſeven Volumes, *Folio*, collected and printed by

John Aubert, Canon of *Laön*, *A. D.* 1638. The firſt Tome furniſhed his Books concerning the Worſhip of God in Spirit and Truth; with his *Glaphyra*, or Expoſition upon the five Books of *Moſes*. The ſecond gives his Comment upon *Iſaiah*. The third is an Expoſition upon the XII. ſmall Prophets. The fourth is his Commentary upon the Goſpel of St. *John*. The fifth Tome is divided into two Parts, which make two Volumes; the firſt takes in his *Theſaurus*, and the Dialogues upon the Trinity and Incarnation, and the ſecond conſiſts of Homilies and Epiſtles. The ſixth Tome furniſhes his *Tracts* againſt *Neſtorius*, his Books againſt *Julian*, a Diſcourſe againſt the *Anthropomorphites*, and a Treatiſe upon the Subject of the Trinity. There are ſome other Performances in Writing, reckoned to St. *Cyril*, which don't belong to him, and ſeveral genuine Pieces are loſt. This *Father* work'd with a great deal of Eaſe, and pitched upon a manner of Writing proper for furniſhing; for he either made large Tranſcripts from the *Scripture*, or run an Argument to its full length, or made uſe of Allegories. *Photius* obſerves, that his Style was altogether ſingular; he had a Metaphyſical Head, and makes uſe of his Talent in Logick There is a Lexicon, and a Diſcourſe of Animals, which goes under St. *Cyril*'s Name, but is evidently not written by this Patriarch of *Alexandria*. The *Greek Menology* ſets him on the 9th of *June*, and the *Latin* Church at the 28th of *January*. *Socrates*, *Euvagrius* and *Nicephorus* mention him in their Hiſtory, and he is cenſured by ſome Authors for going off his Temper, and managing his Conteſts with too much Heat. * *Gennadius*, *Cap.* 57. *de viris Illuſt. Photius*, *Biblioth. Baron*, *Annal. Godeau*, *Hiſt. Eccleſ. T.* 3. *L.* 1. *M. du Pin*, New Eccleſ. Library, Cent. V.

CYRIL, Deacon of the Church of *Heliopolis*, near Mount *Libanus*, was very zealous in deſtroying *Pagan* Idols in the Reign of *Conſtantine the Great*; for being warmed, as *Theodoret* ſpeaks, with an holy Ardor, he broke a great many Images worſhipped by the *Heathens*. This Indignity, as they counted it, was remembred in *Julian*'s Reign, when *Paganiſm* was uppermoſt; and now they revenged themſelves with great Barbarity, for not being contented with murdering *Cyril*, they ripped him up, and eat his Liver: but thoſe concerned in this Cannibal-inhumanity were remarkably puniſh'd, for firſt they loſt all their Teeth, then their Tongue dropt out, and after that their Eyes. * *Theodoret*, *Lib.* III. *Cap.* 7.

CYZ, *(Mary de)* was born at *Leyden*, *A. D.* 1656. extracted from a Gentleman's Family, and bred a *Calviniſt*. At nineteen Years of Age ſhe was marry'd to one *Combe*, a very wealthy Gentleman, who maltreated her ſo much, that after a Year and a half 'twas found neceſſary to part them, but about ſix Months after he left her a Widow; and now her Husband's Brother carrying her into *France*, ſhe turned *Roman* Catholick, and abjured *Calviniſm* at *Paris*. This Change of Religion diſobliged her Relations to that Degree, that they refuſed to allow her a Maintenance; but the Curate of St. *Sulpicius*, the Pariſh where ſhe lived, undertook to inſtruct and ſubſiſt her. Having ſpent ſome Years in Retirement, ſhe entertained ſeveral ſingle and marry'd Women, who had loſt their Honour, and were willing to ſubmit to a Courſe of Penance: And in a little time ſhe formed a ſort of *Society*, which ſhe called, *du Bon Paſteur*, or, *the Good Shepherd*; and Company of this kind coming in beyond Expectation, a larger Dwelling was neceſſary to receive them. The King acquainted with this Succeſs, gave her a Houſe in 1688, in *Chaſſmidy-Street*, within the *Fauxbourg* of *St. Germains*, belonging to a *Calviniſt*, who had quitted the Kingdom; his Majeſty likewiſe gave 1500 *Livres* for Reparations. Here Madam *de Combe* had the Conduct of an hundred Penitents, which ſhe govern'd like an Abbeſs till her Death, which happen'd in 1692, being but thirty ſix Years of Age. Her religious Rule is ſpread through ſeveral Towns in *France*, and there are three of theſe Houſes in *Paris*. * See her Life printed in 1700.

CZERIM, or *Cherſim*, in *Latin Zerenum*, was formerly a ſtrong Town in the *Poliſh Ukraine*, upon the River *Taſmin*, two *Poliſh* Leagues diſtant from the *Boryſthenes*, and ſeven from *Czyrkaſſi* to the *South:* The Walls were demoliſhed by the *Turks*, who took it from the *Muſcovites*. The Loſs of this important Place was the laſt fatal Blow to the Province of the *Ukraine*. The *Seraskier*, *Kara Muſtapha Pacha*, beſieg'd it with a formidable Army, and the *Muſcovite* General marched with a conſiderable Force to its Relief, and threw ſeveral Detachments into the Town to reinforce the Garriſon. The *Turkiſh* General percieving theſe Succours would be hard to deal with, applied to a Stratagem: He made a Feint to quit the Enterprize, and drew off from *Cherſim*. The *Muſcovite* not penetrating this Deſign, countermarched likewiſe, after having changed the Garriſon he fancy'd Fatigu'd, and put freſh undiſciplin'd Troops in their Place. This News being quickly brought to the *Seraskier*, he concluded the Town might be gained, and that the *Muſcovites* themſelves would make it an eaſy Enterprize. In ſhort, the *Turkiſh* Army came up a ſecond time, made a brisk attack, and carry'd the Place in a few Days, and that in the ſight of 200000 Men drawn together to preſerve it. * *Memoirs de Beaujeu.*

CZONGRAD, (the County of) a ſmall Province in the upper *Hungary*. It lies almoſt all of it between the *Maroſe*, the *Keres*, and the *Theiſſe*. This laſt parts it to the *Weſt* from the Counties of *Bodrog* and *Zolnoc*. The Counties of *Turtur* and *Kalo*, bound it on the *North*, the latter likewiſe is its *Eaſtern* boundary. The County of *Chonad* lies to the *South* of it, and partly to the *Eaſt*; beſides the little Town of *Czongrad*, which is the Capital; there are likewiſe *Giula*, *Jena*, and *Sarawas*. * *Maty*, *Diction.*

CZYCASSI, a ſmall Town in *Poland*, in the lower *Volhinia*. It ſtands upon the *Boryſthenes*, about five and thirty Leagues below *Kiovia*. 'Tis fortified with Walls, Works, and a Citadel; which however has not ſecured it from being frequently attacked by the *Coſſacks* and *Muſcovites*. * *Maty*, *Diction.*

D.

DABUH, a wild Beaſt in *Africk*, about the bigneſs of a Wolf, and almoſt of the ſame Shape, but has Feet and Hands like a Man; he drags dead Bodies out of their Graves and eats them. 'Tis ſaid this Creature is ſo much affected with the Muſick of Trumpets and Kettle-Drums, that the playing upon theſe Inſtruments is the way the Hunters make uſe of to take him. The *Arabians* call this Beaſt *Hyena*, and the *Africans Jeſife*. *Busbequius Ferdinand*, the firſt Ambaſſador to the Grand Signior, relates the manner in his Epiſtles how this Animal is taken. * *Abl. Mar. Tom.* 1. *L.* 1. *Cap.* 23.

DAC, *(John)* a *Dutch* Painter, was born at *Cologn* 1556. After he had been *Sprangers Eleve* for ſome time, he ſtudied in ſome of the chief Towns of *Italy*; from thence he returned into *Germany*, where the Emperor *Rodolphus* took a Fancy for him, and ſent him to make Draughts of Antique Pieces. 'Twas the Cuſtom of this Prince to encourage all Ingenious Profeſſions where he diſcovered a Genius; for he was a great Admirer of polite and creditable Buſineſs, and underſtood a great deal of it. *Dac* at his Return painted a great deal for this Emperor, and was counted the beſt Maſter of his time. He died at the Court of *Vienna*, and left a great deal of Wealth and Reputation behind him. * *De Piles, Abrigé de la Vie des Peintres.*

DACA, a Town belonging to the *Mogul* in *Aſia*. It lies within the Kingdom of *Bengale*, where the River *Caor* falls in with the *Eaſtern* Mouth of the *Ganges*, between the Towns *Gouro* and *Chatigan*, about ſixty Leagues from each. *Daca* is one of the moſt conſiderable Towns in the Kingdom of *Bengale*. * *Maty, Diction.*

D'ACIER, *(Andrew)* a Member of the *French* Academy, and Library-keeper of the *French* King's Cloſet, has publiſhed Notes upon *Verrius Flaccus*, and *Pompeius Feſtus*, with conſiderable Additions. His Notes upon theſe two old Authors are very Learned, and his Corrections of the Text made with Judgment. In 1683 and 1684, he printed Critical Remarks upon *Horace*, with a *French* Tranſlation; but the third Impreſſion of all the Works of this Poet, in X Tomes, 12°, printed in *Latin* and *French*, in 1709 at *Paris*, with Critical and Hiſtorical Remarks, was conſiderably inlarged by the Author. He likewiſe wrote Notes upon *Theocritus*, which he mentions in his Remarks upon *Horace*. Farther, *M. D'Acier* wrote Notes upon *Longinus*'s Diſcourſe of the *Sublime*, which *Boileau* order'd to be printed at the end of the laſt Edition of his own Works. He likewiſe tranſlated *Ariſtotle*'s Tract upon Poetry into *French*; ſome of *Plato*'s Dialogues, and ſome Lives of *Plutarch*. To theſe may be added *Pythagoras*'s Life, his Symbols and Golden Verſes; *Hierocles*'s Life, and his Commentaries upon *Pythagoras*'s Verſes, *&c.* *Madame D'Acier (Ann le Fevre, M. D'Acier*'s Wife) has tranſlated ſome *Greek* and *Latin* Poets into Proſe; as *Anacreon* and *Sappho*, two Comedies of *Ariſtophanes, viz.* his *Plutus* and his *Nubes*, ſome of *Sophocles*'s Plays, three of *Plautus*'s; that is, *Rudens, Epidicus* and *Amphitryo*, and *Terence*'s Comedies: Theſe two laſt Performances were reprinted in *Holland* in 1715. Madam *D'Acier* has reviewed her Verſion of *Terence* with great Exactneſs, and added new Remarks, which make this Edition preferable to the former. 'Tis likewiſe ſaid ſhe has tranſlated *Euripides, &c.* But her moſt conſiderable Performance, is, her Tranſlation of *Homer*'s *Iliad*'s into *French*, printed in 1711. with a long Preface and curious Remarks upon this Poet. The learned *M. de la Monnoye* has made a *Greek* Diſtick in Commendation of what this Gentlewoman has done upon *Homer*.

Ιλιάδ' ἣ Φαίειῃ Κελτῇσιν ἔδωκεν ἀληθῶς
Νῦν Πηληιάδεω μωλῶν ἄεισε θεά.

Madam *D'Acier* has publiſhed a Diſcourſe of the *Cauſes of the Corruption of Taſte*, in 1715. 'Tis a Critick upon *M. de la Motte*'s Diſcourſe upon *Homer*. * *Memoirs du Tems. Baillet, Jugemens des Sçavans ſur les Critiques Grammariens, Art.* 597, 979.

DADASTUNE, a Town between *Galatia* and *Bythinia*. The Emperor *Jovian* reſiding at *Antioch*, *A. D.* 362, and making it his Buſineſs to ſettle the Chriſtian Religion, which *Julian*, his Predeceſſor, endeavoured to extirpate, recalled the exiled Biſhops, returned the Eccleſiaſticks their Privileges granted them by *Conſtantine the Great*; but ſoon after theſe Commendable Advances he came to *Dadaſtune*, where he died *February* the 19th, 363. * *Godeau, Hiſt. de l'Egliſe*, IV. *Siecle, Liv.* 4. *Cap.* 37.

DAEN MAALLE, an *Indian* Prince, Brother to *Craen Sombanco*, King of *Macaçar*, and Father to two young Princes, *Lewis Daën Rourou*, and *Lewis Dauphin Daën Toulôlo*, whom *Lewis* the Fourteenth, King of *France*, bred in the Jeſuits College at *Clermont* in *Paris*. *Daen Maalle* pretended a Right to the Crown after the Death of *Sombanco*; for in that Country, and in the greateſt part of *India* beſides, the Brothers of the deceaſed Prince ſucceed him: But the *Dutch* made the King his Brother ſuſpect him, and got him removed from the Court; and thus his Abſence gave *Craen Biſet*, *Sombanco*'s only Son, an opportunity of ſtepping into the Throne. When *Daen Maalle* was forced to leave the Court he retired into the Iſland of *Java*, where he marry'd a Daughter of one of the chief Lords of the Country: After he had lived three Years in this Iſland, the King at *Java*, who had given him an hoſpitable Reception, being threatned with a War, was obliged to ſend *Daen Maalle* out of his Dominions. Upon this he went off to *Siam*, where he was well entertain'd in 1664. The King of *Siam* put him in the Poſt of *Doja Pacdi*, that is, Lord Treaſurer; and having ſettled Eſtates in Land upon his Retinue, he order'd them to give him the ſame Reſpect, and pay him the ſame Acknowledgments or Taxes, which would be his due in Caſe he reigned in the Iſle of *Macaçar*. *Daen Maalle* made a return of Fidelity and Service for ſeveral Years; but at laſt his Zeal for the *Mahometan* Religion diſpos'd him to encourage the Revolt of the *Moors* againſt his Benefactor: The Conſpiracy of the chief Rebels being diſcovered, the King pardon'd thoſe concern'd; but *Daen Maalle* pretending himſelf innocent, refus'd the Benefit of the King's Clemency. In ſhort, being apprehenſive of Danger, he ſhut himſelf up in a ſtrong Town, where he was beſieg'd and kill'd in a Sally with all his Troops; but by extraordinary good Luck, the two Princes his Sons got off, and arrived in *France*; and here when they were baptized, King *Lewis* the XIVth and the *Dauphin* his Son, were their Godfathers. * Deſcription *du Royaum de Macaçar.*

DAFIS, *(James)* Advocate General to the Parliament of *Toulouſe*, was barbarouſly murdered with *Stephen Duranti*, by the Rebels, in the Reign of King *Henry* the IIId; and though their Loyalty was their only Crime, they were dragged about the Streets with the King's Effigies, and then hanged upon a Gibbet. * *Mezerai*, Hiſtory of *France. Hiſtoire de Toulouſe.*

DAGALAIPHUS, one of the Emperor *Julian*'s Generals in his Expedition againſt the *Perſians*, *A. D.* 362. He diſtinguiſhed himſelf handſomly in the following Reigns, at the Head of the *Roman* Army. * *Ammian. Marcell. Lib.* XXV, *&c.*

* DAGOBERT IId of this Name, King of *Auſtraſia*, and Son to *Sigebert* IId. His Father dying when *Dagobert* was about four Years old, left him to the Care of *Grimoald*, Mayor of the Palace, who ſet his Son *Childebert* upon the Throne, and put up *Dagobert* in a Monaſtery. Queen *Innechild*, *Sigebert*'s Widow, came to *Paris* to King *Clovis* IId for Protection; and the *Auſtraſians* ſeizing *Grimoald* and *Childebert*, ſent the firſt to King *Clovis*, who put him in Priſon, where he died. Afterwards *Clovis* expelled *Childebert*, and upon a falſe Report of *Dagobert*'s Death, put himſelf in Poſſeſſion of the Kingdom of *Auſtraſia*; which, after his Deceaſe, was held by his Son *Clotair* the IIId, and upon his Demiſe, by his ſecond Son *Childerick*; *Dagobert* living all this time *incognito* in *Ireland*, where he marry'd one *Maud*, and had Children by her. Upon *Childrick*'s Death *Dagobert* return'd home, *A. D.* 673. and recover'd

cover'd the Kingdom of *Auſtraſia*, after an Exile of eighteen Years. He proved a pious Prince, govern'd well, and founded ſeveral Monaſteries; but his General's declaring War againſt *Thierri* I^ſt, King of *France*, and *Dagobert* coming in Perſon to the Army, he was killed in an Ambuſcade laid by *Ebroin*, Mayor of the Palace. Some Chronologers reckon this Accident to the Year 678, others to the Year 680; but the moſt probable Opinion is that which fixes it to *December* 23, *A. D.* 679. 'Tis thought it is this *Dagobert* which ſtands in ſeveral Kalendars and Martyrologies at *December* 23. *Mabillon*, with the moſt learned modern Criticks, believes this *Dagobert* is the ſame with him bury'd at *Stenay*, where he has the Reſpect of a Martyr. Thoſe who are farther inquiſitive may conſult *Adrianus Valeſius* in his *Borengarius Auguſtus*, Father *Jourdan*, a Jeſuit, in his Hiſtory of *France*, and *Henſchenius*'s Diſſertation of the three *Dagoberts*. * *Le P. Mabillon, Preface du* 3 *Tom. des Siecles Benedict. Le P. Cointe, Actes de S. Agobert, publiés par le Pere Alexandre Wiltheim. Voyez la Vie de Saint Menge Eveque de Châlons, & la vie de Saint Vilfride.*

* DAILLE, notwithſtanding his Learning and Parts, he has frequently diſcovered too ſlender a Regard for the Primitive Eccleſiaſtical Writers, particularly in his Book *de Uſu Patrum*. He has ſtrained his Criticiſms upon the Fathers, ſeems to write on purpoſe to leſſen their Authority, and make them in a manner inſignificant. His *Pſeude-Epigrapha*, where he endeavours to prove St. *Ignatius*'s Epiſtles counterfeit, is learnedly and ſubſtantially confuted by Biſhop *Pearſon* in his *Vindiciæ*, &c.

DALANGUER, (the Mountains of *Dalanguer* or *Naugracut)* a great Chain of Mountains in the *Mogul*'s Dominions. They ſurround the Province of *Naugracut* to the *North*, and partly on the *Weſt*, and divide it from the Country of *Kakars*. Some Geographers give the Name of *Dalanguer* to all that Chain of Mountains which parts the *Mogul*'s Dominions from great *Tartary*, and which are commonly called *Caucaſus*. * *Baudrand.*

DALMATIUS, *Archemandrite* of the Monaſteries at *Conſtantinople*, after having lived a ſecular Life, retired in the Year 383, with his Son *Fauſtus*, under the Diſcipline of the Abbot *Iſaac*. 'Tis ſaid this *Iſaac*, in the Year 378, gave the Emperor *Valens* an uncomfortable Prediction. When this Prince marched from *Conſtantinople* againſt the *Goths*, the Abbot told him he ſhould never return unleſs he forbore his Hoſtilities againſt our bleſſed Saviour. *Dalmatius* lived like a private *Monk* in this Monaſtery till the Year 410, when he ſucceeded *Iſaac*, not only in the Government of this, but of the other Monaſteries at *Conſtantinople:* He lived to the Council of *Epheſus*, and was one of the moſt zealous againſt the Heretick *Neſtorius*. He left his Monaſtery, and took a Journey with ſeveral of his *Monks* to Court. His Buſineſs was to undeceive *Theodoſius* the *younger*, who had entertained ſome Prejudices againſt St. *Cyril:* He acquainted the Council with what he had done, and had a Commiſſion to act for them at *Conſtantinople*. He was then eighty Years of Age, and died ſoon after. The *Greek* Church honours him with a Feſtival upon the third of *Auguſt*. * *Actes du Concile d'Epheſe. Sozomene, Lib.* VI. *Cap.* 4. *Lib.* VIII. *Cap.* 10. *Theodoret, Lib.* IV. *Cap.* 34. *Bulteau, Eſſai de l'Hiſt. Monaſt. d'Orient. Baillet, Vies des Saints mois d'Août.*

* DAMASCIUS; after Lives and Sentiments of Philoſophers, expunge the remainder of this Article except the Authorities.

* DAMASCUS, formerly the Capital of *Syria:* It has been taken, retaken, ruin'd, and rebuilt ſeveral times by the *Aſſyrians*, *Babylonians*, *Perſians*, *Macedonians*, *Romans*, *Parthians*, *Tartars*, and *Soldans* of *Ægypt*; to which laſt it belonged till the Reign of *Selim* the I^ſt *Turkiſh* Emperor, who made himſelf Maſter of it in 1517, and from this time forward it has remained in the *Turks* Poſſeſſion. 'Tis the Seat of a *Beglerbeg*, or Governor General; but notwithſtanding this Advantage, 'tis much ſunk from its former Greatneſs: However, its Scituation makes it pretty Populous, lying in a manner in the middle between *Antioch* to the *North*, and *Jeruſalem* to the *South*, and about 140 Miles from each; 240 from *Aleppo* to the *South*, and 60 from *Barcet*, and the Sea Coaſt of *Syria* to the *Eaſt*. The *Beglerbeg* of *Damaſcus*, in *Latin Damaſci Præfectura*, is a Province or general Government of *Turky* in *Aſia:* There are ten *Sangiacats*, or ſubaltern Governments, which take in the *Southern* Part of *Syria* and the *Holy Land*, according to Sir *Paul Ricaut*, and others; but ſome of theſe Governments are Hereditary, and may rather paſs for Principalities. *Damaſcus* was the Capital of *Syria* before this Honour was transferred to *Antioch* by the *Seleucidæ*; 'twas afterwards the chief Town of the *Saracens* Dominion under the *Caliphs*, and has now the ſame Diſtinction with reſpect to *Phœnicia*. * *Joſeph. Lib.* I. *Antiq. Cap.* 6. *Pliny, Strabo, Ptolemy, &c. Miræus, Geogr. Eccleſ. &c.*

* DAMASUS, Biſhop of *Rome*, was a *Spaniard*, according to *Anaſtatius*, and the Author of the Pontificat, and had a Siſter called *Irene*, who vowed Virginity, and died at twenty Years old. 'Tis ſaid likewiſe that his Father was a Prieſt of the Church of *Rome*, but all this is but Conjecture; 'tis only certain that he was a Deacon under *Liberius*, and that he attended this Pope in his Exile. *Liberius* dying *September* 366, *Damaſus* was ſometime after elected to his See by the greateſt part of the Clergy and Laity at *Rome*, and conſecrated upon the Election; but on the other ſide *Urſiſinus*, who ſolicited for the Chair, procured a Conſecration by ſome other Biſhops. This Conteſt ſplit the Town of *Rome* into two Parties, occaſioned a Sedition, which was not ſuppreſſed without Trouble and ill Conſequences. The oppoſite Electors came to Blows, and great Numbers of Chriſtians were killed in the City Churches about this Quarrel. *Pretextatus*, the Governor of *Rome*, baniſhed *Urſiſinus* by the Emperor's Order, to bring things to a State of Repoſe: But this Commotion was not altogether laid by his Baniſhment, for his Adherents met in the Churches they were Maſters of, and refuſed to communicate with *Damaſus*; and even when the Emperor ordered their Churches to be ſeized, they held their Meetings without the Town. Inſomuch, that 'twas found neceſſary to drive them quite out of *Rome*; but notwithſtanding all this Precaution *Urſiſinus* had ſtill a Party, which favoured him privately both in *Italy* and at *Rome*. *Florentius*, Biſhop of *Puzzoli*, and the Biſhop of *Parma*, were his moſt zealous *Partizans:* Theſe Prelates were condemned in a Council held at *Rome*, *A. D.* 372, and afterwards baniſhed by the Emperor; however, they found an opportunity to return, and occaſioned new Diſturbances. They practiſed with one *Iſaac* a *Jew*, to bring in a Charge of Licentiouſneſs againſt *Damaſus*. This Article was examined in a Council held at *Rome*, *A. D.* 378, where *Damaſus* was acquitted. This Council wrote to the Emperor *Gratian*, requeſting him to exert his Authority upon thoſe who diſturbed the Peace of the Church at *Rome:* His Majeſty wrote back that *Urſiſinus* was confined at *Cologn*, that he had ordered *Iſaac* ſhould be baniſhed to a remote Corner in *Spain*, and that the Biſhops of *Puzzoli* and *Parma* ſhould be expelled their Country. In the mean time *Urſiſinus* made his way back into *Italy*, *A. D.* 381; and here he embroiled Things once more, and tried to prepoſſeſs the Emperor in his Favour: But the Biſhops of *Italy* met in Council at *Aquileia*, *A. D.* 381, wrote ſo powerfully to his Majeſty, that he baniſhed him for good and all; and thus *Damaſus* had the quiet Poſſeſſion of the See of *Rome*. This Pope held a Council at *Rome*, *A. D.* 369, where the *Arians*, *Urſaſius* and *Valens*, were condemned; he held another at the ſame Place againſt the *Arians*, *A. D.* 370, where *Auxentius*, Biſhop of *Milan*, was excommunicated. *Damaſus* entertained *Valerian*, Biſhop of *Aquileia*, and *Peter*, Biſhop of *Alexandria* at *Rome*, and ſtruck in with *Paulinus* againſt *Meletius*, two rival Biſhops at *Antioch*. He was near being over-reached by *Vitalis* the *Apollinarian*, but being afterwards better informed of this Heretick's artificial Practice, he held a Council at *Rome*, *A. D.* 377; where *Apollinarius*, *Vitalis*, and *Timotheus*, were cenſured. He made *Anſius*, Biſhop of *Theſſalonica*, his Vicar, or ſpiritual Lieutenant in *Illyricum*. He declared againſt the *Luciferians*, and had St. *Jerom* ſome time for his Secretary. He ſate eighteen Years at *Rome*, died *A. D.* 384, and was buried, as *Anaſtaſius* Reports, in the Church-Yard which goes by his Name. St. *Jerom* reckons *Damaſus* amongſt the Eccleſiaſtical Writers, upon the ſcore of a great many Performances, though

though very ſhort ones, written by him in Heroick Verſe; to which we may add his Epiſtles, two of theſe are directed to St. *Jerom*, and inſerted in the Works of this *Father*. There is a third Letter written in the Name of this Pope, and the other *Weſtern* Biſhops met at *Rome A. D.* 370. It reports the Sentence paſs'd againſt *Auxentius*, and ſent to the Biſhops of *Illyria*. 'Tis mentioned by *Theodoret* and *Sozomen*. *Damaſus* his fourth Letter is pointed againſt *Vitalis*, and directed to *Paulinus*, Biſhop of *Antioch*. His *Anathematiſms*, publiſhed at the ſame time, are related by *Theodoret* and *Holſtenius*. There is another Letter of his mentioned by *Theodoret*, written againſt *Timotheus* the *Apollonarian*; 'tis directed to the *Eaſtern* Biſhops: All the other Epiſtles reckoned to *Damaſus* are plainly ſpurious. The Decrees likewiſe which go under his Name in *Gratian*'s Collection, are without any Authority. He wrote a Poem upon the Subject of Virginity, of which there is nothing remaining. Farther, there are Epigrams and Epitaphs in Verſe, ſaid to be written by *Damaſus*; *Baronius* and *Gruter* ſuppoſe them taken from Inſcriptions on the Martyrs Tombs. They are collected by *Sarazaiüs*, and printed at *Rome*, *A. D.* 1639, but there is no certainty of their being *Damaſus*'s Compoſition. The Pontifical, or Hiſtory of the Popes, reckoned to him is certainly none of his. *Prudentius* has given a Deſcription of the Font at *Rome*, ſuppoſed to be made by *Damaſus*; 'tis likewiſe ſaid that he built two Churches, ornamented St. *Peter* and St. *Paul*'s Tombs, had the *Pſalms* ſung by St. *Jerom*'s Correction, and brought in the Cuſtom of ſinging the *Hallelujah* during the *Eaſter* Feſtival; but all this is without good Vouchers. * *Hieron. Cap.* 105. *de Scriptor. Eccleſ. & in Chron. Ambroſ. Ep.* 30. *Optat. Lib.* II. *Ruffin, Lib.* I. *Cap.* 10. *Auguſtin. Ep.* 164. *Marcellin, Lib. Prec. Sulpit. Sever. Socrat. Sozomen, Lib.* VI. *Cap.* 23. *Theodoret, Eccleſ. Hiſt. Lib.* II. *Cap.* 22. *Lib.* V. *Cap.* 11. *Lib.* V. *Cap.* 10. *Godeau, Hiſt. Eccleſ. Tom.* 1. *Lib.* V. *Tillemont, &c.*

DAMASIA, an old Fortreſs of the *Lycarians* in *Vindelicia* upon the *Lech*. In the Place, according to *Cluverius*, and ſome other Geographers, where *Augſbourg* was afterwards built; but then ſome other Writers are of Opinion, that *Damaſia* is the old Name for *Dieſſen*, a Town of the *Rhetians* or *Grizons*, called afterwards *Pontes Theſſenii* upon the Confines of *Vindelicia*. See *Ausbourgh*.

DAMATRIO, a *Spartan* Woman, who killed her Son with her own Hand, becauſe he behaved himſelf like a Coward in the War between the *Spartans* and *Meſſenians*. There was a *Greek* Epitaph upon his Tomb, which ſtands thus tranſlated in old *French*.

Damatrion tua ce Gendarme fuitif,
Combien qu'il fût ſorti de ſon ventre fidelle,
Et puis le vint jetter dans ce vallon chetif
Comme du tout indigne, & de ſa ville, & d'elle.

Fulgoſius, Lib. V. *Cap.* 8. gives it in *Latin* thus:

Hunc timidum Mater Damatrio ipſa peremit,
Indignum Matre hac, atque Lacedemone.

DAMME, a ſmall Town, but of conſiderable Strength, in Royal *Pomerania*. It ſtands upon the *Eaſtern* Bank of the *Oder*, within the Dutchy of *Stetin*, and about two Leagues from the Town *Stetin*. * *Maty, Diction.*

DAMOAN, a Mountain in *Armenia*. The top riſes in a Pyramidal Form, and exceeds the height of the reſt of Mount *Taurus*. 'Tis ſaid the *Caſpian* Sea, though a hundred and ſixty *Engliſh* Miles diſtant, may be ſeen upon't. The Earth on the top is all Sulphur, which makes it look in the Night as if it were on Fire, like Mount *Ætna*. All *Caldea* and *Perſia* come hither to furniſh themſelves with Brimſtone; there are likewiſe hot Baths on the back of this Mountain, ſome of which are kept for Perſons of Quality. * *Herbert*'s Travels.

DAMON, born at *Chœronea* in *Greece*, was a Deſcendent of the *Augur Peripoltas*; who going along with King *Opholtas* and his Subjects into *Bæotia*, left a Family which flouriſhed there a great while after, moſt of them ſettling at *Chœronea*, which was their firſt Conqueſt upon the *Barbarians*. Thoſe of *Peripoltas*'s Family being generally Men of Reſolution, hazarded themſelves with ſo much Bravery, both againſt the *Perſians* and the *Gauls*, that almoſt all of them were cut off. *Damon* it ſeems, who was an Orphan, was the only Remainder; he was Surnamed *Peripoltas*, upon the ſcore of his Anceſtor the *Figure ſlinger*. He was remarkably handſome and couragious, but extremely rough and unmanageable. A *Roman* Captain of Foot, and part of the Garriſon of *Chœronea*, had a criminal Paſſion for *Damon*, then in the Bloom of his Youth: And this brutal Officer, not prevailing by Intreaty, ſeem'd to threaten Violence. *Damon* was reſolved to take a Revenge for this Affront; he got fifteen young Fellows together for this purpoſe, and that they might be the better undiſcovered, they ſmutted their Faces with Soot, and about break of Day ſet upon this Captain, who was Sacrificing in a Square, and killed him, with a great many of his Men. Upon this they ran out of the Town; the Burghers were extremely alarmed at this Murder, for fear the *Romans* ſhould revenge it upon them. To prevent this Conſequence they called a Court, and immediately condemned *Damon* and his Accomplices: But the ſame Evening, whilſt the Bench who paſſed the Sentence ſupped together, according to Cuſtom, *Damon* and his Conſorts poured unexpectedly upon them, knocked them all down, and then quitted the Town. *Lucius Lucullus*, who was going upon ſome Expedition, marched his Army thro' this Town, to inform himſelf of the Matter of Fact; and finding the Burghers not at all to blame, held on his Route, and carry'd the Garriſon along with him. *Damon* in the mean time roved at Diſcretion, and plundered the Country. Inſomuch, that the Burghers were glad to ſend Commiſſioners to treat with him, and to invite him into the Town by advantagious Propoſals. Upon his Return they choſe him *Gymnaſiark*, or Maſter of the Military and Olympick Exerciſes; and ſoon after, when he was in a Tub, and rubbing with Oil, they treacherouſly ſtabbed him. The Deſcendents of this *Damon* were called *Asbolomenoi*, as much as to ſay *Crocked with Soot*; becauſe *Damon* and his Companions diſguiſed themſelves in this manner when they attack'd the *Roman* Captain. * *Plutarch, in vit. Cimon.*

DAMON, *Pericles*'s *Præceptor*, was baniſhed *Athens* for having too large a ſhare of Underſtanding, as *Plutarch* reports in the beginning of *Ariſtides*'s *Life*. 'Tis true he ſpeaks ſomewhat differently in *Pericles*'s Life: Here he relates that *Damon* was an able Stateſman, that he concealed his Capacity by pretending to nothing but Muſick; that he made uſe of his Harp, to keep his Deſign out of ſight, and open his way to Buſineſs; that he was baniſhed *Athens* by the *Oſtraciſm*, becauſe he dipt too much into Publick Affairs, and countenanced arbitrary Power.

DANEMARK, (new) a Country under the *Artick* Circle in *America*. It lies upon the *Weſtern* Shore to the *North* of the Country called the *Frozen Sea*, in the common Maps; but which Father *Hennepin*, in his new Diſcoveries, aſſures us is firm Land.

DANET, *(Peter)* Abbot of St. *Nicholas* at *Verdune*, publiſhed a *Latin* and *French* Dictionary, and afterwards a *French* and *Latin* Dictionary, for the uſe of the *Dauphin*, and the Princes his Sons. He afterwards corrected theſe two Dictionaries, and publiſhed them with conſiderable Enlargements. His *Latin* Dictionary is more exact than his *French*. In 1698, he publiſhed a *French* Dictionary in *Quarto*, upon the *Roman* and *Greek* Antiquities, for the uſe of the *Dauphin*: What ſhare he had in the Claſſick Authors, *in uſum Delphini*, has been already mentioned. This Author died at *Paris* in 1709. * *Memoirs du Tems.* See Criticks *Dauphin*.

* DANIEL, one of the four great Prophets of the Tribe of *Judah*, and deſcended, as 'tis ſuppoſed, from the Royal Family; he was very young when *Jeruſalem* was taken by *Nebuchadnezzar*, and carry'd Captive to *Babylon* with King *Jehoiakim*, and the moſt conſiderable Nobility. He was afterwards pitched upon, with ſome other young *Jews* of Quality, to ſerve in *Nebuchadnezzar*'s Court. The Eunuch *Aſhpenaz* having received the King's Order to furniſh them with Maſters for the *Chaldean* Language and Learning, with an Allowance of Meat and Wine from *Nebuchadnezzar*'s

Table: *Daniel*, together with *Shadrach*, *Meſheck*, and *Abednego*, refuſed the Entertainment, becauſe part of it had been ſacrificed to Idols; and deſired the Eunuch that they might be excuſed, and have nothing but Pulſe. This was granted them for ten Days tryal, and when after the Experiment they looked more freſh and florid than thoſe who were furniſhed from the King's Table, they were left to their own Diet of Pulſe: *Daniel*'s Conduct and Improvement recommended him to the King's Favour; who gave him large inſtances of Bounty, and made him Governor of the Province of *Babylon*. This Promotion was occaſioned by his explaining *Nebuchadnezzar*'s Dream, where the four great Monarchies are deſcribed by the ſeveral Parts of the Image. Some Years after, this Prince elated by his Conqueſts, and ambitious to ſhew his Magnificence, ſet up a Golden Statue ſixty Cubits high, and commanded all his Subjects to worſhip it. *Daniel*'s three Companions, who refuſed Compliance, were thrown into a fiery Furnace, and came out untouched. Some time after *Nebuchadnezzar* had another Dream of a Tree, whoſe top touched the Sky, covered the Earth with its Arms, gave ſhelter to the Beaſts and Birds, and was at laſt cut down in a Moment. *Daniel* expounded this Dream upon the King's Perſon and Fortune, acquainted him how his Pride would be puniſhed, and to what a mean unfurniſhed Condition he would be reduced. He likewiſe Interpreted *the Writing upon the Wall* to *Belſhazzer*, which predicted the Loſs of his Kingdom. The Averſion the great Men had to him in the Reign of *Cyaxares* II[d], or *Darius* the *Mede*, occaſioned his being thrown into the Lions Den; but theſe fierce Creatures had their Nature laid aſleep, and did him no harm. This Diſgrace, as ſome will have it, happened to him by the Proſecution of the Prieſts of *Bel*; but this is but Conjecture, for neither the Hiſtory of *Bel* and the *Dragon*, nor that of *Suſannah*, is in the *Hebrew* or *Chaldee* Text, but only in the Verſion of *Theodoſion*, and the *Vulgate*. *Daniel* propheſied to *Cyrus*'s time, and died, as 'tis ſuppoſed, towards the end of this Prince's Reign, about eighty eight Years of Age. The *Jews* don't range him among the Prophets, poſſibly becauſe he lived at Court, and not in the manner of other Prophets, and poſſibly for other Reaſons: But our bleſſed Saviour calls him a Prophet, neither is there any Reaſon to queſtion his Book's being a Propheſy, even in the Opinion of the *Jews* themſelves. His Propheſies are written with ſuch particularity, and point ſo plainly upon Matter of Fact, that the Enemies of Chriſtianity have objected, that what he has written were Events prior to his own time, and rather Reports than Predictions. *Theodoret* obſerves, that when *Cyrus* return'd the *Jews* to their Country, after ſeventy Years Captivity, *Daniel* ſhew'd that Prince his Name in *Iſaiah*, together with the Prediction of his reſtoring the *Jews*. The two laſt Chapters of *Daniel*, as they ſtand in the *Vulgate*, and contain the Hiſtory of *Suſannah*, and *Bel* and the *Dragon*, are not of the ſame Authority with the reſt: *Julius Africanus*, *Euſebius*, and *Apollinaris*, make no account of this Hiſtory; and 'tis plain St. *Jerom* was of the ſame Opinion, as appears by the Preface to his Commentaries on *Daniel*. *Origen* maintains the Truth of the Story, but does not raiſe it to any Canonical Authority. *Theodoret*, in his Expoſition upon *Daniel*, has nothing upon *Suſannah*, *Bel* and the *Dragon*, and *Nicephorus* reckons *Suſannah* amongſt the *Apocrypha*. The firſt and ſecond Chapter of *Daniel* to the fourth Verſe are written in *Hebrew*, thoſe following to the eighth Chapter are *Chaldee*, excepting the Song of the three Children in the fiery Furnace, which is only in *Greek*; the Original of the Remainder is *Hebrew*; as for the thirteenth and fourteenth Chapters which relate the Hiſtory of *Suſannah*, *Bel* and the *Dragon*, they are no part of the *Jews* Canon, and extant only in *Greek*. Some Apocryphal Writers pretend *Daniel* was buried at *Babylon*, and that his Tomb was to be ſeen there, but this Prophet had been a great while abſent from *Babylon* at his Death; for *Darius Medus* had him conveyed to *Ecbatane*, the Capitol of *Media*; and by his own Book 'tis plain, that towards the end of his Life he dwelt at a Town upon the *Tygris*, where he received his laſt Viſions: The *Greeks* and the *Muſcovites* ſet his Feſtival to the 17[th] of *December*. In ſome Martyrologies it ſtands upon the 10[th] of *April*, in others at the 21[ſt] of *July*, and in a great many at the 11[th] of *December*. * *Ezekiel* XIV. & 2. 1 *Maccab.* II. *Hieron. Præf. Com. in Dan. Torniel & Salian*, *Ann.* 3426. *ad Ann.* 3535. *Bellarmin. de Script. Eccleſ. Pererius*, *Comment. in Dan. Petav. Lib.* XII. *de Doct. Temp. Cap.* 32. & *deinc. M. du Pin*, *Diſſert. Prelim.* on the Bible, &c.

DANIEL, *(Gabriel)* born at *Roan* in 1649, and entered in the Jeſuits Society in 1667. He read upon the *Belles Lettres* upon Philoſophy and Divinity in ſeveral Places; afterwards giving over theſe learned Exerciſes, he publiſhed ſeveral Pieces upon different Subjects: For Inſtance, *An Eſſay of the Hiſtory of* France, in *Quarto*, taking in the Reign of *Clovis* and his Children, with Diſſertations and Notes. *A Voyage to* Des Cartes's *World.* This Book was tranſlated into *Engliſh*, and into *Italian*, by *Dominico di Georgio*. *New Difficulties concerning the Conſciouſneſs, or Perception of Brutes.* This Tract was inſerted in the Voyage to *Des Cartes*'s World, in a new Edition, printed in 1703. An Anſwer to the *Provincial Letters*, entituled, *Entretiens de Cleandre & d'Eudoxe*. This Book in leſs than two Years, run through twelve Editions; 'twas tranſlated into *Latin* by Father *Jouvenci*, and afterwards into *Italian*, *Engliſh*, and *Spaniſh*. *Two Letters of* M. Abbot. **** to* Eudoxus, by way of Remarks upon the new Apology for the *Provincial Letters*. *Ten Letters to P. R. Alexander*, where he draws a Parallel between the Doctrine of the *Thomiſts*, and the Jeſuits, upon the Subject of Probability and Grace; they are tranſlated by Father *Jouvenci*, and printed at *Ausbourg*. *The Syſtem of* Lewis de Leon, *concerning our bleſſed Saviour's laſt Paſſover, with a Diſſertation and Notes upon the Sentiments and Practice of the* Quarto-Decimans. *A Defence of St.* Auguſtin *againſt a Book ſuppoſed to be written by* Lanoy. *Four Letters*; one to *R. P. Cloche de Dominicains*; or the *Dominicans* Bell; and three to *R. P. Serry*, upon the Argument of the Book, Entituled, *A Defence of St.* Auguſtin. *A Theological Tract, touching the Efficacy of Grace*, in two Volumes. In the ſecond Volume he Anſwers *P. Serry*'s Book, entituled, *Schola Thomiſtica Vindicata*, *A Remonſtrance to the Lord Archbiſhop of* Rheims, *occaſioned by his Order, publiſhed* July *the* 15[th], 1697. This Book has gone a great many times through the Preſs; 'tis likewiſe tranſlated into *Latin*, and publiſhed by Father *Jouvenci*. *Diſſertatio de Judiciis Criticorum, & nupera Interpretis Gallici ſuper locos Sancti Chryſoſtomi Homiliæ* III. *ad Epiſtolam ad Hebreas.* Laſtly, Father *Daniel* has lately publiſhed, *The Hiſtory of* France, in three Volumes, *Folio*. He has been ſome time Superior *de la Maiſon*, Profeſſe of the Jeſuits at *Paris*.

DANSE, or *Dance*, (A) Movements adjuſted to time and Muſick: According to Mythology, the Goddeſs *Rhea* was the firſt who took a fancy for Dancing, and taught it her Prieſts both in *Crete* and *Phrygia*. This Invention proved very ſerviceable; for by jumping and entertaining themſelves this way, it ſeems they ſaved *Jupiter*'s Life, and preſerved him from being eaten up by his Father *Saturn*.

The *Lacedemonians* having learned this Art from *Caſtor* and *Pollux*, were ſo much ſmitten with it, that they never charged the Enemy without dancing to the Flute, to ſtir their Spirits, and awaken their Courage. Their Youth learned theſe Movements together with their military Exerciſes: A Flute ſtood in the middle of them, led the Dance with Muſick and Motion, and the reſt followed in Order, with great variety of military Poſtures. This Practice was cuſtomary in the Dance called *Hormus*; the Company were Maids and young Fellows: here the Man ſtruck up with Maſculine and Soldiery Movements, and the Girl followed with ſmoother and more reſerved This Compoſition gave, as it were, a Repreſentation of Vigor and Modeſty. They had likewiſe another Dance practiſed bare-foot, not to mention that which *Homer* deſcribes in *Achilles*'s Shield, which *Dedalus* teaches *Ariadne*. The *Theſſalians* had ſuch an Eſteem for Dancing, that their chief Magiſtrates ſeem'd Ambitious to borrow the Name, and ſtiled themſelves Πρωοχισῆρες, as much as to ſay, thoſe that lead up the Dance. This Inſcription is to be ſeen upon their Statues; to which we may add this reſembling one, *To the Honour of ſuch an one*, for Dancing handſomely at the Charge; that is, for behaving themſelves honourably in

the

the Fight; at *Delos* they never ſacrificed without Dancing, and upon Medals there are a Company of Youths repreſented where thoſe of the beſt Condition lead the Dance at the Muſick of the Flute and Harp. The *Indians* Dance when they worſhip the Sun, and have no other Rites at their Religious Solemnities. This is conſtantly done at Sun riſing and Sun ſetting. The *Æthiopians*, like the *Lacedemonians*, practiſe this Exerciſe when they engage; for before they ſhoot their Arrows, which are ſtuck about their Head like Rays, they dance and caper to fright the Enemy. In *Ægypt* the Fable of *Proteus* is the Emblem of a fine Dancer, who could turn himſelf into a thouſand different Poſtures, and by the Command of his Limbs, and the Strength of his Ingenuity, throw himſelf into all Shapes and Tempers. "I ſhall omit the mention, ſays *Lucian*, in his Dia- "logue upon this Exerciſe, of moſt of the Kinds of "Dances, with their Names and Inventors, my Deſign "being only to ſhew the Uſefulneſs and Entertain- "ment of this Diverſion, eſpecially ſince the Age of "*Auguſtus*: I have ſaid nothing of the *Phrygian* Dance, "practis'd at intemperate Revels, where the Country- "men hobble to the Flute". Farther, Dancing, tho' valu'd by ſome People, has been diſeſteem'd by others: *Socrates*, the grave Philoſopher, learned to dance of *Aſpacia*. The *Spartans* and *Cretans* made Dancing part of Breeding and Buſineſs. On the other ſide, *Tully* reproaches *Gabinius*, a Perſon of Conſular Quality for Dancing. *Tiberius* expelled the Dancing Maſters *Rome*; and *Domitian* degraded ſeveral Senators from the Houſe of Lords, for practiſing this Diverſion. The Ancients had three Sorts of Dances, one of them Solemn, another Galliardizing, and a third compounded of both. *Neoptolemus*, or *Pyrrhus*, *Achilles*'s Son, taught the *Cretans* the *Pyrrich* Dance, where they tript under their Arms, and ſtruck their Swords upon their Shields. *Numa* likewiſe taught a Dance for the *Salii*, or Prieſts of *Mars*, who ſerved in the Field: Out of this Dance, and that of the *Curetes* in *Crete*, that Buffooning one was made where the Dancers are armed with little Corſlets, gilt Head Pieces, Bells about their Legs, with their Sword and Shield in their Hands. *Lucian* has a Diſcourſe, and *Julius Pollux* a Chapter upon this Exerciſe. 'Tis likewiſe mentioned in *Athenæus*, *Cœlius Rhodiginus*, and by *Scaliger*. Some make *Minerva* the firſt in this Diverſion, and that the Pleaſure ſhe received at the Defeat of the *Titans*, threw this Exerciſe into her Limbs; others aſſign this Invention to *Caſtor* and *Pollux*. Some Years ſince there has been printed two Tracts in *French*, entituled, *Orcheſographie*, where the Steps, Meaſure, and *Cadences* of this Art are deſcribed.

DANTE, *(Peter Vincent)* born at *Perugia* in *Italy*, and of the Family of the *Rainaldi*. He was a very Ingenious Perſon, underſtood the *Belles Lettres*, Mathematicks, and Architecture. He wrote a handſome Performance in Verſe, in Imitation of the famous Poet *Dante*, and ſeemed to revive the Sublime manner of that great Genius. For this Imitation they gave him the Sirname of *Dante*, which was ſo acceptable to his Family, that his Poſterity left off their Name of *Rainaldi*, and took that of *Dante*. This *Peter* invented ſeveral Machines, admired by the Learned, and wrote an *Italian* Commentary upon *John di Sacro Boſco* on the Globe. *Dante* died very old in 1512.

DANTE, *(Julius)* Son of *Peter Vincent Dante*, was a good Architect and Mathematician: He wrote a Book *de Alluvione Tyberis*, and Notes in *Ornamenta Architecturæ*. He died *A. D.* 1575. * *Athenæum Auguſtum. Auguſtin Aldoini*, a Jeſuit.

DANTE, *(Theodora)* *Peter Vincent*'s Daughter, was ſo well inſtructed in the Mathematicks by her Father, that ſhe may fairly be ranged in the firſt Claſs of Mathematicians in that Age. She wrote Books in this Science, and taught it her Nephew *Ignatius* to a great Proficiency. *Athenæum Auguſtum. Auguſtin Aldoini.*

DANTE, *(Vincent)* *Julius*'s Son, *Peter Vincent*'s Grandſon, and Nephew to the learned *Theodora* abovementioned, applied himſelf to the Study of his Family, and was a good Architect and Mathematician; and beſides this, he was a famous Statuary and Graver: He made a Statue of *Julius* the III^d at *Perugia*. King *Philip* the II^d of *Spain* would have employ'd him to ornament the *Eſcurial*, and offered him a large Penſion; but *Dante*'s Health would not ſerve him to take that Voyage. He ſpent his time at home in Poetry and Mathematicks, wrote ſeveral Tracts, and amongſt the reſt the Lives of the moſt celebrated Statuaries. He died at *Perugia*, *A. D.* 1576, at 46 Years of Age. * *Athenæum Auguſtum. Auguſtin Aldoini.*

DANTECOURT, *(John Baptiſt)* a Canon Regular of St. *Auguſtin*'s, in the Congregation of St. *Genevieve*, formerly Chancellor of the Univerſity of *Paris*, and famous for his Elocution and Learning. He wrote a Book of Controverſy in *French*, entituled, *A Defence of the Church*, againſt Monſieur *Claud*'s Book, call'd, *A Defence of the Reformation*. Printed at *Paris A. D.* 1689. * *M. Du Pin*, New Eccleſ. Library, Cent. XVII.

* DAPHIDAS, for *Attalus* King of *Aſia*, in *Morery*, Volume firſt, read King of *Pergamos* in *Aſia the Leſs*.

* DAPHNE; for during the Reign of *Conſtance*, in *Morery*, Vol. firſt, read *Conſtantius*; and for *Gallus* made Emperor, read made *Cæſar*.

DARABEGERD, a Town within the Dominions of the *Sophi* of *Perſia*. It lies in the Province of *Kherman*, towards the Frontier of *Farſiſtant*, twenty Leagues from *Lar* to the *South-Eaſt*. Some Geographers take this Town for the old *Paſſagarda*, built by *Cyrus* King of *Perſia*, who was bury'd there; but other Authors take the old *Paſſagarda* for *Chaboukara*, a Town of the ſame Province, about thirty Leagues from *Darabegerd* to the *Weſt*. * *Baudrand.*

DARON, *Darona*, formerly *Anthedon* and *Agrippiada*, a Town of *Paleſtine* upon the *Mediterranean*, three Leagues from *Gaza* to the *South*. *Herod* the Great called it *Agrippiada*, in Honour of *Agrippa*. 'Twas a conſiderable Town, and a Biſhop's See after Chriſtianity.

DARTIS, *(John)* Profeſſor of Canon Law in the Royal College of *France*, was born at *Cahours*, *A. D.* 1572. The latter part of his Life was ſpent in writing Books; he died in 1651. *M. Doujat* his Succeſſor in the Profeſſors *Chairs* (for he was likewiſe King's Profeſſor in the Civil Law) collected all his Works in a *Folio*, and printed them at *Paris* in 1656.

Dartis had ſtudied hard, read a great deal, and made large common Places. His Books were drawn moſtly from theſe Collections; for they are little more than Citations from the Canons and Decretals, from the Fathers and Canoniſts. He likewiſe borrows from the Civil Law and Claſſick Authors. He ſometimes makes curious Obſervations, but for the moſt part he affords nothing but what is common and generally known; he is not always happy and judicious in his Conjectures, and his Teſtimonies often fall ſhort of proving their Point. However, his Works, take them altogether, are not unſerviceable. His Style is plain and unornamented, but proper, and very intelligible. * *M. Du Pin*, New Eccleſ. Library, Cent. XVII.

DATHEMAN, a Fortreſs of *Gilead*, belonging to the Tribe of *Gad*, upon the Frontiers of *Arabia*, famous for holding out againſt *Timotheus*'s Army. This General underſtanding that *Judas Maccabeus* had paſſed the River *Jordan* to countermarch to *Jeruſalem*, reſolved to do ſomething in his Abſence. He made Incurſions upon the Frontiers of *Gilead*, ravaged the Country in a frightful manner, and forced the *Jews* to retire into the Fortreſs of *Datheman*; and here being ſomewhat reſcued from preſent Danger, they wrote to *Judas*, letting him know that though they wanted neither Courage nor Fidelity, yet unleſs he came ſpeedily up to their Relief, they ſhould be in no Condition to hold out againſt the Enemy. Upon this Advice, *Judas* and his Brother *Jonathan* paſſed the *Jourdan* with a Detachment of 8000 Men, and marched up ſtrait to the Beſiegers, who were making themſelves ready to ſcale the Fort; and without giving them time to form themſelves, and ſtop his March, he divided his Army into three Bodies, ſounded a Charge, and attacked the Enemy with ſuch Vigor, that they gave over the Aſſault. A great many of their Men, who had got to the top of the Ladders, threw themſelves down, and ſcoured off; but were ſo cloſely purſued, that beſides a great Number of Priſoners, 8000 were killed upon the ſpot. This Defeat hapned in the Year of the World 3892, and 159 Years before the *Incarnation*. * 1 *Maccab.* V. v. 9. *Joſeph. Antiq. Lib.* XII. *Cap* 11, 12.

DATI, *(Carlo)* born at *Florence*, and Humanity Profeſſor there, was a celebrated Author. He was a Member of the Academy *della Cruſca*. He wrote a Panegyrick in *Italian* upon *Lewis* the XIV^th^, King of *France*, and printed it at *Florence* in the Year 1669; 'twas tranſlated into *French*, and printed at *Rome* the Year after; ſome time before this he publiſhed ſome *Italian* Poems in Commendation of this Prince. * *Leti*, *Italia Regnante*.

DAUBRAUCA, Daughter to *Boliſlaüs*, King of *Bohemia*, married *Mieczilaüs*, Son of *Zemoiſſus*, Prince of *Poland*, upon Condition of his turning Chriſtian, which Article he made good accordingly, *A. D.* 965. His Subjects follow'd his Example, and came off from Heatheniſm. * *Cromer*, *Hiſt. Polon. Lib.* III.

* DAVID, King of *Æthiopia*; for Pope *Clement* the Seventh, in Vol. firſt, read Pope *Leo* the Tenth.

DAVID AWDRAHAM, a *Spaniard*, one of *Rabbi Ben Haroſch*'s Scholars, lived at *Seville* about the Year 1340. He wrote an Expoſition upon the Prayers, as they come up every Day in the *Jewiſh* Service. This Book was printed at *Conſtantinople* in 1514, and at *Venice* in 1570; he likewiſe wrote a Tract of the Intercalated Year, Aſtronomical Tables, and a Diſcourſe upon the *Solſtices* and *Equinoxes*. * *Bartolocci*, *Biblioth. Rabin. M. du Pin.*

DAVID D'ISRAELLE, in the Kingdom of *Navarre*, wrote a Book, entituled, *David's Tower*. He likewiſe wrote a Tract called, *The Town of the Book*, where he endeavours to confute thoſe who aſſert all the Judicial and Ceremonial Part of the *Jewiſh* Law founded upon Reaſon; he won't allow it to be reſolved into any thing but God Almighty's Pleaſure, and in this he differs from *Maimonides*. * *Bartolocci*, *Biblioth. Rabin. M. Baſnage*, Hiſtory of the *Jews* from our Saviour to this preſent time.

DAVID *el David*, a Counterfeit Meſſiah of the *Jews*, who revolted againſt the King of *Perſia*. This Prince having ſeized him, demanded a Miracle for juſtifying his Pretenſions; *David* made anſwer, that if his Majeſty would order his Head to be cut off, he would ſet it on, and come to Life again; but this was only a Trick of the Impoſtor to eſcape a tormenting Death. This Account is given in a Letter entituled *Rambam*, publiſhed by *Vorſtius* in *Rabbi Ganza*'s Chronology. This Impoſtor brought a great deal of hard Uſage upon the *Jews* in *Perſia*, and occaſioned their being harraſſed with extraordinary Taxes. * *Baſnage*, Hiſtory of the *Jews*, *&c.*

DAUMA, or *Duama*, a Town in the *Eaſt Indies*. It ſtands upon the *Northern* Coaſt of the Iſland *Java*: There is the Convenience of a good Haven. It ſtands about eight Leagues diſtant from the Town *Japara* to the *Weſt*. * *Maty*, *Diction.*

DAVOS, called likewiſe *Tafaas*, a Town of the *Grizons*, about five or ſix Leagues from *Coire*. 'Tis one of the principal Towns of the *Grizons* Country, and General Aſſemblies or Diets are frequently held there. * *Maty*, *Diction.*

* DEACONS. To what has been inſerted under this Article in *Morery*'s Supplement may be ſubjoined; that according to Primitive Cuſtom, a Deacon was to be ordained by the Biſhop alone. In St. *Jerom*'s time the Deacons at *Rome* topt upon the Prieſts, which occaſioned St. *Jerom*'s Epiſtle to *Evagrius*. The fourteenth Canon of the Council of *Nice*, forbids Deacons adminiſtring the Euchariſt to Prieſts, or receiving it before them. *Juſtin Martyr*'s Apology informs us, that they uſe to diſtribute the conſecrated Elements. Some of them were afterwards ſo hardy as to offer the Euchariſtick Sacrifice; but they were prohibited this Practice by the Council of *Arles*, and the fourth of *Carthage*; 'twas lawful however to baptize with the Biſhop's Permiſſion, and in Caſes of Neceſſity Penitents were ſometimes reconciled by them. Deacons were prohibited preaching 'till the ſixth Century, when they began to be allowed this Privilege in *Gaul*; but here the Apoſtolical Age muſt be excepted. This Order aſſiſted at Councils, not only as Biſhop's Proxies, but in virtue of their own Character, but then they were to keep ſtanding behind the Prieſt's Bench. In the VII^th^ Century this Privilege was recalled, and they were not allowed to make part of the Synodical Aſſemblies. By the firſt and ſecond Council of *Carthage*, and by that of *Tribur* in *Germany*, there was to be three Biſhops for depoſing a Deacon; formerly the Stewards in Monaſteries were called Deacons, though not ordained to that Character. * *Morin. de Sacris Ordinationibus. Thomaſſin*, *Diſciplin. Eccleſ. Rabanus Maurus de Inſtitutione Cleri. Lib.* I. *Cap.* 2. *Durandus*, *de Divin. Offic. Lib.* II^d^. *Cap.* 2, *&c.*

DECAPOLIS, a Town in *Paleſtine*, part of *Galilee* near *Jordan*, and the Sea of *Tiberias*. 'Twas ſo called upon the ſcore of its having ten conſiderable Towns within the Precinct, *viz.* 1. *Scythopolis*, which was the Capitol, and the largeſt. 2. *Tarichea*. 3. *Tyberiades*. 4. *Jotapat*. 5. *Bethſaida*. 6. *Capernäum*. 7. *Coraiſin*. 8. *Gamala*. 9. *Geroſa*, or *Gaddor*. 10. *Lippo*. Thus they are called by Father *Simon* in his *Dictionary of the Bible*; but the Abbot *Baudrand* gives moſt of them other Names, they are theſe, *viz.* 1. *Ceſarea Philippi*. 2. *Aſor*. 3. *Cadiſh Napthali*. 4. *Sepher*. 5. *Coraiſin*. 6. *Capernäum*. 7. *Bethſäida*. 8. *Jotapat*. 9. *Tyberiades*, 10. *Bethſham*, which is the ſame with *Sithopolis*. All theſe Towns were large and well fortified, and in a manner ſurround the Sea of *Galilee*.

DECAPOLIS, a Country in *Aſia minor*, and part of *Cilicia* and *Iſauria*; ſo called from ten of the chief Towns formerly there, *viz.* 1. *Germanicopolis*. 2. *Tiſiopolis*. 3. *Domitioplis*. 4. *Zenopolis*. 5. *Neapolis*. 6. *Claudiopolis*. 7. *Irenopolis*. 8. *Dioceſarea*. 9. *Lauſada*. 10. *Daliſanda*. * *L'Abbé Baudrand* who cites *Conſtantine Porphyrogenitus* for his Authority.

DECEMBER, the tenth Month of *Romulus*'s Year, and conſecrated to *Saturn*. In the Reign of the Emperor *Commodus* this Month was called *Amazonius*, out of Reſpect to a Wench this Prince was deſperately in Love with, and which he ordered to be painted in the Habit of an *Amazon*; but this Name laſted no longer than this Emperor's Life. On the *Kalends*, or firſt Day of this Month, there was a Sacrifice to *Fortuna Muliebris*; becauſe the Women were ſo lucky as to prevail with *Coriolanus* to countermarch the *Volſcian* Army, and not ſit down before *Rome*. Upon the *Nones* they kept *Faunus*'s Feſtival, called *Faunalia*; 'twas a ſort of Wake kept in the Country. Upon the 11^th^, or the 3^d^ before the *Ides*, they ſolemnized the *Agonalia*. On the 13^th^, or the *Ides*, they had their *Septimontium* Holiday; 'twas Inſtituted in Memory of the ſeventh Mountain, being incloſed within the Walls of *Rome*. On the 17^th^, or the 16^th^ of the *Kalends* of *February*, the *Saturnalia* were kept. On the 22^d^ they had their Feſtival called *Lararia*, in Honour of the *Dii Lares* or the Houſhold Gods. On the 23^d^ they kept the *Laurentinalia*, in Memory of *Acca Laurentia*, the Shepherd *Fauſtulus*'s Wife. The laſt Day of the Month was ſet apart for the Sports called *Juvenilia*, and in the Country the Peaſants gave their Goddeſs *Vacuna* a Holiday; the Sowing of their Land, and the Buſineſs of the Year being now over. * *Danet.*

DECHALES, *(Claud Francis Milliet)* born at *Chamberry*, Capitol of *Savoy*, and extracted from a Family which has produced ſeveral Perſons creditably diſtinguiſhed in the Church, the long Robe, and the Field. He was a great Maſter in all the Parts of Mathematicks, and printed ſeveral Books in that Faculty very well receiv'd. His principal Performances are *Euclid*'s Elements, where he has ſtruck out the unſerviceable Propoſitions, and annexed the Uſe to each Propoſition. A Diſcourſe of Fortification, and another of Navigation. Theſe three Performances, with ſome others, are collected into three Volumes *Folio*, under the Title of *Mundus Mathematicus*; being really a compleat Courſe of all the Mathematicks. The firſt Tome takes in the firſt ſix Books of *Euclid*, with the eleventh and the twelfth; an Arithmetical Tract; *Theodoſius*'s *Sphærica*; Trigonometry; practical Geometry; Mechanicks; Staticks; univerſal Geography; a Diſcourſe of the Load-Stone; Civil Architecture; the Carpenters Art. The ſecond Tome furniſhes Directions for Stone-cutting; Military Architecture; Hydroſtaticks; a Diſcourſe of Fountains and Rivers; Hydraulick Machines, or Contrivances for Water Works; Navigation; Opticks; Perſpective; Catoptricks and Dioptricks. Laſtly, his third Volume gives a Diſcourſe of Muſick; *Pyrotechnia*, or the Operations of Fire and Furnace; a Diſcourſe of the Uſe of the Aſtrolabe; Gnomonicks, or the

Art of Dialling; Aſtronomy, a Tract upon the Kalendar; Aſtrology; Algebra; the Method of Indiviſible and Conique Sections: The beſt Edition is that at *Lyons* in 1690: 'Tis more correct than the firſt, has conſiderable Enlargements, and makes four Volumes *Folio*. *P. Dechales*, though not going far in Invention, has made good Uſe of other Mens Productions, and drawn the ſeveral Parts of this Science together with great Diſtinction and Judgment. The Writer of the *Journal des Scavans*, reports that his Probity was no leſs than his Learning: "That both theſe Qualities made him "generally admired and beloved at *Paris*: where for "four Years together, he read publick Mathematick "Lectures at the College of *Clermont*: And that they "did not part with him without great Regret, when he "was called off to the Academy at *Turin*." He died in this Town in 1678. His Funeral Oration was delivered in the Jeſuits College, and printed the ſame Year. * *Journal des Scavans*, Tom. VI. pag. 251. Edit. *d'Holland*. *Memoirs du Tems*. There is a ſmall Article upon *Dechales* in *Morery* Vol. firſt at the word *Chales*.

DECIMATION, in *Latin Decimatio*, a Puniſhment undergone by the *Roman* Soldiers, who quitted their Poſt, raiſed a Mutiny in the Camp, or behav'd themſelves cowardly in the Field. 'Twas executed thus. The General muſter'd the Army, then the Tribune brought the Criminals before him, and reproached them with their Cowardiſe and Treachery, in the hearing of the Army. Afterwards putting their Names into an Urn or an Helmet, he drew out five, ten, or twenty, according to their Number; and thus the fifth, the tenth, or the twentieth was executed, and the reſt diſcharged. * *Danet.*

DECIMES, or Tenths, ſo the Money is called which the *French* King levies upon the Eccleſiaſticks in his Dominions. They are different from the Tenths taken by Eccleſiaſticks upon Corn, Graſs, Timber, and ſometimes upon Cattel and Fowl. From the beginning of the Monarchy the Kings of *France* have levied Money upon the Clergy. For *Gregory* of *Tours*, *Lib.* III. relates that *Theodebert* Son of *Theodorick* King of *Auſtraſia*, and *Clovis*'s Grandſon, diſcharged the Churches of *Auvergne* of all the cuſtomary Payments to the Crown. The ſame *Gregory* of *Tours* informs us that *Thierri* King of *Mets*, and *Clotair* the Firſt's Grandſon, exonerated the Clergy of *Tours* of all ſort of Taxes. But in his XII^th^ Book, he tells us that *Clotair* King of *Soiſſons*, and Son to *Clovis*, deſigned to levy the third of the Churches Revenue within his Dominions; and that *Injurioſus* Biſhop of *Tours*, prevailed with him to drop that Reſolution. In the VIII^th^ Century, *Charles Martel* ſeized part of the Churches Eſtates, particularly thoſe of Royal Foundation, and granted them to his Soldiers: Under the ſecond Race, or *Carolovinian* Line of *France*, there was but one extraordinary Levy upon the Clergy *A. D.* 877. Then *Charles* the *Bald*, King of *France* and Emperor, reſolving to aſſiſt Pope *John* the VIII^th^ againſt the *Sarazens*, who ravaged up to the Precincts of *Rome*, laid a Tax upon the Eccleſiaſticks. But then we are to obſerve, the *French* Clergy paid an annual Aid to the Crown, which was commonly made by way of Preſent at a meeting of the *Eſtates*.

This Practice is pretty near the Cuſtom under the two firſt Families of the Kings of *France*. The ordinary or extraordinary Impoſitions the Kings put upon the Clergy during this Period, were neither called *Deixms*, nor *Decimes* or Tenths. Theſe Words with this Signification were only uſed under the third *Line* in the Reign of *Philip the Auguſt*, and after the Holy War began.

King *Lewis* the younger put a Tax upon the Clergy in 1147, for furniſhing the Charge of the *Croiſade*: But this Tax was not called a Tenth. In 1188, King *Philip the Auguſt* convened the Eſtates at *Paris*, where an Ordinance paſs'd for levying a Tenth upon the Churchmens annual Revenue; and the Laity, who did not go in the Expedition, were likewiſe to pay a Tenth of their Eſtates. This Tax was called *La Dixieme Saladine*, from *Saladin* Souldan of *Egypt*, who had driven the Chriſtians out of *Jeruſalem*, and made himſelf Maſter of almoſt all the Holy Land. After this time, all the Payments levied upon the Clergy were called Tenths; though they fell ſhort of the tenth part of their Revenue. *Du Haillan* relates, that in the Year 1204, there was a military Preparation for beyond Sea, and a Tax for paying the twentieth part of all the Revenues of the Clergy. But in the Reign of *St. Lewis* there was thirteen Tenths paid in twenty Years; and in the Reign of *Philip the Fair*, there was one and twenty Tenths levied in twenty eight Years. Theſe Taxes were almoſt all along continued, through all the Reigns after *Philip the Auguſt*: And ſince *Croiſades* were undertaken not only againſt Infidels, but againſt Hereticks or other excommunicated Perſons; Matters ſtanding thus, Tenths were levied for ſupporting theſe *Croiſades*. Thus in the Year 1226 Pope *Honorius* III. granted a Tenth to *Lewis* VIII. for carrying on a War againſt the *Albigenſes*. *Urban* IV. granted the ſame Levy to *Charles* of *Anjou*, to manage the War againſt *Mainfroc*; and after the *Sicilian* Veſpers *Martin* IV. gave Leave for raiſing the ſame Proportion of a Tax, for fighting *Peter* of *Arragon*. The Kings of *France*, by reciprocal Courteſy, gave the Popes Leave to levy Money upon the *French* Clergy to furniſh them in their Quarrels againſt the Enemies of the Church. Thus *Philip the Auguſt* granted an Aid to *Innocent* III. to put him in a Condition to ſuſtain the War againſt the Emperor *Otho* IV. And *Philip the Fair* gave his Conſent, that Pope *John* XXII. might raiſe two Tenths for carrying on the War againſt *Lewis* of *Bavaria*. Farther; The Exigencies of the Government were likewiſe a ſufficient Reaſon for levying a Tenth. 'Twas upon this Score that Pope *Clement* VI. granted two of theſe Payments to *Philip de Valois*, *A. D.* 1348. Afterwards in 1516, *Leo* X. gave *Francis* I. his Conſent for levying a Tenth upon the *French* Clergy, to be expended in an Expedition againſt the *Turk*. Upon this occaſion a Tax was levied upon every Benefice beyond the tenth part of their Revenue. And this Aſſeſſment for the Year 1516, has been continued to the preſent time. After this Period there has been a great many Taxes levied upon the *French* Clergy without conſulting the Pope; and in 1527 the Clergy furniſh'd 1300000 *Livres* for the Ranſom of *Francis* I. In 1534 the Revenue of the Eccleſiaſticks were divided between the Crown and the Clergy. In 1551 the Clergy made a Preſent of a conſiderable Sum. In 1557 the Receivers of the Tenths had the Denomination of a diſtinct Office, and for paying their Sallaries, the Tenths were augmented one *Sols par Livre*; from whence we may infer that Tenths were a cuſtomary and ſettled Payment. After the Agreement made at *Poiſſy*, *A. D.* 1561. Taxes upon the Clergy for the Service of the Crown, have been all along continued. By this Contract or Agreement the Clergy engaged to pay the King 1300000 *Livres*, for ſix Years together, and over and above to clear his Demeſn Lands, his Aids and Gabells, mortgaged to the City Chamber for 630000 *Livres* Intereſt, amounting to Seven Millions five Hundred ſixty Thouſand *Livres* Principal, which he promiſed to redeem in ten Years. In 1580, the Clergy met at *Melun*, bound themſelves in a legal Form to furniſh the King Thirteen Hundred Thouſand *Livres per Annum* for ſix Years. This is called *Décime Ordinaire*, or the Cuſtomary Tax. The Knights of *St. John* at *Jeruſalem* were included in the Tenth of 1516, under the Denomination of the *Rhodians*, becauſe at that time their *Grand Maître*, or Governor, reſided at *Rhodes*. They were likewiſe within the Contract of *Poiſſy* in 1561, and other following Engagements: And in regard they pretended an Exemption in virtue of their Privileges; There has been a long Suit depending at the Council-Board between the Clergy and theſe Knights. This Diſpute continued till the Year 1606, when the *Rhodians* came too, and entred into an Obligation to contribute towards the Payment of the Tenths, their Tax being ſettled at 28000 *Livres*. To proceed; the Jeſuits have been obliged to theſe Payments for the Benefices annexed to their Colleges. Since the Contract at *Melun*, *A. D.* 1580, the Tenth being ſettled as a cuſtomary and ſtated Payment, and the King not being in a Condition to lodge it in the Exchequer, becauſe it was to be employ'd in paying the Intereſt due to the City *Chamber*; the Crown Revenue being thus embarraſſed, the King demanded farther Aids of the Clergy: Theſe go under the Name of Extraordinary *Subventions*, or *Subſidies*, and were not granted at firſt unleſs upon great Occaſions. In 1621, when the *Hugonots* were up in Arms, the Clergy conſented to a new Creation of Offices, where the Money to be paid by thoſe promoted was to go to the King's Uſe. In 1628, the King

procured a Brief of Pope *Urban* VIII. to exhort the Clergy to enable him to deffray the Charge of the Siege of *Rochelle*; and here the Clergy granted three Millions of *Livres*. Theſe *Subſidies*, or *Benevolences*, are now at laſt become cuſtomary, and granted at all the Aſſemblies of the Clergy from five Years to five Years, or thereabouts, and for Sums great or leſs, according to the Neceſſities of the Government. * *Fauchet. Lib.* X. *Patru, Traité de Decime. Paſquier, Recherches Lib.* III. *Fleuri, Inſtitution au Droit Eccleſiaſtique.*

* DECURIO, an Officer in the *Roman* Armies who had the Command of ten Horſe. *Romulus* having at firſt divided the People into three Tribes, placed a Collonel at the Head of each Tribe, and then ſubdivided each Tribe into ten Troops; and here he gave a Commiſſion to a Centurion or Captain for commanding an hundred Men, and under him there was a *Decurio* who commanded ten. * *Antiquit. Rom.*

* DECURIONES *(Municipales)* was a Court or Bench, which repreſented the *Roman* Senate in Country Corporations. They were called *Decuriones*, becauſe when *Roman* Colonies were ſent off to conquered Cities, they elected ten Perſons for a Senate, and a Bench of Aſſiſtance, almoſt like the Baillages and Preſidial Courts of *France:* They called them *Civitatum Patres Curiales*; *Honorati Municipiorum Senatores*; and the Court went by the Name of *Curia Decurionum*, & *Minor Senatus*. They were choſen much after the ſame manner the Election of the Senators at *Rome* was manag'd. The Perſons elected were not to be under five and twenty Years of Age, nor to have leſs than a Thouſand Crowns a Year. The firſt of *March* was the Day for the Election. For this purpoſe the *Duumvir*, or Country Corporation Conſul, convened the Court of the *Decuriones* with the *Intendent de Juſtice*, or Chief Juſtice of the Province; and here the Competitors were elected by a Majority. The *Decurio* elected was to pay his Foy to the *Society*, either in Money or a Preſent, which was more or leſs according to the Cuſtom of the place, as we are informed, by the Emperor *Trajan*'s Letter to *Pliny* the younger, who conſulted him upon this Payment. The Emperor's Anſwer is, That there was no general Rule for ſettling this matter, but that the Buſineſs was to be governed by local Cuſtom. The Money, according to *Ulpian*, was divided amongſt all the *Decuriones* in equal Portions: Their Buſineſs, like the Court of Aldermen, was to take Care of the Intereſt of the Town, and the publick Revenues, part of which was ſpent in repairing the Walls, and other publick Buildings; and partly for Sallaries to ſubſiſt and encourage Men of Letters. The Judgments and Orders given and paſt by them, were called *Decreta Decurionum*. And at the Head of the Inſtruments, theſe two Capitals were prefix'd. D. D. * *Antiquit. Rom.*

DEGRADATION. The removing from Rank and Condition. *Geliot* and *La Colombiére* relate ſeveral remarkable Ceremonies at the degrading Gentlemen. They give an Inſtance of them in the Year 1523, upon Captain *Franget*, a *Gaſcogne* Gentleman, who had cowardly ſurrendred *Fontarabia* at the firſt Attack of the *Spaniards*. Theſe Authors report that twenty or thirty Knights of unblemiſhed Reputation were ſummon'd, before whom the Criminal Gentleman was proſecuted for Treachery or not doing his Duty, by a King at Arms. Here two Scaffolds were ſet up, one of Heralds and Purſivants for Aſſeſſors to the Kings at Arms, and another for the Criminal caſt: who being armed Cap a pie, had his Shield reverſed ſet upon a Stake before him; at his ſide there were twelve Prieſts in Surplices who ſung the Vigils for the Dead; at the end of each Pſalm they made a Pauſe, during which Intermiſſion the Heralds diſarmed the Gentleman by degrees, taking his Headpiece off firſt, and going on with theſe mortifying Circumſtances, till he was ſtript of all his military Figure; after which, they took a Hammer and broke his Shield in three pieces: Then the King at Arms poured a Baſon of hot Water upon his Head. For the next mortifying Ceremony the Court put on Mourning, and went to Church, the Perſon degraded, dragged from the Scaffold by a Halter tied under his Arm-pits, was put in a Barrow, and covered with a Pall, the Prieſt ſtill ſinging at Church ſome Offices for the Dead: After this, the Malefactor was delivered to the Sheriff, and from him to the Executioner. As for *Franget*, after he had been degraded at *Lyons* much in this manner, he was not allowed the Benefit of the Gallows, but puniſhed with Life to make him more infamous. As for Prieſts, when they are degraded, 'tis commonly without paſſing through the Formalities: For their running through all the ſolemn Circumſtances might occaſion Difficulties, and delay the Penalty too long. Beſides; Degrading Eccleſiaſticks, as the *French Supplementer* goes on, is nothing but pure Formality; becauſe the Character remains undeleted after this Cenſure. * *Du Bois*, Hiſtory of *France*, *Memoirs Hiſtoriques. Mezeray*, in the Reign of *Francis* I.

DEIPHONTES General of the *Dorians*, coaſting near a Hill where he cou'd not be diſcovered, ſent a Spy to give falſe Intelligence to the *Argives*. 'Twas to aſſure them the *Dorians* had diſembarked to plunder the Country: Upon this News the *Argives* drew out of their Camp to fight the *Dorians*, who they expected to have found ſcattered, and without Diſcipline in the Field. But *Deiphontes* coming aſhore with his Troops, ſeized the Enemy's Camp, which was left unguarded. And now the *Argives* ſaw their Wives, Children and Fathers made Priſoners: And for ranſoming theſe Relations, and preſerving the Country, were forced to yield ſeveral Towns to the *Dorians*. * *Polyæn. Lib.* II.

* DELOS; for the Deluge of *Ogyges* before that of *Noah*, in *Morery*, Vol. firſt, read after that of *Noah*.

DELRIO *(Martin Anthony)* a Jeſuit. He died at *Louvain* in *October* 1608, and in the fifty eighth Year of his Age. He began to be an Author betimes, for at twenty Years old he publiſhed *Solinus*, corrected by *Lipſius*'s Manuſcripts with Notes, printed at *Antwerp* in 1572. He afterwards performed farther in the *Belles Lettres:* For inſtance, his Notes upon *Claudian* and *Seneca*'s Tragedies, printed at *Antwerp* in 1576, and ſome Tracts in the Civil Law, publiſhed at *Lyons* in 1606. But that which made him moſt talked of, was his *Magical Diſquiſitions* in three Tomes. Printed firſt at *Louvain*, and afterwards at *Mentz* and *Lyons*. The Subject being matter of Curioſity, the Book had a great Run, notwithſtanding 'tis ſtuffed with abundance of romantick Relations. He cites a vaſt Number of Authorities, but moſt of the Authors are obſcure and unknown: Farther, *Delrio* made thirteen Panegyricks upon the Bleſſed Virgin, entitled, *Florida Mariana.* Printed at *Antwerp* in 1598. And in 1607 they were reprinted at *Lyons* with additional Tracts, under the Title of *Opus Marianum*, They take in the following Diſcourſes. The *Mirror of the Virgin*, The *Mirror of the Charity and Patience of Jeſus and Mary*, The *Polemicks and Panegyricks of Mary. Delrio*'s Performances upon the Scriture are more ſolid and valuable. He wrote a Commentary upon *Geneſis*, entitled, *The Tower of Sacred Wiſdom*, printed at *Lyons* in 1608. Commentaries upon the *Canticles*, printed at *Ingoldſtad*, and upon the *Lamentations*, printed at *Lyons* in 1608. Sacred Adages of the Old Teſtament, and three Tomes upon the moſt difficult and uſeful Paſſages in the holy Scripture. *Delrio* wrote two Diſcourſes againſt *Scaliger*, one entitled, *Vindiciæ Areopagiticæ*, printed in 1607. And another called *Peniculus foriarum Elenchi Scaligerani pro Societate Jeſu.* Theſe Tracts go moſtly upon the Books reckoned to *Dionyſius* the *Areopagite:* The Enquiry is, whether thoſe Books belong to the Perſon converted by St. *Paul*; *Delrio* maintains the affirmative, and *Scaliger* the negative; and the Queſtion on both ſides is managed with Heat enough. There is another Book of *Delrio*'s printed at *Madrid* in 1610, and at *Cologne* in 1611. It goes under a Counterfeit Name, and runs thus, *Commentarius rerum in Belgio geſtarum à Petro Henniquez Comite Fontano, addito Tractatu de Tumultibus Belgicis, Auctore Rolando Miriteo Onatino*; which is the Anagram of *Antonio Martin Delrio.* This Author had read a great deal, but was very credulous and prepoſſeſt. He writes with Affectation, and yet without Ornament. The Reader muſt diſtinguiſh this Author from *John Delrio* of *Bruges*, and Dean of *Antwerp*, who publiſhed a Commentary upon the hundred and nineteenth, and ſeven Penitential Pſalms. This *Delrio* died in 1624. * *Miræus in Elog. Belg. Valerius Andreas, Biblioth. Belg. Alegamb, de Script. Soc. Jeſu, &c.*

DELUGE: In the Year of the World 1656, and 2348 before the *Incarnation*, *Noah*, his Wife, his three Sons

Sons *Shem*, *Ham*, and *Japhet*, and their Wives went into the Ark, and took in living Creatures of all kinds, to preſerve the Species. Soon after this the Scripture informs us *the Fountains of the great Deep were broke up, and the Windows of Heaven were opened, and it rained for forty Days and Nights together. By the Fountains of the great Deep*, the beſt Expoſitors underſtand the Repoſitories of Water under Ground, and in the Cavities of the Mountains; and by *the Windows of Heaven* an extraordinary Heap of Clouds, which diſſolving into Rain, tumbled down the Air which the Scripture calls the Heaven, and like the Cataracts of *Nile*, and other great Rivers which fall from Precipices, made a terrible Noiſe. This Rain, and the breaking out of ſubterranean Waters, was the effect of ſupernatural Power; it not being otherwiſe poſſible the Waters ſhould riſe fifteen Cubits above the higheſt Mountains. The Flood laſted 150 Days, which makes five ſolar Months; ſome reckon them from *Noah*'s going into the Ark, and others from the ceaſing of the Rain, which laſted forty Days. The whole Duration of the Flood was a Lunar Year and ten Days which makes almoſt a Solar Year; for it began in the 600th Year of *Noah*, the 17th Day of the ſecond Month, and ended in the 601 of this Patriarch the 27th Day of the ſecond Month.

The *Ante Diluvians* were People of great Stature and Strength, and yet as ſome Authors pretend, they fed upon nothing but Fruit and Pulſe; However others will have it, that tho' *Seth*'s Deſcendants contented themſelves with this Diet, *Cain*'s Poſterity made no Scruple to eat Fiſh, and Fleſh. Afterwards theſe two Families intermarrying, they all took the ſame Liberty. Some are of Opinion the Rainbow never appeared before the Flood, becauſe the Text tells us, God ſet it in the Clouds for a Sign, that a general Deluge ſhould never happen, but unleſs there was never any Rain before the Flood, there muſt be no leſs than a Miracle to prevent the Phænomenon of a Rainbow. The Paſſage therefore muſt mean that the Rainbow during the *Ante Diluvian* Period was only a common Effect; But afterwards it commenced a Sign of Promiſe and providential Favour. The Queſtion is ſometimes put, whether *Noah* had any Children after the Flood, or whether all Men draw their Deſcent from *Shem*, *Ham*, and *Japhet*. Now *God having bleſſed* Noah, *and bid him increaſe and multiply*, ſome Expoſitors are of Opinion, this Patriarch helped to repeople the Earth, through the three hundred and fifty Years of the *Poſt Diluvian* Part of his Life. *Cajetan* is in this Sentiment, but *Pererius* and others hold the Contrary, becauſe the Scripture mentions none but *Shem*, *Ham*, and *Japhet*. The *Rabbins* have a whimſical Fancy upon this Subject reſembling the Fable of *Cœlus* and *Saturn*. They venture to ſay *Ham*, while his Father was aſleep, made uſe of magical Applications to prevent his having any more Children. The *Chaldeans* furniſh *Noah* with a Son they call *Junithun*; But this *Junithun*, *alias Hermes*, was it ſeems no more than *Noah*'s Grandſon.

'Tis reaſonable to believe that the Surface of the Earth was conſiderably altered by the Flood; but to what Degree theſe Alterations went, can be carried no farther than Conjecture. 'Tis probable a great deal of ſpungy low Ground was never cleared of the Inundation, but ſettled into Lakes, or made new Sea; and that in other Places of different Texture and Situation, the Land gained upon the Water, that by the rapid Current of the Waters, Peninſulas had their *Iſthmus* broken, and were parted from the *Terra Firma*; and that in ſeveral other Places, Floats of broken Earth and Sand crowded together, and joined Iſlands to the Continent; and that the Waters wearing broad Channels in ſeveral Countries, ſplit them into Iſlands. Alterations of this kind have happened upon the Progreſs of time ſince the Flood: The Sea having parted a great many Countries, and ſplit them into Iſlands, which were formerly Parcels of the ſame Continent. 'Tis ſomewhat hard at the firſt Thought to underſtand how Cattel and wild Beaſts removed into different parts of the World after the Flood, but *Aſia* 'tis poſſible continued for ſome time, and it may be is ſtill, joined to *America*; the Frontiers of *Tartary*, and the Land of *Jeſſo* affording a Communication between theſe two great Diviſions of the Earth. Farther, *Aſia* is joined to *Africa*, by the *Iſthmus* of *Suez*, and to *Europe* by *Muſcovy*. As for *Europe* and *Africk*, they might probably have been ſet together, at the Streights of *Gibraltar*. *Plato*, and the *Athenian* Annals inform us, that there was formerly a vaſt Country called the *Atlantick*, lying to the Weſt of *Europe*. And who knows but this may be the ſame with *America*? As for Land Animals, they might get into the Iſlands, either by ſwimming or by the *Iſthmuſes*, which the Force of the Waves have ſince battered and carried off. 'Tis likewiſe poſſible they might be exported in Ships, as they are now from *Europe* and *Africk* into *America*. A modern Author, whoſe Book was cenſured at *Rome* in 1650, is ſo hardy as to aſſert the Deluge was not univerſal; and that the Waters overflowing none but the higheſt Mountains of *Judæa*, the Beaſts and Cattle were in a Condition to preſerve themſelves in the Mountains of other Countries.

'Tis the common Opinion that *Adam*'s Paradiſe was deſtroyed by the Flood. But then, 'tis pretty clear, that thoſe who aſſert Paradiſe lifted above the Water by the Cherubims who had the Cuſtody of it, have no good Reaſon for their Opinion. The holy Scripture does no where inform us that either *Enoch* or *Elias* were tranſlated into the terreſtrial Paradiſe, it being only ſaid, *that God took Enoch:* It can't therefore be ſolidly inferred that this delightful Seat is ſtill in being to entertain the Patriarchs.

Almoſt all Authors, *Latin*, *Greek*, *Hebrew*, *Arabick*, and *Coptick* aſſure us, that there were Books written upon Arts and Sciences before the Deluge; that *Adam* was the firſt Author, as well as the firſt Man; that *Seth* and *Enoch* and the Deſcendants of *Cain*, wrote Books likewiſe; that *Noah* lodged thoſe that were good in the Ark, and that his Son *Ham*, very much given to Curioſities and Myſtery, hid thoſe there which treated of Magick.

☞ Mythology and profane Hiſtory mention two remarkable Cataclyſms. The Deluge in the Reign of *Ogyges*, laid *Attica* and *Greece* under Water, in the 2292d Year of the World, 1712 Years before the *Incarnation*, and 636 after the univerſal Deluge. The Deluge in the time of *Deucalion* happened in the 2540th Year of the World, 1460 before the *Incarnation*, 884 after *Noah*'s Flood, and 248 after that of *Ogyges*. Some learned Authors have aſſerted with ſufficient Proof that the Ancients confounded *Deucalion*'s Flood with that of *Noah*, of which they had ſome Knowledge either by Tradition, or by conſulting the holy Scriptures. * *Kircher Arca Noê* Lib. IId.

DEMAS of *Theſſalonica* in *Macedonia* turned Chriſtian, and at firſt appeared very zealous for propagating the Goſpel; He kept cloſe to the Apoſtle Saint *Paul*, was impriſoned with him and ſuffered a great deal. But at laſt Intereſt, Pride and Pleaſure got the aſcendant. He quitted Saint *Paul*, and went home. 'Tis ſaid that he afterwards fell into the Hereſies of *Simon Magus*, of *Nicholas Phigellus* and *Hermogenes*, and carried his Defection ſo far as to offer Incenſe to Idols. * 2 Tim. iv. 9. *Simon*, *Dictionaire de la Bible.*

DEMER a River in the low Countries. It riſes near *Bilſen* to the Weſt of *Maeſtrict*, in the Country of *Liége*, where it waſhes *Haſſelt*; afterwards entring *Spaniſh Brabant*, it runs by *Dieſt*, *Siechen*, *Arſchot*, and *Malines*, and having received the Rivers *Geete*, the *Dyle*, the *Senne*, and the *Neith*, goes by the Name of *Ruppell*, and falls into the *Scheld* over againſt the Town of *Rupplemond*. * *Maty*, *Diction.*

* DEMETRIUS, the Name of ſeveral Impoſtors in *Muſcovy*.

The firſt made no Shew, and was nothing but a Phantom; *Georgi Schacopski* Keeper of the great Seal of *Muſcovy*, ſeeing all in Combuſtion after the Murder of his Maſter, and that Search was made after thoſe that were firm to this Prince, thought it beſt to retire and get off. He left *Moſcow* attended with two *Polanders* in *Ruſſian* Habits, and took the Road to *Putiwol*, a Town which always had been loyal to the Great Duke deceas'd: As he travelled along he ſpread a Report that the *Czar Demetrius* had made his Eſcape, and ſhewing one of the *Polanders* in his Company, led them to ſomewhat of a Belief that he was that Prince. His Bounty gave a Face of Probability to his Diſcourſe. At his coming to *Putiwol*, he aſſured the Burghers that *Demetrius* had got ſafe into *Poland* to ſolicit his Allies for Succours, and that he had ſent this *George* hither, to let them know he was living and in Circumſtances of Security. Upon this

this Intelligence his loyal Subjects declared they were ready to ſacrifice their Lives and Fortunes for their Sovereign. Fleſhed with this early Succeſs, he ſent to the *Tartars*, and ordered them to rendezvous at *Putiwol*. The *Coſſacks* marched thither from all Quarters, and fourteen Caſtles declared for the pretended *Demetrius*. *Iſhoma*, a *Ruſſian* Nobleman of the firſt Rank, reinforced *Schacopski* with a conſiderable Body of Troops. The Great Duke *Zuiski* alarmed with this News, drew an Army together immediately, and marched to fight the Enemy, but he was routed at the firſt Shock and got off with Difficulty to *Moſcow: Iſhoma* purſued him, and blocked up the Town; but while this was doing, *John Polutnich* came up from *Poland* with a Reinforcement of 12000 *Coſſacks*, together with a Commiſſion from the counterfeit *Demetrius*, with Orders to *Iſhoma* to reſign the Command of the Army to him. This Nobleman reſenting the Affront put upon him, went over to *Zuiski* with 9000 *Coſſacks*, and aſſured him there was no ſuch Man as *Demetrius* at *Putiwol*, and 4000 more following his Example, *Schacopski* and *Polutnich* were forced to break up the Blockade, and retire into *Thula*, where *Zuiski* beſieged them. The Town for want of Proviſions was quickly reduced to the laſt Extremity. The Burghers being forced to feed upon the moſt diſguſting Diet, menaced theſe two Generals to make them ſurrender to *Zuiski*. *Polutnich* endeavoured to put them in heart, by proteſting he had ſeen a young Man in *Poland* about eight and twenty or thirty Years of Age, who went for the Great Duke of *Muſcovy*; That he could not ſay poſitively it was *Demetrius*, becauſe he had never ſeen him: But if they would furniſh him with a Perſon who knew this Prince, he would ſend him into *Poland* to examine the Truth, and that after his Return they might take what Reſolution they pleaſed; they conſented to this Propoſal; but the pretended *Demetrius* did not think it proper to ſhew himſelf. He was a young *Poliſh* Gentleman, who having recollected what they had put him upon, choſe rather to live privately in *his own*, than run the Hazard, which the Quality he had taken upon him would expoſe him to.

And now a ſecond *Demetrius* ſtarted up in his Place: *Michavetski*, a *Poliſh* Nobleman, produced this ſham Duke, and conveyed him to *Putiwol*, where he was received with all imaginable Regard. After having ſpent ſome time to draw his Troops together, he took the Field, where he was met by a Commiſſioner from the Burghers of *Thula* abovementioned. This Gentleman, who knew the true *Demetrius*, was ſurpriſed with the Confidence of the Counterfeit. The Impoſtor being apprehenſive the Commiſſioner would declare his Knowledge, kept him with him, and marched ſtrait to *Thula*; but the Opportunity was paſſed, the Town had juſt ſurrendred, and *Zuiski* contrary to his Promiſe, had hanged *Fredrowitz*, a Perſon of Quality and Worth, and loaded *Schacopski* and *Polutnich* with Irons, who died in the Priſon with Hunger and other hard Uſage. *Zuiski* being Maſter of *Thula*, the *Coſſacks* in the Garriſon took Service under him, and were detached for the Siege of *Catuga*, the main Shelter of thoſe who held for *Demetrius*. But as they were upon the Route, *Zuiski*'s Soldiers being tampered with by thoſe who lately came over to them, broke out in a Mutiny. The Diſorder reached his Camp, his Troops ran off, throwing down their Arms and their Baggage, and the *Coſſacks* carried the Great Duke's Cannon and Proviſions in Triumph to *Catuga*. *Demetrius* reinforced with this Succour, and with a great many *Poles* and *Muſcovites*, marched up to the Enemy, killed them 8000 Men, and took their General *Miſnoveski* Priſoner. A great many Towns ſubmitted to him, and he received a Recruit of 8000 *Coſſacks*. The Duke of *Wieſnowiski* and many other Perſons of Quality, joined him with their Troops: *Zuiski*, who had drawn together a Body of 17000 undiſciplined Men, ventured to try his Fortune a ſecond time, which turned to no better Account than the firſt. In ſhort; he was routed, and had much ado to bring off 5000 Men into *Boſcow* where ſome few Days after they were forced to ſurrender and take Service in the conquering Army: all the Forts and Towns thereabouts opened their Gates to *Demetrius*: And now ſeeing himſelf Maſter of the Field, he made long marches to *Moſcow*, which had immediately declared for him had not 5000 of his Men deſerted and thrown themſelves into the Town. The Burghers offered a Capitulation, but the Enemy would hearken to no Conditions, unleſs they put *Zuiski* in *Demetrius*'s Hands. In the mean time News being brought that *Baſilius Zuiski*, a Kinſman of the Great Duke, had raiſed an Army, and entrenched himſelf about a League from *Moſcow*; the Duke *Roman-Reniski*, a *Polander*, the Beſieger's General, drew out to force the Enemies Retrenchments, killed them a great many Men, and took *Baſileus Zuiski* Priſoner. The Great Duke rallying, the Debris of his Army came up again, and attacked *Demetrius*, but this Attempt proved very unfortunate; his Troops were broken and retired in Diſorder; and the *Moſcovites* weaken'd and diſcouraged by ſo many Loſſes, began to think of taking new Meaſures. To this purpoſe the *Poliſh* Ambaſſadors, the Palatine of *Sendomir*, and the Great Dutcheſs's Daughter, Widow to *Demetrius Griska*, were ſet at Liberty, upon Condition that they ſhould uſe their Intereſt with King *Sigiſmond* to recal his Troops. *Demetrius* receiving Advice of this matter, and being ſenſible of what Conſequence it was to have theſe Perſons in his Power, detached 2000 Horſe to intercept them, and had them brought into his Camp. At their firſt coming thither 'twas eaſy to perceive, how much they were ſurprized at the Sight of the Counterfeit *Demetrius*; and the Reports they afterwards made that he was none of the Great Dutcheſs's Husband, occaſioned ſome whiſpering Diſcontents, which the Counterfeit *Demetrius* took Care to ſmother. In the mean time the Palatine of *Sendomir* conſulted with his Friends whether his Daughter ſhould own *Demetrius* for her Husband; they were divided upon the Point: But *Marina* (that was this Princeſs's Name) fancying this Match would prove more lucky than the firſt, ſcattered all their Scruples, and reſolving to comply with the Juncture, and maintain her preſent Grandeur, met *Demetrius* as her Huſband before the whole Army; and taking him about the Waſte, diſcovered the ſtrongeſt Signs of Tenderneſs and Satisfaction; ſhe pretended her being indiſpoſed had hindred her Journey ten Days, which was the time ſince her coming into the Camp. This Turn faſtned abundance of People in *Demetrius*'s Intereſt; and all *Moſcovy*, excepting the Provinces of *Novogrod* and *Smolensko*, declared for him; and without doubt he had governed the Country without Diſturbance, if *Poland* had ſupplied him with Recruits; and if King *Sigiſmond* taking Advantage of the Commotions in *Moſcovy* had not formed a Deſign of getting it for himſelf: *Demetrius*'s Army therefore diminiſhed by the Deſertion of the *Polanders*, and his Troops grew ungovernable: And on the other ſide the *Moſcovites*, tir'd with *Zuiski*'s Adminiſtration, reckoning all their Misfortunes to his Miſmanagement, threw him out of his Poſt and Character, and elected *Ladiſlaus*, the King of *Poland*'s Son, for their Great Duke. *Demetrius* now retired to *Catuga*, which was always firm to him: And having received ſome Reinforcement was reſolved to take the Field: But before this Reſolution could be executed he was aſſaſſinated at an Entertainment. At the end of the Year 1610, he was diſpatched by the *Tartars*, in Revenge of the Death of their Prince *Kaſimowski*, whom he had drown'd. No body queſtion'd this *Demetrius*'s being an Impoſtor, a great many People ſaid he was a Schoolmaſter at *Socola* a Town in White *Ruſſia*, from whence the *Polanders* had fetched him to carry on their Deſigns; and others averred he had been a *Jew*. His Son however, was elected Great Duke by the Burghers of *Catuga*. Duke *Zarveki*, General of the *Coſſacks*, declared for him, and prevailed with the *Ruſſians* to own him for their lawful Sovereign, upon Condition to aſſiſt them in expelling the *Poles*. 'Twas believed, and not without Reaſon, that this was a ſpurious Child, and *Michael Federowich* being elected Great Duke by the *Moſcovites*, bribed the *Coſſacks* at *Catuga*, who put *Zerveki*, the Great Dutcheſs *Marina*, and her reputed Son, into his Hands. This firſt was impaled, and the two other thrown into the River under the Ice and drowned.

This Event did not take off the *Moſcovites* Fancy for a *Demetrius*: And 'twas not long before a third took the Name and appeared. This Man who was a Writing Maſter got a Report ſpread that he made his Eſcape from *Engleze*, *Moſcow*, and *Catuga*. This new *Demetrius* was a bold enterprizing Fellow, and wanted neither Mettle nor Conduct. At firſt he got about 100

Ruſſians

Ruſſians together who had ſerved in the late Wars; and theſe being joined by a great many People of mean Rank, encreaſed his Party to a conſiderable Number. Upon this, he takes the Field, publiſhes a *Manifeſto*, exhorts his loyal Subjects to declare for him, and marches to *Novogrod*, where he was owned by the Populace. The Burghers of *Jama* and *Iwanogrod* followed this Example: When he found himſelf Maſter of theſe Places, he diſpatched an Envoy to the King of *Sweden* to requeſt his Aſſiſtance againſt *Federowich*'s Uſurpation. The King was ſurprized at this Embaſſy: He wondred how this *Demetrius* grew Immortal, and appeared alive again after he had been killed over and over. However, he thought it adviſable to ſend a *Swediſh* Gentleman to *Iwanogrod*, to learn who this *Demetrius* was, and to promiſe him Aſſiſtance in caſe it was the ſame Perſon, who was crowned at *Moſcow* in 1605. But this Impoſtor being conſcious the *Swediſh* Envoy knew the Perſon counterfeited by him, pretended an Indiſpoſition, and ſent ſome of his Council to treat with him. But this Trick would not do, for the *Swede* ſent him word he had private Inſtructions, which he could not communicate to any but himſelf; he was put off from Day to Day: And theſe Delays being ſufficient Evidence of foul Play, the Gentleman returned to *Sweden*. As for the Impoſtor, he went on with his Buſineſs, advanced to *Pleſcow* and ſummoned the Town. This conſiderable Place was ready to ſurrender when *Federowich*'s Army appearing the new *Demetrius* run off, and left the Great Duke his Canon and Baggage. This Prince's Officers, imagining the Mob of *Demetrius*'s Party had been quite ſcattered, drew off the Army: But they were no ſooner returned, but the Burghers of *Pleſcow* recalled *Demetrius* and recognized him for their Sovereign. But his Miſmanagement made this Advantage ſignify little. For by Rapes and Debauching of Women, he provoked his Party to that Degree that they expelled him the Town. In ſhort, the *Muſcovites* and *Coſſacks* left him, and at laſt he was apprehended, and carried, bound Hand and Foot, to the Great Duke, who ordered him to be hanged upon an Oak at one of the Gates of *Moſcow*. * *De Recoles, les Impoſteurs inſignes. Relation de la Ruſſie. Ruſſiæ Deſcriptio Topographica.*

DEMETRIOFF a Town in *Muſcovy* within the Province of *Ouſtioug*, upon the *Dwina*. 'Tis plainly the ſame with that called *Diomitre Navoloſt* in the Maps. 'Tis about eighteen Leagues above the Town *Ouſtioug*. It has its Name from *Demetrius* the Great Duke of *Muſcovy* who built it. * *Sanſon. Baudran. Maty, Diction.*

DEMMIN, a *German* Town in hither *Pomerania* upon the River *Peene* in the Dutchy of *Stetin*, on the Frontiers of the Dutchy of *Mecklenbourg*. 'Tis a Place of conſiderable Strength, and was yielded to the King of *Sweden* by the Treaty of *Weſtphalia*. 'Twas taken in 1676 by the Elector of *Brandenbourgh*, who returned it the *Swedes* in 1679, at the Inſtance of the *French* King, and in Execution of the Treaty concluded at St. *Germains en Laye* near *Paris*. It ſtands ſix *German* Miles from *Stralſund* to the South.

* DEMOSTHENES, a famous Orator. *Tully* ſpeaks frequently of him with Admiration. But in his Book *de Oratore*, he drops ſomething by Way of Abatement. We have ſo nice and ſqueamiſh a Taſte, ſays he, that *Demoſthenes* does not always pleaſe us. *Uſque adeo difficiles & moroſi ſumus, ut nobis non ſatisfaciat ipſe Demoſthenes, qui quanquam unus eminet inter omnes in omni genere dicendi, tamen non ſemper implet aures meas.* *Juvenal* obſerves that Elocution was the Death of the two greateſt Orators in the World, *Tully* and *Demoſthenes*. As to a Compariſon between them, *Quinctilian* makes no Scruple to pronounce *Tully* every jot as conſiderable as the other. After *Demoſthenes*'s Death the *Athenians* erected him a braſs Statue with this Inſcription:

Εἰ τῇ ἴσῃ γνώμῃ ῥώμην, Δημόσθενες, εἶχες.
Οὐ ποτ' ἂν Ἑλλήνων ἦρξεν Ἄρης Μακέδων.

In *Latin* thus.

Si tibi par menti robur, vir magne, fuiſſet,
Græcia non Macedæ ſuccubuiſſet hero.

There is now at *Athens* a little marble Tower ſupported by ſix marble Pillars, called *Demoſthenes*'s Lanthorn, where the *Capuchins* are lodged. 'Tis a common Tradition, that this Orator ſhut himſelf up here ſome time, having firſt ſhaved himſelf only on one Side, that being thus in no Condition to appear publickly, he might apply himſelf wholly to his Study. But 'tis more likely, this Tower was built, in Honour of ſome Conqueſt at the *Olympick* Games. This is M. *Spon*'s Conjecture, which he draws from ſome Figures cut upon it. There is an exact Deſcription of this Tower, in this Gentleman's *Voyage de la Grece* Part 2d. pag. 172. * *Plutarch, in Vit. Demoſth. Juvenal, Sat.* X.

DENDERMOND, *Dermonde*, and *Tendermond*; a Town in the low Countries within Imperial *Flanders*, at the Mouth of the *Dender* where it falls into the *Scheld*, between *Antwerp* and *Ghent*, and about five Leagues from each. 'Tis a ſtrong Place, and Capital of a large Dependency. * *Maty, Diction.*

DENIA a Town upon the Borders of the Kingdom of *Valencia* in *Spain:* It ſtands between the Town *Valencia* and *Alicant*; fifteen Leagues from the firſt, and twelve from the latter, and was formerly an Epiſcopal See. There is a ſmall Iſland of the ſame Name near *Denia* called *Planaſia* by the Antients. * *Baudrant.*

* DENYS, or *Dionyſius* the *Areopagite*, that is to ſay, one of the Judges of the *Areopagus* or Court of Juſtice at *Athens*. After his Converſion by St. *Paul*, as we learn from the Acts of the Apoſtles, he was made Biſhop of *Athens*, and died a Martyr in this Town.

The Books *de Hierarchia*, which have paſſed a great while under *Dionyſius* the *Areopagite*'s Name, are now plainly proved none of his. 'Tis certain theſe Books, unmentioned by early Antiquity, were firſt cited by the *Severian* Hereticks at a Conference with the *Catholick* Biſhops at *Conſtantinople* in the Emperor *Juſtinian*'s Palace, *A. D.* 532. Neither *Euſebius* nor St. *Jerom* take any Notice of theſe Books, and all the Ancients who ſpeak of *Dionyſius* the *Areopagite*, as *Dionyſius* the Biſhop of *Corinth*, St. *Ambroſe*, St. *Chryſoſtome*, and St. *Auguſtin*, &c. are wholly ſilent about them; farther, I ſhall give the Reader part of the *Catholicks* Anſwer to the *Severians*. *How do you prove*, ſay they, *the Authentickneſs of the Authorities you pretend drawn from* Dionyſius *the* Areopagite? *If theſe Teſtimonies had belonged to him, they would not have been unknown to* Cyril *of happy Memory*? *But why ſhould we mention none but St.* Cyril? *If St.* Athanaſius *had believed theſe Books written by this* Dionyſius, *would he not have quoted them at the Council of* Nice, *to prove the Conſubſtantiality of the* Trinity *againſt the Blaſphemies of* Arius? *But ſince none of theſe Fathers have quoted him, which Way can you prove them the Productions of* Dionyſius? A ſecond Argument to prove the Books *de Hierarchia* ſpurious, is drawn from the Style and Method altogether foreign from the Manner of the firſt and ſecond Centuries, and that 'tis probable, this Work was the Compoſition of ſome florid Philoſopher. 'Tis obſerved farther, that this Author in his *Divinis Nominibus* cites St. *Ignatius*'s Epiſtle to the *Romans* written by this Biſhop a little before his Martyrdom; now, as it happens, *Dionyſius* the *Areopagite* was dead when St. *Ignatius* wrote this Epiſtle. The ſame Author affirms that he was preſent at the Death of the bleſſed Virgin: This is another unlucky Paſſage; for when the bleſſed Virgin died, *Dionyſius* was not converted: For 'tis generally believed ſhe died in the fifteenth Year after our Saviour's Paſſion; and that St. *Paul* who made a *Proſelyte* of *Dionyſius*, did not come to *Athens* 'till ſeventeen Years after our bleſſed Saviour's Death. There is farther Proof that the Author of the Books reckoned to *Denys* the *Areopagite*, wrote after the fourth Century. 1st, Becauſe he mentions the Myſtery of the Trinity and Incarnation, in Terms not made uſe of 'till after that Period. For Inſtance that of *Hypoſtaſis*. 2dly, In his Book *de Hierarchia Celeſti*, he has this Paſſage. *We affirm*, ſays he, *upon this Point what our Biſhops have taught us from antient Tradition:* Theſe Words *antient Tradition*, are ſufficient Evidence that the Author is none of *Dionyſius* the *Areopagite*. Farther, he cites *Clemens Alexandrinus* by the Name of *Clement* the Philoſopher. And here the Paſſage quoted is taken from the eighth Book of the *Stromata*, from whence 'tis plain he means the ſame *Clement* that flouriſhed in the third Century. There are ſeveral other Arguments to prove that

the Books attributed to *Dionyſius* the *Areopagite* were counterfeited in the fifth Century: However, 'Tis generally owned that from the Beginning of the ſixth Century they grew up into Credit and Authority. For the Purpoſe: St. *Ephraim* cites them in his Defence of the Council of *Chalcedon*. The Monk *Jobius*, *Andreas Cæſarienſis*, *Anaſtaſius Sinaita*, *Suidas*, *Nicephorus*, and ſeveral other *Greeks* make honourable mention of them: Laſtly, *Johannes Scythopolitanus*, *Maximus*, and *Pachymeres* wrote Commentaries upon this Author. Amongſt the *Latins Gregory* the Great cites him with Commendation; *Johannes Scotus Erigena* tranſlated him into *Latin*; and *Anaſtaſius Bibliothecarius* ſent this Verſion to *Charles* the Bald King of *France*, with the Addition of a Preface and Notes. All the Tracts reckoned to *Dionyſius* the *Areopagite* make two Volumes *Greek* and *Latin*, collected by *P. Balthaſar Corde*. They were printed at *Antwerp* 1634. The firſt takes in the Prefaces of *Maximus* and *Georgius Pachymeres*; the Book *de Hierarchia Celeſti* in fifteen Chapters; that *de Hierarchia Eccleſiaſtica* in ſeven, and that *de Nominibus divinis* in 13 Chapters: The ſecond Volume furniſhes his myſtique Theology in five Chapters; and ten Epiſtles, four of which are directed to *Caius* a Monk, the other to *Dorotheus*, to *Soſipater*, to *Polycarp* Biſhop of *Smyrna*, to *Demophilus*, a Monk, to Biſhop *Titus*, St. *Paul*'s Diſciple, and to St. *John* the Evangeliſt. * *Sirmond. Launoy, de duobus Dionyſiis. M. du Pin, New Eccleſ. Library.*

* DENYS, or *Dionyſius*, Biſhop of *Corinth*, lived in the 2d Century, he flouriſhed in the Reign of *Marcus Aurelius Antoninus*, and to the Beginning of that of *Commodus*; *Euſebius* mentions ſeveral of his Epiſtles, and amongſt the reſt thoſe written to the Churches of *Lacedemon*, *Nicomedia*, *Pontus*, *Crete* and *Rome*; and a Letter written to his Siſter *Chriſtophora*. *Cedrenus* and *Glycas* pretend he ſuffered Martyrdom, and an Office in the Service of the *Greek* Church abetts their Sentiment. But neither *Euſebius*, nor St. *Jerom*, mention his Martyrdom: The *Roman Martyrology* gives him only the Honour of a Confeſſor. There are ſeveral remarkable Paſſages, in this *Dionyſius*'s Letters reported by *Euſebius*. Here we are informed, that St. *Peter* ſuffered Martyrdom at *Rome*; that *Denys* the *Areopagite* was Biſhop of *Athens*, and that the Church of *Rome* gave her Aſſiſtance to other Churches, &c. There are likewiſe very ſerviceable Inſtructions relating to Diſcipline and Morality. For the Purpoſe: In his Letter to the *Gnoſſians*, he adviſed *Pynitus*, Biſhop of that Church, not to put the Clergy under any particular Reſtraints relating to Marriage. In his Letter to the *Romans* he mentions St. *Clement*'s Epiſtle to the *Corinthians*; and takes Notice that they read it on *Sundays* in his Church. He likewiſe takes Notice that the Hereticks had interpolated and maimed ſome of his Letters. The *Greeks* keep his Feaſt upon the 29th of *November*, and the *Latins* upon the 8th of *April*. * *Martyrolog. Roman. Hieron. de ſcript. Eccleſ. Cap.* 27. *Euſeb. Hiſt. Eccleſ. Lib.* IV. *Cap.* 23. *Baron Annal. M. du Pin, New Eccleſ. Library.*

* DENYS, or *Dionyſius*, Biſhop of *Alexandria*, deſcended from a conſiderable Family, and bred a Pagan: He was converted by reading St. *Paul*'s Epiſtles. And in the Year 248 ſucceeded *Heraclas* in the See of *Alexandria*. And was likewiſe his Succeſſor in the Catechiſt's Employment ſoon after his Election. He gave remarkable Proof of his Courage and charitable Diſpoſition: The Juncture afforded great Opportunities for exerting theſe good Qualities. The Chriſtians being then perſecuted by the Emperors *Philip* and *Decius*; in the Year 250 he was apprehended and conveyed to the Frontiers of *Ægypt*; but making his Eſcape from his Perſecutors, he withdrew to a Deſert in *Lybia*, from whence he wrote Letters to his Dioceſs to ſupport the People under the Calamity. At his Return home the next Year he endeavoured to cloſe the *Novatian* Schiſm againſt *Cornelius*. In the Year 253 he wrote to Pope *Stephen* upon the Subject of rebaptizing thoſe who had been baptized by Hereticks. After the Death of *Stephen*, which happened in the Year 257, he wrote upon the ſame Argument to *Sixtus* his Succeſſor, deſiring him to conſider the Conſequence of this Diſpute, and not to manage it with the ſame Heat it had been carried on by his Predeceſſor. He likewiſe wrote to *Dionyſius* and *Philemon*, Prieſts of the Church of *Rome*, and ſent a ſecond Letter to *Sixtus*, where he mentions a Heretick which he durſt not baptize, though formerly only ſprinkled, or baptized with a profane Form: His Reaſon was, becauſe this Perſon had been long admitted to full Communion, and received the Euchariſtick Elements: During the Perſecution under the Emperor *Valerian*, *A. D.* 257 or 258, the Governor *Emilian* forbid him keeping any Church Aſſemblies, and upon his Refuſal to obey this Order, he was baniſhed with his Prieſts to a Village near *Cephro* in *Lybia*: From hence he wrote ſeveral Paſtoral Letters: Soon after his coming back to *Alexandria* the Mob roſe and forced him to quit the Town. This Misfortune was quickly followed by a Mortality, which occaſioned his conſolatory Letters to thoſe under his Care. About this time he wrote againſt *Nepos* an *Ægyptian* Biſhop, who interpreting the Promiſes of Happineſs mentioned in the new Teſtament, in too literal and carnal a Senſe, (at leaſt in *Dionyſius*'s his Opinion) maintained a thouſand Years Reign of our Saviour upon Earth, in a Book entitled, *A Confutation of the Allegoriſts*. *Dionyſius* having this Book put into his Hands at *Arſinoe* confuted it, as *Euſebius* thinks, in a Conference; and afterwards wrote a Book upon the Argument, entitled, *De Promiſſionibus Divinis*. In which he ſpeaks doubtfully of the canonical Authority of the *Revelations*, and aſſigns it to one *John*, different from St. *John* the Evangeliſt. Soon after he attacked *Sabellius*'s Doctrine, who deſtroyed the Hypoſtaſes of the holy Trinity, and made them only three Names for the ſame Perſon. This Hereſy ſpreading in *Pentapolis*, he wrote three Letters to confute it. But ſometimes made uſe of Terms which ſeem to favour the oppoſite Heterodoxy. Some Catholicks complaining of this Miſmanagement, *Dionyſius* wrote a Tract in his Juſtification: 'Tis called, *A Refutation* and *Apology*. St. *Athanaſius* cites ſeveral Paſſages from this Diſcourſe, where he proves clearly againſt the *Arians*, who make uſe of this Biſhop's Authority, that his Notion of the Trinity was perfectly conformable to the Deciſion of the Council of *Nice*, notwithſtanding he does not approve the uſing of the Word Conſubſtantial: St. *Baſil* in his Epiſtles charges him with laying the Foundation of the *Arian* Hereſy, though he grants this was not done with any ill Deſign, but only by his bending too much to the contrary Extremity from *Sabellius*. In the Year 264, he was invited to the Synod at *Antioch* convened againſt *Paulus Samoſatenus*; but his Age not giving him Leave to take this Journey, he wrote an excellent Letter to the Biſhops aſſembled, in which he confutes *Paulus*'s Tenents. St. *Jerom* commends his Performance. *Dionyſius* having governed the Church of *Alexandria* ſeventeen Years, departed this Life *A. D.* 267. The Epiſtle againſt *Paulus Samoſatenus* publiſhed by *Turrianus*, and reckoned to *Dionyſius Alexandrinus*, is a ſpurious Piece. We have a great many Pieces of this Biſhop's Letters in *Euſebius*, and one entire, in *Zonaras*, *Balſamon*, and in the *Councils*. *Anaſtaſius* of *Nice* in handling a Queſtion upon the 9th of *Geneſis*, cites a Paſſage out of a Book of *Dionyſius Alexandrinus* againſt *Origen*: But 'tis not at all probable this Diſcourſe ſhould belong to *Dionyſius Alexandrinus*, who was *Origen*'s Scholar, and ſo far from being his Adverſary, that he defended him. This Author's Style is raiſed and ornamented; his Deſcriptions are entertaining, and his Exhortations pathetick: In his polemick Diſcourſes he bears hard upon thoſe he undertakes: He was well skilled in the doctrinal and moral Parts of Religion, and was thoroughly acquainted with the Diſcipline. His Judgment was generally good, and he wrote commonly with Temper and Reſerve. In ſhort, the Loſs of his Works is extreamly to be regretted. And here the Reader may take Notice that this *Dionyſius* of *Alexandria*, is not the ſame with him, who wrote Commentaries upon *Dionyſius* the *Areopagite*. * *Euſeb. Hiſt. Eccleſ. Lib.* VI. & VII. *Cap.* 9. *Athanaſ. Baſil, Lib. de Spiritu Sancto, Cap* 29. *ad Amphiloc.* & *Ep.* 41. *Hieron, in Catal. Cap.* 69. & *Comment. in Iſaiah. Lib.* IId, *contra Ruffin.* & *Epiſt. ad Pamach. Gennadius. Cap.* 5. *de Eecleſ. Dogm. Valeſius Annot. in Hiſt. Euſeb. M. du Pin.* New Eccleſ. Library Cent. IIId.

* DENYS, or *Dionyſius* Pope, when only a Prieſt wrote a Letter to *Dionyſius Alexandrinus* concerning the Baptiſm of Hereticks. He ſucceeded *Sixtus*, who ſuffered Martyrdom *Auguſt* the 6th, *A. D.* 258. The See of *Rome*, as 'tis generally ſuppoſed, was vacant near a Year, and that *Dionyſius*'s Pontificate, began no

ſooner than the 22d of *July* 259. He ſat ten Years and ſix Months, and died *A. D.* 269 or 270. He held a Synod at *Rome A. D.* 261, where *Sabellius*'s Hereſy was condemned. He wrote a Synodical Letter to *Dionyſius Alexandrinus*, part of which is reported by St. *Athanaſius*. St. *Baſil* mentions another Letter of this Pope's written to the Church of *Cæſarea* in *Cappadocia*, which had been harraſſed by the Incurſions of barbarous Nations; and here St. *Baſil* takes Notice of the Contributions *Dionyſius* had raiſed, to ranſom the *Cappadocian* Chriſtians in the Enemy's Hands. 'Tis a Miſtake to make him the Author of ſome Tracts againſt *Sabellius* and *Paulus Samoſatenus*, which without doubt belonged to another *Dionyſius*. The Letter to *Urban*, and another to *Severus*, which go under his Name, can't be reckoned to this Pope with any Certainty. The Pontifical of *Damaſus* reports that at two Ordinations in *December*, he made twelve Prieſts, ſix Deacons, and ſeven Biſhops; amongſt which *Zama* the firſt Biſhop of *Bologna*, was one: But this Authority is too ſlender to be relied on. This Pope was ſucceeded by *Felix* the firſt. * *Baſil. Epiſt.* CCXX. *Athanaſ. Adverſ. Arian. & de ſent. Dion adverſ. Arian. Baron. Annal. M. du Pin*, New Eccleſ. Library Cent. III.

* DENYS, or *Dionyſius* called *Exiguus*, from his ſhort Stature, was a Monk and an Abbot, and flouriſh'd to the Year 540. He underſtood *Greek* and *Latin* very well, and had taken a great deal of Pains to good purpoſe in ſtudying the *Scripture*. At the Inſtance of *Stephen* Biſhop of *Salona*, he drew up a Collection of the *Canons*, comprehending (beſides thoſe which were in the Code of the univerſal Church) the firſt fifty of thoſe called the Apoſtles Canons, thoſe of the Council of *Sardica*, and a hundred and thirty eight Canons of the Councils of *Africk*. This Collection has been receiv'd by the Church of *Rome*, according to *Caſſiodorus*; and by the *Gallican* and other Weſtern Churches, as *Hincmar* informs us: 'Twas printed by *Juſtellus*, *A. D.* 1628, with St. *Cyril*'s and the Council of *Alexandria*'s Letter againſt *Neſtorius*, tranſlated into *Latin* by *Dionyſius Exiguus*. His next Performance was a Collection of the Pope's Decretals: He begins with thoſe of *Siricius*, and ends with *Anaſtaſius*. There was afterwards the Decretals of *Hillary*, of *Simplicius*, *Felix*, and other Popes down to St. *Gregory* the Great. *Juſtellus* has inſerted this ſecond Collection in his *Bibliotheca Juris Canonici*. He likewiſe wrote two Letters upon the Feſtival of *Eaſter*, *A. D.* 525 and 526, publiſhed by *Petavius* and *Bucherius*; to which may be added his Cycle of 95 Years. *Mabillon* likewiſe publiſhed a Letter of this Author's written to *Eugippius*, concerning the Tranſlation he made of St. *Gregory Nyſſen*'s Book *Of Man's Creation*.

Caſſiodorus relates that he underſtood *Greek* and *Latin* ſo perfectly well, that he could tranſlate from either Language *extempore*; and being thus well furniſh'd, 'tis moſt likely his Verſions from the *Greek* are well done. * *Caſſiodorus*, *cap.* 25. *Div. Inſt. Bede*, *Hiſt. Eccleſ. Lib.* V. *cap.* 22. & *de Rat. Temp. cap.* 25. *Marianus Scotus*, *A. C.* 532. *Baronius*, *A. C.* 527. *N.* 67. & *deinc. Petav. Lib.* VI. *de Doct. Temp. cap.* 5. & *deinc. Riccioli*, *Chron. Reform. T.* I. *Lib.* I. *cap.* 27. *Lib.* VIII. *cap.* 1. *Mabillon*, *p.* 2. *Analect. p.* 1.

DENYS, or *Dionyſius*, wrote Geography in *Greek* Verſe: *Voſſius* ſays, the Emperor *Auguſtus* ſent him to travel through the Eaſtern Provinces, and to write a Journal of the Condition of thoſe Countries: That *Caius Cæſar*, who was to be ſent thither, might make uſe of it. By this Account he muſt live to *Tiberius*'s Reign, that is, to the beginning of the firſt Century. This *Dionyſius* was a Burgher of *Carax*, called likewiſe *Alexandria* and *Antioch* upon the Confines of *Arabia the Happy*. *Pliny* makes him the laſt Geographer. *Scaliger* and *Salmaſius* aſſert, and not without Probability, that this Geographical Performance belongs to one *Dionyſius* who lived as low as the Reign of *Septimius Severus*, or at leaſt under the Emperor *Marcus Aurelius Antoninus*. *Suidas* aſſigns the Geographical Deſcriptions of the World to three different *Dionyſius's*, one of *Corinth*, another of *Miletum*, and a third of *Rhodes* or *Samos*. * *Voſſius*, *de Poet. Græc. cap.* 9. *Salmaſ. in Solin. Scaliger*, *in Euſeb. Chronic. Suidas*.

DES CHAMPS, (*Stephen*) was born at *Bourges*, *A. D.* 1613, and entred himſelf a Jeſuit at ſeventeen Years of Age. At firſt he ſtudied the *Belles Lettres*, and made ſuch a Proficiency, that Cardinal *Richelieu* had a *Latin* Tragedy of his making acted in his Palace. He was firſt Philoſophy Lecturer in the College of *Paris*, and afterwards being promoted to the Divinity Chair, the Prince of *Conti Armand de Bourbon*, whom the Prince of *Conde* his Father deſigned for a Churchman, was one of his Audience. This young Prince, not then ſeventeen Years of Age, maintain'd a Theſis at the *Sorbon*, notwithſtanding he had ſtudied with the Jeſuits. This Academical Exerciſe was performed *January* the 10th 1646. This Prince, though he changed his Opinion upon the Subject *of Grace*, ſtill continued his former Eſteem for the Profeſſor his Maſter. And of this the Letters which paſſed between them upon this Head *A. D.* 1664, are ſufficient Evidence. Father *des Champs*'s firſt *Latin* Tract, was entitled, *De Libero Arbitrio*; 'twas publiſhed *A. D.* 1646, under the Name of *Antoninus Richardus*. Some few Years after 'twas reprinted with the Addition of the Prince of *Conte*'s Theſes: This Performance in 1648, was ſeconded with a *Latin* Anſwer to the *Theriacum*, written by *Libert Froidmont*, Dean and Profeſſor at *Louvain*, and publiſhed under the Name of *Vincentius Lenis*, againſt *Ricardus*'s *Liberum Arbitrium*, and a *French* Book printed in 1651, with the Title of *Le Secret du Janſeniſme decouvert*. Theſe three Tracts were a ſort of Preliminary Skirmiſhes to his Book *De Hæreſi Janſeniana*, dedicated to Pope *Innocent* X. *A. D.* 1654. He likewiſe wrote two little Diſcourſes, one *A. D.* 1659, entitled, *Queſtion de Fait*; where he diſcuſſes the Queſtion whether the Jeſuits were the only Perſons who held the Doctrine of Probability. The other Printed in 1682, and entitled, *Sentiments de St. Auguſtin ſur la Grace. Oppoſés à ceux de Janſenius.* Father *des Champs* was much regarded, roſe up to the higheſt Poſts in his *Order*, and was thrice *Provincial*. His Behaviour was both religious and genteel, which made Perſons of the firſt Quality have a great Value for him. The Prince of *Conde* had ſuch an Eſteem for him, that in the laſt Years of his Life he gave him the Direction of his Conſcience. To conclude; *Pere des Champs* being diſabled with Age, retired to *la Fleche*, and died *July* 1701, eighty eight Years of Age.

DES GABETZ, extracted from a Gentleman's Family at *Dugni* in the Dioceſs of *Verdune*, entred himſelf into the *Congregation* of *St. Vannes* and *St. Hidulphus*, and was *profeſſed* in the Abbey of *Haut-Viller* in the Dioceſs of *Rheims*, *A. D.* 1636. He was a very exemplary Perſon, lived up to the Rules of the Inſtitution, and diſtinguiſhed himſelf by his learned Performances. *Des Cartes*'s Philoſophy, which made a great Noiſe at that time, and the New Experiments, were his chief Study: He made an Acquaintance with the moſt eminent Philoſophers at *Paris*, whither his *Society* had ſent him as their Agent or Repreſentative. There was nothing conſiderable either in Philoſophy, Divinity, or Controverſy, without being thoroughly examined by him. He invented the Tranſfuſion of the Blood, and diſcovered it to one of his Friends at *Paris:* But the Buſineſs being then neglected, ſome Years after the *Engliſh* publiſhed it as a Diſcovery of their own. *Pere Des Gabets* wrote a great deal upon the Holy Euchariſt, and ſeems ſomewhat buſy in explaining this Myſtery by the Principles of the new Philoſophy: His Superiors being apprehenſive he might give a Blow to the Doctrine of Tranſubſtantiation, he explained his Sentiments to them, and gave them the Satisfaction of his reſigning to the receiv'd Belief. He died at *Breuil* near *Commercy* in *March* 1678. He wrote a great many Tracts, of which but few of them are printed; the reſt being lodged in the Abby of *St. Michael* in *Lorrain*. The Reader ſhall have ſome few of them, *viz. Remarques ſur l'Art de Penſer. Critique de la Critique de la Recherche de la verité. Guide de la Raiſon Naturelle. Lettre non Imprimée de* M. Deſcartes *au Pere* Melan *Jeſuite. Lettre à* M. Clerſelier *touchant les nouveaux raiſonnemens pour les atômes & le vuide, contenus dans le Livre du Diſcernemens du Corps & de l'Ame. Remarques ſur les Eclairciſſemens du* Pere Poiſſon *touchant le Mechanique & la Muſique de* M. Deſcartes. *Réponſe du* Pere Des Gabets *au* R. P. Poiſſon. *Lettre au* R. P. Malbranche *par le* Pere Des Gabets. *Principe fondamental. Indefectibilité des Creatures. Indefectibilité de Mouvement.*

Mouvement. Réponſe à la Lettre d'un Philoſophe à un Carteſien par D. Robert des Gabets. *(La Lettre eſt du* P. Rapin *Jeſuite, & la Réponſe eſt de* D. Robert) *De l'Union de l'Ame & du Corps. Les fondemens de la Philoſophie & de la Mathematique Chrétienne. Lettre écrite touchant les defauts de la Methode de* M. Deſcartes. *Les defauts de la Methode de* M. Deſcartes *Supplement de la Philoſophie de* M. Deſcartes. *Lettres aux Religieux de la Congregation de Saint Vannes & de Saint Hidulph, pour les exhorter à l'étude. Lettre d'un Carteſien à un des ſes amis touchant le premier Supplement à la Philoſophie de* M. Deſcartes. * *Memoirs du Tems.*

DESIGNATORES were a ſort of petty Maſters of the Ceremonies amongſt the *Romans*, who aſſigned every body their Place in the Theatres. They had Officers of this kind at all their ſolemn Spectacles for directing Proceſſions, and Precedency. The *Shews* at Funerals for Perſons of Quality were likewiſe marſhalled by theſe ſort of Officers. The Deſignator was one of the Goddeſs *Libitina*'s principal Servants: when he went to raiſe the Corpſe he was attended with a Train of Funeral Officers, which *Seneca* calls *Libitinarios*, ſubdivided into *Pollinctores*, *Veſpillones*, *Uſtores*, *Sandapilarii*, *Præficæ*, &c. All theſe People habited in black, walked before this Deſignator as Mace Bearers do before Magiſtrates. * *Roſin. Antiq. Rom. Dacier, ſur Horace, Lib.* I. *Epiſt.* 7. *Deſignatorem decorat Lictoribus Aſtris*, the third Edit. *à Paris* 1710.

DESMARES *(Touſſaint)* was born at *Vire* in Lower *Normandy* at the end of the ſixteenth Century. He diſtinguiſhed himſelf by his preaching, and by the Share he had in the Diſpute between the Janſeniſts and the Jeſuits; being one of the chief of *Janſenius*'s Party. He was one of the Deputies or Commiſſioners ſent to *Rome* to defend this Biſhop's Doctrine, which was in Danger of being cenſured by Pope *Innocent* X. He had the Honour to make an eloquent Harangue before this Pope; the Buſineſs of the Speech was to ſhew, that *Efficacious* Grace, which gives the Power to *Will* and to *Do*, is neceſſary to the Production of every good Action: And all other *Grace* ſhort of this is *Pelagian Grace*, and not the *Grace of the Goſpel.* Notwithſtanding he ſpoke an Hour and a half, he wanted time to finiſh what he had prepared upon this laſt Point: For Night coming on prevented his reading all his Quotations, and obliged the Pope to put an end to the Seſſion. He had his firſt Education at *Caen*, and was admitted very young into the new Congregation of the *Oratory* at *Paris*; where *Pere de Berulle*, afterwards Cardinal, took particular Care for his Improvement. He made the *Scripture*, St. *Auguſtin*, and *Thomas Aquinas* his main Study. His Zeal for *Janſenius*'s Doctrine gave him a great deal of Trouble, ſeveral Monks preached publickly againſt him, and Father *Cattillon* a Jeſuit and a celebrated Preacher was forbid the Pulpit for intemperately declaiming againſt *Deſmares.* However, his Enemies following their Blow, made ſuch an Intereſt againſt him, that an Order of Court was ſent to apprehend him, and carry him to the *Baſtile.* But he made his Eſcape, and lived retired at a Farmer's Houſe, 'till a Diſpatch under the Signet was ſent to baniſh him. But neither this had any Effect becauſe 'twas not deliver'd to him. He lived privately, and gave no Offence the Remainder of his Life. He wrote a Sum of Divinity drawn wholly from St. *Auguſtin*'s Works; but this lies probably unprinted. The Harangue he made at *Rome* before the Pope is inſerted in *Saint Amour's Journal.* He wrote ſeveral other Tracts, which are publiſhed, but not with his Name. The Duke and Dutcheſs of *Liencourt* gave him Shelter and Support, during all his Traverſes of Fortune, and when he died had him buried in their own Vault. * *Hiſtoire des Cinq Propoſitions de Janſenius. Journal de St. Amour. Memoirs du Tems.*

DESULTORES Μεταβάται. So thoſe were anciently called who leapt from one Horſe to another, with extraordinary Dexterity. This Exerciſe was firſt practiſed by barbarous Nations, who uſed to change their Horſes in the Field. 'Twas commonly done among the *Indians*, *Scythians*, and *Numidians.* The Cuſtom ſpread from them to the *Romans* at their Races in the *Circus*, where there were not only Chariot Racing, but theſe *Deſultores* run a Match with a ſingle Horſe, which they would quit in a Moment, and mount another freſh one. *Hygynus* makes a Deſcription of this Dexterity, and ſo does *Iſidore Hiſpalenſis:* The *Sarmatæ* were great Maſters at this Exerciſe, and the *Huſſars* have ſtill a Touch of it. * *Ammian. Marcellin. Lib.* XXII. *Herodot. Lib.* VII. *Strabo. Livy, Lib.* XXIII. *cap.* 29. *Varro, de Re Ruſtica, Lib.* II. *cap.* 7. *Cicero, Orat. pro Muræna, &c.*

DEVANO, a Town in the Iſle of *Niphon* belonging to *Japan.* This Town, Capital of a Kingdom of the ſame Name, ſtands in the Weſtern Quarter of the Country of *Ochio.* * *Maty, Diction.*

DEUCINGIUS *(Anthony)* of *Meurs*, was Phyſick Profeſſor at *Groningen:* He was a great Maſter in the *Arabick*, *Perſian*, and *Turkiſh* Languages, as appears by his Notes on *Erpenius*'s *Arabick* Grammar. He likewiſe tranſlated the *Pentateuch* from *Hebrew* into *Latin*, and publiſhed the following Books. *Geneſis Microcoſmi: Univerſale Naturæ Theatrum:* A Tract *De Motu Cordis & Sanguinis. Idea de Fabrica Corporis Humani.* And in 1660, his *Faſciculus* 14 *Selectarum Diſſertationum* was printed. * See the Author of the Lives of the Profeſſors of *Groningen.*

* DEUTERONOMY, the fifth Book of *Moſes*, called in *Hebrew Ellé Hhabdebarim*, becauſe it begins with thoſe Words in the Original. The *Rabbins* ſome time call it *Miſna*, that is to ſay, a Repitition of the Law. The *Greek* Name *Deuteronomy* ſignifies *a ſecond Law*; becauſe it contains an abridged Repitition of the three Books which go before it. Beſides this, it takes in the principal Circumſtances of what happened to the *Iſraelites* in the Deſert, recapitulated by *Moſes* in the firſt Chapters; and likewiſe the Hiſtory of Occurences from the beginning of the eleventh Month of the fortieth Year from their coming out of *Ægypt*, to the ſeventh Day of the twelfth Month. Some ſceptical Writers have queſtioned *Moſes* being the Author of this Book; becauſe 'tis ſaid in the beginning of *Deuteronomy*, *Theſe are the Words which* Moſes *ſpake unto all* Iſrael *on the other ſide* Jordan. This the Objectors pretend could not be ſaid by *Moſes*; becauſe he never was on the other ſide *Jordan.* To this 'tis anſwered, that the Original admits of a double Conſtruction, and may be rendred (as it is in the *Engliſh* Tranſlation) *on this ſide*, as well as *beyond Jordan.* And that the Word which the Objectors tranſlate *beyond*, muſt elſewhere neceſſarily ſignify *on this ſide.* For Inſtance: *Numbers*, Chap. xxxii. ℣ 32. *Where the* Gadites *and* Reubenites *promiſe, that they would paſs over armed before the Lord, into the Land of* Canaan, *that the Poſſeſſion and Inheritance on this ſide* Jordan *might be theirs:* Here the Word *on this ſide* is the ſame in the Original with that in the Place objected. And ſo it is *Numb.* Chap. xxxv. ℣. 14. *Ye ſhall give three Cities on this ſide* Jordan, *and three Cities ſhall ye give in the Land of* Canaan, *which ſhall be the Cities of Refuge.* And again, *Deut.* Chap. iii. ℣. 8. *And we took at that time, out of the Hand of the two Kings of the* Amorites, *the Land that was on this ſide* Jordan. Indeed there was no other Word in the *Hebrew* to expreſs, *on this ſide*, but this Particle *Beheber*, which ſignifies alſo, *beyond.* This Argument, if need was, might be farther reinforced, from 1 *Sam.* Chap. xiv. ℣. 40. and 1 *King.* Chap. iv. ℣. 24. in which laſt Place the original Word muſt be rendred *on this ſide:* becauſe if it was tranſlated *beyond*, the Propoſition would not be true. As for the *Seventy*'s tranſlating *Beheber*, by the Word πέρων, *beyond*, there is nothing ſhocking in *This:* Becauſe the Country in which the Law was given lay on the other ſide of the River, with reſpect to *Canaan* or *Judea*, which then was, and had been for a long time, the Country of the People whoſe Hiſtory they were tranſlating, and that at the time they made their Tranſlation. *Joſephus* ſpeaking to this Particular, expreſſes himſelf by ἐπὶ, *near to*, or *upon* Jordan, oppoſing it preſently after to πέρων, or *beyond* Jordan. Another Objection is formed from *Deuteronomy*, Chap. xxxi. ℣. 9. *And* Moſes *wrote this Law, and delivered it unto the Prieſts the Sons of* Levi. From hence 'tis inferred that *Moſes* could not be writing the Law, and at the ſame time own it already written and delivered to the Prieſts; and that therefore the Book of the Law was afterwards written by ſomebody elſe.

To this the Anſwer is obvious, that by the Law in this Place, is meant the *Deuteronomy*, or *ſecond Law*, which ends at the 29th Chapter of this Book; And that this had been delivered by *Moſes* to the Prieſts, and made part of the *Pentateuch*, before the writing this latter part

of the Book of *Deuteronomy*, in which *Moſes* tells us he had delivered it to the Prieſts.

To proceed: There is another Objection raiſed from *Deuteronomy*, Chap. iii. ℣. 11. The Words are, *For only* Og *King of* Baſan *remained, of the Remnant of the Giants; behold the Bedſtead was a Bedſtead of Iron. Is it not in* Rabbath *of the Children of* Ammon? *Nine Cubits was the Length thereof; and four Cubits was the Breadth thereof, after the Cubit of a Man:* From this Text 'tis pretended the *Pentateuch* is not ſo old as *Moſes:* For ſay the Objectors, what Neceſſity had *Moſes* to ſend the *Iſraelites* to *Rabbath* of the *Ammonites*, for Proof of *Og*'s gygantick Stature, when they had an Opportunity of viewing his Perſon in the Battel, and might ſee him lie dead in the Field? Beſides, they repreſent it ſomewhat ſtrange that this famous Bed ſhould be removed ſo eaſily to a City of the *Ammonites*, and not be kept in the Country of *Baſan*.

To diſentangle this ſeeming Difficulty we are to obſerve, that many of the *Iſraelites*, conſidering their great Numbers, the Women, the Children, the Sick and the abſent, might either have neglected, or wanted the Opportunity of ſeeing this King alive or dead in the Place of Action: But over and above, the preſent Generation were not the only Perſons concerned in ſeeing the Remains of ſo memorable a Victory. Poſterity were likewiſe intereſted in having the Proof of this providential Favour conveyed to them. Now 'tis uſual with Hiſtorians, when they have related any remarkable Event, eſpecially when it lies within the Compaſs of their own time, to appeal for the Truth of their Narrative to ſuch viſible Monuments, as are likely to be tranſmitted to future Ages, and continue a ſtanding Evidence. As to the Bed's being at *Rabbath*, and not in *Baſan* where *Og* was ſlain; this might happen, either becauſe the Bed might be removed thither before the Fight, for Fear of its falling into the *Iſraelites* Hands; or *Moſes*, being Maſter of the Field and Plunder, might ſell it to the *Ammonites*. It has alſo been objected, that this Bed was not found 'till *David*'s Reign, when *Joab* took *Rabbath* by Storm. 2 *Sam.* Chap. xii. ℣. 30. But this is pure unſupported Conjecture, for the Text does not ſo much as hint any ſuch thing.

'Tis objected farther, that the *Country taken by* Jair, *the Son of* Manaſſes, *was called after his own Name*, Baſhan-havoth-Jair *unto this Day*, Deut. Chap. iii. ℣. 14. From which laſt Words, ſome would have it that this Paſſage, and for the ſame Reaſon the whole Book, was written long after the Death of *Moſes*.

To this 'tis anſwered, that this Verſe might be an explanatory Note or Stricture of *Eſdras*'s, to make the Text more comprehenſive and intelligible: For 'tis not denied, but that ſuch little Notes, either by *Eſdras*, (when he reviſed the ſacred Books) or by others, might be ſometimes thrown in, where the Text was ſomewhat obſcure, to remove a ſeeming Difficulty: And that this might be done either by Interlineation, or in the Margin, and from thence in time been tranſcribed into the Text: And ſo might ſome leſſer Slips and Miſtakes of Tranſcribers in ſuch vaſt Numbers of Copies as were taken Age after Age of a Book of this great and univerſal Concernment. Little Additions and Inſertions of this kind, which are incident to all Books in length of time, were never in other Inſtances thought a ſufficient Ground to deſtroy an Author's Claim, or defeat his Title to his own Books.

And though ſuch Variations as thoſe abovementioned are found alſo in the *Samaritan* Copies, and there 'tis very unlikely they ſhould be made by *Eſdras*: But this Obſervation, inſtead of weakning, does farther confirm the Antiquity of the Reading; for if they are none of *Eſdras*'s ſupplemental Inſertions, it neceſſarily follows, they belonged to the Copies prior to *Eſdras*'s Time, and ſo conſequently muſt have been made by ſome of the former Prophets who had the Inſpection and Guard of the *Pentateuch*, ſuppoſing them Additions to the Hiſtory of *Moſes*. Not but that *Moſes* himſelf, may without any Abſurdity be allowed to have written theſe Words; for he did not write them, or at leaſt there is no reaſon to ſuppoſe he did, 'till ſome time after the Diviſion of the Dominions of the King of *Og* and *Sihon*, and the ſame Expreſſion, therefore may have fairly been allowed to have been *Moſes*'s own, in other places of his Writings, where the like Space of Time between the matter of Fact he ſpeaks of, and the Time of his Writing may be ſuppoſed without Abſurdity: Nay a very ſhort and inconſiderable Interval will afford Room for this Expreſſion. For the Purpoſe: *The Lord hath deſtroyed the* Ægyptians *unto this Day*, Deut. Chap. xi. ℣. 4. is what *Moſes* might have ſaid much ſooner than he did, after their Deſtruction. The learned *Voſſius* cuts this Objection ſhort, (*Reſp. ad Tertiam Simonii Object.*) by obſerving that the Expreſſion, *This Day*, both in the *old* and *new Teſtament*, ſignifies frequently not in the proper or uſual Meaning of a particular Day, or preſent Portion of Time, but rather indefinitely, or Time more at large, comprehending paſt, and to come, as well as preſent. Thus we are to underſtand the Expreſſion in the Places following. *Heb.* Chap. iii. ℣. 13. *While it is called to Day.* Luke, Chap. xxiii. ℣. 43. *To Day ſhalt thou be with me in Paradiſe.* The ſame Expreſſion muſt be likewiſe expounded to a ſhort Interval in St. *Matthew*, Chap. xxvii. ℣. 8. *Wherefore that Field was called the Field of Blood unto this Day*; And Chap. xxviii. ℣. 15. *This Saying is commonly reported among the* Jews *unto this Day.*

The Objectors go on, and alledge that the Author of the *Pentateuch* ſpeaks of *Moſes* as a different Perſon from himſelf; he flouriſhes upon his good Qualities and Actions, and diſcovers his Failings: whereas in *Deuteronomy*, where the Hiſtory brings in *Moſes* ſpeaking to the People, he delivers his Diſcourſe, and gives an Account of ſeveral Paſſages of his Life and Conduct, as in his own Perſon.

To this 'tis replied, that this Objection is overloaden, and by proving too much, proves nothing at all: For by this reaſoning it may be inferred, that *Julius Cæſar* did not write his *Commentaries*, nor *Joſephus his Books of the* Jewiſh *Wars*, nor *Procopius his Hiſtory*, nor St. *Matthew* and St. *John their Goſpels*, nor *Jeremy*, *Ezekiel* and *Daniel their Propheſies*, becauſe theſe Writers ſpeak of themſelves in the third Perſon; and not only theſe, but Hiſtorians in general, antient and modern, when they have Occaſion to ſpeak of the Part or Concern they had in ſuch and ſuch an Affair and Tranſaction, mention themſelves in the ſame remote Manner. And then as for his addreſſing himſelf in the Book of *Deuteronomy* to the People, in the firſt Perſon, 'tis no wonder he ſhould introduce himſelf in the Figure of a *Proſopopeia* (as 'tis called). For a Writer, if he pleaſes, may make himſelf appear as acting in the third Perſon: But if he brings in himſelf ſpeaking, 'tis more natural he ſhould do it in the firſt. Neither is there any Abſurdity in his recording his own Merit, and the peculiar Honour God was pleaſed to diſtinguiſh him with; much leſs can any thing be objected to his confeſſing his own Miſcarriage. His publiſhing the divine Favour and Preference conferred upon him, was no more than neceſſary to ſtrengthen his Commiſſion, and recommend his Authority. And after all, there is but one Inſtance, where he ſeems to ſpeak to his own Advantage, and that is *Numbers* xii. ℣. 3. Where he relates himſelf remarkably *Meek:* But here it is obſerved the Word *Meek* may be turned *Afflicted*. But granting the Original is more properly tranſlated Meekneſs; *Moſes* had a juſtifiable Occaſion for reporting this Quality of himſelf. For moſt of the Congregation, and even *Aaron* and *Miriam*, had charged him with Mal-adminiſtration, with ſtraining his Character too hard upon them, and bringing them under the Judgments, and Calamity conſequent to their Diſobedience. Things ſtanding thus, he was obliged to clear himſelf from the Imputation, by putting them in mind of his Lenity. In ſhort, a holy Perſon may ſometimes ſee Occaſion to magnify his Office, without incurring the Cenſure of Vanity or Arrogance.

'Tis objected farther, that the Children of *Iſrael* are ſaid to have expelled the *Horims* from *Seir*, which Iſrael *did unto the Land of his Poſſeſſion, which the Lord gave unto them*, Deut. Chap. ii. ℣. 12. Now the *Iſraelites* did not enter the promiſed Land, the Land of *Canaan*, nor take Poſſeſſion of it, 'till after the Death of *Moſes*.

To this 'tis anſwered, the *Iſraelites* had taken Poſſeſſion of ſo much of the Land which God had aſſigned them; (the two Tribes of *Reuben* and *Gad*, and part of the Tribe of *Manaſſes* being now Maſters of the Country of the *Amorites* and *Baſhanites*) that what is ſaid in this Place of their taking Poſſeſſion may very fairly be underſtood,

derſtood of their Conqueſts before they paſſed the River *Jordan*.

The laſt Objection I ſhall mention is the Relation of *Moſes*'s Death, his Burial, the Mourning of the *Hebrews* for him, &c. This certainly, ſay the Objectors, could not be his own Writing.

Whether this Narrative was written by *Moſes* or not, the Truth and Authentickneſs of the Hiſtory is not affected with it; but that it could not be written by *Moſes*, is more than has been yet made good: For the thing is not ſo impoſſible, nor ſo incredible neither, as ſome may fancy: For why might not *Moſes*, who had ſuch a diſtant Proſpect into Futurity; who predicted the Revolutions in the *Iſraelitiſh* State, the Calamities conſequent upon their Revolt and Idolatry; why might not ſuch a Perſon foreſee the Time and manner of his Death, and the Circumſtances of his Funeral; and then either write the Narrative himſelf, or give order what ſhould be written, which in Effect is the ſame thing? And that this Suppoſition is not without Ground, ſo neither is it deſtitute of Authority: For *Joſephus* and *Philo* ſuppoſe theſe Paſſages were penned by *Moſes Proleptically*; that 'twas done by prophetick Foreſight, and ſupernatural Intelligence. Neither is this only the Opinion of *Joſephus* and *Philo*, but the Generality of the *Jewiſh* Writers ſeem to concur with them. However, there is no Neceſſity to reſt upon this Argument: This Relation may ſafely be granted poſterior to the Death of *Moſes*. It may be owned a ſupplemental Narrative by another Hand, either by *Joſhua*, or *Eleazer*, or *Samuel*, or ſome other Prophets, or laſtly by *Eſdras*, who after the *Babyloniſh* Captivity reviewed the Canon of the *old Teſtament*; whom the *Jews* allow the Character of a Prophet as well as of an Hiſtorian: And thus taking the Matter any of theſe Ways, the divine Authority of theſe Books ſtands firm and unqueſtionable. * *Hieron. Prolog. Galeat. Auguſtin de Mir. Script. Tourniel & Salian Annal. Huet. Dem. Evang. R. Simon Critical Hiſtory of the old Teſtament. M. du Pin, Preliminary Diſſertation upon the Bible. Auguſtin Calmet, Comment. upon Deuteronomy.*

DEZNA, *Deſna*, and *Diſna*, a River which riſes in *Moſcovy*, and runs by *Novogrod*, *Sewierski* and *Czernickow*; afterwards it croſſes part of the *Palatinate* of *Kiovia* in *Poland*, and runs into the *Nieper* a little above the Town *Kiovia*. * *Maty*, *Diction.*

DHAFAR, or *Tacſeb*, formerly *Sabe*, a Town of *Arabia the Happy*. It ſtands upon the River *Nangeran*, about twelve Leagues from the Coaſt, between the Towns *Zibit* and *Zidden*, eighty Leagues from the firſt, and ninety from the ſecond. Some Geographers make it the Capital of the Kingdom of *Tehama*, others of the Principality of *Dhafar*, which lies between the Precincts of *Mecca* to the North; of *Tehama* to the Eaſt; of *Moca* to the South; and of the Red Sea to the Weſt. This Principality ſtretches about two hundred Leagues upon the Coaſt. But the Breadth, take it at a middle meaſure, does not exceed thirty Leagues. Beſides the Town of *Dhafar* thoſe of *Zibid* and *Zidden* are reckoned conſiderable. * *Maty*, *Diction.*

* DIAGORAS, a famous Prize Player at *Rhodes*, deſcended by the Mother's Side from *Ariſtomanes*, the greateſt Hero in all the *Rhodian* Liſt. The Reputation *Diagoras* gained by his having the Better at the publick Spectacles of *Greece*, was ſtill increaſed by the Succeſſes of his Sons and Grandchildren at theſe Exerciſes: He carried two of his Sons once to try their Fortune at theſe Solemnities, they both of them happening to gain the Olympick Crown, took their Father upon their Shoulders, carried him croſs the Crowd, who ſtrewed handfuls of Flowers upon him, and congratulated the old Gentleman's Happineſs in his Sons: And if *Aulus Gellius* may be believed, the Father was ſo tranſported with Satisfaction, that it proved mortal to him upon the Spot. But this Account ſeems ſomewhat fabulous, for ſeveral antient Authors who diſcourſe largely of *Diagoras*, and particularly *Pauſanias*, ſay nothing on't. This *Athleta* lived in the lxxx. Olympiad 460 Years before the *Incarnation*. *Pindar* has an Ode in Honour of this Combatant. Here we are informed, that he had gained the Prize twice at the *Rhodian Shews*, four times at the *Iſthmian Solemnities*, and twice at the *Nemean*: That he had come off Conqueror at the Spectacles at *Athens*, at thoſe at *Argos*, at the ſame Exerciſes in *Arcadia*, at *Thebes*, at *Beotia*, at *Palene*, and *Megara*. This Ode was made upon his gaining the wreſtling Prize at the Olympick Exerciſes in the lxxix. Olympiad. Neither his Father *Dagametes*, nor *Tlepolemus*, Founder of the *Rhodian* State, and Head of the Family, were forgotten by the Poet. *Pindar*'s Digreſſions upon *Tlepolemus*'s Adventures is ſomewhat long. However, this Ode was written in Gold Letters in *Minerva*'s Temple. * *Plutarch, in Vit. Pelop. Pauſan. Lib.* VI. *Eliac. Gellius, Lib.* III. *cap.* 15. *Cicer. Lib.* I. *Queſt. Tuſc. Pindar Ode.* 7. *Olymp.*

DIALLING, See Gnomonicks.

DIAMOND, the hardieſt, beſt ſparkling, and moſt valuable of pretious Stones. The Ground where Diamonds are digged is of a ſandy Nature. There are ſeveral Rocks with Veins of about a Finger's Breadth, from whence the Miners pull the Sand with iron Hooks, and find Diamonds among it when it is well waſhed. The beſt Diamond is in *Raolconda* in the *Mogol*'s Dominions. 'Tis ſaid the Diamond Mine was accidentaly found by a Shepherd, who ſtriking his Foot againſt a Stone that ſeemed to ſhine, took a Piece of it with him and ſold it ignorantly for a little Rice. This Mine, called the old Rock, is a hundred and eight Miles from *Maſulipatan*. Thirty thouſand Men are commonly at work upon it, and almoſt twice as many come from all Parts of the World to trade in that Commodity. The King farms it out for 300000 Pagods *per Annum*, with a Reſervation of all the Diamonds which exceed ten *Carrats*. There are but four Mines and two Rivers in all the Eaſt Indies, for getting Diamonds; and theſe are the only Places in the World where they are found. The Mines are in the Kingdom of *Golconda* and *Viſapour*, which formerly belonged to the Great *Mogol*. The Rivers are within the Kingdom of *Bengale*, and the Iſland *Borneo*. 'Tis confidently affirmed, which looks almoſt incredible, that the Diamond grows, and reaches its outmoſt Perfection in two Years. The fineſt Diamond in the World is the Great *Mogol*'s; 'tis half as big as a Hen's Egg and Weighs 279,$\frac{9}{5}$ *Carrats*, and is worth eleven Millions ſeven hundred twenty three thouſand two hundred ſeventy eight *Livres*. The Great Duke of *Tuſcany* has a Diamond which weighs 139$\frac{1}{2}$ *Carrats*, and is worth two millions ſix hundred eight thouſand three hundred thirty five *Livres*, according to *Tavernier*'s Calculation of the Value of Diamonds. The *French* King *Lewis* the XIV. has a finer Diamond than this, unpoliſhed: He paid *Tavernier* two millions of *Livres* for it in 1670. *Sanci*'s Diamond ſo much talked of formerly weighed 100 *Carrats*. 'Twas about the Bigneſs of an Almond, and cut in Faucets. There are three Qualities which raiſe the Value of a Diamond. Its Luſtre called the Water, the Weight or Bigneſs, and the Solidity; the beſt Colour is white. 'Tis a vulgar Miſtake to believe that a Diamond grows ſoft by being rubbed or infuſed in the Blood of a He-Goat; or, that as the antients fancied, it can't be broken by a Hammer. But as for Fire it ſuffers nothing by it. *Lewis de Berquen* was the firſt that found out the cutting and poliſhing of a Diamond, with Diamond Powder. This Invention is no older than 1476, before which time they wore them rough. Diamond Powder has the Force of Poiſon, as appears by its eating through the Bowels. *Pliny* and *Solinus* are the firſt Pagan Authors who take notice of Diamonds. * *Plin. Lib.* xxxvii. *Cap.* 4. *Salmaſius*'s Notes upon *Solinus*. *Tavernier*'s Travels, &c.

* DIANA. *Tully* ſeems to go a little out of Mythology, and talk ſomewhat like an Hiſtorian, where he diſtinguiſhes this pretended Goddeſs into three Perſons. One Daughter to *Jupiter* and *Proſerpine* Mother to *Cupid*, who is repreſented with Wings; another better known who had the ſame Father, and *Latona* for her Mother; and a third whoſe Father was *Ulpis* and *Glauca* her Mother, whom the *Greeks* call *Upis*. Now theſe were no other than the *Dianas* of the *Grecians* which took their Names from the *Ægyptian Diana*. For *Diana* was a Goddeſs in *Ægypt* when *Typhoeus* made War upon the *Ægyptian* Deities: And that when an Action happened ſhe transformed herſelf into a Cat; for which Reaſon the *Ægyptians* called her *Bubaſtis*. *Herodotus* reports, that the Town *Bubaſtis* in *Ægypt*, had a Temple for *Bubaſtis*, called *Diana* by the *Greeks*. And a little after he relates, that the *Ægyptians* ſuppoſed her and *Apollo* the Iſſue of *Bacchus* and *Iſis*. *Sanchoniathon* gives *Saturn* and *Aſtarte* ſeven Daughters or ſeven *Dianas*.

nas. *Diodorus Siculus* aſſerts that the *Cretans*, who imported their Religion from *Phœnicia* and *Ægypt*, believed *Diana* had the Charge of Children after they were born, but that *Lucina* took Care about their coming into the World. She was called *Diana* upon the Score of being *Jupiter*'s Daughter as the Name ſignifies. She was likewiſe called *Delia*; becauſe the Iſland *Delos* was the Place of her Birth. She was reputed the Goddeſs of the Woods, and had the Superintendency of Hunting. She was a Goddeſs that vowed ſingle Life, and had always Nymphs for her Companions; but when they married they took Leave of her, and to prevent her Diſpleaſure, carried Baskets of Flowers and Fruit to her Temple. Upon her Feſtival, which ſtood at the Ides of *Auguſt*, it was not lawful to hunt: For then they fancied *Diana* let her Dogs reſt and lie in the Kennel: At this Solemnity, the Dogs had a Garland put about them; a great many Torches were lighted up in the Foreſt, and *Diana* had an Ox, a Boar, and a white Hind ſacrificed to her. She was likewiſe preſented with the firſt ripe Fruit, *Oneus* King of *Etolia* forgot to pay his Homage to her, when he offered the firſt Fruits to the Gods of the Groves and Fields. This Omiſſion, it ſeems, was ſo much reſented by her, that ſhe let looſe the *Caledonian* Boar, which did great Miſchief in his Dominions. The *Scythians*, as *Lucian* reports, ſacrificed Men upon her Altar. *Diana* had a Temple at *Rome* upon Mount *Aventin* in the Reign of *Servius Tullus*. 'Twas built at the joint Expence of the *Romans* and *Latins*, where they met every Year to ſacrifice in Memory of their Confederacy. The Temple was hung with Cow's Horns, *Plutarch* and *Livy* give the Reaſon of this ornamental Furniture: They relate, that one *Autro Corarins* a *Sabine*, having a very fine Cow, was adviſed by an Augur to ſacrifice her to *Diana* at Mount *Aventine*, promiſing as a Reward of this Devotion that he ſhould never want any thing, and that the Town where he fixed as a Burgher ſhould conquer all the Cities of *Italy*. *Autro* came to *Rome*, to make his Fortune upon this Prediction; but his Deſign was diſcovered by one of his Slaves, to King *Servius*, and thus whilſt *Autro* waſhed in the *Tyber*, to purify himſelf for approaching the Goddeſs, and offering the Sacrifice; whilſt this Preparation was going forward, *Servius* ſeized the Cow, cut her Throat as a Victim to *Diana*, and nailed up her Horns in the Temple. *Diana* is commonly repreſented with her Hair diſhevelled, in a ſhag purple Gown tied up to the Knee. She held a Bow in her Hand, and had a Quiver full of Arrows at her Back. She is ſometimes repreſented in Painting and Sculpture ſitting on a golden Chariot drawn by Hinds. *Albericus* in his Images of the Gods reports *Diana* repreſented with a Bow and Arrows, and a Creſcent upon her Forehead, with a Train of *Dryades*, *Näiades*, *Nereïdes*, and Choirs of Nymphs of the Woods, the Mountains, the Springs, and the Seas, not without the Attendance of *Satyrs*, or Guardians of the Fields. * *Ovid. Metam Lib.* III. *Heſiod, in Theog. Plin. Lib.* VII. *Cap.* 38. *Lib.* XVI. *Cap.* 40. *Diodor. Sicul. Lib.* XVI. *Gellius Noct. Attic. Lib.* II^d. *Cap.* 6. *Solin. Plutarch. Pauſanias. Strabo.* &c.

DIARBECK, or *Dier-Bechir*, a Province of *Aſia* bounded on the Weſt by *Euphrates*, and by the *Tygris* on the Eaſt. 'Tis the antient *Meſopotamia*. The eaſtern Geographers divide it into four Quarters. The firſt Diviſion goes by the Name of *Diarbeck*, and lies upon the weſtern Bank of the *Tygris*. The Capital is *Caraemit*. The ſecond Diviſion takes in the Country called *Diar-Modzar*, and lies almoſt all in the Plain confining upon the eaſtern Bank of *Euphrates:* the Capital is *Bakka*. The third Diviſion is *Diar-Rabœa:* 'Tis ſituated between the Towns of *Moſul*, *Chabour*, and *Raſolin*. *Niſſibis* is the Capital. The fourth is *Diar-algiezira*, and comprehends the Remainder of *Meſopotamia*. The Capital is new *Nineveth* or *Moſul*. All this Country belongs to the *Turks*. * *L'Abbé. Baudrand.* See *Meſopotamia*.

DIBRA, *Dibres* and *Dibrii*, a ſmall Town in *Macedonia* ſituate upon the Confines of *Albania*, eight Leagues from *Ocrida* to the North Eaſt. When the *Turks* beſieged this Place in 1442. They got a dead Dog thrown into a Ciſtern which ſupplied the whole Town with Water, and the Burghers out of Superſtition or Nicety choſe rather to ſurrender, than drink it. * *Barilet Hiſtory of Scanderberg. Lib.* II^d.

* A Chronological Series of the *Roman* Dictators.

T. Laertius firſt Dictator, in the 256th Year after the Building of *Rome*; *Sp. Caſſius* was his General of the Horſe.

An. Poſthumius, in the 257th Year after the Building of *Rome*, and *T. Ebutius* was General of the Horſe.

M. Valerius, Son of *Voleſus*, in the 260th Year after the Building of *Rome*.

L. Q. Cincinnatus, *ab Urbe Condita*, or from the Building of *Rome* 294. *L. Tarquinius* General of the Horſe.

L. Q. Cincinnatus, *ab U. C.* 316. and *C. Servilius Hala* General of the Horſe.

Mamercus Æmilius, *ab U. C.* 318. *L. Q. Cincinnatus* General of the Horſe.

An. Servilius Priſcus, or *Structus*, *ab U. C.* 319. and *A. Poſthumius Ebutius Helinus* was General of the Horſe.

Mamercus Æmilius was ſecond time Dictator, *ab U. C.* 321. *Poſthumius Tubero* General of the Horſe.

A. Poſthumius Tubertus, *ab Urbe Condita* 324. and *Julius* General of the Horſe.

Marcus Æmilius was third time Dictator, *ab U. C.* 329. *A. Cornelius* General of the Horſe.

Q. Servilius Priſcus, whoſe Son *C. S. Hala* was General of the Horſe.

P. Cornelius ab U. C. 342. *C. S. Hala* was General of the Horſe.

M. Furius Camillus was Dictator, *U. C.* 358. *Cornelius Scipio* was General of the Horſe.

M. Furius Camillus was ſecond time Dictator, *U. C.* 365. *L. Valerius* General of the Horſe.

M. Furius Camillus was third time Dictator, *U. C.* 366. and *Servilius Hala* General of the Horſe.

A. Cornelius Coſſus Dictator *U. C.* 370. *T. Q. Capitolinus* General of the Horſe.

T. Quintus Cincinnatus Dictator, *U. C.* 375. *A. Sempronius Atracinus* General of the Horſe.

M. Furius Camillus a fourth time Dictator, *U. C.* 386. *L. Æmilius* General of the Horſe.

P. Manlius immediately after *Camillus*, and *C. Licinius* General of the Horſe.

M. Furius Camillus was a fifth time Dictator, *U. C.* 387. *T. Quintius Poenus* General of the Horſe.

L. Manlius Imperioſus choſen Dictator for driving a Nail in the Temple to prevent a Plague, *U. C.* 391. *L. Pinarius* General of the Horſe.

Appius Claudius was made Dictator a little time after.

Q. Quintius Poenus Dictator *U. C.* 393. *Sergius Cornelius Malugilenſis* was General of the Horſe.

Q. Servilius Hala Dictator, *U. C.* 396. *T. Quintius* General of the Horſe.

C. Sulpitius Dictator, *U. C.* 397. *Marcus Valerius* General of the Horſe.

Cn. Marcus Rutilius, the firſt Dictator choſen out of the Commons, *U. C* 398. *C. Plautius* General of the Horſe, choſen alſo out of the Commons.

T. Manlius Dictator, Son of *L. Manlius*, *U. C.* 401. *A. Cornelius Coſſus* General of the Horſe.

C. Julius Dictator, *U. C.* 402. *L. Æmilius* General of the Horſe.

M. Fabius Ambuſtus Dictator, *U. C.* 403. *Quintus Servilius* General of the Horſe.

L. Furius Camillus Dictator, *U. C.* 404. *P. Cornelius Scipio* General of the Horſe.

M. Manlius Torquatus Dictator, *U. C.* 405. *A. Cornelius Coſſus* General of the Horſe.

L. Furius Camillus, ſecond time Dictator, *U. C.* 409. *Cn. Manlius Capitolinus* General of the Horſe.

P. Valerius Publicola Dictator for the Holy Days, *U. C.* 410. *Q. Fabius Ambuſtus* General of the Horſe.

M. Valerius Corvinus Dictator, *ab U. C.* 412. *L. Æmilius Mamercus* General of the Horſe.

L. Papyrius Craſſus Dictator, *U. C.* 414. *L. Papyrius Curſor* General of the Horſe.

P. Philo Dictator, *U. C.* 415. *Junius Brutus* General of the Horſe.

Claudius Regillenſis Dictator, *U. C.* 417. *C. Claudius Hortator* General of the Horſe, his Election was exceptionable.

M. Pa-

M. Papyrius Craſſus Dictator, *U. C.* 421. *P. Valerius Publicola* General of the Horſe.

Cn. Q. Cincinnatus Dictator, *U. C.* 422. elected for the Ceremony of Faſtning the Nail. *L. Valerius* General of the Horſe.

M. Claudius Marcellus Dictator, *U. C.* 426. his Election was illegal. *Spur. Poſthumius* was General of the Horſe.

L. Papyrius Curſor Dictator, *U. C.* 428. *Q. Fabius Maxim. Rutilianus* General of the Horſe.

Q. Cornelius Arvina Dictator, *U. C.* 430. *M. Fabius Ambuſtus* General of the Horſe.

Q. Fabius Ambuſtus Dictator, *U. C.* 431. *Q. Æmilius Poetus* General of the Horſe. His Election was illegal.

M. Æmilius Papus Dictator, *U. C.* 433. *L. Valerius Flaccus* General of the Horſe.

L. Æmilius Dictator, *U. C.* 436. *L. Fulvius* General of the Horſe.

Q. Fabius Dictator. *A. Cæretanus* General of the Horſe; this latter dying in the Field, *M. Fabius* ſucceeded him in that Poſt.

G. Menenius Dictator, *U. C.* 438. choſen for proſecuting and giving Judgment upon Crimes. *M. Fabius* General of the Horſe.

C. Petilius Dictator, *U. C.* 439.

L. Papyrius Curſor, ſecond time Dictator, *U. C.* 442. *C. Junius Bubulcus* General of the Horſe.

P. Cornelius Scipio Dictator, *U. C.* 445. *P. Decius Mus* General of the Horſe.

C. Junius Bubulcus Dictator, *U. C.* 449. *M. Titinius* General of the Horſe.

M. Valerius Maximus Dictator, *U. C.* 452. *M. Æmilius Paulus* General of the Horſe.

L. Cornelius Sylla perpetual Dictator, *U. C.* 669.

C. Julius Cæſar created Dictator the firſt time, *U. C.* 703. the ſecond time, *U. C.* 705. and then perpetual. After him the Emperor *Auguſtus* refus'd the Dictatorſhip when offer'd him by the People. * *Livy. Florus. Polybius. Dion. Hallicarnaſſ. &c.*

DICTINIUS a Prieſt living in the fourth Century, charged with *Priſcillianiſm*, and condemned in the Council of *Langres*. St. *Ambroſe* wrote a Letter in Favour of him, that he might remain in the Exerciſe of his Function; but upon Condition he ſhould retract his Heterodoxy. *Dictinius* refuſed to perform this Article, went on in his falſe Doctrines, and got himſelf conſecrated Biſhop of *Aſtorga*. He was ſummoned to appear at the firſt Council of *Toledo*, *A. D.* 390, with *Symphoſius* who ordained him. They refuſed to make their Appearance; but afterwards they came to a Synod held *A. D.* 400. Where *Symphoſius* confeſſing the People forced him to conſecrate *Dictinius*, and this latter making a ſolemn Retractation of his Heterodoxy, they were both abſolved. Pope *Leo* the Great mentions *Dictinius* in an Epiſtle to *Turribius*; where he takes notice of his writing ſeveral Tracts in Defence of *Priſcillianiſm*, and at the ſame time he acquaints *Turribius* with his dying a Catholick, and that his Memory deſerved Regard. * *M. du Pin*, New Eccleſ. Library. Cent. IV.

* DIDYMUS of *Alexandria* flouriſhed in the IV^th^ Century. He loſt his Sight at five Years old: But this Misfortune did not hinder his making a great Proficiency in Claſſical and Eccleſiaſtical Learning; and more than this, dipt pretty far in the Mathematicks, where Sight ſeemed to be a neceſſary Requiſite. He applied himſelf chiefly to the Study of Divinity, and was pitched upon as the beſt qualified for the *Catechiſt*'s Chair in the Church of *Alexandria:* His Reputation running high brought him a great many Pupils, of which the moſt eminent were St. *Jerom*, *Ruffinus*, *Palladius*, and *Iſidore*. He wrote a great many conſiderable Diſcourſes; but there is none of them remaining excepting his Tract of the *Holy Ghoſt* tranſlated into *Latin* by St. *Jerom*, and inſerted in that Father's Works; and a Tranſlation of the Commentary upon the Canonical Epiſtles publiſhed by *Caniſius. Antiq. Lect.* and printed in the *Bibliotheca Patrum. Edit. An.* 1624 To which may be added a conſiderable Fragment of a Book againſt the *Manichæans*. Printed in the V^th^ Tom. of *Caniſius Antiq. Lect.* and by Father *Poſſevin* in his *Apparatus*, publiſhed in *Greek* by *Combefis* in his *Actuarium* to the *Bibliotheca Patrum*. To conclude, *Didymus* was a pious no leſs than a learned Perſon. He was living when St. *Jerom* wrote his Catalogue of Eccleſiaſtical Writers, that is, in the Year 392. He died according to *Palladius A. D.* 398. fourſcore and five Years of Age. His Eſteem for *Origen*'s Opinions (having commented upon his Book of *Principles*) was the Occaſion of his being condemned by the V^th^ general Council; and this Cenſure paſſed notwithſtanding he died in the Communion of the Church, and all the Antients, not excepting St. *Jerom*, had given him the Character of a very Orthodox Divine. St. *Athanaſius* in St. *Anthony*'s Life, mentions a Conference between *Dydimus* and this Hermit. * *Hieron. de Script. Eccleſ. C.* 109. *in Chron, A. C.* 376. *Epiſt.* 33. 51. 65. *Pallad Hiſt. Lauſ. Cap.* 38. *Ruffin. Lib.* II^d^. *Hiſt. Cap.* 7. *Socrat. Lib.* I. *Cap.* 3. *Theodoret Lib.* IV. *Cap.* 27. *Sozomen. Lib.* VII. *Cap.* 14. &c.

DIESBACK, a noble *Swiſs* Family; *Nicholas de Diesback* was ſent Ambaſſador from eight *Cantons* to *Lewis* XI. King of *France*, and concluded the firſt Alliance between this Prince and the *Helvetick* Body *A. D.* 1474; and diſcovered the ſame Year *Charles the Hardy*, Duke of *Burgundy*'s Deſigns for invading *Switzerland*. He was ſent with a publick Character to this Prince to diſſuade him from coming to a Rupture with the *Helvetick* Body; but not ſuceeding in his Negotiation, retired to *Bern*, where the *Cantons* making him General of their Army, he marched directly into *Burgundy* againſt *Charles the Hardy*, inveſted *Blamont*, and at the beginning of the Siege was ſtruck with a Horſe, of which Blow he died ſix Weeks after. * *Chroniq. de Steteler.*

DIESBACK *(Imber de)* was Collonel of King *Henry* the IV^th^ of *France*'s *Swiſs* Guards, *A. D.* 1591. He fought a Duel before his Majeſty and all his Court, with a *Spaniſh* Nobleman, who challenged all the Nobleſs of the *French* Court. *Imber* received a Wound in his Hand, but returned it with Intereſt, and ſplit his Adverſary's Head; the King made him a Preſent with a Chain of Gold and his Picture, weighing twelve hundred *Piſtoles*, which he left to his Family with Order not to have it divided. *Chroniq. de Steteler.*

WILLIAM DE DIESBECK, went unfortunately in queſt of the Philoſopher's Stone, which proved very unſerviceable to his Eſtate; for he ſold the Lordſhips of *Burgderf*, *Crulinge*, and *Petterkinge*, and the *Bailiwick* of *Landſhuet* to their Excellencies of *Bern* to furniſh his Laboratoty, and keep his Furneſſes going. The Emperor *Maximilian*, who had a great Eſteem for him, wrote to him *A. D.* 1510 to diſſuade him from that ruining Curioſity. He had a joint Commiſſion with *Peter de Waberin* for commanding the *Swiſs* Forces, with which they conquered the County of *Romond* in the Country of the *Vaudoiſe:* He marched over Mount *Gottard* with *Adrian de Buebenberg* at the Head of 3000 Men for the Expedition of *Beleuze* in *Italy*; he was likewiſe ſent to the Emperor at the Conference at *Coſtniz*, and behaved himſelf very honourably in the War in *Swabia*. He maintained an hundred poor Scholars at *Berne*, made a noble Figure there, and received Strangers of Quality with great Frankneſs and Regard. * *Chroniq. de Steteler.*

DIESSENHOVEN, a Town in *Thurgo* in *Swiſſerland*. It ſtands upon the *Rhyne* between *Stein* and *Schaffouſe* two Leagues from each. 'Tis governed in a manner like a free Town, having a Senate, and Juriſdiction over the neighbouring Villages, which are obliged to fight under the Standard of the Town. * *Maty, Diction.*

DIETRICUS, a noble and valiant *Friezlander*, who for his Service had a Grant from *Charles the Simple*, King of *France*, of Part of *Friezland* and *Holland*, almoſt quite deſerted by the Incurſions of the *Normans*. This Fief granted *A. D.* 900, was upon Condition he ſhould defend the Country. The Country of *Friezland* and Weſt *Friezland* kept the Name of a County 'till *Dietricus* the V^th^: Theſe Counts, beſides *Friezland*, were Lords of *Holland*, *Zealand*, the Territory of *Treves*, and other Precincts as far as *Nimegen*, which was the antient Boundary of the Realm of *Friezland*. Afterwards theſe Earls took the Diſtinction of Counts of *Holland*. * *Georgius Hornius, Orb. Imp. Hoffman Lexicon Univerſal.*

DIETZ, a ſmall Town in *Germany* ſituated in the Territories of *Naſſau* in *Weteravia* upon the River *Lohn*, between ſix and ſeven Leagues from *Coblentz*.

Dietz has a very fine Caſtle, and is the Capital of an antient Earldom, now raiſed to the Title of a Principality. It lies between the Baronies of *Idſtein* and *Visbaden*, the lower Country of *Catzenellebogen*, and the Archbiſhoprick of *Treves*. * *Baudrand.*

DIGESTS, a Body of the Civil Laws drawn up by the Emperor *Juſtinian*'s Order, and called *Digeſta & Pandecta*. For this Purpoſe he gave a Commiſſion to his Chancellor *Tribonianus*, who called in ſixteen eminent Lawyers to aſſiſt him in the Work. They extracted the beſt ruled Caſes, which lay diſperſed in two thouſand Volumes of antient Law Books, and threw them into one Body or Collection, publiſhed in the Year 553, and called the *Digeſts*. The Emperor gave the Authority of Law to this Collection, by a Letter or Declaration prefixed to this Work, and which ſerves for a Preface. The *Digeſts* are ſubdivided into fifty Books, which make the firſt Part of the *Roman* or Civil Law. They were tranſlated into *Greek* in the Reign of *Juſtinian*. The *Digeſts* are cited in Abbreviation by *ff*, which Manner was taken from the *Greeks* who called them Pandects and abbreviated them by ππ.

DILECTIO. The uſe of this Word comes from the Style the Emperors ſaluted ſeveral Princes with. 'Twas the Cuſtom to write to them under the Title of *Dilectus, Beloved*, from which the word *Dilectio* was formed, which the Emperor gives to the *Electors* and Princes of the Empire. He likewiſe complements the Cardinals with it, who are Princes of the Empire. And when he writes to Kings, he ſpeaks in the Language of *Dilectio Regalis*, or *Royal Dilection*. The Elector of *Mentz* writing to the Cardinal of *Heſſe* ſalutes him with *Dilection*. When the Pope writes to the Emperor, to Kings, and to the Doge of *Venice*, he ſuperſcribes *Chariſſimo Filio*; and when he writes to *Monſigneur* the *Dauphin*, to *Monſieur* the Duke of *Orleance*, and to all ſovereign Princes who are not crowned Heads, the Style is *Dilecto Filio*. There are only theſe two Diſtinctions in the *Roman* Chancery. * *Memoirs Curieux.*

DIMOTUC, a ſmall Town, formerly an Archiepiſcopal See in *Romania:* It ſtands upon a Hill the Bottom of which is waſhed by the River *Mareſa*. This Town is famous for the Birth and Retreat of the *Turkiſh* Emperor *Bajazet* II. who died there in 1512, poiſoned as 'tis ſaid by his Son *Selim*, who forced him to reſign the Government. * *Maty, Diction.*

* DIODORUS, Prieſt in the Church of *Antioch*, and afterwards Biſhop of *Tarſus* the Metropolis of *Cilicia*, lived in the fourth Century. He was Scholar to *Sylvanus* of *Tarſus*, and St. *Chryſoſtome*'s and *Theodorus* of *Mopſueſtia*'s Maſter: During *Meletius*'s Baniſhment in *Valens*'s Reign, he took care of the People of *Antioch*, preſerved the Catholick Faith, and introduced the Cuſtom of ſinging the Pſalms alternately. *Meletius* at his Return ordained *Diodorus* Biſhop of *Tarſus A. D.* 375. He aſſiſted afterwards at the Council of *Conſtantinople*, and was one of thoſe who were pitched upon to have an Eye upon the Eaſtern Dioceſſes, for preventing Hetrodoxy. After his Death he was charged with leading the Way to the *Neſtorian* Hereſy. St. *Cyril* of *Alexandria* in his Epiſtle to *Succeſſus* makes him diſtinguiſh the Word born of God, from the Son of *Mary*; and in another Letter to *John* of *Antioch*, and to *Acaſius* of *Meletina*, he calls him an Enemy to the Glory of Jeſus Chriſt. On the contrary, St. *Athanaſius*, St. *Bazil*, and St. *Chryſoſtome*, who had been his Pupils, give him the Character of a moſt holy Biſhop, and a noble Champion for the Catholick Faith. The firſt Council at *Conſtantinople* mentions him with great Commendation, and expreſs a great Reliance upon his Sentiments. This *Diodorus* underſtood the Scriptures particularly well, and wrote an Expoſition upon almoſt all the Canonical Books. He is one of the firſt Commentators, who confined himſelf to the literal Senſe, without any conjectural Amuſements drawn from *Allegories*. He likewiſe wrote ſeveral Tracts againſt Hereticks, and one Diſcourſe upon *Deſtiny*. *Photius* cites a conſiderable part of it in his *Bibliotheca*. There are a great many of *Diodorus*'s Epiſtles in *Facundus*. * *St. Baſil Ep.* 167. *St. Greg. Nazianz. St. Athan. St. Epiphan. St. Hier. Theod. Hiſt. Lib.* IV. *Cap.* 23. 24. 25. *Lib.* V. *Cap. Ult. Philoſtorg. Cap.* 2. & 8. *Socrat. Lib.* VI. *Cap.* 3. *Sozomen. Lib.* VIII. *Cap.* 2. *Facundus, Lib.* IV. *Cap.* 2. *Leontius, Lib.* III. *de Hæreſ. Photius Biblioth. Cod.* 18. 85. 102. 223. *Baronius, A. C.* 370. 392. 428. 435. *Godeau, Hiſt. Eccleſ.* V. *Cent. Lib.* I. *n.* 81. *p.* 174. &c. *Hermant, Vie de Saint Chryſoſtome. Tillemont, Mem. de l'Hiſt. Eccl. M. du Pin, New Eccleſ. Library Cent.* IV.

DIODORUS, General to *Demetrius* firſt King of *Syria* in the CXXII. Olympiad and 292 Years before the *Incarnation*, ſeized the Town of *Sicyon* for his Maſter. He was afterwards made Governor of *Epheſus*, and was in a Practice to deliver that City to *Lyſimachus:* But before he could make his Treaſon bear, he was diſcovered and executed by *Demetrius*'s Order. * *Polyæn. Lib.* IV. *in Demetrio.*

DIOGNETUS VII. was Archon or ſupreme Magiſtrate of *Athens*. He ſucceeded *Megacles*, during whoſe Government the Poet *Homer* lived, in the ſix hundred ſeventy ſixth Year of the *Attick* Computation: Three hundred and two Years after the Deſtruction of *Troy*, twenty three Years before the Olympiads, in the Reign of *Amaſiah* King of *Judah*, and of *Rhamſes* King of *Ægypt:* As Sir *John Marſham* proves in his *Canon Chronicus.*

DIONYSIADES, three ſmall Iſlands in the *Mediterranean*, they lie ten Leagues from *Candia* between the Iſlands *Lovo*, *Stamphalia*, and *Scarpanto*. They are almoſt uninhabited upon the Score of their being expoſed to Pyrates. * *Maty, Diction.*

DIOPHANTUS, Secretary to *Herod* the Great King of *Judæa*, he had an extraordinary Talent for counterfeiting Hands; being bribed by *Antipater*, he wrote a Letter in *Alexander*'s Name againſt his Father; and here the Imitation was ſo exact that the Cheat could not be diſcovered. Upon this foul Practice *Alexander* and his Brother *Ariſtobulus* were put to the Torture. But *Diophantus* was afterwards found out, and puniſhed for Forgery. * *Joſeph. Antiq. Lib.* XVI. *Cap.* 16.

DISENTIS, a famous Abby in the *Griſons* Country. It lies within the Diviſion of the *Grey League* near the Head of the upper *Rhyne*. The Abby of *Diſentis* has the Privilege to coin Money, and was one of the firſt in concerting the *Griſons League.* * *Maty, Diction.*

DISPENSING, *(The Power of)* That the Kings of *England*, by Virtue of their Prerogative, have the Privilege of *Diſpenſing* with ſome Acts of Parliament, to particular Perſons, may be proved by the following Authorities. But before this Proof is produced, it may not be improper to give a Definition of this *Diſpenſing* Power, as it ſtands in *Coke*'s XI^th^ Report in Caſe of Monopoly. *Diſpenſatio mali prohibiti eſt de jure Domino Regi conceſſa propter Impoſſibilitatem prævidendi de omnibus particularibus*; & *Diſpenſatio eſt mali prohibiti provida Relaxatio, utilitate ceu neceſſitate penſatâ.* And as the Book goes on, " For as much as an Act of " Parliament which generally prohibits any thing upon " a Penalty, that is popular, or only given to the King, " may be inconvenient to divers particular Perſons; in " Reſpect of Perſon, Time, or Place: For this Purpoſe " the Law gives a Power to the King to diſpenſe with " particular Perſons:" And in the VII^th^ Report *fol.* 63. In the Caſe of Penal Statutes 2 *Jacob.* I. where there is a Recital of the Opinion of all the Judges of *England.* 'Tis here reſolved that the King may diſpenſe with any particular Perſon, ſo far as to ſhelter him from incurring the Penalty of the Statute, though it be an Act made *pro Bono publico:* And that this Right of relaxing is a Truſt and Confidence inſeparably annexed to the Royal Perſon of the King. And here we are to obſerve, that Diſpenſations are of a particular Nature, and granted to particular Perſons by Name; and under this reſtrained Senſe, the King's diſpenſing Power is deſcribed and warranted in the Year Book of *Hen.* VII. *fol.* 11. & *H.* VII. *fol.* 12. The Words are theſe. " There is a Diverſity " between *Malum prohibitum*, and *Malum in ſe*; as a " Statute forbids any Man to coin Money, and if he does " he ſhall be hanged; this is *Malum prohibitum:* For be- " fore the Statute, coining Money was lawful; but " now 'tis not ſo, therefore the King can diſpenſe with " it. So if a Man ſhip Wool in any Place but *Calice*, " it is *Malum prohibitum*, becauſe it's prohibited by Act " of Parliament, and the King can diſpenſe with it, " and ſo in like Caſes: But that which is *Malum in ſe*, the " King, nor no other Perſon can diſpenſe with; as if " the King would give a Man Power to kill another, " or licenſe one to make a Nuſance in the High-way,

" this were void; and yet the King can pardon theſe " things when they are done. To this we may add ſomewhat of the Chief Juſtice *Vaughan*'s Diſcourſe upon this Argument in the Caſe of *Thomas* and *Sorrel (Vaughan*'s *Reports fol.* 333.) Here this learned Judge ſhews firſt, the Difference between a Diſpenſation and a Pardon. A Diſpenſation does *Jus dare*, and makes the thing prohibited (to all others) lawful to be done by him that has it: And therefore the King cannot diſpenſe with *Mala in ſe*, becauſe they never were, nor never can be made lawful. But even theſe, ſays the *Year Book*, may be pardoned when they are done.

The next great Caſe is the Reſolution of all the Judges of *England* 2 *Hen.* VII. in the *Exchequer* Chamber. 'Twas upon the Queſtion of the King's Power of diſpenſing with the Statute of 23 *Hen.* VI. *Cap.* 8. *That no Man might be Sheriff for above one Year.* The Purview enacts, 1ſt, *That no Man ſhall be Sheriff for above a Year.* 2dly, *That all Letters Patents made for Years or Lives ſhall be void.* 3dly, *That no* Non Obſtante *ſhall make them good.* By the way, this barring a *Non Obſtante* ſhews that the Parliament thought the King could otherwiſe have diſpenſed with this Act by a *Non Obſtante.* 4thly, *Whoever acts by Colour of ſuch Letters Patents, ſhall forfeit two hundred Pounds.* 5thly, *He ſhall be utterly diſabled from bearing the Office of Sheriff in any County of England.* 6thly, *That every Pardon for ſuch Offence ſhall be void.*

But notwithſtanding all this Fencing and Precaution, 'twas adjudged by all the Judges in the *Exchequer Chamber*, that the King's Diſpenſation with that Statute was good. And to ſhew that the Judges did not ſtrain the Laws for the King's Prerogative, it may be remarked firſt, that this Caſe has been cited for Law in ſeveral Books of great Authority. 2dly, That ſuch Diſpenſations have been the conſtant Practice in all the Reigns, ſince the Reſolution laſt mentioned.

As to the firſt, though there's Choice enough, three or four of the beſt Authorities may ſerve turn: The firſt ſhall be taken from *Fitzherbert* in his *Abridgment* of this very Caſe: *(Tit. Grant.* 33.) This Chief Juſtice lived near the Reign of King *Henry* VI. and could not eaſily be miſtaken in the Senſe of the *Year Book:* Now ſpeaking of the Patent abovemention'd, it was, ſays he, adjudged good by all the Juſtices: but the Statute ſays expreſly it ſhall be void. Therefore it is only made good by the King's diſpenſing.

II*d*. The next Inſtance ſhall be in *Plowden*, a Man eminent for Learning and Judgment. This celebrated Lawyer in his *Report* of the Caſe between *Greendon* and the Biſhop of *Lincoln*, *(Plowden's Commentaries fol.* 502.) after citing the Caſe in Queſtion, out of the *Year Book*, and *Fitzherbert*'s *Abridgment*, has theſe Words; where the Statute, ſays he, was, *That the King's Grant to any Man to be a Sheriff of any County for longer time than a Year ſhall be void; notwithſtanding any Clauſe of* Non Obſtante *to be put into the Patent*, there it is held, *that the King's Grant to the Earl of* Northumberland, *to be Sheriff during Life, muſt have a Clauſe of* Non Obſtante, *becauſe of the preciſe Words of the Statute before mentioned, and with ſuch a Clauſe of* Non Obſtante, *the Patent to the Earl was good.*

Sir *Edward Coke* is another Authority: 'Tis in his twelfth *Report, fol.* 18. the Paſſage is this: *No Act can bind the King from any Prerogative which is ſole and Inſeparable to his Perſon, but that he may diſpenſe with it by a* Non Obſtante, *as a ſovereign Power to command any of his Subjects to ſerve him for the publick Weal; and this ſolely and inſeparably is annexed to his Perſon: And this Royal Power cannot be reſtrained by any Act of Parliament, neither in* Theſi *nor in* Hypotheſi, *but that the King by his Royal Prerogative may diſpenſe with it. For upon the Commandment of the King, and Obedience of the Subject, does his Government conſiſt. As it is provided by the Statute of* 23 Hen. VI. Cap. 8. *That all Patents made or to be made of any Office of a Sheriff,* &c. *For Term of Years, for Life in Fee ſimple or intail, are void and of none Effect, any Clauſe or Paroll* de non Obſtante, *put or to be put into ſuch Patents to be made notwithſtanding: And farther, whoſoever ſhall take upon him or them, to accept or occupy ſuch Office of Sheriff, by Vertue of ſuch Grants or Patents ſhall ſtand perpetually diſabled to be, or bear the Office of Sheriff within any County of England; and notwithſtanding that by this Act, firſt, the Patent is firſt made void. Secondly, the King is reſtrained to grant* non Obſtante. *Thirdly, The Grantee diſabled to take the Office, yet the King by his Royal Sovereign Power of commanding, may command any Man by his Patent (for ſuch Cauſes as, he in his Wiſdom doth think meet and profitable for himſelf and the Common-wealth, of which he himſelf is ſolely Judge) to ſerve him and the Weal publick, as Sheriff of ſuch a County, for Years, or for Life,* &c. *And ſo it was reſolved by all the Juſtices of* England *in the* Exchequer Chamber, 2 *H.* VII.

This learned Reporter, after ſome other Caſes in Proof of this Point, obſerves farther from 4 *Hen.* IV. *Cap.* 34. *Where 'tis enacted that no* Welſhman *be* Juſtice, Chamberlain, Treaſurer, Sheriff, Steward, Conſtable *of a Caſtle*, Eſcheator, Coroner, *or Chief* Foreſter, *or any other Officer whatſoever, nor* Keeper *of* Records, &c. *in any part of* Wales, *notwithſtanding any Patent made to the contrary, with Clauſe of* Non Obſtante licet ſit Wallicus natus: And yet without Queſtion, continues the *Year Book*, the King may grant with a *non Obſtante.*

And if it ſhould be objected, Sir *Edward Coke's* twelfth *Report* is not of the ſame unconteſted Authority with the reſt. The Reader may conſult the *Year Book* from whence the Argument is drawn; and beſides to reinforce the Preſident, the point is reſolved the ſame way, by all the Judges of *England*, *(Coke Report* 7. *Calvin's Caſe, fol.* 14.) In the Reign of King *James* I. The Words ſtand thus. *Every Subject is by his natural Allegiance bound to ſerve and obey his Sovereign,* &c. *It is enacted by the Parliament of* 23 Hen. VI. *that no Man ſhould ſerve the King as Sheriff of any County above one Year, and that notwithſtanding any Clauſe of* Non Obſtante *to the contrary; that is to ſay, notwithſtanding that the King ſhould expreſly diſpenſe with the ſaid Act; howbeit it is agreed* 2 Hen. VII. *that againſt the expreſs Purview of that Act, the King may by a ſpecial* Non Obſtante *diſpenſe with that Act*; for that the Act could not bar the King of the Service of his Subject, *which the Law of Nature did give unto him.* This was the Senſe of all the Judges of *England* in the *Exchequer Chamber.*

To what has been urged may be added, 8 *R.* II. *Cap.* 2. THAT NO MAN SHOULD GO JUDGE OF ASSIZE INTO HIS OWN COUNTY. 10 *Ed.* III. *Cap.* 3. THAT WHOEVER HAS A PARDON OF FELONY SHALL FIND SURETIES FOR HIS GOOD BEHAVIOUR, OR HIS PARDON SHALL BE VOID: And yet theſe Statutes have been all along diſpenſed with.

And not to cite all the Caſes of Diſpenſations, I ſhall only mention two Authorities of the greateſt Weight. They are the Conceſſions of the Commons of *England* in Parliament acknowledging this Power of diipenſing lodged in the King; and to give ſtill more Force to what is offered, we are to obſerve that when the Commons owned this Extent of the Prerogative, they were not in a ſubmiſſive complying Temper, but in high Debate with the Crown, in Defence of Liberty and Property.

The firſt Inſtance ſtands upon the Parliament Rolls, *Rot. Parl.* 1 *Hen.* V. *n.* 15. 'Tis printed in *Rolls.* Second Abridgment. Tit. *Prerogative.* 180. The Words of the Record are theſe; *The Commons pray that the Statutes for voiding of Aliens out of the Kingdom may be kept and executed: To which the King agrees, ſaving his Prerogative, that he may diſpenſe with whom he pleaſes; and upon this the Commons anſwered, that their Intent was no other, nor never ſhall be by the Grace of God.*

And afterwards in the ſame Parliament (*Rot. Parl.* 1 *Hen.* V. *n.* 22.) when the Commons pray that the Statutes of *Proviſors*, made for ſtopping the Incroachments of the Court of *Rome*, may be put in Execution, remembring the King's Anſwer in the former Caſe, they inſert the ſaving of the Prerogative in their Application or Prayer, upon which the King agrees to it.

But the fulleſt Conceſſion of the Commons of *England* aſſembled in Parliament was that of 3 *Car.* I. occaſioned by the Debate of both Houſes upon the *Petition of Right.* 'Tis in *Ruſhworth's Collections (Part* I.) as 'twas delivered by Mr. *Glanvill*, at a full Committee of both Houſes (the 23d of *May* 1628.) in the *Painted Chamber.* And here the Reader is not to take it for the ſingle Opinion of this learned Gentleman, but for the Senſe of all the Commons: He addreſſes the Lords thus. *Having reduced to your Lordſhips Memory the Effects of your own Reaſons; I will now, with your Lordſhips Favour, come*

to the Points of our Reply, wherein I moſt humbly beſeech your Lordſhips, to weigh the Reaſons which I ſhall preſent, not as the Senſe of my ſelf, the weakeſt Member of our Houſe, but as the genuine and true Senſe of the whole Houſe of Commons, conceived in a Buſineſs debated there with the greateſt Gravity and Solemnity, with the greateſt concurrence of Opinions and Unanimity, that ever was in any Buſineſs maturely agitated in that Houſe.

Then coming to ſpeak of the Point in Queſtion he delivers the Senſe of the Commons in theſe Words.

There is a Truſt inſeparably repoſed in the Perſons of the Kings of England, *but that Truſt is regulated by Law; for Example, when Statutes are made to prohibit things not* Mala in ſe, *but only* Mala quia prohibita, *under certain Forfeitures and Penalties to accrue to the King, and to the Informers that ſhall ſue for the Breach of them: The Commons muſt and ever will acknowledge a Regal and Sovereign Prerogative in the King touching ſuch Statutes, that it is in his Majeſty's abſolute and undoubted Power to grant Diſpenſations to particular Perſons, with the Clauſes of* non Obſtante, *to do as they might have done before thoſe Statutes, wherein his Majeſty conferring Grace and Favour upon ſome, doth not do wrong to others; but there is a Difference between thoſe Statutes and the Laws and Statutes whereon the Petition is grounded: By thoſe Statutes the Subject has no Intereſt in the Penalties, which are all the Fruit ſuch Statutes can produce (that is, to ſuch Informer) until by Suit or Information commenced, he become entitled to the particular Forfeitures; whereas the Laws and Statutes mentioned in our Petition are of another Nature; there ſhall your Lordſhips find us to rely upon the good old Statute called* Magna Charta, *which declareth and confirmeth the antient common Laws of the Liberties of* England. *There ſhall your Lordſhips alſo find us to inſiſt upon divers other moſt material Statutes, made in the time of King* Edward III. *and King* Edward IV. *and other famous Kings, for Explanation and Ratification of the lawful Rights and Privileges belonging to the Subjects of this Realm: Laws not inflicting Penalties upon Offenders in* malis prohibitis, *but Laws declarative or poſitive, conferring or confirming* ipſo facto, *an inherent Right and Intereſt of Liberty and Freedom in the Subjects of this Realm, as their Birthrights and Inheritances deſcendible to their Heirs and Poſterity: Statutes incorporate into the Body of the Common Law, over which (with Reverence be it ſpoken) there is no Truſt in the King's Sovereign Power or Prerogative Royal to enable him to diſpenſe with them, or to take from his Subjects that Birthright or Inheritance which they have in their Liberties, by virtue of the Common Law and of theſe Statutes.*

From hence 'tis plain firſt, that the Commons here in Parliament expreſſly acknowledge that the King has an undoubted Power of diſpenſing with Laws prohibiting things not *mala in ſe*, but only *mala quia prohibita*, Laws that are made, as the Chief Juſtice *Vaughan* words it, *pro bono populi complicati*. 2^dly, Notwithſtanding this Conceſſion, the Commons plainly deny the King's having any Right for diſpenſing with *Magna Charta*, or any other Laws, by which the Lives, Liberties, and Intereſts of the Subject are ſecured: For theſe Laws being made *pro bono ſingulorum populi*, are beyond the Compaſs of the Prerogative.

The Learned Sir *Edward Herbert*, Chief Juſtice of the Common Pleas, mentions ſeveral Objections againſt the King's diſpenſing Power, and returns ſufficient Anſwers to them: But theſe being too long to inſert, I ſhall refer the Reader to his *Defence of the Judgment given by him* in Sir *Edward Hale*'s Caſe. Printed *London* 1688.

DITMAINING, or *Dictmaining*, a Town with a Citadel. 'Tis in the Circle of *Bavaria*, and ſtands upon the River *Saltz* within the Archbiſhoprick of *Saltzbourg*, between *Saltzbourg* and *Bruckhauſen*, ſeven Leagues from the firſt, and two from the latter. * *Baudrand.*

DIVITIACUS, a Nobleman of the firſt Rank of the *Ædui* in *Gaul*, was a firm and active Ally of the *Romans*. *Julius Cæſar* had a great Regard for him, and when his Brother *Dumnorix* engaged in the Revolt of the *Helvetii*, he got his Pardon for *Diviaticus*'s ſake. **Cæſar, de Bello Gallico.*

* DIVORCE, a Separation between Man and Wife. To what has been obſerved upon this Article in my *Engliſh Supplement* to *Morery*, I ſhall add ſomething farther upon the Argument: 'Tis certain our Bleſſed Saviour forbids Divorce upon any Pretence excepting in the Caſe of Adultery; from whence a Queſtion has riſen, whether in the Caſe of Adultery on either ſide, a full Divorce is warrantable. And here both Practice and Opinion is plain, that a Separation as to living together is allowable, not only in this Caſe, but in ſome others. The Difficulty is in reſolving the Point, whether when a Husband has parted with his Wife upon the Score of Adultery, 'tis lawful for her to marry again. St. *Auguſtin* confeſſes, this Queſtion is not clearly determined in the Goſpels. The antient and modern Expoſitors are not agreed in the Explanation of our Saviour's Words, and the Practice of the antient Church has been different. The preſent *Greek* Church purſuant to antient Cuſtom allows the Marriage diſſolved in more Caſes beſides that of Adultery: This Latitude has likewiſe been granted by the Laws of Chriſtian Emperors, neither did the Council of *Florence* ſcruple this Indulgence ſo far as to think it a ſufficient Reaſon to hinder the Coalition of the Eaſtern and Weſtern Churches. To give the Reader ſomething upon this Subject from the *Theodoſian* Code: The Emperor *Conſtantine* the Great in his Conſtitution of the warrantable Cauſes of Divorce, and the Penalties of thoſe made upon inſufficient Motives, ſpeaks thus. " Our Pleaſure " is, that it ſhall not be lawful for any Woman to part " with her Husband out of Levity, and ſlender Pre- " tence, that is, when ſhe has nothing to alledge, but his " being given to drinking, gaming, and Intrigues: " Neither ſhall it be lawful for Men to diſmiſs their " Wives for every petty Diſlike: But to make the Wo- " man's Bill of Divorce good, one of theſe things " muſt be proved againſt her Husband, either that he has " been guilty of Murder, Magic, or breaking up " Graves. In caſe of the Proof of any of theſe Arti- " cles ſhe ſhall be commended for her Proſecution and " have her Dowry returned. But if ſhe ſends her Hus- " band an Inſtrument of Separation, upon any other " Head than thoſe three abovementioned, her Portion " and Equipage are all forfeited to her Husband, and " over and above ſhe ſhall be baniſhed for her Confi- " dence. As for the Men, when they have a mind to " be divorced from their Wives they muſt prove one " of theſe three Crimes upon them, either that they are " Strumpets, Witches, or Procureſſes: For if a Man " parts with his Wife, who is no Slave, for any other " Reaſon than the Crimes laſt mentioned, he ſhall reſtore " her all her Fortune, and be barred marrying another. " And if he happens to engage in farther Marriage, it " ſhall be lawful for his firſt Wife to ſeize the Hus- " band's Eſtate, and his ſecond Wife's Fortune, by way " of Reparation."

The Conſtitution of the Emperor *Honorius*, has ſomething farther upon the Buſineſs of Divorce. " This Conſtitution is much the ſame with that of *Con-* " *ſtantine* the Great, as to inſufficient Motives for Se- " paration. But in Caſe the Crimes are heinous on the " Man's Side, the Woman has her Portion returned " together with what her Husband preſented her with, " and ſettled upon her; ſhe has likewiſe the Liberty of " marrying again after five Years, reckoning from the " Date of the Divorce. If the firſt Husband alledges " great Crimes in Juſtification of his Divorce, and pro- " ſecutes his Wife, upon the Articles mentioned in " *Conſtantine*'s Conſtitution: In this Caſe if Judgment " is given for him, he ſhall keep the Portion and Pre- " ſents, and have the Liberty of marrying another at " his Pleaſure. But if he can prove nothing but Miſ- " behaviour in Humour and Management; it ſhall be " lawful for him to take what he preſented, and marry " again at the End of two Years, but then he muſt return " his firſt Wife her Dowry. But if the Husband has " no Crimes nor Weight of Charge to object, and parts " only out of Freak and croſs Temper, he is then to " loſe his Wife's Fortune, and what he preſented her " with at the Contract, and over and above to be for " ever confined to ſingle Life, as a Penalty for his " Injuſtice; the Woman being allowed to marry again, " at the Expiration of one Year." From hence we may obſerve there was ſome Conſideration of Advantage given to the Man. For, firſt, when the Husband was divorced by his Wife without any reaſonable Motive, the Man had the Liberty of marrying again immediately;

diately; whereas when the Woman received the ſame ill Uſage ſhe was obliged to ſtay a Year unmarried. Secondly; When a Woman parted with her Husband, for ill Behaviour, or even for Licentiouſneſs, ſhe was for ever barred marrying any other Perſon; whereas when the Man parted with his Wife for no greater Reaſons, he was obliged to live ſingle only two Years. Thirdly; when the Woman got divorced from her Husband for the great Crimes abovementioned, ſhe was barred marrying for five Years; whereas the Man might have another Wife, in the ſame Caſe, as ſoon as he had a mind to it. But then, laſtly, when either of them parted to a Divorce for no Reaſon, the Penalty was equal in this Circumſtance; for both of them were for ever barred marrying again.

In the latter *Centuries*, the *Latin* Church has not allowed Divorce ſo far as to give the Woman or the Man Leave to marry again during the Life of each other. * *Cod. Theod. Tom.* I. *Tit.* 16. *de Repudiis*, pag. 310. 313. 315.

DOARO, a Town upon the Coaſt of *Ajan* in *Æthiopia*. 'Tis five and twenty Leagues from the Town *Adel* to the South, and the Capital of one of the Provinces which the *Galls* conquered from the *Abyſſins*. * *Maty, Diction.*

DOBAS, a Province of *Abyſſinia* in *Africk*. 'Tis ſituated between the Kingdoms of *Dangali* and *Fatigara*, and here modern Geographers place the Town *Dobas* upon the River *Magadoxo*. * *Baudrand.*

DOGADO, a Province belonging to the Republick of *Venice* in *Italy*. 'Tis bounded on the South by the *Poleſine*; on the Weſt by the *Paduan*; on the North by the Territories of *Treveſa*, and on the Eaſt by the Gulph of *Venice*. This Province lies moſtly upon the Coaſt, and ſtretches not far into the Country; There are a great many little Iſlands belonging to it near the Shore, which are called the *Lagunes of Venice*. This Diviſion has beſides the Capital *Venice*, the following Cities, *viz. Loredo, Chioſa, Murano, Meſtre, Marghera*, and *Torcello*. *Baudrand* and ſome other Geographers throw in *Caorlo, Marano, Grado*, and the neighbouring Iſles called the *Lagunes de Marano*; and thus they ſtretch the *Dogado* to the Mouth of the River *Liſonſo*.

DOLCE, *Rio Dolce*, a River within the *Audience* of *Guatimala* in Northern *America*. It riſes near the Town *Vera Pax*, croſſes the whole Province of the ſame Name, where it makes two Lakes called *Lago Dolce*, and falls into the *Golph Dolce* which is the South Part of the *Golph Guanajos*. * *Maty, Diction.*

* DOMINICANS, a Religious *Order* founded by St. *Dominic*, and approved by Pope *Innocent* III. in the Council of *Lateran*, *A. D.* 1212 and confirmed the Year after by his Succeſſor *Honorius* III; it ſtands upon St. *Auguſtin*'s *Rule*, with ſome ſupplemental Conſtitutions. This *Order* has furniſhed ſome Popes, ſeveral Cardinals, and a great Number of Biſhops and eminent Writers, as the Reader may ſee by the following Liſt. After St. *Dominic*, *Jordain*, *Thomas Aquinas*, *Albertus Magnus*, St. *Raymond* of *Pennafort*, St. *Vincent Ferrier*, St. *Hyacinth*, St. *Antoninus*, St. *Peter Martyr*, &c. *Hugo de St. Chier*, Cardinal *Cajetan*, *Lewis* of *Granada*, *Dominicus Soto*, &c. may be reckoned the moſt eminent both for their Learning and Piety. This Order has furniſhed the Church of *Rome* with three Popes, forty eight Cardinals, three and twenty Patriarchs, fifteen hundred Biſhops, ſix hundred Archbiſhops, forty three Nuntio's or Legates, ſixty nine Maſters of the ſacred Palace, eighty four Confeſſors to the Kings of *Spain*, *Caſtile* or *Arragon*, fifteen Confeſſors to the Kings of *Portugal*, ſixteen to the Kings of *France*, ſix to the Kings of *England*, and one and twenty to the Kings of *Poland*. The Celebrated Doctors and Writers of this *Order* amounts to a very great Number. The Nuns of St. *Catherine*'s of *Sienna* live by the *Dominican Rule*. There is likewiſe a third *Order* of *Dominicans* of both Sexes ſettled into ſeveral Congregations or Communities, and living under preſcribed Regulations; the *Dominicans* are called *Jacobins* in *France*, becauſe their firſt Convent at *Paris* was built in St. *James*'s Street. Father *John Michael* attempted the Reformation of this *Order* in the Beginning of the ſeventeenth Century, a great many Monaſteries received his Improvement, and Pope *Paul* V. confirmed it, *A. D.* 1608. at the Inſtance of King *Henry* IV. * *Ferdinand* of *Caſtile*, *Antonio Flaminio* &c.

DOMINICAL. *(The Letter)* A Letter of the Alphabet made Uſe of to mark the *Sundays* for the whole Year. There are ſeven of them, A, B, C, D, E, F, G, and to find the Order of theſe Letters, the Cycle of the Sun was invented, which makes part of the Church Computation, and takes in twenty eight Years; for at the End of this Period, the Dominical Letters return into the ſame Order they had at the Beginning. The Antient Chriſtians put them in their Calendars in the Room of the eight Nundinal Letters, which ſtood in that of the Pagan *Romans*. The ſeven Dominical Letters, follow each other, and come up to ſhew the *Sunday* in a retrograde Order: For Inſtance, if A is the Dominical Letter this Year, the next Year G, which is the laſt of the Set, will be the Dominical Letter: The Year after F, and ſo always running up backwards 'till you return to A. The Reaſon of this retrograde Order ſtands thus: Becauſe the Year conſiſting of 365 Days, amounting to 52 Weeks and one Day, it follows that if the Letter A ſtands upon the firſt Day of the Year which happens to be a *Sunday*, the ſame Letter A will likewiſe ſtand upon the firſt Day of the three and fiftieth Week which falls upon the laſt of *December*, and is likewiſe a *Sunday*. Thus the *Monday* which is the firſt of *January* being likewiſe marked with the Letter A, the following *Sunday* which is the ſeventh of *January*, comes under the Letter G, which ſtands for the Dominical Letter of this ſecond Year. But then the Biſſextile or Leap-Year changes the Order of this Dominical Circle which would otherwiſe come round in ſeven Years. For the Letter F, which falls to the Day immediately preceding the Biſſextile, this Letter being once repeated or coming up two Days together, 'twill follow that the Letter E, which ſhould have been the Dominical Letter of this Year, being ſhoved off from *Sunday*. By this breaking off of the Dominical Circle the Letter D becomes the Dominical Letter for the ſame Leap-Year. By Conſequence there muſt be two Dominical Letters for the intercalary Year; one of them laſting to the Biſſextile, that is to the twenty fourth of *February*, and the other for the reſt of the Year. Now this Break, made by the Biſſextile, is the Reaſon why the Dominical Letters can't return back and finiſh their Circle 'till the Period of eight and twenty Years is finiſhed; and this is the Uſe and Original of the Cycle of the Sun. By Pope *Gregory* XIII.'s Reformation of the Kalendar, the Order of the Dominical Letters were diſturbed for the Year 1582, which in the beginning had G for the Dominical Letter; when ten Days were ſtruck out, which docking took Place upon the fourth of *October*, this Year the Letter C took Place where G ſtood before. Thus the Dominical Letter of the old, or *Julian* Kalendar, ſtands four Seats or Letters before the *Gregorian*. For Inſtance, the Letter A of the old anſwers to the Letter D of the new, and for this Reaſon 'twas found neceſſary to make a new Table of the Dominical Letters by the Syſtem of the old Kalendar, in order to aſſign them a proper Place in the new.

DOMINICK of *Jeruſalem*: Born at *Jeruſalem A. D.* 1550. Was bred in the School of *Sapheth*, where he commenced a Rabby and taught the *Talmud*; afterwards he practiſed Phyſick, and was ſent for by the *Grand Seignior* to *Conſtantinople*. At the Age of fifty Years he came off from Judaiſm, and travelling to *Rome* he was received into the Novice's College, where he taught *Hebrew*, and tranſlated all the New Teſtament into that Language. * *Bartolocci*, *Bibliotheca Rabin. Baſnage Hiſtoire des Juifs, &c.*

* DOMITILLA *Flavia*, the Emperor *Domitian*'s Niece was married to *Flavius Clemens* Conſul for the Year 95. Her Husband and her ſelf were Converts to Chriſtianity, and both proſecuted upon that Score. *Clemens* was executed by the Emperor's Order in the Year 95, immediately after his Conſulſhip was out. *Domitilla* being thus made a Widow, the Emperor propoſed another Match to her, but not prevailing to gain her Conſent, he baniſhed her to the Iſland *Pandataria*, now called *Sancta Maria*, lying in the Bay of *Puteoli*. Hiſtory furniſhes nothing farther about this Lady; for the Relation extant in the Acts which go under her Name, and forged by the *Manichæans*, importing that ſhe returned to *Rome* in the Reign

of *Nerva*, and was afterwards baniſhed again for her Religion to *Terracina*, when *Trajan* was Emperor, and that ſhe ſuffered at the Stake with *Euphroſine* and *Theodora* her Foſter Siſters; this Report, I ſay, ſtands upon no good Authority. *Domitilla* had a Daughter of her own Name married to *Flavius Oneſſimus*. What remains of the Hiſtory of *Flavius Clemens* and *Domitilla* is taken from *Dion Caſſius*, *Suetonius*, and St. *Jerome*.

Euſebius mentions one *Flavia Domitilla* a ſingle Lady, Siſter to the Conſul *Flavius Clemens*; and that ſhe was baniſhed by *Domitian* into the Iſland *Pontia A. D.* 95. Some Authors make this Lady the ſame with that above mentioned; but 'tis more probable they were two Perſons, and that the laſt was baniſhed about the ſame time with the firſt to a neighbouring Iſland: And that according to St. *Jerome*, ſhe paſſed her time ill there a great while, and at laſt, as 'tis ſuppoſed, ſhe received the Crown of Martyrdom. * *Euſeb. Eccl. Hiſt. Lib.* III. *cap.* 18. *Hier. Epiſt.* XXVI. *Baillet Vies des Saints Mois de Maie.*

DOMITIUS SABINUS, a military Tribune or Commander of a Legion, was one of the braveſt Officers in *Veſpaſian*'s Army. He diſtinguiſhed himſelf frequently in the War againſt the *Jews*, and was put to Death by the Emperor *Vitellius*, becauſe he ſeized the Capitol which was *Jupiter*'s Temple, in Favour of his Brother *Veſpaſian*. * *Joſephus de Bell. Judaic. Lib.* III. *Cap.* 28. *Lib.* V. *Cap.* 24.

DOMME, a Town of *Perigord* in *France*. It ſtands upon the *Dordogne* about two Leagues from *Sarlat* to the South. * *Maty*, *Diction.*

DOMNUS Firſt of this Name, Biſhop of *Antioch*, lived in the third Century: A Council of Biſhops met a ſecond time at *Antioch*, *A. D.* 270. elected him in the room of *Paulus Samoſatenus*, who drew a Blemiſh upon his Character by his Heterodoxy and irregular Life. *Domnus* was the Son of *Demetrianus* who had governed that Church immediately before *Paul* laſt mentioned: Notwithſtanding he was elected Biſhop of *Antioch* in the Year 270, he had not the Poſſeſſion of this See till after the Emperor *Aurelian* had recover'd *Antioch* from *Xenobia A. D.* 272. The not obſerving this Circumſtance brought Cardinal *Baronius* into a Miſtake. For this Annaliſt ſets *Domnus*'s Election to the Year 272. He likewiſe places his Death at the Year 277. though 'tis not certainly known when it happen'd. *Timeus*, and afterwards *Cyrillus* ſucceeded him before the end of the Century. * *Euſeb. Hiſt. Lib.* VII. *Cap.* 23. & *in Chron. Baron. A. C.* 277. *N.* 47. *M. du Pin*, *New Eccleſ. Library. Cent.* III.

DOMNUS IIᵈ. Patriarch of *Antioch*, ſucceeded his Uncle *John A. D.* 436. He had engaged himſelf to the Life of a Recluſe in the Monaſtery of *Euthymius*; from whence he was dragged out, and placed in the Epiſcopal Chair of *Antioch*: *Euthymius* foretold his Misfortune, that Knaves would make Advantage of the Eaſineſs of his Temper, and get him depoſed; which Prediction was juſtified by the Event. *Maximus* was put in his Place, and Pope *Leo* the Firſt is ſaid to interpoſe ſo far as to confirm the Election. The tenth Seſſion of the Council of *Chalcedon* informs us that this *Maximus* requeſted the Synod that ſome part of the Revenues of his Patriarchate might be aſſigned for *Domnus*'s Subſiſtence. This was granted, aud the Proportion left to his Diſcretion. *Domnus* had been depoſed by *Dioſcorus*, and *Maximus* put in his Place. Pope *Leo* took this laſt Prelate by the Hand, ſo that *Domnus* was the only Biſhop amongſt thoſe who had been depoſed by *Dioſcorus* at the pretended Council of *Epheſus*, who continued unreſtored to his See. The Author of St. *Euthymius*'s Life reports, that *Domnus* after his being depoſed returned to his Monaſtery much troubled for quitting it, and ſpent the reſt of his Time in Diſcipline and Tears. Father *Queſnel* pretends he was dead when the Council of *Chalcedon* was held, and that the Buſineſs ſuppoſed to be done in this Council where *Domnus* is mentioned, which the Antients place at the End of the VIIth, and the Moderns at the End of the IXth Action, is a counterfeit Record. Indeed, there is only a *Latin* Tranſlation of this Tranſlation, and that not to be met with, but in the ſingle Manuſcript of M. *Joly*: Old Writers ſay nothing about it. 'Tis not fixed to a certain Place in the Council: *Juſtinian* and the Vth general Council aſſure us *Domnus* was condemned after his Death. *Eutychius* reports *Domnus* died the Year after the pretended Council of *Epheſus*. Theſe are the Reaſons Father *Queſnel* makes uſe of to deſtroy the Credit of this Account: Where he likewiſe obſerves, the Style does not agree with the Age it pretends to. On the other hand *Baluzius* ſtands up for the Truth of the Relation; argues 'twas owned for matter of Fact by the Deacon *Ruſticus* in the Vth Century; that M. *Joly*'s Manuſcript was tranſcribed from another antient one, and that there are a great many other Manuſcripts which report the ſame thing, &c. * *Queſnel in Diſſertationibus ad S. Leonem. Baluz. Nova Collectio Concilior. Liberatus Breviar, Cap.* 12. *Concil. Chalcedon. Seſſ.* 1, 2, & 9.

DOMNIN, or *Donnin* (St.) a famous *Italian* Martyr living in the beginning of the Fourth Century. He left his Name upon the Town *Borgo-San-Domnino*, now an Epiſcopal See. He was, as 'tis ſaid, a White Staff Officer in *Maximinianus Herculeus*'s Court. This Prince coming to *Milan*, publiſhed a perſecuting Edict there, and had a mind to ſee it executed himſelf. *Domnin* made his Eſcape, and endeavoured to get to *Rome*: But the Soldiers overtook him in his Journey, cut off his Head, and returned to their Quarters. His Body was buried where he was killed, that is, between the Towns of *Parma* and *Placentia*. Afterwards a Church was built over his Tomb, and a Town, as has been obſerved, carries his Name. * *Acta Sancta Domnin apud Surium. De Tillemont au Cinq. Tome de les Memoires.*

DONALD VII. King of *Scotland*, for his uſurping the Crown of *Scotland*, *A. D.* 1091. in *Morery* Vol. firſt, read One thouſand thirty eight. And expunge the Articles of *Donald*, Firſt, Second, Third, in *Morery*. Vol. firſt.

* DONATUS Biſhop of *Caſæ Nigræ* in *Numidia*, was one of the chief Abettors of *Majorinus*. He aſſiſted *A. D.* 311. at a Council of ſeventy Biſhops of *Numidia* who depoſed *Cecilian*, and was the main Informer againſt that Prelate in the Council of *Rome*, where he was depoſed and excommunicated for his falſe Evidence. After this Cenſure and Diſgrace he returned to *Carthage*, and renewed the Schiſm. * See Article *Donatiſts*.

* DONATUS a ſchiſmatical Biſhop of *Carthage*, different from him mentioned in the foregoing Article: However, he was of the ſame Faction, and Head of the Party after the Death of *Majorinus*, to whom he ſucceeded in the Year 316. This *Donatus* was a Perſon of Capacity, Learning, and Elocution, and of a regular Life; but withal of ſo haughty a Temper, that he deſpiſed all other People, and thought every body beneath him. He had ſo much Credit with thoſe of his own Sentiment, that they took their Denomination from him. He ſtrengthned the Schiſm in *Africk*, both by his Character and his Writings. St. *Jerome* takes notice that he wrote a great many Tracts in Defenſe of his Sect, together with a Diſcourſe *de Spiritu Sancto*, wherein he agrees with the Doctrine of the *Arians*. St. *Auguſtin* likewiſe obſerves him hetrodox in the Article of the Trinity, and that tho' he believed the three Perſons of the ſame Subſtance, he notwithſtanding maintained the Son inferior to the Father, and the Holy Ghoſt to the Son. He was baniſhed in the Reign of *Conſtans*, for which Reaſon *Petilian* in the Conference at *Carthage* calls him *Sanctæ Memoriæ Martirialis Gloriæ Virum*. He died in this Exile before the Reign of *Julian*, about the Year 355. * *Optat. Auguſtin Collatio Carthaginenſis. Hieron. de Scriptor. Eccleſiaſt.*

* DONATISTS, *Schiſmaticks* in *Africk* ſo called from *Donatus* Head of the Party. This Schiſm began in the Year 311. The Occaſion was this; *Menſurius*, Biſhop of *Carthage*, dying in his Return from Court in the Year 310, *Cecilian* was choſen in his room by general Conſent, and conſecrated by *Felix* Biſhop of *Aptunge*. *Lucilla*, a wealthy high ſpirited Lady, living then at *Carthage*, was diſpleaſed with his Promotion, ſhe had taken a Diſguſt at *Cecilian*, becauſe when he was Arch-Deacon he had reprimanded her for kiſſing the Bones of a pretended Martyr, before ſhe received the holy Euchariſt. Beſides, he had two Rivals, *Botrus*, and *Celeſtius*, who graſping at *Menſurius*'s See, had drawn the neighbouring Biſhops together who ordained *Cecilian*. Farther, *Menſurius* being called to Court by the Emperor's Order, left the Church Plate and Ornaments in the Hands of ſome Perſons of Conſideration, having firſt made an Inventory of them which he gave an old Woman to keep. The Deſign

was, that this holy Furniture ſhould be delivered to the Perſon who ſucceeded *Menſurius*. This Note was accordingly given *Cecilian*, who ſummoned thoſe who were truſted with the Contents. Theſe Men who had no Scruple about Sacrilege, but were diſpoſed to keep what they had, joined *Botrus*, *Celeſtius* and *Lucilla*, and worked up a Schiſm to ſtrengthen their Intereſt. And to this Purpoſe they invited *Secundus* and the Biſhops of *Numidia* to *Carthage*. Theſe Prelates, to the Number of ſeventy, appeared there, and were well received by *Cecilian*'s Enemies. They met in a private Houſe, and cited *Cecilian*. This Biſhop refuſing to appear before them, they pronounced a Sentence of Depoſition and Excommunication againſt him, and conſecrated *Majorinus*, *Lucilla*'s Chaplain, Biſhop of *Carthage*; who was no more than a *Reader* when *Cecilian* was Arch-Deacon. To ſupport their Practice they wrote a circular Letter to all the *African* Churches, wherein they charge the Biſhops who conſecrated *Cecilian* with being Traditors, that is, that they had delivered the Bible and the holy Furniture up to the Heathens to avoid Perſecution, and that by this criminal Cowardice they had forfeited their Character. From whence they argued *Cecilian*'s Ordination void, acquainting the Biſhops with this Nullity, that they might refuſe him Communion, and own *Majorinus* for Biſhop of *Carthage*. A great many *African* Biſhops giving Credit to theſe Letters, drew off to a Schiſm; part of this Order in *Africk* ſtanding for *Cecilian*, and part for *Majorinus*: But then *Cecilian* had the Friendſhip of the tranſmarine Churches, who took him by the hand, and refuſed to communicate with *Majorinus*. The Emperor *Conſtantine* owned *Cecilian* for the lawful Biſhop *A. D.* 313, and publiſhed Recripts in Diſcountenance of the Schiſmaticks. *Annulinus* Proconſul of *Africk* acquainting both Parties with the Emperor's Pleaſure, and exhorting to a Coalition, *Cecilian*'s Adverſaries preſented two Petitions, one ſealed with this Superſcription, *The Petition of the Catholick Church containing* Cecilian's *Crimes given in by* Majorinus's *Party*. The other Petition was open, in which they deſired the Emperor to aſſign them ſome Biſhops of *Gaul*, to try the Cauſe. *Annulinus* ſent theſe Petitions to *Conſtantine*, who aſſigned them Judges: Theſe were *Maternus* Biſhop of *Cologne*, *Reticius* of *Autun*, and *Marinus* of *Arles*, who, with *Miltiades* Biſhop of *Rome*, were to determine this Controverſy. The Emperor at the ſame time diſpatched an Order to *Annulinus* to convey *Cecilian* to *Rome* with ten Biſhops of his Party, together with the ſame Number of his Adverſary's. Both Sides obeyed this Order, and came to *Rome* in *October*. *Donatus* Biſhop of *Caſæ Nigræ* appeared at the Head of *Majorinus*'s Party. The four Biſhops for trying the Cauſe above mentioned, met likewiſe at *Rome*, with fifteen *Italians* of the ſame Character. They acquitted *Cecilian*, and depoſed *Donatus*, allowing the other Biſhops of *Majorinus*'s Party the Liberty of cloſing with the Catholicks; in which Caſe their Characters ſhould remain entire: and where there happened to be two Biſhops for the ſame See, one ordained by *Majorinus*, and the other by *Cecilian*, the ſenior Biſhop ſhould continue upon the Place, and the other be provided with a new See. The Emperor gave *Donatus* leave to return into *Africk*, on Condition that he ſhould not go to *Carthage*; and as for *Cecilian*, his Majeſty, at the Inſtance of *Philuminus*, kept him at *Breſcia*, under Pretence of conſulting the Repoſe of the Church: There were two Biſhops diſpatched into *Africk*, to put the Decrees of the Council at *Rome* in Execution; but the ſeditious Behaviour of *Donatus*'s Party embarraſſed the Buſineſs; ſoon after *Donatus* himſelf came to *Carthage*, which News being brought to *Cecilian*, he likewiſe ſailed thither himſelf; and thus they came to a new Rupture. The *Donatiſts* went to Court, and brought in a freſh Charge againſt *Cecilian*; ſetting forth that the Biſhops in the Council at *Rome*, had been ſhort in their Enquiry, and not thoroughly examined all the Articles of the Impeachment. The Emperor being willing to give them Satisfaction, ordered the Proconſul *Ælianus* to examine the Charge they had brought againſt *Felix* Biſhop of *Aptunge*, and convened a more numerous Council at *Arles*. This Synod was held *A. D.* 314. and here *Cecilian* was likewiſe acquitted; the main Evidence againſt him and the Promoters of the Schiſm were condemned, and the ſame Temper for reconciling both Communions, decreed at the Council at *Rome*, was ſettled here. The *Donatiſts* appealed from this Synod to the Emperor, who at firſt rejected their Addreſs with great Diſlike; but at laſt tired with their Importunity, and deſirous to put an End to the Diſpute, undertook the Cognizance of this Affair: Here *Cecilian* was pronounced innocent, and his Adverſaries guilty of notorious Calumnies. This Judgment was given by his Majeſty in *November*, *A. D.* 316. In the mean time *Majorinus* departed this Life, and was ſucceeded by one *Donatus* different from *Donatus* of *Caſæ Nigræ*. This Biſhop was a Man of Parts and regular Life, but of a haughty Temper. However, by the Strength of his Character, and the Vigour of his Conduct, he kept up his Party, and reinforced the Schiſm in *Africk*. The *Donatiſts* had a great Number of Biſhops and Laity in their Intereſt; ſome of which diſtinguiſhed themſelves unhappily in outraging the Catholicks; but perceiving all the reſt of Chriſtendom adhered to *Cecilian*'s Communion, they ſtarted this Paradox, *That the true Church was every where ſunk and extinguiſhed, excepting in the ſmall Remainder among themſelves in* Africk. They likewiſe revived the old Doctrine of the *African* Biſhops, that *Baptiſm, and the other Sacraments adminiſtred out of the Church were null, and to no Purpoſe*. Thus they rebaptized all thoſe, who deſerted from the Catholick Church to their Party: They abhorred the Euchariſtick Sacrifice of the Catholicks, and trampled upon the conſecrated Elements. They believed, or at leaſt they pretended ſo, that the Chriſm, Unctions and Ordinations of the Catholicks were of none Effect. Thus they defaced and burnt their Altars, broke their Chalices, waſhed the Walls and Pavement of their Churches, and had no regard to the Conſecrations of Biſhops performed in the Catholick Church: This Practice obliged the Champions of the Church, (having firſt wiped off the Imputations thrown upon *Felix* and *Cecilian*) to prove againſt the *Donatiſts*, that Baptiſm adminiſtred by Schiſmaticks was valid, and that they had made themſelves deeply guilty, by rebaptizing thoſe baptized by the Catholicks. The *Donatiſts* fancying the Church was no where but amongſt themſelves, endeavoured to form a Party at *Rome*, to which Purpoſe they ſent an *African* Biſhop thither, who drew a little Congregation into a Cave, which occaſioned their being called *Montenſes*, *Campitæ*, *Rupitæ*; and this Biſhop had his Succeſſion continued for ſome time by others of the ſame Perſuaſion, who called themſelves Biſhops of *Rome*; they likewiſe ſent off more of the ſame Character into *Spain* and other Places: But they were little followed, their Sect growing to no conſiderable Numbers, excepting in *Africk*. The Emperor, willing to put a Stop to their Violence, publiſhed Laws againſt them, and ſent Perſons with Commiſſion into *Africk* to menace them to a Coalition, and oblige them to return to the Church. The Emperor *Conſtans* diſpatched *Paulus* and *Macarius* thither for this Purpoſe, who patched up a Union for ſome time: But *Julian* the Apoſtate giving Liberty of Conſcience, the Schiſm recommenced and continued: Theſe *Donatiſts* not only divided from the Church, but ſplit into Parties amongſt themſelves. The moſt remarkable Subdiviſions were thoſe of the *Rogatiſts* and *Maximinianiſts*. St. *Auguſtin* appeared powerfully againſt the *Donatiſts* in ſeveral of his Tracts. In the Year 410, the Emperor *Honorius* ordered the famous Conference at *Carthage*; 'twas held before Count *Marcellinus*, where a great many Biſhops of each Party appeared; there were ſeven on both Sides pitched upon to manage the Diſpute. After the Charge was examined, and the Controverſy gone through, *Marcellinus* gave Sentence in Favour of the Catholicks, ordered their Churches ſhall be reſtored, and forbad the *Donatiſts Meetings*. This Award was confirmed by the Emperor *Honorius*, who fined thoſe who refuſed to communicate with the Catholick Church. This Reſtraint made the *Donatiſts* more turbulent than before. However, the Inſtructions the People received from the Catholick Biſhops, the Amerciaments, Baniſhment, and Impracticableneſs of keeping up their Meetings, made the Schiſm dwindle and decreaſe very much. Thoſe who remained when the *Vandals* ſeized *Africk*, had their Share of ſuffering with the Catholicks, and were almoſt all expelled *Africk*. However, there was ſome of them in that Country in *Gregory* the Great's Time, that is in the ſixth and ſeventh Centuries. * *Optatus*

tatus Milevit. de Schiſmate Donatiſtarum. St. *Auguſtin*'s Works againſt the *Donatiſts* contained in the IX *Tome. Collatio Carthaginenſis. Monumenta omnia ad Donatiſtarum hiſtoriam pertinentia.* Collected by *M. Du Pin.* in his Edition of *Optatus* in *fol. Baronius*; *Henrici Valeſii Diſſertatio de Schiſmate Donatiſtarum. De Tillemont. Memoires Eccleſiaſtiques.*

DOROTHEA *(St.)* a Virgin and Confeſſor of *Alexandria*, mentioned by *Euſebius* and *Ruffinus*; ſhe declared herſelf a Chriſtian, in the Perſecution under *Maximinus:* She was a Perſon of Genius and Learning, and when brought before the Emperor and menaced, maintained her Conſcience; ſhe was not condemned to Death, but only ſtriped of her Eſtate and baniſhed. This happened, as near as can be conjectured, in 311. * *Euſeb. Eccleſ. Hiſt. Lib.* VIII. *cap.* 14.

DOROTHEUS, Chamberlain to the Emperor *Diocletian*, ſuffered Martyrdom with *Gorgonius*, *Peter*, and ſome other Officers belonging to this Prince. * *Euſeb. Lib.* VIII. *Cap.* 1. & 6. *Lactantius, de Mortibus Perſecutorum. Cap.* 15. *Ruffin, Lib* VIII. *Cap.* 6.

DOROTHEUS, an Abbot, Author of the XXIV *Precepts*, &c. 'Tis certain this *Dorotheus* Abbot in *Paleſtine*, was the Diſciple of the famous *John* the Monk called the *Prophet.* He lived in the VII. Century: For his Maſter *John* was a Diſciple of *Barſanufius* an *Ægyptian* Monk, and a Recluſe at *Gaza*; who according to *Evagrius* flouriſhed in the Year 550. Neither this *Dorotheus*, nor *Barſanufius*, are to paſs for two other Monks of the ſame Name, and of the Sect of the *Severians* or *Acephali*, as is obſerved by the Author of the Preface to *Dorotheus*'s Book, conſiſting of XXIV. *Inſtructions* for the Monks. They are written in a familiar and unornamented Style, but full of pious affecting Thoughts. He gives a Narrative of the Conduct and Manners of the ſeveral *Religious* that lived before him; not forgetting the Hiſtory of his own Life. This Work in *Greek* and *Latin* is inſerted in the *Auctuarium Bibliothecæ Patrum*, publiſhed *A. D.* 1624. There are likewiſe ſome ſhort Letters of *Dorotheus.* * *M. Du Pin*, Preliminary Diſſertation upon the Bible: And new Eccleſ. Hiſt. *Cent.* VII. *Poſſevin. Appar. Sac.* &c.

DOROTHEUS, Biſhop of *Marcianople* in *Moeſia*, was one of the principal Abettors of *Neſtorius:* He publickly maintained his Error at *Conſtantinople*, and excommunicated thoſe who affirmed *Mary* the Mother of God. He was one of the *Neſtorian* Biſhops that appeared at the Council of *Epheſus:* He was depoſed in this Synod, and baniſhed by the Emperor to *Cæſarea* in *Cappadocia.* There are ſome of this Biſhop's Letters in the Collection publiſhed by *Chriſtianus Lupus.* * *Cyril, Alexandr. Epiſt. ad Acaſium.*

DOSITHEUS, a Monk of the Monaſtery of *Gaza* in *Paleſtine*, and a Diſciple of the famous *Dorotheus*, lived in the VIth Century. He who writes his Life reports, that having a Curioſity to go to *Jeruſalem*, being then a Heathen, he was converted by a Picture which repreſented a ſtrong Image of Hell; being thoroughly affected with this Figure, he retired into Abbot *Seridon*'s Monaſtery, who put him under *Dorotheus*'s Government: And here having practiſed Obedience, and other Monaſtick Virtues, excepting the Auſterities of the Cell, for which he had a Diſpenſation; having behaved himſelf to Advantage in this Manner, he died after five Years in the Monaſtery. St. *Dorotheus* makes uſe of this Inſtance to ſhew, that a Man may be a Saint without going through the ſeveral parts of Diſcipline. This *Doſitheus* ſtands in the Martyrology, ſince the XVIth Century, at the 23^{d} of *February.* * *Dorotheus Lib. Inſtitutionum de Abnegatione ſui. Ballet, Vies des Sainct Fevrier.*

DOSITHEUS, Son of *Bacenor*, was a Perſon of extraordinary Bravery. He did great Service to the *Jews* in the time of *Judas Maccabeus.* He and *Soſipater* defeated *Timotheus* at the Head of 30000 Men. They took this General Priſoner, but releaſed him, in Favour of ſeveral of their Relations then in the Enemy's Hands. Another time he took *Gorgias* in the Field, after having routed his whole Army: But as he was carrying him off, a Trooper belonging to the Enemy fell upon him to diſengage his General, and lopped his Shoulder with his Sabre at one Blow. *Doſitheus* ſome Days after died of this Wound, having been ſufficiently battered before in ſeveral Fights. This happened in the Year of the World 3891. One hundred and ſixty Years before the *Incarnation.* * 2 *Maccab.* xii. ỿ. 19. *Simon, Dictionaire de la Bible.*

DOSITHEANS: St. *Epiphanius* is the firſt who mentions the *Doſitheans* as a Sect of *Samaritans*, *Juſtin Martyr* and *Hegiſippus* make them a Sect of the *Jews.* At preſent there is no certain Account to be given of *Doſitheus*, or this Sect. * *Theodoret. Hær. Fab. Epiphan. in Panario, Lib.* I. *Cap.* 13.

DRACONTIUS, a *Spaniſh* Prieſt and Poet. Flouriſhed *A. D.* 440. in the Reign of *Theodoſius* the Younger, to whom he addreſſed an Elegy. He wrote a Poem entitled Hexameron; that is to ſay, the Work of the ſix Days of the Creation, which *Eugenius* the Second, Biſhop of *Toledo*, corrected and enlarged at the Inſtance of *Chindiſwinde*, King of the *Viſigoths* in *Spain.* And for this we have the Authority of St. *Illdefonſus* and *Iſidore* of *Seville.* His Poem upon the Hexameron is inſerted in the *Bibliotheca Patrum*, and has been printed by it ſelf, by Father *Sirmond*, with *Dracontius*'s Elegy to *Theodoſius.* * *Illdefonſ. de Vir. Illuſt. Cap.* 14. *Iſidor. Cap.* 24. *Bellarmine de Script. Eccleſ.*

DRAGON *(A)* a Serpent, which after a conſiderable Length of Life ſtretches to a prodigious Bulk. Antient Naturaliſts have taken the Pains to deſcribe this Monſter under different Figures. They have given him Wings, a Creſt, Feet and Head of different Shapes. *Aldrovandus* mentions a Dragon deſcended from an Eagle and a Wolf, with long Wings, a Serpent's Tail, and Wolf's Feet. But then this Author is the firſt who agrees with the moderns, that a Dragon is a Chymerical Animal, if they mean any more by it than an old Serpent. Some Writers relate there are flying Dragons in *Africk*, which are ſtrong enough to carry off a Man and Horſe, and oftentimes ſouſe upon a Cow, and truſs her as a Hawk does a Pidgeon. *Albertus Magnus* mentions a Sea Dragon like a Serpent, with ſhort Wings, ſwift Motion, and ſo venomous, that his Bite proves mortal. The *Ægyptians* made Gods of Dragons: And *Æſculapius* was repreſented under the Figure of a Dragon by the *Greeks.* The *Indians*, *Aſſyrians*, *Perſians*, and other Eaſtern People, worſhiped Dragons, conſecrated to ſeveral pretended Deities. For Inſtance, to *Belus*, to *Bacchus*, and *Minerva.* The *Perſians*, *Parthians*, and *Indians*, had Dragons in their Standards; in which Cuſtom they have been imitated by the latter *Roman* Emperors and *Saxons.* Thoſe who carried theſe Standards, were called *Draconarii.* In the latter Ages it has been cuſtomary to carry painted Dragons in Proceſſions, to repreſent the Victory over Hereſy and Devils. The *Ægyptians* and *Phœnicians* had tame Dragons which lay with them, which poſſibly gave Occaſion to the Fables of ſome Men's having Dragons for their Sires, which was reported of *Alexander*, *Scipio*, and *Auguſtus.* * See the Hiſtory of the famous Knight *Gozon*, and the Combat he had with the Dragon in the Iſle of *Malta.*

DRUSUS *(Marcus Livius)* Son of him who was Collegue with *Caius Grachus*, and who merited the honourable Addition of Protector of the Senate: He followed his Father's Inclination in Abetting the Patricians or Nobility; but then his Manner of doing it occaſioned terrible Diſorders. He was a Perſon of more than ordinary Abilities: For Inſtance, he had a great deal of Wit, Rhetorick, and Reſolution: But his exceſſive Ambition, made him the worſe for theſe good Qualities. The Factions which then diſturbed the Commonwealth, were occaſioned by a Miſunderſtanding between the Senate and the Commons. Theſe laſt, beſides the Privilege they pretended to in raiſing Taxes, had all the Poſts of Juſtice, which were formerly filled by none but the Nobility: This was a great Advantage, and enabled them as it were to ſet their Feet upon the Neck of the Senate. *Druſus* perceiving his Rival *Cæpio* endeavoured to improve the Intereſt of the Commons or Gentlemen, made it his Buſineſs to revive the Power, and raiſe the Reputation of the Senate; and to furniſh himſelf with Aſſiſtance for this Purpoſe, he projected the reviving the Law of the *Grachii* for diſtributing Lands to the lower Commonality, and promiſed the Privilege of a *Roman* Burgher to the *Latins.* His outraging the Conſul *Philip* who oppoſed this *Bill* deſerves to be deeply cenſured: He got this Nobleman griped by the Throat 'till the Blood flew out of his Eyes and Mouth, and ſome ſay, *Druſus* was the Man that outraged

raged him in this Manner. His Promiſe of Privilege to the *Latins* brought on a very calamitous War, and which had almoſt proved fatal to the *Roman* Republick. He fell into a Swoon at a publick Aſſembly, which whether it was a Feint, or in Earneſt, did him great Service. Notwithſtanding his Intereſt was great, he found himſelf much embarraſſed, by his enterprizing Motions; Inſomuch that when he was aſſaſſinated in the Court before his Houſe, his Death was not at all regretted; no body diſcovered the Murderer, or informed againſt him; and *Tully* is the only Writer that tells us his Name was *Varius*. *Cornelia*, *Druſus*'s Mother, behaved herſelf with great Reſolution under this Accident. Her Siſter *Livia* was *Cato Uticenſis*'s Mother. * *Paterculus*. *Seneca*, *de Brevitate Vitæ*. *Cicero*, *Lib.* III. *de Natura Deorum*.

DUPUY, *(Chriſtopher)* eldeſt Brother of the Gentlemen of that Name. He attended the Cardinal *Joyeuſe* to *Rome* in Quality of his chief Secretary, and did *Thuanus* Service there: For had it not been for *Dupuy*'s Intereſt, the firſt part of *Thuanus*'s Hiſtory had been cenſured by the *Congregation* for the *Index Expurgatorius*, and marked for an Heretical Performance. *Dupuy* at his Return into *France* entred himſelf a *Carthuſian* at *Bourg Fontaine*, where he lived retired 'till Cardinal *Barbarini* prevailed with him to go to *Rome*, and take upon him the Office of Solicitor General for his *Order*, and of Prior in the *Town*. Pope *Urban* VIII. would have given him Marks of his Eſteem, had not his Brother *Dupuy* had a Share in publiſhing a new Edition of the *Gallican Liberties*. This Gentleman publiſhed the *Perroniana* from a Copy of his own. * *De Vigneul. Marvile*, *Mêlange d'Hiſtoire* pag. 208.

DURAND, *(William)* Nephew to the famous Canoniſt *Durand* Biſhop of *Mende*, was his Uncle's Archdeacon, ſucceeded to his See, *A. D.* 1296. aſſiſted at the Council at *Vienna A. D.* 1310, and lived to 1328. He wrote an excellent Book how a general Council ought to be held: 'Tis divided into three Parts, in which he has collected, and ranged under diſtinct Titles, a great many Regulations drawn from Councils, and Fathers for reforming Abuſes and Diſorders, through all Degrees and Conditions: Particularly for correcting the Misbehaviour of Popes and the Court of *Rome*, Prelates, ſubaltern Eccleſiaſticks, and Monks. *Philip Probus*, a Lawyer of *Bourges*, printed this Book at *Paris A. D.* 1545. 'tis dedicated by the Publiſher to Pope *Paul* III. to the Cardinals, Biſhops, Abbots and other Perſons, who were to make part of the Council of *Trent*. 'Twas addreſſed to all theſe as a very ſerviceable Tract for reforming the Manners of Chriſtendom. There was a ſecond Edition of it at *Paris*, not long after: And laſtly, *M. Faure* Doctor of Divinity printed it at *Paris A. D.* 1671. with a Collection of ſeveral other Tracts of the ſame Nature. * *M. du Pin*, New Eccleſ. Library Cent. XIV.

DURFORT, an ancient and noble Family, originally of *Guienne* and *Foix*, has made a Figure for ſeveral Ages in the *French* Hiſtory. I ſhall only mention *Lewis* Marquiſs of *Blanford*, Earl of *Feverſham*, Captain of the Guards to King *James* II. and General of his Forces. He was made Knight of the Garter in 1685, and died in 1709, ſeventy one Years of Age. He married *Mary* Daughter to *George Sonds*, Earl of *Feverſham*, but had no Iſſue by her. * *Dugdale Baronage*.

* DUUMVIRI MUNICIPALES; Theſe two Magiſtrates in Country Boroughs had the ſame Power with the Conſuls at *Rome*. They were elected out of the *Decuriones* on the firſt of *March*; but did not enter upon their Office 'till three Months after: The Reaſon of this Delay was that the Corporation might have time to enquire into the Legality of the Election: And if they happened to find any Flaw in it, they might have time to chuſe another. They took an Oath to ſerve the Town faithfully, and wore a Gown edged with Purple, with a white Tunick under it. They had Serjeants marching before them with a little Wand in their Hand. Some of them, however, took the Privilege of being attended by *Lictors* with Axes and Rods, as *Tully* relates in his Oration againſt *Rullus*: 'Twas cuſtomary for them at their coming into their Office to preſent the *Decuriones*, and entertain the People with the Gladiators. Their Office commonly laſted five Years; which is the Reaſon they were called *Magiſtratus Quinquennales*.

The *Duumviri* for marine Affairs were firſt elected in the Year of *Rome* 542: 'Twas done at the Motion of *M. Decius* Tribune of the People, when the *Romans* were engaged in a War with the *Samnites*. Their Buſineſs was to get the Fleet careened, and to provide Rigging and Complement.

The *Duumviri* called *Capitales*, or Judges of capital Cauſes, &c. ſate at that which we call the Crown Bar. There lay an Appeal from them to the People. There was a certain Number of theſe Judges at *Rome*, and in Country Boroughs: Theſe latter were elected out of the *Decuriones*, had a conſiderable Authority, being Members of the Senate or publick Council; They had the Inſpection or Government of the Priſons, and as Marks of their Dignity, two *Lictors* went before them. * *Livy*, *Lib.* V. *Juvenal*, *Sat.* V. *Pancirollus. Cap.* VIII.

DUSSON, a noble Family in the Country of *Foix*, and originally belonging to the Kingdom of *Arragon*. *Francis* III. was Lord of *Bon Repos*, and ſecond Lieutenant of a Gally in 1671. And after having ſerved ſeveral Years in the King's Gallies, was in 1676 made Commiſſary General of the Marine, and had likewiſe the Command of a Man of War. In 1683 he was made Intendant General of the Marine with a Commiſſion to command a Squadron, and had his Share in the bombarding *Genoa* in 1684. The next Year the King ſent him Envoy extraordinary into *England*, where he reſided 'till 1686. The Year after he returned to *England* with the Character of Plenipotentiary, and concluded a Treaty *December* the 11th. He was ſent to *England* the third time in *Auguſt* 1688. and in *September* following finiſhed another Treaty, and at his Return had a Penſion ſettled on him of 3000 *Livres*. In 1689 the King gave him a Commiſſion for Vice-Admiral, and at his coming off his Sea Campaign in 1692, he had a new Penſion of 12000 *Livres*. Afterwards his Majeſty pitching upon him for his Ambaſſador Extraordinary in *Denmark*, and his Plenipotentiary to the Princes in *Germany*; he concluded a Treaty with the King of *Denmark*, in which the Dukes of *Wolfenbuttle* were concerned, *March* 11th 1693. And another with the ſame King for concerting the Enterprize upon *Ratzbourg* in *April* the ſame Year.

John the ſecond *Duſſon*, Brother to him laſt mentioned, Marquiſs *de Bezac*, beſt known by the Name of Marquiſs *Duſſon*. In 1672 he was Captain in the Regiment of *Turenne*; afterwards had the ſame Commiſſion in the Royal Regiment of Dragoons, next Major of the ſame Regiment, then Collonel of the *Touraine* Regiment of Foot, Inſpector or Comptroller General of the Troops, Governor of *Furnes* in 1690, and Field Marſhal the Year following: In this Quality he commanded at *Limerick* in *Ireland*, where he did his part in holding out the Siege with great Reſolution; and afterwards managed to the ſame Advantage at *Pignerol*, and in the Valley of *Barcelonetta*. He was at the Battel of *Marſaille* in 1693. and was made Lieutenant General in 1696: In this Poſt he commanded at the Siege of *Barcelona* under the Duke of *Vendome*, and in 1699 the King, who in the Year 1694 had made him Knight of St. *Lewis*, diſtinguiſhed him now by the Title of Commander of this *Order*. In 1701 his Majeſty gave him the Character of Envoy Extraordinary to the Princes of *Wolfenbuttle*, then his Allies, with a Commiſſion to command their Troops: Upon his return from *Germany*, he was Governor of *Lovain A. D.* 1702. And in *December* this Winter he burnt the Enemy 200 Stacks of Hay near *Liege*. The next Year he marched into *Germany* in Marſhal *Villars*'s Army, and joined the Elector of *Bavaria* in *Swabia*. He diſtinguiſhed himſelf at the firſt Battle at *Hochſtet*, *Septembar* 20th 1703. where Count *Stirum* was defeated. Two Years after the King gave him the Command of the Town and County of *Nice*. He blew up the Walls and Fortifications of that Place, *Auguſt* the ſame Year, and came to *Marſeille* in *September* 1705, where he died at the Age of 53 Years. He left no Iſſue behind him.

DYPTICS were publick Regiſters where the Biſhops Names were entered. Thoſe Prelates who died in the Catholick Communion were inrolled there, and never expunged, unleſs convicted of Hereſy or Intruſion: The Names of the living and deceaſed Biſhops were entred there, and recited at the Celebration of the Holy Euchariſt. And when their Names were recited the Prieſt prayed for them. * *Goar. Euchолog.*

E. EBERN-

E.

EBERNBERG, or *Ebernbourg*, a Caſtle built upon a Rock well fortified: It ſtands in the Palatinate of the *Rhyne* in *Germany*, in the County of *Spanheim*, upon the River *Nahe*, where it falls into the *Alſen*, which parts it from the Caſtle and County of *Rhigraveſtein*, and a League from the Town *Creutznach*. The Landgrave of *Heſſe Caſſel* beſieged this Fort in 1692, but the *French* Garriſon forced him to raiſe the Siege. * *Maty, Diction.*

EBERNSDORF, a Town within the Arch-Dutchy of *Auſtria*. This Town, where the Arch-Dukes have a fine Palace, ſtands about three Leagues below *Vienna*. *Ebernſdorf* is commonly taken for the old *Ala Nova*, a Town of upper *Pannonia*. * *Bauhrand.*

EBERSHEIM, or *Eberſ-Munſter*, a Town with a famous Abby belonging to it. 'Tis within the Biſhoprick of *Strasbourg* in *Alſace* upon the River *Ill*, between *Scheleſtat* and *Benevelt*, a League from the firſt, and two from the latter. *Maty, Diction.*

EBERSTEIN, (the Country or Earldom of) a Country in *Swabia*: It lies between the Dutchy of *Wirtemberg*, the *Ortnaw*, and the Marquiſate of *Baden*: This County, which takes its Name from the Caſtle of *Eberſtein*, is about ſix Leagues long, and two over. It has formerly belonged to Earls of its own: But now the Marquiſs of *Baden* is Lord of the greateſt part: The Duke of *Wirtemberg* has *Newſtad*, the Biſhop of *Spire*, the Earls *Wolkenſtein* and *Grondsfelt*, are Maſters of the Remainder. * *Maty, Diction.*

EBERULFE, Chamberlain to *Chilprick* the Firſt, King of *France*, was a ſcandalous Miniſter who made his Fortune by ill Practice. He drew the Averſion of Queen *Fredegonda* upon him, by charging her with the Murder of the King her Husband. This Princeſs made the Suſpicion of this Crime rebound upon *Eberulfe*, who to cover himſelf from her Revenge retired with his Effects into St. *Martin*'s Church at *Tours*; this Place was reckoned to have the Privilege of a Sanctuary, but *Fredegonda* and King *Gontran*, whom ſhe had gained to her Intereſt, prevailed with one *Claude* a Courtier, to decoy *Eberulfe* out of the Sanctuary. *Claude* who had all along pretended Friendſhip to *Eberulfe*, perſuaded him to walk out of the Church, and carrying him to a Place where they were to drink a Glaſs of perfumed Wine, run him through the Body: But *Eberulfe*'s Servants coming up in the Minute, and finding themſelves the ſtronger Party, killed *Claude* in a neighbouring Monaſtery, whither he had run for Shelter; and thus theſe two Knaves were taken off *A. D* 548. And all *Eberulfe*'s Eſtate was beſtowed upon King *Gontran*'s Courtiers. * *Hiſtoire de France. Le Sueur, Hiſtoire de l'Egliſe & de la Empire.*

* EBION, was, as 'tis ſaid, a *Stoick* Philoſopher, a Diſciple of *Cerinthus*, and a *Nazarene* Sectary. He is reckoned the Head of the *Ebionites*. This is the Opinion not only of St. *Epiphanius*, but of *Tertullian*, *Optatus*, St. *Hillary*, St. *Jerom*, St. *Pacian*, *Marius Mercator*, and many others. However, according to *Origen* and *Euſebius*, they had not their Denomination from the Head of their Hereſy, but from the *Hebrew* word *Ebion*, which ſignifies a poor deſpicable Man, becauſe they had low and diſhonourable Sentiments of our bleſſed Saviour. *Irenæus*, in deſcribing the Hereſy of the *Ebionites*, takes no Notice of *Ebion:* The Silence of this Father, together with the Teſtimonies of *Euſebius* and *Origen*, would make one believe *Ebion*, is only an imaginary Name, or it's poſſible it might belong to *Cerinthus*; for St. *Epiphanius* ſpeaking of *Ebion* reports a Story which belongs to *Cerinthus*; 'tis that of St. *John*'s making haſte out of a Bath upon *Cerinthus*'s coming in, for Fear the Building ſhould fall upon him. The ſame Father aſſures us *Ebion* preached in *Paleſtine* and *Aſia*, which likewiſe agrees with *Cerinthus*. * *Origen. Cont. Celſ. Lib.* II. *Tertul. l. de præſcript. Cap.* 34. *Euſeb. Lib.* III. *Cap.* 11. *St. Epiphan. Hæreſ.* 30. *Hieron. in Luciferianos. Philaſtrius Cap.* 37. *Optat. Milevit. Lib.* IV. *St. Aug. de Hæreſib. Marius Mercator, Theodoret, Hæret. Fabular. Lib.* II. *Baronius. Tillemont, Mem. Eccleſ. Tom.* 2. *M. Du Pin*, Three firſt Centuries.

* EBIONITES, Hereticks appearing in the 2d Century, and a Branch of the *Cerinthians* and *Nazarens*, held that every Body was obliged to obſerve the *Moſaick* Law, and that our bleſſed Saviour was only a mere Man deſcended of *Mary* and *Joſeph*, according to moſt of them, and born of a Virgin in the Opinion of the reſt. For we are to take notice, that *Origen*, *Euſebius* and *Epiphanius* diſtinguiſh the *Ebionites* into two Sorts. They receive no other Goſpel than that of St. *Matthew*, which they have in *Hebrew*, but interpolated and maimed; this they call the Goſpel according to the *Hebrews*. They rejected the reſt of the new Teſtament, and eſpecially all St. *Paul*'s Epiſtles, looking upon this Apoſtle as an Apoſtate from the Law: They made *Saturday* and *Sunday* equal Holy Days: They bathed themſelves every Day like the *Jews*, and worſhiped *Jeruſalem* as the Houſe of God. They call their Meetings, Synagogues, and not Churches; and celebrated their Myſteries every Year with unleavened Bread. The firſt *Ebionites* lived a Regular and mortified Life: But the latter ſtruck out into Extravagance and Diſſolution. However they pretended to eat nothing which had been animated. They received the *Pentateuch* for Canon, but not all of it. They had a Veneration for the old Patriarchs, but deſpiſed the Prophets: They made uſe of forged *Acts* of the Apoſtles, as St. *Peter*'s *Travels*, and many other Apocryphal Books; and at laſt they united with the *Helceſaites*. * *Iren. Lib.* III. and the other Authors cited in the Preceding Article.

EBUSIUS, *(Titus Elva)* General of the *Roman* Cavalry under *A. Poſthumius* then Dictator. *Ebuſius* perceiving the Victory to hang doubtful between the *Romans* and *Latins*, who fought near the Lake *Regillum*, at preſent *Lago di Cattiglioni*, ordered the Bridles to be taken off all the Horſes, and then powdering upon the Enemy drove them from the Field of Battel. This happened in the Year of *Rome* three hundred and twenty. * *Livy, Florus.*

EBUSIUS, one of the braveſt and moſt knowing Generals *Veſpaſian* had in the *Jewiſh* War. He inveſted *Joſaphat*, and prevented the Hiſtorian *Joſephus*, then Governor of *Galilee*, from making his Eſcape out of the Town. *Ebuſius* was killed at this Siege *A. D.* 67. which was the laſt Year of *Nero*'s Reign. * *Joſeph. de Bell. Judaic. L.* III. *Cap* 2. & *Lib.* IV. *Cap.* 4.

ECCLESIASTICUS, or the Wiſdom of *Jeſus* Son of *Syrac*. 'Twas firſt written in *Hebrew*, as appears by the Preface, and tranſlated into *Greek* by *Syracides* the Grandſon. St. *Jerom* reports that he had ſeen an *Hebrew* Copy which was not called *Eccleſiaſticus* but *Parables;* 'Twas written in the Pontificate of *Onias* III. in the Reigns of *Ptolomy Epiphanes*, and *Antiochus*, and tranſlated in the Reign of *Ptolomy Phyſcon*, Brother of *Ptolomy Philometor:* Some antient Writers have reckoned this Work to *Solomon*, upon the Score of the great Reſemblance of the Subject and Thoughts. This Writer has borrowed the Method and Manner from the Proverbs. That is, he recommends Morality by ſhort Sentences, and Maxims. But his Expreſſions have not the ſame Force and Luſtre with *Solomon*'s. The *Hebrew* Text of this Book has been loſt a great while, and the *Latin* Verſion is in ſome Places different from the *Greek* Text. The *Jews* never received *Eccleſiaſticus* into their Canon; and in the antient Catalogues of Canonical Books drawn up by the Chriſtians, *Eccleſiaſticus* is plainly diſtinguiſhed from the inſpired Canon, and only ranged among thoſe Books which the Church reads for Edification, and not for proving any Article of Faith. * *Clemens Romanus Epiſt. ad Corinth. Tertul. Lib.* III. *contr. Marcion. Clement. Alexand. in Stromat. Origen, Lib.* III. *contr. Celſ. Hieron, Prolog. Galeat. & in Pſalm* 73. *in Iſaiam, & in Ezekiel.*

ECHETLE, a Town in *Sicily* at the Head of the River *Achates*, and formerly well fortified: And in the firſt *Punick* War, 490 Years before the *Incarnation*, 'twas the Frontier between the *Syracuſians* and *Carthaginians*. 'Twas ſo called from the Tranſpoſition of a Letter of the *Hebrew* Word *Etchela*, which ſignifies a ſtrong Place. 'Tis now called *Ochula* or *Aquila*.

* *Bochart, Geograph. Sac. Polyb. Lib.* I. *Stephan. Byzant.*

ECHINADES, five little *Grecian* Iſlands upon the Coaſt of *Acarnania*, over againſt the Mouth of the River *Acheloüs:* They are ſuppoſed to be made of the Gravel and Mud which this River rowls down the Channel, and throws into the Sea. They are now called *Curzolari* or *Ezzulari.* 'Twas near theſe Iſlands that the Chriſtians deſtroyed the *Turkiſh* Fleet, *October* 7th 1571. And here *Don John* of *Auſtria*, *Charles* V.'s natural Son, was the Chriſtians Admiral. * *Thuanus. Lib.* XXXVIII. & L.

ECHION, one of *Cadmus*'s Companions. This *Cadmus* tried the ſame Experiment at *Thebes*, which *Jaſon* repeated two hundred Years after at *Cholcis*. He ſowed Dragons Teeth, and had a Crop of Men from them: Who as ſoon as they ſtarted, divided into two Companies, and cut each others Throats. There was but four of them that eſcaped the Battel beſides *Echion*, who afterwards married *Cadmus*'s Daughter and helped him to build *Thebes:* For which Reaſon *Horace* gives the Epithet of *Echioniæ* to *Thebes*. *Valerius Flaccus* mentions one *Echion* Son to *Mercury*, who was one of the *Argonauts*, and ſerved in the Quality of an Herald. * *Horat. Lib.* IV. *Od.* 4. *Valer. Flac. Argonaut. Lib.* I.

ECHIUS, or *Eckius (John)* Doctor in Divinity, and Profeſſor at *Ingoldſtat*, was born in *Swabia A. D.* 1483. He raiſed his Reputation by his Writings and Diſputes with *Luther*, *Caroloſtadius*, *Melancthon*, and other leading Proteſtants in *Germany:* He appeared at the Diet at *Ausburg* 1538. where he argued againſt the Proteſtant *Confeſſion:* And in *A. D.* 1541, he aſſiſted in the Conference at *Ratisbone*, where he diſſented from *Pflug* and *Gropper*, with Reference to the *Union Articles*. He was in a manner at the Head of the all publick Diſputes the *Roman* Catholicks had with the *Lutherans* and *Zwinglians*. He wrote a great many Polemical Tracts, and amongſt the reſt a Manual of Controverſies, in which he diſcourſes upon moſt of the Heads conteſted between the Papiſts and Proteſtants. This Book was printed at *Ingoldſtat A. D.* 1535. He wrote another Tract againſt the Articles propoſed in the Conference at *Ratisbone*, printed at *Paris A. D.* 1543. He likewiſe wrote two Diſcourſes upon the Sacrifice of the Maſs: More controverſial Pieces: An Expoſition upon the Prophet *Haggi*; and ſeveral Homilies. He died at *Ingoldſtat A. D.* 1543. As to his Character, he was a Perſon of conſiderable Learning, and very warm in Defence of his Communion. * *Bellarmin. de Script. Eccleſ. Spondan. Annal. M. du Pin*, New Eccleſ. Library Cent. XVI.

EDRISSITES, in *Arabick Adareſſah*. The Name of a Dynaſtie of Princes who reigned in *Africk* ſomewhat more than 100 Years. The firſt Monarch of this Family was *Edris* Son of *Edris*, who deſcended in a right Line from *Calif Haſſan* Son of *Hali*. This Family was extinguiſhed in the 296 Year of the *Hegyra*, that is *A. D.* 908. When the *Fathimites* made themſelves Maſters of all *Africk*, *Edriſſi* the Geographer, who was of this Family, retired to *Roger* King of *Sicily* for Shelter. *Segelmeſſa* was the *Edriſſites* Capital .* *D'Herbelot, Bibliotheque Oriental.*

EDSARD I. Earl of Eaſt *Friezland*, and Son of *Ulric*, was the firſt upon whom the Emperor *Frederick* III. conferred the Title of Count, with the appertinent Rights and Privileges within the Territory which reaches from the *Ems* to the *Weſer*. This Honour and Juriſdiction was granted privately at firſt, in regard the *Friezlanders* were jealous of their Liberty. But about ten Years after the Grant was made publick. *Edſard* II. his Son ſucceeded him, and having gained the Affection of his Subjects, enlarged his Dominions upon the Neighbourhood, but was forced to quit what he had conquered, being preſſed by the *Auſtrians* and *Saxons*, who drove him within the *Ems*. He left two Sons, *Enno* I. who was a ſleepy unactive Prince, and died young. And *Edſard* III. who put the Government in the Hands of *Ann* of *Oldenbourg*, who acquitted her ſelf to general Satisfaction; when *Enno* was at the Helm, the Town of *Emden* received the Confeſſion of the *Swiſs* Proteſtants, whereas *Edſard* followed the *Augsbourg Belief*. This Diverſity of Perſuaſion occaſioned great Differences between the Town, and the Count. * *Hepotius, Hiſt. Lib.* IV. See *Embden*.

EGEUS, or *Ægeus* King of *Attica*, and Son of *Pandion* II. to whom he ſucceeded 1308 before the *Incarnation: Pandion*'s Kingdom after his Deceaſe was divided amongſt his four Sons, *Ægeus*, *Lycus*, *Niſus*, and *Pallas*. *Ægeus*, who was the Eldeſt, had *Athens* and the neighbouring Country for his Partition. At this time *Minos* II. reigned in *Crete*, and *Androgeus*, this Prince's Son, travelling to *Athens* was ſlain in his Return Home by *Ægeus*'s Order. *Minos*, to revenge his Son's Death, declared War againſt *Ægeus*, and having carried *Megara* and *Nicea*, ſate down before *Athens*. The Plague and Famine, after a long Siege, forced the *Athenians* to ſurrender at Diſcretion. And here as a Penalty *Minos* obliged them to ſend ſeven Youths and as many Maids to *Crete* every ninth Year, to be ſacrificed there. When the third Period for paying this Tax came up, *Ægeus* ſent off his Baſtard Son *Theſeus*, whom he had by *Æthra*, *Pelops*'s Grand Daughter. *Theſeus* having the good Luck to kill the Minotaur, and get out of the Labyrinth, ſet Sail for *Athens*. *Ægeus* ordered the Pilot who ſteered *Theſeus*'s Ship, that in Caſe the Voyage proved lucky, he ſhould change the black Sails, which were cuſtomary upon this melancholy Occaſion, and clap on white Canvas. But the Crew were ſo tranſported with ſeeing their own Shore again, that they forgot their Orders: This Miſtake made *Ægeus* believe his Son was dead, upon which he threw himſelf into the Sea in the forty eighth Year of his Reign. Some Writers are of Opinion that the *Archipelago* or *Mare Ægeum* took its Name from this unfortunate Accident. * *Plutarch. in Vit. Theſei. Ovid. Metam. Lib.* VII. *M. Du Pin*, Hiſtorical Library. See *Ægeus*.

EGGELINGUS *(Johannes Henricus)* a famous *Greek*, *Roman*, and *German* Antiquary, was born at *Bremen* in 1639, and extracted from a conſiderable Family. He ſtudied in ſeveral Univerſities, and travelled into *Switzerland*, *Italy*, *France*, and moſt Parts of *Germany*. At his Return to *Bremen*, after ſeveral Commiſſions and Poſts of Credit, he was made Secretary to the Republick of *Bremen*, which Employment he managed to great Commendation. He died in *February* 1713 ſeventy four Years of Age. Some of his Works are theſe, *De Numiſmatibus quibuſdam abſtruſis Neronis cum Car. Patino per Epiſtolas Diſquiſitio.* Printed at *Bremen* in 1681 in *Quarto*. *Myſteria Cereris & Bacchi, in Vaſculo ex uno Onyche.* Printed at the ſame Place in 1682 in 4to. This Tract is publiſhed in the VII *Tome* of the *Greek Antiquities*. *Diſcuſſio Calumniarum Fellerianarum*, 1687 in 4to. *De Orbe Stagneo Antinoi. Epiſtola*, 1691 in 4to. *De Miſcelaneis Germaniæ Antiquitatibus quarum* I. & II. *de Vocabulo Germaniæ & de Caucis, A.* 1694. III. *de Ptolomæi* Παβιεγήνω, *A.* 1695. IV. & V. *Wiclibetho & Statuis Ruthlandicis. A.* 1700. * *Acta Leipſiaca Ann.* 1713. pag. 190.

EGRY, or *le Val d'Egeris* formerly *Ægeria*, a Valley in *Switzerland* near *Zug*. It begins near a ſmall Lake of this Name. 'Twas here that the *Swiſs* defeated Arch-Duke *Leopold*'s Troops, *November* 16, 1315. For having imprudently drawn up his Cavalry in a Defile between this Lake and a Ledge of Rocks, his Troops were pelted with Stones, and knocked off their Horſes. That Part of *Leopold*'s Army which made their Way through the Defiles were attacked by the *Swiſs* in open Ground, and entirely defeated. * *Stumpfius. Simler. Plantin.*

* EGYPT, a large Country in *Africk*. The *Egyptians* pretend to a prodigious Antiquity, and divide the Length of their Government into three Periods. The firſt is that of the Gods. And here they reckon 113 Generations, ranged under 30 Dynaſties, amounting to thirty ſix thouſand five hundred and twenty five Years. The ſecond Period is that of the Demi-Gods, or Heroes; called likewiſe *Auritæ*, or *Meſtreans:* theſe run out to eight Deſcents, and make two hundred and ſeventeen Years. The third Diviſion comprehends the Government of their Kings, and here *Manetho* has left us thirty Dynaſties. If theſe Dinaſties are reckoned ſucceſſive Reigns they will ſtretch to five thouſand three hundred fifty five Years. Beſides this, *Heratoſthanes* has left a Regiſter of thirty eight Kings of *Thebes*, moſt of which are different from thoſe mentioned in *Manetho*'s Dynaſties. *Herodotus*, *Joſephus*, and *Diodorus Siculus*, mention ſeveral *Ægyptians* Kings, but here they neither agree among themſelves nor with other Authors.

To

To reconcile theſe Differences, we muſt ſuppoſe (and which is nothing but matter of Fact) that *Ægypt* was cantoned into a great many Kingdoms, and particularly into three principal Diviſions, *Thebais*, upper *Ægypt*, and lower *Ægypt*; and here we are to obſerve, that all the Hiſtory of the Gods reigning in *Ægypt*, is purely romantick, and that Hiſtorians are generally agreed *Menes* was the firſt who reigned over all *Ægypt*: The *Æra* of this Prince's Reign muſt be fixed 2210 Years before the *Incarnation*. *Ægypt* was afterwards ſubdivided between the Kings of *Thebais*, the Kings of the *Thanites*, the Kings of the *Memphites*, and the Kings of lower *Ægypt*, mentioned in *Manetho*'s Dynaſties. Queen *Nitocris* enlarged her Dominions, and drew theſe Principalities into one Government. Some time after, about the Year 1509 before the *Incarnation*, the *Arabian* or *Phoeneſian* Princes called *Shepherds*, having ſeized *Memphis*, and part of the lower *Ægypt*, erected a Government there. The Kingdom of *Thebes* ſubſiſting in the mean time, and forming a third Government in little *Dioſpolis*. Afterwards *Ægypt* was reduced to a ſingle Monarchy under *Thetmoſis*, 1220 Years before the *Incarnation*. This Kingdom held on as far as the famous Conqueror *Seſoſtris*, ſuppoſed to be the ſame with *Shiſhac* mentioned in the Scripture, who took *Jeruſalem*, and plundered it in the fifth Year of *Reboboam*. After the Deceaſe of this Prince, *Egypt* was once more divided into the three Kingdoms of *Memphis*, *Dioſpolis*, and *Thanis*; this happened 950 Years before the *Incarnation*. There was likewiſe another Government raiſed at *Bubaſtis*, in the Year 730 before the *Incarnation*. *Sabaeo* an *Æthiopian* Prince diſpoſſeſſed *Anyſis* the Blind, and undid *Bochoris* who had likewiſe ſet up a Principality in part of *Egypt*. After the concurrent Reigns of ſeveral Kings, *Pſammiticus* reigned Monarch of *Egypt*, in the Year 660 before the *Incarnation*: He reigned four and forty Years, and was ſucceeded by *Necho*, *Pſammis*, *Vafres*, and *Amaſis*. *Pſammeticus*, Son to *Amaſis*, loſt his Country to *Cambyſes* the *Perſian*; from this time *Egypt* was part of the *Perſian* Dominions: Notwithſtanding ſome *Egyptian* Princes ſtarted up when the *Perſians* were embarraſſed, and reigned in part of the Country. Thus things ſtood 'till *Nectanebo* the laſt *Egyptian* Prince, who was conquered in the eighteenth Year of his Reign by *Artaxerxes Ochus*, three hundred forty four Years before the *Incarnation*. And from this time to *Alexander* the Great, all *Egypt* remained part of the *Perſian* Dominions. * *Herodot. Diodor. Sicul. M. Du Pin, Bibliotheque Univerſ. des Hiſt. Prof.*

EGYPTIANS, or *Gypſies*, are Rogues by the Laws of *England*: They pretend to be Natives of *Egypt*; but are commonly *Engliſh* or *Welſh*, who travelling in Companies, diſguiſing themſelves in ſtrange Habits, ſmutting their Faces and Bodies, and making uſe of a Jargon particular to themſelves, ſtrole up and down the Country; and under pretence of telling Fortunes, and curing Diſeaſes, abuſe the ignorant People, and oftentimes ſteal what is not too hot, or too heavy for their Carriage. They are puniſhable by the two following Statutes, 1 & 2 *Phil. & Mar. Cap.* 4. 5 *Eliz. Cap.* 20.

EHINGEN, a little Town in *Swabia*. It ſtands upon the *Danube*, four Leagues above *Ulme*. It's commonly taken for the old *Dracuina* a Town of *Vindelicia*. There is another *Ehingen* in *Swabia*, ſtanding upon the *Necker*, two Leagues above *Tubingen*. * *Maty, Diction.*

EHINGER, *(Elias)* Library Keeper to *Augsbourg* in *Germany*. In the Year 1614 he printed the Canons of the Eaſtern Church at *Wittemberg* from the famous Library at *Augsbourg*. This Work, intitled, *Codex Canonum Eccleſiæ Orientalis*, had been printed in *Greek* in 1540 by *John Tilly*, from a Copy belonging to the Chapter of St. *Hillary* of *Poitiers*. In 1663 *Ehingen* printed a large Catalogue of the Library of *Augsbourg*, which was much valued.

EIRAS, a Mountain in *Meſſenia*, upon which the *Meſſenians* encamped, and defended themſelves eleven Years againſt the *Lacedemonians*: For after the *Lacedemonians* had gained a Battel, *Ariſtomanes* intrenched himſelf upon this Mountain, and ſometimes acted offenſively. And notwithſtanding *Ariſtomanes* was taken in a Skirmiſh, the *Meſſenians* maintained their Camp, and this General not long after making his Eſcape, held out ſeveral Years. But at laſt the *Lacedemonians* carried the Place in the firſt Year of the XXVIII. Olympiad. * *Pauſanias, in Meſſeniacis. Marſham.*

EISSENCHSMID, *(John Gaſpar)* Doctor in Phyſick, and a famous Mathematician, was born at *Strasbourg* in 1656. He travelled over moſt of the conſiderable Countries in *Europe*. At his Return to *Strasbourg* in 1684 he commenced Doctor in Phyſick, and eight Years after had the Misfortune of receiving a Fall, which hindred his Practice. This Accident made him ſpend his time wholly in Mathematicks, in which Study he diſtinguiſhed himſelf ſo much, as to be choſen an Aſſociate in the Royal Academy at *Paris*. His Works juſtify this Mark of Eſteem. He publiſhed a Tract upon the Elliptico-ſpherical Figure of the Earth: And another of the Weights and Meaſures of ſeveral Nations, and of the Value of old Coins. He held Correſpondence with moſt of the learned of *Europe*. There is honourable mention made of him in the Hiſtory of the Academy Royal of *Sciences*, and in the *Journal des Savans*. He made a Map for the *French* King, and died *December* 1712. * *Acta Leipſiaca*, 1713. pag. 280.

EISENTHORN. That is to ſay, the *Iron Gate*. A ſtrong Paſs at the Entrance into *Tranſilvania*. It lies upon the Confines of this Principality, of *Walachia*, and upper *Hungary*, and gives the Name of *Eiſenthorn* or *Viſcapu* to a Chain of almoſt inacceſſible Mountains, which face the South of *Tranſilvauia*. * *Baudrand.*

* ELCESAITES, or *Sampſeans*, a Sect of Hereticks who appeared in the II^d^ Century; one *Elxai* a *Jew* begun the Hereſy, joined the *Ebionites* in the Reign of *Trajan A. D.* 114, and threw new Hetrodoxies into that Sect. The *Elceſaites* no leſs than *Ebionites* obſerved the Ceremonies of the *Moſaic* Law, Sacrifices excepted: They held Chriſt deſcended from Heaven into Jeſus: They believed him of an human Form thirty eight Leagues high, and that there was a Holy Ghoſt of the ſame Bulk, whom they pretend was a Woman, but inviſible. They held Chriſt was not the Son of God, but of one of the Arch-Angels; and that the Deſign of his coming was to put an End to the Sacrifices given to the Creator: The *Elceſaites* rejected almoſt all the Books of the old and new Teſtament; they had a Book which they pretended fell down from Heaven among them, and another written by *Elxai*. They abominated St. *Paul*, and held it lawful to renounce their Faith, and worſhip Idols. Some amongſt them, held *Adam* was the Chriſt created before all things: That his Spirit was ſuperior to the Angels; that he deſcended into *Adam*'s Body, and appeared to the Patriarchs; that at laſt he came again in the *Adamical* Body, and was crucified. This Sect ſettled moſtly in *Paleſtine* beyond *Jordan*, and ſubſiſted when St. *Epiphanius* wrote. They had a great Veneration for *Elxai*, and his Brother *Texius*, and all of that Family: And in the Reign of *Valens*, they paid a great Reſpect to two Siſters, who, as they ſaid, deſcended from them. For Inſtance, they made them a large Retinue to wait on them when they went abroad, they gathered up the Duſt of their Feet, and even their Spittle, believing it medicinable: *Origen* frequently attacks theſe *Elceſaites*, and they are mentioned by *Euſebius*, *Epiphanius*, and St. *Auguſtin*. * *Epiphan. Hær.* 19. 53. &c. *Auguſtin. de Hæreſ. Cap* 32. *Euſeb. Lib.* VI. *Hiſt. Cap.* 31.

ELEAZER, a zealous and learned *Jew*, who underſtanding *Izates*, King of the *Adiabenians*, had turned *Jew* without being circumciſed, told him plainly his Converſion would ſignifie nothing, and that it was not poſſible to be ſaved, unleſs the Mark, which diſtinguiſhed the faithful from the Infidels, paſſed upon him. This Advice made ſuch an Impreſſion upon the King, that he immediately ſent for a Surgeon, and was circumciſed, though his Age made the Operation extremely dangerous. * *Joſep. Antiquit. Lib.* XX. *Cap.* 2.

ELEAZER, Son of *Dineus* of the Province of *Galilee*, was a famous Robber, who plundered and deſtroyed whole Towns of the *Samaritans*. He did them ſtill more Miſchief upon his being choſen Head of his Clan againſt thoſe of *Samaria*, when they made War upon each other. The Rupture began upon the following Occaſion. The *Jews* of *Galilee* who went to *Jeruſalem* at the ſtated Feſtivals, uſed to travel through the *Samaritans* Country: ſome *Galileans* happened to have

have a Diſpute with the Inhabitants of *Nais*, one of the Dependencies of *Samaria:* The Quarrel grew ſo warm that ſeveral of the *Jews* were killed in it. Some Perſons of the beſt Quality in *Galilee*, made their Complaint of this Outrage to the Governor *Cumanus*. But this Magiſtrate being prepoſſeſſed and bribed by the *Samaritans* gave them no Satisfaction. This harſh Refuſal provoked them to a Reſolution of running to Arms. They ſaid their Servitude was rugged enough without the Addition of Outrage and Injuſtice, and having no Officer to command them, they ſent for *Eleazer* the Son of *Dineus*, who putting himſelf at the Head of their Troops, beat the *Samaritans* ſeveral times and plundered them: And had not *Cumanus* marched againſt him with the Cavalry of *Sebaſtia*, the Miſchief would have gone much farther. But now being overlaid with Numbers, *Eleazer* was taken and executed. * *Joſeph. Antiquit. Lib.* XX. *Cap.* 5.

ELEAZER, Son of *Ananias* the *Jewiſh* High Prieſt, was a very raſh and inſolent Perſon. He put himſelf at the Head of a Company of *Ruffians* like himſelf, ſeized the Gates of the Temple, and openly declared, that they ought not to receive any Preſents or Offerings, except from thoſe of their own Nation, which was directly contrary to antient Cuſtom. The other Prieſts, the Elders, the Nobility of *Jeruſalem*, and all thoſe who had a Regard for the Honour of God, and the Repoſe of their Country, perceived plainly that this Singularity would diſoblige the *Romans*, kindle a Civil War, and prove fatal in the Conſequence. To prevent this Misfortune, they remonſtrated firſt, and afterwards made uſe of Force, but all to no purpoſe, for *Eleazer* continued this Practice, 'till the Temple was demoliſhed. * *Joſeph. de Bell. Judaic. Lib.* II. *Cap.* 30.

ELEAZER, a *Jew*, Son of one *Simon*, graſped at the Sovereignty, and endeavoured to make himſelf abſolute in *Jeruſalem*; and after ſome Conteſt and Difficulty carried his Point: When the *Jews* rebelled upon *Geſtius*, he took a great deal of Plunder from this General, ſeized all the Money deſigned for the Payment of the Army, and omitted no Expedients for making himſelf Maſter of *Jeruſalem*, at the breaking out of the War againſt the *Romans*. Thoſe who were more peaceably inclined, did what they could to diſappoint his Deſigns; but Intereſt having the ſovereign Command of Buſineſs, his Money got him ſo many Adherents, that he grew up to a cruel Tyrant. * *Joſeph. de Bell. Judaic. Lib.* II. *Cap.* 42. *Lib.* IV. *Cap.* 5. & 31.

ELEAZER, a *Jew*. This Man was Head of the *Sicarii* or Cut-Throats: After the Deſtruction of *Jeruſalem*, he threw himſelf into *Maſſada*, and held out the Siege boldly againſt *Flavius Silva:* But perceiving 'twas impoſſible to prevent the Place being ſtormed, he prevailed with his Companions to chuſe Death rather than Slavery. In ſhort, they charged each other by Conſent, and cut one another's Throats, 'till there was not one left when the Tragedy was over. * *Joſeph. de Bell. Judaic. Lib.* VII. *Cap.* 30.

ELECTRIS, a ſmall Iſland bolonging to *Magna Grecia*; *Servius* calls it *Febra*, and the Name of it now is *Monte Sardo:* It lies in the Gulph of *Tarentum*, and belongs to the Kingdom of *Naples*; the Country is rocky, there is a conſiderable Village in it, and a Fort for Defence againſt Pyrates. 'Tis ſeven Miles from *Tarentum* towards the South. * *Baudrand.*

ELEPHANT, one of the biggeſt, ſtrongeſt, and as natural Philoſophers pretend, one of the moſt ſenſible four footed Animals. This Beaſt has but a little Hair, and in this reſpect reſembles Buſles, as it does likewiſe in the Hide, which is black, thick and difficultly entered, though it ſeems ſoft to the Touch. The Elephant's Head is large, his Neck ſhort, his Ears are two Hand Breadth, his Noſe, which they call his Trunk, is long and hollow, like a large Trumpet, and ſerves inſtead of a Hand: 'Tis made of a thick Cartilage, and hangs between his Teeth: His Foot is round two or three Hand Breadths over, all callous, and with five and twenty Nails upon it; and his Tail reſembles that of a Buſle, about three Spans long; his common Walk will overtake a Man that runs a little, and carries three Mile an Hour. He is ſo ſure footed, that he never makes a falſe Step, and is very commodious for travelling over Mountains; he ſwims better than any other Beaſt; and riſes and lies down with the ſame Eaſe with other four footed Animals, contrary to the Opinion of the Antients, who believed he had no Joints. He is chained by the hinder Foot, and faſtened to a Tree, or ſome other thing not eaſily ſhaken. They ſometimes fight Elephants with each other, who ſhock and toſs with their Teeth as Bulls do with their Horns. One Blow with their Trunk will kill a Camel or an Horſe. The Elephant lives in the Field upon Leaves and Fruit. They wont endure a Bridle, but are manageable by their Maſters, and underſtand their Language. The old Naturaliſts report abundance of ſtrange things of the Elephant, moſt of which are no better than Fables: They fancy that if this Animal is ordered to frighten any Body, he'll run furiouſly upon them as if he would tare them all to pieces; but when once he comes near he will ſtop ſhort without doing any harm. *Cardan* affirms, that Elephants Teeth may be reduced to a ſoft Conſiſtence, and made ductile like the Horns of an Ox: But if *Cardan* had this Secret, 'tis loſt at preſent.

They take Elephants by making Pits covered with twiſted Oſiers with a little Earth over them. But if they once eſcape this Ambuſcade, they will tear out a Piece of the Hurdle with their Trunks and examine the Ground. They likewiſe take them by barricading narrow Paſſages, whither they are decoyed by a Female: They go a Year with their Young, when they go to rutt they are ſo furious that they will kill any Body that comes in their Way. And in ſuch Caſes nothing can abate their Rage but Fireworks. They live ſometimes to a hundred and a hundred and twenty Years, and grow 'till thirty. Their Teeth have been ſeen two Yards long and as thick as a Man's Thigh. Though Elephants are very common in the *Indies*, yet ſome of the beſt of them will fetch four or five thouſand Crowns. Some Elephants are thirteen and ſome fifteen Foot high: Thoſe of *Ceylan*, though the leaſt, are moſt valued. 'Tis ſaid that the Elephants of other Countries pay them a Reſpect by natural Inſtinct. This Animal has as ſtrong a Senſe of Shame and Injury as human kind. The King of *Achem* orders them to be treated with great Regard, and gives them the Privilege of Umbrellas, which his Subjects dare not pretend to. He marries them with conſiderable Ceremony, and when he falls out with them, he ſtrips them of all their Honour, at which they are extremely diſturbed. Thoſe of *Bengal* worſhip a white Elephant, which is ſo uncommon, that they reckon it an holy Creature. The *Indian* Kings often fight bloody Battels to make themſelves Maſters of them: 'tis ſaid there is none to be found but in the Kingdom of *Siam*, and that the Kings of this Country have treated the Elephants, time out of Mind, with as much Reſpect as they would do ſome neighbouring Princes, who made them a Viſit. *M. L'Abbé de Choiſi* reports in his Travels, that in the ſecond Court of the King of *Siam*'s Palace, he ſaw the famous white Elephant, the getting of which coſt 5 or 6000 Men's Lives, between this Prince and the King of *Pegu*. This Animal, as he relates, is conſiderably large, ſtrong made, but old and wrinkled, and that he has four *Mandarins*, or *Indian* Lords, to fan him. They are likewiſe furniſhed with Branches of Leaves to drive away the Flies, and Umbrellas to ſhelter him from the Sun when he walks abroad. This Elephant is always ſerved in gold Plate, and Monſieur *Choiſi* ſaw two Veſſels of Gold before him, the one to eat, and the other to drink in. The Water he drinks has been kept ſix Months, for the older 'tis the more wholſom. 'Tis ſaid when this old Elephant drops off, there is a young one ready to ſucceed him. This Gentleman likewiſe reports, that they have one they call the Prince Elephant, which has more Bulk and Senſe than any of the reſt; and that this Animal is kept for the King's Service. He won't ſuffer any Subject to mount him; but when the King appears, he immediately kneels to his Majeſty. An Elephant is a ſerviceable Beaſt in the Field, carries a Piece of Artillery ſix Foot long, with the Carriage, and which is big enough to diſcharge a Pounder. An Elephant requires five Pounds of Rice every Day to feed him, they make Balls of this Rice mixed with Butter and Sugar. In the Year 1681 the Elephant at *Verſailles* dying at ſeventeen Years old, was diſſected by *M. du Verney*. * See the Hiſtory of the Academy by *M. du Hamel*, *p.* 196. Second Edition.

* ELEU-

* ELEUTHERIUS, *(Pope)* his condemning the *Montaniſts* at the Inſtance of the Biſhops of *Gaul*, is a Miſtake. 'Tis only certain, that the Confeſſors and other Chriſtians in *Gaul*, wrote upon this Subject to his Holineſs; in which, as *Euſebius* reports, they gave their Opinion upon the new Propheſies of *Montanus* and his Followers; and here their Judgment was conformable to the Catholick Faith, penned with regard to the Peace of Chriſtendom, but without approving theſe Novelties. *Tertullian* aſſures us that a Biſhop of *Rome* had given his communicatory Letters to theſe pretended Prophets, which he recalled at the Inſtance of *Praxeas*, upon his Remonſtrance, That 'twas counter to the Conduct of his Predeceſſors. *Baronius* believed that it was *Anicetus* who gave theſe communicatory Letters: But he is miſtaken, for the *Montaniſts* did not appear ſo early. Some are of Opinion 'twas *Eleutherius* who gave in to this Latitude, upon the gentle Report the Martyrs of *Lyons*, and the other *Gauliſh* Churches, had made upon this Subject; but 'tis more probable, this Pope was *Victor*, and that his Predeceſſors alledged by *Praxeas*, were *Eleutherius* and *Soter*. The Requeſt made by *Lucius* King of the *Britains*, and *Eleutherius*'s Anſwer, is no better than a Fiction. * *M. Du. Pin.* New Eccleſ. Hiſt. Cent. II. *Collier*'s Eccleſ. Hiſt. *Vol.* I.

ELEUTHERUS, Biſhop of *Tournay*, lived in the VI^th^ Century: He was born of Chriſtian Parents, *A. D.* 456, and educated by St. *Medardus*, Biſhop of *Noyon*. His Parents were baniſhed *Tournay*, upon the Score of their Religion: But after the Marriage of *Clovis* and *Clotilda*, they were recalled, and *Elutherus* was elected Biſhop of *Tournay A. D.* 495; immediately after his receiving this Character, he applied himſelf to the converting Idolaters and Hereticks: He made ſeveral Journies to *Rome*, and held a Council at *Tournay A. D.* 527. The Hereticks ſet upon him and gave him a Blow on the Head, of which he died ſoon after, *A. D.* 532. After his Deceaſe, St. *Medardus*, Biſhop of *Noyon*, took Care of the Dioceſs of *Tournay*, and preſided there fifteen Years. The Union of theſe two Churches was afterwards continued by his Succeſſors. There are ſome Sermons reckoned to *Eleutherus* in the *Bibliotheca Patrum:* But 'tis not certain they were written by him. *Eleutherus*'s Holiday ſtands in the Martyrologies at the 20^th^ of *February*. * *Baillet Vies des Saints, Mois de Fevrier.*

* ELIAS, or *Elijah:* I ſhall refer the Reader to the Holy Scriptures, for the Main of this Prophet's Hiſtory: However, we may obſerve it was an Opinion generally received among the *Jews*, that *Elias* was to appear before the *Meſſiah*; for which Reaſon ſome of the *Jews* miſtook our Saviour for *Elias*. Some of the antient Chriſtians believed that *Elias* and *Enoch* would appear before the Day of Judgment; and that theſe two Witneſſes or Martyrs, would be put to Death by the *Beaſt* in the *Revelations*, and that they were to riſe again ſoon after. A great many of the Chriſtians have likewiſe believed, that *Elias* and *Enoch* live in the terreſtrial Paradiſe: *Elias*'s appearing upon Mount *Tabor*, and his being taken up into Heaven, has a Feſtival aſſigned it in ſome Churches. The *Greek* Church ſets the Holiday at the 20^th^ of *July*, and ſo does the modern *Latin*; but the antient *Latin* Martyrologies place it at the 14^th^ of *Auguſt*. The Fryers *Carmelites* pretend *Elias* was the Founder of their *Order*. * *Auguſtin, de Civit. Dei. Lib.* XX. *Baillet, Vies des Saints.*

ELIHU, Son of *Barakel*, of the Family of *Ram*, and one of Holy *Job*'s Friends: 'Tis ſaid *Buz* was the Son of *Nacor*, *Abraham*'s Brother. The *Jews* make this *Elihu* the ſame with *Balaam*, whom *Balac* ſent for to curſe the *Iſraelites:* But others, with more Probability, believe that *Job*'s Friend lived before the Children of *Iſrael* went out of *Egypt*. * *Simon, Dictionaire de la Bible.*

* ELIPANDUS, Archbiſhop of *Toledo*, lived in the VIII^th^ Century: *Felix*, Biſhop of *Urgel*, upon the Queſtion put to him by *Elipandus*, whether our bleſſed Saviour, with reſpect to his human Nature, was the adoptive or natural Son of God; returned Anſwer, that under this Conſideration, he ought to paſs for no more than the adoptive Son. *Elipandus* wrote in Defence of this Sentiment, and endeavoured to ſpread it through *Spain*, *France*, and *Germany*. *Adoſinda*, *Silo* King of *Galicia*'s Widow, who turned Nun in a *Spaniſh* Monaſtery, oppoſed *Elipandus*'s Errors with a great deal of Zeal, delated him to *Etherius*, Biſhop of *Oſma*, and to *Beatus* a Prieſt; informing them at the ſame time, how he had ſolicited her to Hetrodoxy. Theſe two Eccleſiaſticks, who were of a gentle and charitable Temper, endeavoured to recover him from his Miſtake, but to no Purpoſe. He ſtill maintained his Errors in his Letters to them, which occaſioned their Writing two Books to confute his Hereſy. Theſe Diſcourſes, as 'tis ſaid, are ſtill preſerved in the Archives of the Church at *Toledo*, and for this we have the Teſtimony of *Ambroſius Morales*, and ſome other *Spaniſh* Writers. *Elipandus*'s Hetrodoxy was cenſured in a Council convened at *Ciutad* in *Friuli*, by *Paulinus* Patriarch of *Aquileia*, *A. D.* 791. The Year after the Biſhops met at *Ratisbonn*, at the Inſtance of *Charlemagne*, condemned this Error, together with *Felix* and *Elipandus* who maintained it. This Sentence was confirmed by Pope *Adrian*, who brought *Felix* to a Recantation. However, ſome *Spaniſh* Biſhops kept on their Opinion. And *Felix*, who ſeemed to retract, revived his Hetrodoxy, and *Elipandus* wrote a Letter to ſecond him. This Letter was diſproved and cenſured, firſt by Pope *Adrian*, then by an *Italian* Synod, and laſtly, by the Council at *Frankfort* held *A. D.* 794. Theſe Fathers wrote to *Elipandus* and the other *Spaniſh* Biſhops, proving that our Saviour ought to be ſtrictly called the Son of God, and not an adoptive Son, becauſe there is no Diviſion or Separation in the two Natures: *Charlemagne* likewiſe writing to theſe Biſhops, preſſes them cloſe, and exhorts them to lay down their Miſtakes. There are four of theſe Letters extant. * *Eginhard. in Vit. Carol. Mag. Sigebert.* A. C. 763. *Baron. Annal.* A. C. 783, 791, 792, 794. *Tom.* VII. *Concil. P. de Marca, in Marca Hiſpanica. M. Du Pin, Biblioth. des Aut. Eccleſ.* VIII. *Siecle.*

ELIZABETH, (commonly called of *Bohemia*) Princeſs *Palatine*, Eldeſt Daughter of *Frederick* V. Elector *Palatine* of the *Rhyne:* She was born *Decemb.* 26. 1618. of *Elizabeth*, Daughter to *James* I. King of *England*. This Lady had an extraordinary Genius for Learning, and was reckoned the moſt knowing Perſon of her Sex. *Ladiſlaus* IV. King of *Poland*, after the Death of his Queen *Renata Cecilia* of *Auſtria*, courted her for Marriage; but ſhe was too much affected with her Books to think of any other Engagement. The Electreſs *Palatine* her Mother taught her ſeveral Languages in her Infancy, and when ſhe grew up ſhe made great Improvements in natural Philoſophy and the Mathematicks; and having read *des Cartes* Meditations, ſhe was ſo pleaſed with his Notions, that ſhe prevailed with him to live at her Palace near *Leyden: Des Cartes* was ſurprizingly entertained with her Quickneſs, Judgment, and Penetration: He made her Miſtreſs of ſome of the moſt curious Problems, and Notions in Geometry and Metaphyſicks; where ſhe made ſo ſurprizing a Progreſs, that *Des Cartes* in the Dedication of his *Principles* to her, declares that ſhe was the only Perſon he had met with who perfectly underſtood what he had then publiſhed. Her Mother, without giving herſelf time to examine, whether this Daughter was concerned in the Death of *Epinay*, a *French* Gentleman, aſſaſſinated at the *Hague*, expelled her the Family. Notwithſtanding this Diſgrace, ſhe continued her Philoſophical Studies, and held an epiſtolary Correſpondence with *Des Cartes*. This Princeſs having lived ſometime at *Groſſen*, at *Heidelberg*, and at *Caſſel*; at laſt accepted the Abby of *Hervorden*, a Preferment of about 1000 Crowns *per Annum*. She made this Abby a Philoſophical Academy; where all Perſons of parts and Learning, without Exception of Sex, or Religion; for *Roman* Catholicks, *Calviniſts*, *Lutherans*, *Socinians*, and *Deiſts* were all equally entertained: Some ſay her Inclination lay moſtly for the Church of *Rome*; but that the Byaſs of her Education held her to the Religion of her Family, which was *Calviniſm:* Her laſt Settlement brought her towards a Comprehenſion for *Lutheraniſm:* For now ſhe lived in a *Lutheran* Abby, and had the Government of Nuns who profeſſed that Perſuaſion. This Abby was looked on as one of the firſt publick Places for teaching the *Carteſian* Philoſophy: But this Seminary ſunk at this Princeſs's Death, which happened in the Year 1680. Queen *Chriſtina* of

Sweden looked upon this Princeſs as ſuch a Rival in Learning, that ſhe could not endure to hear Juſtice done her. * *Moreri de Paris.*

ELORA, a famous Place near the City *Aurangeabad*, Capital of the Province of *Balaguate* in the Peninſula of *Indus* beyond the Gulph of *Bengale*; 'tis a large Plain upon the Top of a Mountain, where there are a great many fine Towns and Villages, and from whence there is a rocky Deſcent into another Plain, beautified with Pagods or Temples, admirably built. A famous Traveller gives the following Deſcription of them. There is a Portico cut out in the Rock, each Side of which is ornamented with a gygantick Figure cut out of the ſame Rock. There is likewiſe a Gallery ſupported with Figures, a Court, ſtately Monuments, together with very magnificent Pagods or Chapels: All theſe Buildings are hewn out of the Rock: Amongſt the reſt, there is a large Temple ſupported with eight Rows of Pillars in Length, and ſix in Breadth, at two Yards Diſtance from each other. At the farther End there is an Idol of a Gygantick Size, with a Head as big as a Drum, and the reſt of the Body proportionable; the Walls are ornamented with reſembling Figures in Relief; and all round the outſide of the Temple there are Statues of an extraordinary Bulk, which repreſent Men and Women ſaluting each other. All along the Rock for the Length of more than two Leagues, there are ſuch ſort of Pagods, with *Santons*, or Heathen Prieſts, to look after them: Theſe *Santons* are quite naked, excepting a Cloth before them; they let their Hair grow as long as 'tis poſſible, and cover themſelves with Aſhes; they pretend that all theſe Buildings were made by Giants, but no body knows when. But let this be as it will, thoſe who conſider the Bigneſs of the Temples, the Pilaſters and Colums, with ſuch a prodigious Number of Figures, and all cut out of the hard Rock, will be apt to conclude the Bulk and Curioſity of the Architecture and Sculpture, exceeds the common Force, and Induſtry of Mortals. * *Thevenot*, Travels into *India Tom.* III.

ELYSIAN FIELDS: ſo the Place is called, whither the Heathens believed the Spirits of good People were ſent after Death; and where they were entertained to full Satisfaction. The Word comes from a *Phœnician*, or *Hebrew* Etymology, and ſignifies a Place of Pleaſure and Entertainment. *Diodorus Siculus*, in his Deſcription of the Funerals in *Ægypt*, mentions pleaſant Meadows near *Memphis*, on the Banks of the *Acharuſian* Lake. *Homer* gives the *Elyſian Fields* this Situation: And in another Place, ſpeaking of the *Elyſian Fields*, without pointing to Geography, he only mentions how well People are received there; that there is neither Snow nor rough Weather, and that People feel only refreſhing Weſtern Breezes. *Heſiod* ſets the *Elyſian Fields* in ſome Iſles of the Ocean. *Dionyſius* the Geographer aſſigns the *White Iſland* for them, in the *Euxine* Sea: *Virgil* ſeems to place them in *Italy*, (but then 'tis under Ground) and *Plutarch* will have them in the Moon: *Plato*, who is ſomewhat more wary and reſerved, calls the Place, where honeſt People live happily after Death, the *Elyſian Fields*, without determining any thing about the Place. Moſt Writers make the Fortunate Iſlands the *Elyſian Fields*; but although Authors differ about the Situation, they all agree there is a Place of Reſt and Pleaſure, for entertaining the Souls of good People. * *Homer Odyſſ.* &c.

ELZIVERS: There are four of this Name very famous for the Buſineſs of Printing; *viz. Bonaventure*, *Abraham*, *Lewis*, and *Daniel*. They fall ſomewhat below the Reputation of the *Stephens*'s, with Reſpect to Learning, and the Editions of the *Greek* and *Hebrew* Books; but as to the Choice of good Books, they ſeem to have been their Equals, and to have exceeded them, in a beautiful ſmall Character: Their *Virgil*, their *Terence*, their new *Greek* Teſtament, and ſome other Books with red Letters, are their Maſter Piece. And upon this Score they have juſtly the Reputation of the beſt Printers in *Europe*. *Daniel*, though he left Iſſue, goes for the laſt of his Family in this Buſineſs. The *Elzivers* have printed ſeveral Catalogues of their Editions: But the laſt publiſhed by *Daniel* is conſiderably enlarged; 'twas printed at *Amſterdam* 1674 in twelves, and divided into ſeven Tomes or Parts. * *Memoires du Tems. Baillet, jugemens des Savans ſur les Imprimeurs.*

EMMINENCE: The Diſtinction of Eminence is pretty antient, and is frequently given the *Italian* Biſhops by *Gregory* the Great; but it was grown into Diſuſe, when Pope *Urban* VIII. fancying the Title of *moſt Illuſtrious Lordſhip*, then given to the Cardinals, was under proportioned to their Quality, upon the Score of its being common to a great many other People: Upon this Conſideration, he publiſhed a *Bull A. D.* 1638. in which 'twas ordained, that all Perſons, excepting crowned Heads, ſhould give the Title of *Eminence*, to Cardinals, to the three Eccleſiaſtical Electors, and to the great Maſter of *Malta*; with a Prohibition of this Title to all others; graciouſly allowing however, that Kings Son's ſhould enjoy their Title of *Highneſs*. When the Pope writes to Cardinals he ſtyles *Voſtra Signoria*; the Emperor calls them *Reverendiſſima Paternitas*, the King of *France* ſalutes the Cardinals *Couſins*; and inſtead of any honourable Diſtinction only calls them *You*. The Kings of *Poland*, and *Portugal*, and the Republick of *Venice*, give them the Title of *moſt Illuſtrious Lordſhip*. Notwithſtanding the Cardinals of *Heſſe*, *Eſte* and *de Medicis*, are no King's Sons, but only younger Branches of ſovereign Houſes; yet the Emperor writing to the Firſt, ſalutes him with the Title of *Dilection*; and all Miniſters and Ambaſſadors call him his Highneſs, and ſo they do the Cardinals of *Eſte* and *de Medicis*. But other Cardinals ſalute them only with the Diſtinction of *Eminence:* and refuſed to give the Title of *Highneſs*, even to Prince *Caſimer*, Cardinal of *Poland*, becauſe he was the Son of an Elective King. * *Memoires Curieux.*

ENARCHUS, being given over by the Doctors, and looked upon as dead came to Life again, and aſſured his Friends that he was really in the other World. He told them that the Spirit which carried his Soul out of his Body, was ſeverely reprimanded by another in a ſuperior Poſt, for bringing him, inſtead of one *Nicauda*, a Tanner, who died of a Fever the ſame Day and Hour: And to prove the Truth of this Reſurrection, he told *Plutarch*, who was then ſick, that he ſhould recover, which quickly happened accordingly. *Plutarch* himſelf is Voucher for this Story. * *Plutarch, de Anima.*

* ENCRATITES, Hereticks, who appeared in the II^d Century, and had *Tatian* for their Maſter. This Heretick wrote a Book entitled *de Perfectione Salvatoris*, where he ſets too wide a Diſtinction between the *Old Man* and the *New*; and makes the *Moſaic* Law and Marriage the Work of the Devil. *Clemens Alexandrinus* cites a Paſſage of this *Tract* in the third Book of his *Stromata*. *Epiphanius* diſtinguiſhes the *Tatianiſts* from the *Encratites*; but then he affirms theſe laſt followed *Tatian*'s Doctrine, and taught in effect the ſame Hetrodoxy; 1^st, That there are Principalities in the Heavens; and a Devil Enemy to the true God, independent of him, and Arbitrary in his Conduct. 2^dly, That People ought to avoid Marriage, eat nothing that had Life in it, nor drink any Wine. 3^dly, That we ought to make uſe only of Water in the Euchariſt; and for this Reaſon theſe Hereticks were called *Hydroparaſtates* or *Aquarians*. * *St. Iren. Lib.* I. *Cap.* 31. *Tertul. de Præſcript. Cap.* 32. *Theodoret. hær. fab. Lib.* I. *St. Epiphan. hær.* 46. *St. Auguſtin. hær.* 25. *Baronius*, A. C. 179. *M. du Pin*, Eccleſiaſ. Library for the three firſt Centuries.

* ENNIUS, *(Quintus)* a *Roman*, who wrote ſeveral Tragedies and Annals of the Republick in XVIII. Books. There are Fragments of moſt of theſe Books extant. *Scriverius* publiſhed the Fragments of his Tragedies and Comedies at *Leyden* in 8^vo *A. D.* 1620, together with other *Latin* Tragick Poets, which had been printed at *Lyons* in 1603. *Merula* printed the Fragments of his Annals at *Leyden* in 4^to *A. D.* 1595. *Gerom Colonna* publiſhed the Remains of his Tragedies and Annals at *Naples* in 4^to *A. D.* 1560. And there is a new Edition of them printed at *Amſterdam* 1707. *Tully* reports *Ennius* a much better Poet than *Nævius*, though he borrowed conſiderably from him: Both *Tully* and *Ovid* give *Ennius* the Character of a great Genius, but without much Art.

Ennius ingenio maximus, Arte Rudis.

But then this Diſadvantage was made up by the Richneſs and Force of his Imagination which made him write well without underſtanding the Laws of Poetry. *Horace* will have it that he never ſtrained his Muſe without a Glaſs extraordinary.

Ennius ipſe Pater nunquam niſi Potus ad Arma
Proſiluit Dicenda.

Virgil drew a great deal of good Thought out of him. *Ennius* was the firſt *Roman* that wrote Heroic Verſe. He is ſaid to have brought the *Latin* Poetry out of Woods and Villages into the Town; and thus the Muſe grew more faſhionable and better bred: However, her Stile was not perfectly poliſhed. * *Aulus Gellius*, *Lib.* XVII. *Cap.* 21. *Macrob.* VI. *Saturnal. Cap.* I. *Cicero*, *de Senectut. & in Bruto. Voſſ. de Hiſtor. Latin. Lib.* I. *c.* 2. *& de Poet. cap.* 1.

* ENNODIUS, *(Marcus*, or *Magnus Felix)* Biſhop of *Pavia*, in the VI^th^ Century, was deſcended from a noble *Gauliſh* Family, and born in *Italy A. D.* 473. His Circumſtances were but ſtreight at firſt, but he happened to marry a Fortune, which ſet him at Eaſe. After he had lived plentifully for ſome time, his Wife and himſelf reſolved to part, and enter into a State of Monaſtick Diſcipline. During this Retirement he made himſelf famous by his Epiſtles and other Writings. He was pitched upon to compoſe a Panegyrick upon King *Theodoric*, and undertook the Defence of the Council of *Rome*, which acquitted Pope *Symmachus*. His Merit brought him to the See of *Pavia* in 510. He was afterwards choſen to work a Reunion between the Eaſtern and Weſtern Churches. He travelled twice into the Eaſt for this Purpoſe. He took his firſt Journey *A. D.* 515, with *Fortunatus*, Biſhop of *Catana*. And the ſecond two Years after with *Peregrinus*, Biſhop of *Miſenum:* And though he was not ſo happy as to ſucceed to the Length of his Wiſhes; he diſcovered his Prudence and Reſolution to great Advantage. The Emperor *Anaſtaſius* did his utmoſt both to impoſe upon him, and bring him to a Byaſs; but finding him too knowing for the one, and too honeſt for the other, he treated him roughly; and at laſt got him put on board an old weather-beaten Veſſel, with Orders not to ſet him on Shore at any Port in *Greece:* Notwithſtanding this hazardous Condition, he arrived in *Italy*, and died ſoon after, *A. D.* 521. Forty eight Years old. *Sirmondus* printed *Ennodius*'s Works in 1612: This Book furniſhes IX Books of *Epiſtles* to ſeveral Perſons; to which may be added, a Collection of miſcellany Pieces: For Inſtance, a Panegyrick upon *Theodoric*, King of the *Oſtrogoths*; an Apology for the Synod and the Pope; the Life of *Epiphanius*, Biſhop of *Pavia*; the Life of S. *Anthony*, a Monk of *Lerins*; XXVIII Declamations, Poems, and two Epigrams with *Sermondus*'s Notes. *Shottus* printed *Ennodius*'s Works at *Tournay* in 1610. *Ennodius*'s Epitaph is in St. *Michael*'s Church in *Pavia*, with theſe Words at the End of it.

Depoſitus Subd. XVI. *Kal. Aug. Valerio V. C. Conſule.*

* *Bellarmin. de Script. Eccleſ. Baronius, A. C.* 489. 503. 515. 517. *Voſſius, de Hiſt. Lat. Lib.* I. *Cap.* 8. *M. Du Pin*, New Eccleſ. Library VI^th^ Century.

* ENOCH, Son of *Jared*. The Propheſy reckoned to *Enoch* is of conſiderable Antiquity; 'tis cited by *Irenæus*, by *Clemens Alexandrinus*, by *Tertullian*, and *Origen*. It diſcourſes concerning the Stars, the Deſcent of the Angels upon the Earth, their Marriages with Mortals, the Diſperſion of the *Jews*, the laſt Judgment, and other Subjects interſperſed with Romantick Relations: *Tertullian* thought this Book part of the Canon; St. *Jerom*, *Origen*, and St. *Auguſtin*, believed this Book the ſame with that cited by St. *Jude*; other Writers fancy it a diſtinct Propheſy really delivered by *Enoch*. Some of the Antients queſtioned the canonical Authority of St. *Jude*'s Epiſtle, upon the Score of his citing the Book of *Enoch:* But St. *Auguſtin* judiciouſly obſerves, that the citing an Apocryphal Book is no Diſadvantage to the Authority of St. *Jude*'s Epiſtle; becauſe there may be ſeveral uſeful Truths in a Book ſhort of the Canon. * *St. Auguſtin, de Civitat. Dei, Lib.* XV. *Cap.* 23. *& Lib.* XVIII. *Cap.* 38. *Tertullian, adv. Jud. Cap.* 2. *de Anima. Cap.* 58. *de Reſur. Carnis, &c. S. Irenæus L.* I. *Cap.* 5. *& Lib.* IV. *Cap* 30. *Philo Jud. Lib. de Vita Sapient. Baron. A. C.* 68. *M. du Pin*, Preliminary Diſſertation to the Bible.

EPHA, (an *Hebrew* Meaſure:) There were two Sorts of them, the common, and that which may be called of the Sanctuary: The firſt held ſixty Pound of Water or Liquor of the ſame Weight, at ſixteen Ounces the Pound, which makes eight *Congii*, three Muids or Buſhels, and three *Sats*. This Meaſure is the ſame with that called *Amphora Romana*, *Metreta*, *Pes Cubicus*, or *Quadrantal*. Every Bath or Epha, as 'tis collected from *Joſephus*, holds ſeventy two *Setiers*, *Paris* Meaſure, a *Paris Setier* making two *Engliſh* Gallons. The Epha of the Sanctuary, as we may call it, was one third larger than the common: Thus three Ephas or common Baths, made but two of the Sanctuary. From this Difference 2 *Chron.* Chap. iv. ℣ 5. we read that *Solomon*'s brazen Sea held 3000 Ephas or Baths: And in 1 *Kin.* Ch. vii. ℣. 26. 'tis ſaid it held only 2000. For reconciling theſe two Places we are to underſtand a common Epha in the *Chronicles*, and that of the Sanctuary in the Kings. * *Simon, Dictionaire de la Bible.*

* EPHESUS, a Town of *Ionia* in *Aſia* the leſs, *&c.*

The General Council of *Epheſus.*

The II^d^ Council of *Epheſus*, which is the III^d^ General one, was convened *A. D.* 431, for condemning *Neſtorius* Biſhop of *Conſtantinople*. This Biſhop allowed *Anaſtaſius* a Prieſt, and *Dorotheus*, a Biſhop to declare publickly from the Pulpit, that the bleſſed Virgin ought not to be called the Mother of God; and which was more, he was their ſecond in this Sentiment. His People and Clergy remonſtrated againſt this Doctrine; and this Conteſt ſpreading as far as *Egypt*, *Cyril* of *Alexandria* proteſted openly againſt *Neſtorius*'s Hetrodoxy. Pope *Celeſtin* furniſhed with Papers from both Parties, called a Council in *Auguſt* 430, where *Neſtorius*'s Doctrine was cenſured. 'Twas likewiſe ordered by this Synod, that *Neſtorius* ſhould be acquainted with their Reſolution, and that provided after ten Days Notice he ſhould refuſe to retract his Novelties, and approve the Deciſion of the Churches of *Rome* and *Alexandria*, and indeed of the whole Catholick Church, he ſhould be depoſed and excommunicated. And here S. *Cyril* being authorized to put the Sentence in Execution, advertiſed *John* of *Antioch*, and *John* of *Jeruſalem* of what had paſſed. Theſe two Prelates communicated *Cyril* and *Celeſtin*'s Letters to fix other Biſhops: (*Theodoret* being one of the Number.) And now *Neſtorius* was exhorted to own the bleſſed Virgin might lawfully be called the Mother of God: But this Prelate continued ſtiff and unreclaimable, affirming that ſhe ought only to be called the Mother of Chriſt. *Cyril* convened a Council in *Egypt*, *November A. D.* 430; and here the Execution of the Sentence pronounced by the Weſtern Biſhops againſt *Neſtorius* was confirmed, and four Biſhops with the Synodical Letter were delegated, to let him know, that in Caſe he did not own the Doctrine of the Church within the time preſcribed by the Weſtern Council, he ſhould forfeit his Character. St. *Cyril* tacked a Confeſſion of Faith, and his twelve famous Anathematiſms to this circular Letter: And now *Neſtorius* requeſted the Emperor *Theodoſius* the *Younger* to call a general Council; and his Adverſary addreſſing for the ſame thing, the Emperor ſummoned the Biſhops to meet at *Epheſus* at *Whitſuntide* the next Year. *Cyril* of *Alexandria*, with fifty *Egyptian* Biſhops, appeared firſt at *Epheſus: Neſtorius* likewiſe came with ten Biſhops. *Juvenal*, Biſhop of *Jeruſalem*, brought ten Biſhops of *Paleſtine* thither; but *John* of *Antioch*, and the Eaſtern Biſhops could not come up at the time appointed. *Theodoſius* diſpatched Count *Candidianus* to take Care that things were orderly managed. *Cyril* of *Alexandria*, *Juvenal* of *Jeruſalem*, and the Biſhops of *Egypt* and *Aſia*, having waited a Fortnight after the ſet time for the Eaſtern Biſhops, opened the Council, and held their firſt *Seſſion June* the 22^d^. This was done notwithſtanding the Pope's Legates were not come up, and that a great many Biſhops inſiſted upon ſtaying for them. To proceed, *Neſtorius* was twice ſummoned, and his Letters and Writings were examined together with thoſe of S. *Cyril:* In ſhort, they condemned *Neſtorius*, who threw in an Exception to the Sentence. Five Days after *John* of *Antioch*, and ſix and twenty Eaſtern Biſhops arrived; and now convening with the Biſhops of *Neſtorius*'s Party, and ſupported by Count *Candidianus*, they depoſed *Cyril* of *Alexandria*, *Memnon* Biſhop of *Epheſus*, and excommunicated thoſe who held Communion with them, 'till they ſhould profeſs their owning the Faith of the Council of *Nice* without any

any ſupplemental Explanations, anathematiſe St. *Cyril*'s *Chapters*, and obey the Emperor's Inſtructions, who would have the Controverſy examined without Diſorder and Noiſe. *Candidianus* having diſpatched a Narrative of what paſſed to Court, *Theodoſius* ordered that all the Deciſions made at St. *Cyril*'s Synod, ſhould be reputed void, and that the preſent Council ſhould proceed to a rehearing of the whole Matter. And now the Biſhops of both Parties wrote to the Emperor. Upon the tenth of *July Philippus* and *Arcadius* the Pope's Legatees arrived at *Epheſus*, and joyning St. *Cyril* and his Adherents, held a ſecond *Seſſion*, in which they read *Celeſtin*'s Letter to the Council. The next Day after they held a third *Seſſion*, in which the Acts of the firſt were read, and approved by the Legates: At the IV^th *Seſſion* held *July* 16 *Cyril* and *Memnon*'s Depoſition, paſſed by the Eaſtern Biſhops, were reverſed. At the V^th *Seſſion* held the Day following, *John* of *Antioch*, and three and thirty Biſhops of his Party were excommunicated. Upon the 22^d of *July* there was a VI^th *Seſſion*, in which the Biſhops approved the Form of the Council of *Nice*, condemned that which had been drawn by a Prieſt of *Neſtorius*'s Faction, and confirmed all which had been hitherto decreed. In the VII^th *Seſſion*, held the laſt of *July*, the Difference between the Biſhops of *Cyprus*, and the Patriarch of *Antioch* was ſettled, ſix Canons were made, and an End put to ſome other Diſputes. *Theodoſius* being informed of the Proceedings at *Epheſus*, ordered that *Neſtorius*, *Cyril*, and *Memnon*, ſhould be expelled, and that the other Biſhops ſhould come to an Accommodation. Count *John*, diſpatched to *Epheſus* to execute this Order, put *Neſtorius*, *Cyril* and *Memnon*, under an Arreſt. The Biſhops of both Parties remonſtrated againſt this Reſtraint, and ſent Commiſſioners to the Emperor, who made a ſecond Order, by Vertue of which *Neſtorius* was to withdraw into his Monaſtery, and *Cyril* and *Memnon* remain confined 'till their Cauſe was farther examined. Afterwards *Theodoſius* having heard the Delegates of both Parties at length, declared *Neſtorius* rightly depoſed; that *Cyril* and *Memnon* might continue upon their Sees; that all the other Biſhops ſhould return to their Churches; that neither Party were Hereticks; and that they ſhould be exhorted to friendly Correſpondence and Union: The Council acquainted with this Order, immediately broke up. St. *Cyril* returned to *Alexandria*, *Neſtorius* retired to the Monaſtery of St. *Euprepius* at *Conſtantinople*, and *October* the 25^th *Maximianus* was conſecrated in his Room. Though the Council was cloſed, the Diviſions in the Church kept open; the Eaſtern Biſhops ſtanding firm to the Judgment they had given. The Emperor being deſirous to put an End to theſe Diſturbances, exhorted *John* of *Antioch* to endeavour the Repoſe of Chriſtendom, and ſent off Count *Ariſtolaus* to negotiate an Accommodation. This Affair had a great many Traverſes; and at laſt *John* of *Antioch* being brought to condemn *Neſtorius*, and ſigning a Confeſſion of Faith, in which he owned 'twas lawful to ſtyle the bleſſed Virgin the Mother of God, St. *Cyril* and this Prelate took each other by the hand; and ſoon after moſt of the Eaſtern Biſhops following *John* of *Antioch*'s Preſident, communicated with St. *Cyril*. The taking up this Difference was approved by Pope *Sixtus*, *A. D.* 433. *Neſtorius* was expelled his Monaſtery, and baniſhed to *Oaſis* by the Emperor's Edict, dated *A. D.* 435. And by another Edict the ſame Year his Books were ordered to be burnt, with a Prohibition againſt reading them. This Emperor ſet forth another Edict, by Virtue of which he obliged the Eaſtern Biſhops, not only to condemn *Neſtorius*'s Perſon, but to anathematiſe his impious Tenents, and at the ſame time make a Declaration that there was but one indiviſible Son of God, begotten of God in an ineffable manner, before all time, and in reſpect to his Humanity born of the bleſſed Virgin. So that upon the whole, ſhe is Mother of God, becauſe the ſame ſingle Perſon is both God and Man. This new Edict diſconcerted *John* of *Antioch* and the Eaſtern Biſhops, who took it ill to find their Orthodoxy queſtioned, and juſtified themſelves ſo much to Satisfaction, that St. *Cyril* was obliged to own them for Catholicks. The Conteſt ſoon after revived, becauſe *Diodorus* of *Tarſus*, and *Theodorus* of *Mopſueſtia* were joined in the Cenſure with *Neſtorius*: For the Eaſtern Biſhops undertook their Defence. * *Act. Concil. Epheſ. Tom.* II^d *Cyril. Alex. Epiſt. ad Theod. &c. Socrat. Lib.* VII. *cap.* 33, *&c. Baron. A. C.* 430, 431.

EPHOD, part of the *Jewiſh* High Prieſt's Habit. It comes from an *Hebrew* Root, which ſignifies to *faſten*, *tie* or *gird*. The Septuagint, and the Vulgate, tranſlate it a Garment faſtned to the Shoulders. This Ephod had two Fillets which going over the Shoulders met in the Waſte, where they ſerved for a Girdle. The Habit was made of gold Tiſſue, intermixt with blew, purple, ſcarlet and fine Linen; upon the Shoulder part of the Ephod, there were two precious Stones, upon which the Names of the twelve Tribes were cut, the Rationale or Pectoral was faſtened to it. Thus *Moſes* deſcribes the High Prieſt's Ephod. Several Authors are of Opinion, that the Ephod was a ſort of ſhort Coat or Cloak. *Joſephus* reports it had Sleeves; that a great many Colours were interwoven in it with gold Flowers, and that upon the Breaſt there was an open Place four Fingers ſquare, which was covered with the Rationale; that the two Onyx Stones ſet in Gold, and faſtened at each Shoulder, ſerved for Buckles to the Ephod, to keep it faſt and ſmooth: The Names of the twelve Sons of *Jacob* were cut upon theſe Stones in *Hebrew*, that is, the ſix Eldeſt upon the right Shoulder, and the other ſix upon the left. *Philo Judeus* reſembles it to a Breaſt Plate; and St. *Jerom* makes it a ſort of Coat, like thoſe called *Caracalla*. This Ephod was to be worn by none but the High Prieſt: However, the other Prieſts and *Levites* wore a Linen Ephod: And even *David* and *Gideon* appeared in that Habit at extraordinary Solemnities. *Iſaiah* informs us that the pretended Deities were likewiſe dreſſed with Ephods. * *Exod. Chap.* xxviii. *Levit. Chap.* viii. *Judges Chap.* viii. *& Chap.* xvii. 1 *Sam. Chap.* xxii. 2 *Sam. Chap.* vi. *Joſeph. Lib.* II. *Cap.* 7. *Philo Lib.* III. *de Vita Moſis. Hieron. ad Fabiolam & ad Marcellam.*

* EPHORUS, an Orator and Hiſtorian, born at *Cumæ* in *Eolia*, lived in the CVII. Olympiad about 352 Years before the *Incarnation*. *Socrates* who was his Scholar adviſed him to write Hiſtory. *Ephorus* declined medling with the confuſed Memoirs of the fabulous Period, and began with the Return of the *Heraclidæ* into *Peloponneſus*, and carried on his Work from this famous *Æra* to the 20^th Year of *Philip* of *Macedon*, Father to *Alexander* the Great. This Diviſion of Time took in about 750 Years. His Hiſtory was divided into thirty Books, each of which had a Preface before them. The Learned differ in their Opinion concerning the Value of this Author. For Inſtance, *Diodorus Siculus*, *Strabo*, *Polybius*, *Dionyſius Hallicarnaſſæus*, give him the Character of a very good Hiſtorian; and it muſt be ſaid theſe Men were very good Judges: However, on the other Side, *Duris* of *Samos*, *Dion Chryſoſtom*, and *Suidas*, not only charge him with miſtaking Matters of Fact, but likewiſe find Fault with his Style. *Voſſius* alſo takes notice of ſome Overſights in *Ephorus*. Notwithſtanding this Cenſure the Loſs of his Hiſtory is generally regretted. He wrote Books upon other Subjects in *Greek*: For the Purpoſe, a *Tract concerning things invented*. One *of the Goods and Evils of Life in* XXIV *Books*. One *concerning Curioſities and Rarities to be met with in ſeveral Parts of the World*. *Ephorus* had an offer of being entertained in *Alexander*'s Court, but declined the Honour. * *Diodor. Sicul. Lib.* V. & XVI. *Strabo Lib.* I. III. & XIII. *Suidas. Joſeph. contra Appion. Photius*, *Bibliothec. Cap.* 176. & 245. *Voſſ. de Hiſt. Græc. Lib.* II. *&c.*

* EPHREM *(St.)* born at *Niſibis*, and Deacon of the Church of *Edeſſa* in *Syria*, was born in the IV^th Century, and in the Reign of *Conſtantine* the Great. He propoſed St. *James* of *Niſibis* for his Pattern, profeſſed the monaſtick Life very young, and had the Government of a great many *Religious*. Happning to make a Viſit to the Church of *Edeſſa*, he was ordained Deacon there. He travelled to *Cæſaria* in *Cappadocia*, and was well received by St. *Bazil*, who had a particular Regard for him. 'Tis ſaid this Saint taught him *Greek*, and made him a Prieſt. But this is a random Report; for all the Antients agree that he died no more than a Deacon. *Sozomen* relates, that upon his being elected Biſhop of a Town, he pretended himſelf crazed, for Fear of being conſecrated. He died in the Year 378 or 379. He wrote ſeveral Tracts in *Syriac*, which according to St. *Jerom* were ſo well received, that they

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uſed to be read publickly in Churches after the Holy Scriptures. They were tranſlated into *Greek*, and are cited by S. *Bazil* and S. *Gregory Nyſſen*. *Photius* had ſeen XLIX Homilies of this *Father*, and drew Extracts from them. St. *Ephrem* wrote a great many Poetical Pieces in *Syriac*, which were ſung in the *Syrian* Churches. Farther, the Antients report him Author of a Commentary upon all the Bible; of Controverſial Tracts againſt a great many Hereticks, and of a Book upon the Subject of the Holy Ghoſt. His Commentaries and controverſial Tracts are loſt: But *Gerard Voſſius* has publiſhed a conſiderable Remainder of moral Diſcourſes, and Hymns belonging to this Father: Some have queſtioned whether theſe Remains were written by St. *Ephrem*: But their Exceptions are ſlenderly founded. *Ambroſius Camaldulus* publiſhed ſome of St. *Ephrem*'s Works *A. D.* 1490. But *Gerard Voſſius*'s Edition printed at *Rome* in 3 Tomes, in a ſingle Volume at *Cologne* in 1603, and at *Antwerp* in 1619, is much more compleat. There are eighty nine Tracts in the firſt Tome; eighteen in the 2d, with *Photius*'s Extracts; and 27 Diſcourſes upon practical Subjects, with his laſt Will and Teſtament, in the 3d. *Cotelerius* has publiſhed a *Greek* Panegyrick reckoned to this Father. The *Syrians* pretend they have a great many Manuſcripts in *Syriac*, and *Arabick*, written by St. *Ephrem*, whom they call the *Syrian Prophet*. *Ebed Jeſu* in his Catalogue of *Chaldean* Writers, mentions theſe following; S. *Ephrem*'s Commentaries upon *Geneſis*, *Exodus* and *Leviticus*; upon *Joſhua*, *Judges*, the Books of *Samuel*, and the *Kings*; upon the *Pſalms*, and the four great Prophets. He likewiſe takes notice of his Polemical Books and Epiſtles, his Diſcourſes in Verſe, his Exercitations and Liturgic Offices; his Tracts againſt the *Jews*, againſt the *Manicheans*, and ſome other Hereticks: And in fine, what fell from his Pen againſt the Emperor *Julian*. The Eccleſiaſtick Books of the *Maronites* have ſeveral Hymns attributed to St. *Ephrem*: *Abraham Ecchelenſis* cites an Office upon the Death of the bleſſed Virgin, which he believes belongs to St. *Ephrem*, and now is lodged in the *Maronite* College at *Rome*. * *St. Hieron. in Catal. c.* 115. *Amphilochius Comp. S. S. Bazil & Ephr. St. Bazil Hom.* 2 *in Hexam. St. Gregor. Nyſſen, Orat. in ejus Vita. Genad. c.* 3. *de vir. Illuſt. Photius, Cap.* 196. *Sozomen. Theodoret, Palladius, &c. Baronius A. C.* 338. *n.* 26. 378. *n.* 14. *M. Simon. M. Du Pin*, New Eccleſiaſtical Library fourth Century.

EPIPHANES, Son of the Arch Heretick *Carpocrates*. His Father bred him to Learning and Hetrodoxy: He wrote a Book upon the Subject of *Juſtice*: He goes upon *Plato*'s Principles, and diſputes againſt Property ſo far, as to argue for a Community of Women: He declared ſtrongly againſt the Precepts of the *Moſaick* Law, and particularly againſt the tenth Commandment. *Clemens Alexandrinus* cites a Paſſage from this *Epiphanes*; and reports, that after his Death, the *Cephalonians*, from whom he was deſcended by his Mother's Side, made a God of him. * *Clement. Alexand. Stromat. Lib.* IV. *Epiphan: Hær.* XXXII.

* EPIPHANIUS, Biſhop of *Pavia*, born *A. D.* 438. Ordained Prieſt by *Criſpin*, Biſhop of *Pavia*, and ſucceeded him *A. D.* 466. He was concerned in ſoliciting a Reconciliation between the Emperor *Anthemius* and *Ricimer* his Son in Law. In the Reign of *Julius Nepos*, who ouſted *Glycerius*, *Anthemius*'s Succeſſor, *Epiphanius* was diſpatched to *Evaricus*, King of the *Viſſegoths* at *Tolouſe*, and concluded a Treaty with him. The Emperor *Nepos*, diſpoſſeſſed and expelled by *Oreſtes* the *Patrician*, *Momillus*, *Oreſtes* his Son, commonly called *Auguſtulus*, was declared Emperor: This Turn brought *Odoacer*, King of the *Heruli*, into *Italy* with a great Army: *Oreſtes* retreating into *Pavia*, was beſieged, taken, and put to Death by *Odoacer*; who confined *Auguſtulus* in the Caſtle *Lucullano* near *Naples*; and thus the *Roman* Empire ended in the Perſon of *Auguſtulus A. D.* 476. This Army of *Barbarians* having made themſelves Maſters of *Pavia*, plundered and burnt the Town, and carried off great part of the Burghers Priſoners. Under this terrible Calamity, *Epiphanius* was very ſerviceable to the People: He got moſt of the Priſoners enlarged, and prevailed ſo far with *Odoacer*, as to procure the Town an Exemption from Taxes for five Years: He brought the Churches to their former Condition of Quiet and Solemnity: But this Repoſe was but of ſhort Continuance: For *Theodorick*, King of the *Oſtrogoths*, falling in upon *Italy* with a powerful Army, *A. D.* 489, defeated *Odoacer*: And at laſt making himſelf Maſter of all *Italy*, *Epiphanius* was diſpatched to him, to ſolicit the recalling an Edict, publiſhed by this Prince, againſt thoſe who had appeared his Enemies: *Epiphanius* ſucceeded in this Negotiation, and afterwards had a publick Character from *Theodorick* to *Gondebalk*, King of the *Burgundians*, to treat the Redemption of Captives: And here he likewiſe ſucceeded. Two Years after, he came to *Theodorick*'s Court, to requeſt a Diſcharge of the Taxes aſſeſſed upon *Liguria*, and having prevailed for an Abatement of two thirds, he died in his Return, *Januray* 21, *A. D.* 497. * *Ennodius. Baillet, Vies des Saints mois de Janvier.*

EPIPHANY, a Feſtival of the Adoration of the three Kings. The *Greeks* kept the Holiday for our Saviour's Birth on the 6th of *January*; for which Reaſon they called this Feſtival *Theophania* and *Epiphania*, becauſe they believed our bleſſed Saviour appeared in the World upon this Day. And at the ſame time they refreſhed their Memory with a Recollection of other remarkable Circumſtances of our Saviour's Life; as the Adoration of the *Magi*, the Purification of the bleſſed Virgin, our Saviour's Baptiſm, and his firſt Miracle; drawing together a great many glorious Paſſages of his Life upon the Solemnity of the ſame Day. The *Latin* Church, who kept the Feſtival of our Saviour's Birth, upon the 25th of *December*, reſerved (at leaſt from the Vth Century downward) the Feſtival of the *Magi*'s worſhipping our bleſſed Saviour, his Baptiſm, and his firſt Miracle at the Marriage of *Cana*, to the 6th of *January*. However, 'tis certain that our Saviour's Baptiſm, and his firſt Miracle at the Marriage in *Cana*, did not fall upon the ſame Day. Neither is it certain that the *Magi* came to worſhip our bleſſed Saviour upon the 6th of *January*, thirteen Days after his Birth, according to the *Latin* Church. Some of the Learned are of Opinion, that this Appearance of the *Magi*, did not happen 'till after the bleſſed Virgin's Purification, ſome little time before their Retreat into *Egypt*. As to the Circumſtances of the *Magi*, we know nothing certainly about them, excepting what we find related in St. *Matthew*'s Goſpel: For all the other Evangeliſts are ſilent in this Matter; and as for the Narrative in other Authors, they go upon Conjectures, Allegories, and falſe Memoirs. Notwithſtanding the common Opinion, that the *Magi* were only three, there is no Demonſtration for this Number in St. *Matthew*'s Goſpel, where 'tis only ſaid, *There came Wiſemen from the Eaſt*. The three Sorts of Preſents they made are no convincing Proofs that the Perſons were of that Number, becauſe they preſented jointly, and not each by themſelves. Farther, 'tis not known what Countrymen they were: But the Name of *Magi* being more known and reſpected by the *Perſians*, than amongſt other Nations, has inclined moſt of the Fathers to believe that the Wiſemen, who came to worſhip our bleſſed Saviour, lived in *Perſia* or *Chaldea*: The modern Commentators choſe rather to bring them from *Arabia*, but their Conjectures are ſhort of Conviction. 'Tis certain that they ſaw an extraordinary Star in the Eaſt, which occaſioned their Journey: But we have no probable Reaſons to conclude that they had learned from the Predictions of the Prophets, that this Star preſaged the Birth of a King. 'Tis more likely they concluded from the Principles of Aſtrology, that this *Phænomenon* foretold ſuch an extraordinary Event. To proceed, the Goſpel does not inform us that this Star was their Guide from their own Country, as far as *Judea*; St. *Matthew* ſays no more, than that they had ſeen this Star in the Eaſt, and that at their going out of *Jeruſalem*, it appeared again, and led them to *Bethlehem*. St. *Matthew* does not give the Title of Kings to the *Magi*, and thoſe Texts, which are cited from the Prophets, may be fairly underſtood of Princes and great Lords, as well as of Sovereigns and Monarchs. The Names *Melchir*, *Balthaſar*, and *Gaſpar* beſtowed on them at the End of the XIIth Century, and the Hiſtory of their Circumſtances and Lives, is pure Romance. The Intention of the Church is not to celebrate a Feſtival for the *Magi*, but only to keep up the Memory of their Worſhip, which may be looked on as the firſt Fruits of calling of the *Gentiles*.

The Church likewiſe commemorates the Baptiſm of our Saviour by St. *John* on this Day; becauſe upon this Occaſion our Saviour was declared the Son of God by a Voice from Heaven, pronouncing theſe Words; *This is my beloved Son*, &c. The Feſtival with this Relation ſeems more antient, than under the Circumſtance of the *Magi*'s Worſhip. In the Reign of *Adrian*, *Baſilides* and his Followers kept it on the 10th of *January*. The *Greeks* call it *Theophania*, or the Feſtival of *Lights*. It was a Day ſet apart by that Church for the Adminiſtration of Baptiſm; upon which St. *Gregory Nazianzen* made an excellent Diſcourſe to thoſe newly baptized: The *Vigil* of this Holiday was ſolemnly obſerved: For then every thing was prepared for the Baptiſm of the *Catechumens*; and particularly, a Prayer was ſaid over the Water, deſigned for this Uſe. In ſome Churches this Feſtival had an Octave ſolemnized in the ſame manner with the principal Holiday.

Laſtly, this Feſtival is kept in Memory of the Miracle of changing Water into Wine, at the Wedding in *Cana:* For notwithſtanding this happened upon a different Day, 'twas the firſt Miracle wrought by our Saviour. When *Epiphanius* wrote, this Feſtival was kept by the Eaſtern Churches, and joined to the other Solemnity for our Saviour's Birth. * *Tillemont. Mem. pour l'Hiſt. de l'Egliſe. Tom.* I. *Baillet Vies des Saints, mois de Janvier.* The Commentators upon St. *Matthew.*

EPITAPHS; ſo at firſt the Verſes were called, which were ſung in Honour of the Dead, at their Funerals; and repeated every Anniverſary. Epitaphs were afterwards taken as they are at preſent, for Inſcriptions upon the Monuments of the Dead. The *Greeks* put only the Name of the deceaſed Perſon with theſe Epithites. Good Man, or good Woman, a good Day to you.

ΝΙΚΩΝ ΖΗΝΩΝΟΣ
ΧΡΗΣΤΕ ΧΑΙΡΕ.

Nicon Son of *Zenon*,
Good Man Happineſs
to You.

ΟΛΥΜΠΙΑΣ
ΧΡΗΣΤΗ
ΧΑΙΡΕ.

Olympia,
Good Woman
Happineſs
to You.

Pauſanias obſerves that the *Sicyonians* uſed only to cut the Perſons Names upon the Tomb with the Salutation ΧΑΙΡΕ. But it appears by the Epitaphs above mentioned, that they added the Word ΧΡΗΣΤΟΣ, and ſometimes ΗΡΩΣ; though the Quality of the Perſon did not deſerve it. The *Athenians* only mentioned the dead Perſon's Name, his Father's Name, and the Name of his Tribe. The *Romans* at the top of their Epitaphs put DIIS. MANIBUS: ſometimes expreſſed by DIS. MAN, and moſt commonly by the two Letters D. M. Amongſt thoſe *Romans* who wrote their Epitaphs in *Greek*, they made uſe of Θ. Κ. that is to ſay, ΘΕΟΙΣ ΚΑΤΑΧΘΟΝΙΟΙΣ; as in the following Inſcription.

Θ. Κ.
ΙΟΥΛΙΩ. ΑΛΚΑΙΩ. ΠΑΤΡΙ.
ΕΥΣΕΒΗΣΤΑ ΤΩ
ΙΟΥΛΙΟΣ ΛΑΜΠΡΟΚΛΗΣ.

DIS MANIBUS
Julio Alcæo Patri ſuo
Piiſſimo.
Julius Lamprocles hoc Monumentum Dicavit.

This Epitaph and other reſembling ones belonged to original *Romans* ſettled in *Greece*, or to *Greeks* living at *Rome*. For 'tis not probable that the other *Greeks*, and particularly thoſe who lived before that Nation fell under the *Roman* Juriſdiction; 'tis not probable that theſe Dedicated in their Sepulchral Monuments with the Addition of *Diis Manibus*. Farther, the *Romans* took care to make their dead ſpeak in Defence of their Urns. Thus the following Epitaph.

C. JULIUS C. L.
BARNÆUS.
OLLAM EJUS SI QUI
VIOLARIT,
AD INFEROS NON RECIPIATUR.

That is, *Here lies C. Julius Barnæus Caius his manumiſed Slave, if any Perſon diſturbs his Urn and his Aſhes let him not be ſuffered to paſs the River* Styx *at his death.* Sometimes their Epitaphs were garniſhed with moral Sentences, and Repreſentations of illuſtrious Actions. * *Danet.*

EPOPEE, or an *Epick* Poem. 'Tis defined, *A Diſcourſe for forming the Manners by Inſtruction, diſguiſed under the Allegory of a noble Enterpriſe, related in Verſe, in a probable, entertaining, and ſuprizing Manner.* An *Epick* Poem, when well executed, is the higheſt Performance in Poetry. *Homer* amongſt the *Greeks* ſtruck out a Model of this kind in his *Iliads* and *Odyſſes*, and *Virgil* in his *Æneids* amongſt the *Latins*. However, ſome Criticks ſpy out Faults in both theſe Authors. *Taſſo*'s *Jeruſalem*, *Marino*'s *Adonis*, and *Arioſto*'s *Roland*, though powdered with a great many ſhining Lines, fail in their Oeconomy, and are very remote from the Perfection of an *Epick* Poem. The *French* have miſcarried in this Way, no leſs than the *Italians*, and as for *Lucan*'s *Pharſalia*, it is more a Hiſtory in Verſe, than an Heroick Poem. * *Boſſu*'s Treatiſe of Heroick Poetry.

EPOCHA, a Diſtinction of Time. The Chriſtian *Epocha* is taken from the Birth of our bleſſed Saviour. This Period is commonly ſuppoſed to begin with the four thouſand ſeven hundred and fourteenth Year of the *Julian* Period; the ſeven hundred ſeventy ſixth, ſince the ſettling the Olympiads, and ſeven hundred fifty two from the Building of *Rome*. The *Turkiſh Epocha* begins from the *Hegyra* or Flight of *Mahomet*; that of the *Romans* from the Building their City; that of the *Greeks* from the Beginning, or reſtoring the Olympiads; that of the antient *Perſians* and Aſtronomers from *Nabonaſſar* his *Æra*. In the former part of the Vth Century, *Dionyſius Exiguus* propoſed a Calendar for adjuſting the Calculations of time, which was quickly univerſally approved. The Church made uſe of this old Calendar, 'till about the End of the XVIth Century; and thoſe who don't receive the *Gregorian* Account, compute ſtill by it. Before *Dionyſius Exiguus*, the greateſt part of Chriſtendom made their Computation either from the Building of *Rome*, or the Conſul's Regiſter, or the Emperors Reigns. But *Dionyſius Exiguus* began a new Period, and reckoned from the *Incarnation:* This *Æra* is ſtill made uſe of in the Court of *Rome*, for the Dates of Bulls, and Briefs, whereas we reckon from the firſt of *January* next following. The Olympiads begin ſeven hundred ſeventy ſix Years before the *Incarnation*. The *Varronian* Year, or from the Foundation of *Rome*, is ſometimes fixed ſeven hundred fifty three before our Saviour's Birth, and in the third Year of the VIth Olympiad. *Nabonaſſar*, King of *Babylon*'s *Æra*, made uſe of by *Ptolomy*, *Cenſorinus*, and ſeveral other Authors, began ſeven hundred forty ſeven Years before the *Incarnation*, and in the three thouſand nine hundred ſixty ſeventh Year of the *Julian* Period. The firſt Year of *Julius Cæſar*'s correcting the Calendar, ſtands five and forty Years before our Saviour's Birth, and falls in with the four thouſand ſix hundred ſixty ninth Year of the *Julian* Period. The *Diocletian Æra*, or that of the Martyrs, reckons from the two hundred eighty fourth Year of our Saviour's Birth, though others begin it at the Year three hundred and two. It is called the Martyrs *Æra*, upon the Score of great Numbers of Chriſtians put to death in *Diocletian*'s Reign. The *Arabian Epocha* called the *Hegyra* begins at the Year of our Lord ſix hundred twenty two, *July* the 16th. *Du Cange* has made Tables of all theſe *Epocha's*, of the Cycles of the Sun and Moon, of the Indictions, of the dominical Letters, and *Eaſter* Feſtivals; to which he has added the *Epocha's* of the *Arabians* and *Perſians*, of the *Catayans*, and other Eaſtern Nations, all which he has reduced to our common Computation. * *Petavius Rationarium Temporum & de Doct. Tem.* See *Æra* the Chriſtian.

EREC-

ERECTHEUS VI. King of *Athens*, ſucceeded *Pandion* in the two thouſand ſix hundred thirty third Year of the World, and a thouſand four hundred twenty three Years before the *Incarnation*, he reigned fifty Years. In his fifteenth Year *Ceres* came to *Athens*, and taught the *Athenians* Agriculture. It was likewiſe in the Reign of this Prince, as the *Marmora Arundeliana* inform us, that *Proſerpine* was carried off, and the *Eleuſian* Myſteries were inſtituted. * *Cicero*, *Orat. pro Sextio*, & *pro Roſcio*. *Hygin*. *Pauſanias*. *Euſeb. in Chron.*

* ERASMUS, *(Deſiderius)* of *Rotterdam*, was of ſhort Stature, but of a grave and becoming Air and Behaviour. His Conſtitution was but ſlenderly ſet together; and at the latter End of his Life, he was much troubled with the Gout and Gravel: He had a prodigious Memory, wrote with wonderful Eaſe, and withal, with a correct beautiful Manner. He was, without Diſpute, a Perſon of the greateſt Genius, and Learning of his Age. 'Tis to him the publick is moſtly obliged for reviving the *Belles Lettres*, the Editions of the Fathers, the Improvements in Criticiſm, and a Reliſh for Antiquity. He is one of the firſt, who managed Theological Subjects, in a rational entertaining Way, and diſengaged from the Jargon of the Schools. His Works upon practical Heads, are elegantly written. He reproved the Vices of the Times with great Freedom, and particularly the Misbehaviour of the Eccleſiaſticks: He laſhes them for their Superſtition, and their Averſion to polite Learning; and beſtows ſome Stroaks of Satyr upon the Ignorance and uncouth Management in the *Schools*. He let fly ſometimes againſt the Monks, and *School Men*, without much Reſtraint: But afterwards he repented ſome of theſe Sallies, and declares he would never have launched out ſo far, could he have foreſeen the Tempeſt raiſed by *Luther*. He was always a profeſſed Enemy to the *Lutherans* and *Sacramentaries*. He declared againſt ſeparating from the *Roman* Communion, though it is plain he did not approve every thing in it. He was admired and careſſed by Princes, Popes, and all the learned of his time. However, the Monks, People half learned, and ſeveral Divines, charged him with Hetrodoxy and Profaneneſs. The Liberty he took in reprimanding the Prejudices People then lay under againſt every thing that looked new; their Averſion for the *Belles Lettres*, and their Partiality for the received Notions and Cuſtoms, were the Occaſions of the Traverſes and rough Uſage *Eraſmus* met with. As to his Temper 'twas ſudden, but eaſily ſmoothed: He gives himſelf this Character,

Iraſci celer, ſed ut placabilis eſſem.

Never Man was leſs touched with Ambition: So far from graſping at Honour, that he refuſed ſome of the higheſt Titles, and Stations. He had always a warm Inclination for Study, and preferred it to all other Buſineſs. He was ſober in his Refreſhments, free in declaring his Opinion, a ſincere plain Dealer, conſtant to Friendſhip, eaſily reconciled to thoſe who had diſobliged him, untinctured with Envy and Emulation, and loaths to diſguſt any Body: He was nevertheleſs pretty ſenſible of Libels and Affronts, apt to rally with Smartneſs enough, and not the moſt patient under Reproof. He ſometimes treated his Adverſary with an Air of Superiority, confuted them with Livelineſs, and ſometimes with a little Acrimony. In his Youth he was apprehenſive of Death, to ſomewhat of an Extream; but in the latter End of his Life the Dread of it abated, and he prepared himſelf in a very Chriſtian Manner for his laſt Hour.

All *Eraſmus*'s Works are collected and printed at *Baſil* by *Frobenius*, *A. D.* 1540. in IX Tomes *Folio*. The two firſt and the fourth furniſh only grammatical Learning, with Tracts upon Rhetorick and Philoſophy, and afford nothing upon Eccleſiaſtical Subjects, excepting in ſome of his Colloquies, and ſome Paſſages in his *Moriæ Encomium*; the III^d takes in his Epiſtles, a great many of which treat of Eccleſiaſtical Affairs; the V^th contains his practical Tracts; his VI^th the Tranſlation of the new Teſtament with Notes; the VII^th and VIII^th *Tranſlations* of the *Greek Fathers*; and the laſt his *Apologies*, which makes one of the biggeſt Volumes. Part of this Account is extracted from his Epiſtles, and from his Life prefixed to his Works. For the reſt, the Reader may be directed to the following Authorities. * *Paulus Jovius*, *Elog. Cap.* 95. *Thuan. Hiſt. Spondan. Annal. &c. Vander Aa*, Bookſeller at *Leyden*, has reprinted all *Eraſmus*'s Works. And in this Edition, there is ſome Pieces never before publiſhed.

ERA, (the Chriſtian) it begins upon the firſt of *January*, after the Birth of our bleſſed Saviour, which is commonly fixed to the 25^th of *December*, and ſeven hundred fifty three Years after the Building of *Rome*. And here the Reader is to obſerve there are eight different Opinions touching the Year of our Saviour's Birth.

The firſt Opinion or Account ſets this Birth to the Year ſeven hundred forty eight, from the Building of *Rome*; under the Conſulſhip of *Lælius Balbus*, and *Antiſtius Vetus*. This is the Opinion of *Marcus Antonius Cappellus*, an *Italian* Cordelier, and *John Kepler*, a *German* Aſtronomer.

The ſecond places the *Incarnation* to the Year ſeven hundred forty nine of *Rome*, when the Emperor *Auguſtus*, and *Cornelius Sylla* were Conſuls. Father *Dekar* and *Petavius* are of this Opinion.

The third ſets the Birth of our bleſſed Saviour to the Year of *Rome* ſeven hundred and fifty, in the Conſulſhip of *Calviſius Sabinus*, and *Paſſienus Rufus*. This is the Computation of *Sulpitius Severus*, &c.

In the Calculation of a fourth Party, the *Incarnation* falls upon the ſeven hundred fifty one Year of *Rome*, in the Conſulſhip of *Cornelius Lentulus*, and *Valerius Meſſalinus*. This Account is maintained by Cardinal *Baronius*, *Torniellus*, *Spondanus*, *Scalliger*, and *Voſſius*.

The fifth places the Birth of the *Meſſiah* to the Year ſeven hundred fifty one of *Rome*, in the Conſulſhip of *Auguſtus*, with *Plautius Sylvanus*. *Salian*, *Onuphrius*, &c. follow this Opinion.

The ſixth, which is the common Computation, fixes the Birth of our Saviour to the Year ſeven hundred fifty one of *Rome*, under the Conſulſhip of *Cornelius Lentulus* and *Calphurnius Piſo*. This is the Opinion of *DionyſiusExiguus*, *Bede*, &c. It is likewiſe received by the Church of *Rome*, in her Martyrology, Breviary, and Calendar.

The ſeventh begins this *Era* in the ſeven hundred fifty fourth Year of *Rome*. This Computation is followed by *George Hervat*, &c.

The eighth's reckon our Saviour's Birth to the Year ſeven hundred fifty ſix of *Rome*: This is *Paul* of *Middlebourg*'s Opinion. This Diverſity in the Chronology, proceeds from the Difficulty of fixing the Year of *Herod* the Great's Death, who, as 'tis evident from the Evangeliſts, was living at our Saviour's Birth; beſides Chronologers are not agreed what Year *Auguſtus* and *Tiberius* began their Reigns, nor what Year the *taxing* or muſtering of the *Roman* Subjects was made, when *Cyrenius* or *Quirinus* was Governor of *Syria*. (St. *Luke* chap. ii.) Upon theſe chronological Points there is ſome Difference amongſt antient Writers. Some of them place the Death of *Herod* to the Year ſeven hundred fifty four of *Rome*, and others ſome Years earlier. Some begin the Reign of *Auguſtus* at *Julius Cæſar*'s Death, ſome at his firſt Conſulſhip, and others at the *Triumvirate*. Some ſet the Beginning of *Tiberius*'s Reign at the Death of *Auguſtus*, and others two Years before, becauſe, ſay they, he was then *Auguſtus*'s Collegue, or joint Emperor with him. Farther, there were ſeveral Regiſtrings of the Number of the *Roman* Subjects, under *Auguſtus* and *Cyrenius*; and 'tis ſomewhat difficult to ſtate the Year in which that was taken, which St. *Luke* mentions. But let this be as it will; all the Learned are agreed that as to Computation and Uſe, the common *Epocha* is to be followed; therefore *Baronius*, who comes two Years beyond, and *Onuphrius*, who falls a Year ſhort, ſtrike one or two Conſuls out of the *Faſti Conſulares*, to bring their Account to the common *Epocha*. * *Riccioli*, *Chronolog. Reform. Lib.* VIII. *Cap.* 2.

ERA, (the *Diocletian*) a famous *Epocha*, which is called the Key of the Chriſtian Chronology: This Period begins at the firſt Year of *Diocletian*'s Reign, which falls in with the two hundred eighty fourth Year of our Lord, *September* the 17^th. This Computation is made good by the Authorities of *Theophilus* and St. *Cyril*, Arch-

Archbiſhops of *Alexandria*, of St. *Ambroſe*, of *Dionyſius Exiguus*, and other learned Authors cited by *Petavius*, and *Riccioli*; this chronological Account is likewiſe vouched by the *Faſti Conſulares*, and by the Chronicon of *Alexandria* publiſhed by *Raderus*.

ERA of the Martyrs; 'tis the ſame with the *Diocletian* laſt mentioned, excepting that the *Egyptian* Year begins on the firſt Day of *Thoth*, which anſwers to the 29th of *Auguſt A. D.* 284. 'Tis likewiſe called the *Era* of the *Cophti* or *Egyptians*, and was ſo diſtinguiſhed becauſe the Emperor *Diocletian* made a great many Martyrs in *Egypt*. However, we are to obſerve that this Perſecution did not begin 'till the nineteenth Year of *Diocletian* in *March A. D.* 303. * *Petavius de Doct. Temp. Riccioli, Labbe*, &c.

ERIA, the Lake of *Eria*, or of the Cat. 'Tis a Lake within new *France* in Northern *America*. It ſtands to the South of the Lake *Caregnondi* and to the Weſt of the Lake *Ontario*. Geographers make it 110 Leagues in Compaſs; a great many Rivers and particularly that of St. *Laurence* fall into it. Father *Hennepin*, who travelled upon this Lake, reports it 140 Leagues long, and that the Breadth of it opens ſo much to the Weſt, as to make it as big as all *France*.

ERRICO, *Enrico*, or *Henry*, *(Scipio)* born at *Meſſina*, was an *Italian* Poet, and flouriſhed in the XVIIth Century, in the Pontificate of *Urban* VIII. He wrote ſeveral Poems in his own Language, amongſt which we may reckon, 1st, *The Pictures of fine Ladies*, in Stanzas of ſix Verſes. 2d, *Idyllia of* Endymion *and* Ariadne; 3d, *The Milky Way*, or, *St.* James's *Road in the Sky*, in Sixains, or ſix Line Stanzas; 4th, *A Volume of Lyrick Poetry*; 5th, An Heroick Poem upon *the Deſtruction of* Babylon: And another Poem entituled, *The* Trojan *War:* 7th, Two Comedies, one called *the Revolt of* Parnaſſus, and another, *A Trial at* Pindus: 8th, *The* Parnaſſian *Wars*, *in two Parts:* 9th, *The Croſs powdred with Stars*, in Stanzas of eight Verſes: 10th, *A little Poem upon the pretended Letter of the bleſſed Virgin, to the Burghers of* Meſſina: 11th, An Opera called *Deida Meia:* 12th, *The victorious* Auſtria, which is a kind of Epithalamium: 13th, *The Metamorphoſis*, in Imitation of thoſe made by *Ovid*, and *Moſes*'s *Paſſage*, which is a Poetical Paraphraſe in Proſe. *Toppi* reports, that *Errico* was particularly admired for the Eaſineſs of his Manner, the Livelineſs of his Genius, the Smoothneſs of his Expreſſion, and ſeveral other entertaining Qualities. * *Nicol. Topp. Della Bibloth. Napolit.* pag. 280, 281.

ERTZEBURG, or *the Circle of Mountains*, part of *Miſnia* in upper *Saxony:* This Country is almoſt quite encloſed with the Rivers *Mulda* and *Multa*; here are the Mines of Lead, Tin, and Silver, for which *Saxony* is ſo famous. *Chemnitz* is the Capital: The other conſiderable Towns are *Fridberg*, *Anneberg*, and *Marienberg*. * *Maty, Diction.*

ESCHEVIN, a Magiſtrate choſen by the Burghers to take care of the Buſineſs of the Corporation, and the ornamenting the Town; at *Paris* there are four *Eſchevins* and a *Prevot des Marchands*, who has the Juriſdiction of Matters relating to the Intereſt and Privileges of that City, and has likewiſe an Authority to examine the Commodities which come up by Water, and to take Cognizance of Diſputes ariſing from thence: Theſe five are Lords as it were of the Rivers which come to *Paris*. They are likewiſe intruſted with the Rents of the *Hôtel de Ville* or *Guild Hall*, and have the Cognizance of Suits commenced for the Payment of them. They ſet the Aſſize, or Rates, upon Commodities and Proviſions, &c. There lies an Appeal from them to the Parliament. In other *French* Towns there is a Mayor and *Eſchevins*, or Aldermen. They call them *Conſuls* in *Languedoc*, *Provence*, and *Dauphiny: Capitouls* at *Toloufe*, and *Jurats* at *Bourdeaux:* Antiently *Eſchevins* were Aſſeſſors and Counſellors to the Counts and Judges of a City; and therefore in ſome Places they call them Peers, which is the Name for aſſiſtant Judges or Counſellors, as the *French* call them. They ſometimes had the ſole Cognizance in Cauſes of ſmall Value: and from thence incroaching by Degrees, they graſped Juriſdiction to *baſſe* Juſtice. See *Loiſeau.*

The *Eſchevins* have likewiſe the Power which the *Ediles* had at *Rome*, and were the ſame with the Magiſtrate called *Poteſtas*, in the leſſer *Italian* Towns, where they are ſtill called *Podeſta.* In *Holland* the *Eſchevins* have the Cognizance of all Property Concerns, in the firſt Inſtance. They likewiſe try criminal Cauſes, and in Caſe the Priſoner confeſſes the Fact they have Authority to put the Sentence in Execution, whither capital or leſs, and here there lies no Appeal from them. They can likewiſe put the Perſon proſecuted to the Queſtion or Torture, and in Caſe he holds out, and makes no Confeſſion, the Trial is to proceed according to the Civil Form, ſaving always the Liberty of appealing to the Court of *Holland*. The Number of the *Eſchevins* is not the ſame in all Towns. There are nine of them at *Amſterdam*. * *Du Cange. Paſquier*, &c.

In *Holland* the *Eſchevins* are a Court of Juſtice in every Town; at *Amſterdam*, as has been obſerved, they are nine, of which ſeven are annually choſen; but two of the preceding Year continue in Office. A double Number is named by the Senate, out of which the Princes of *Orange* chooſe. The *Eſchevins* are ſovereign Judges in all criminal Cauſes. In Civil, after a certain Value there lies an Appeal to the Court of Juſtice of the Province; they paſs Sentence of Death upon no Man without adviſing with the Burghomaſters; though after they have gone through that Form, they proceed by their own Opinion, without being bound to follow that of the Burgomaſters. * *Temple*'s Obſervations upon the *Netherlands*.

* ESDRAS. To what has been ſaid upon this Article in *Morery*, we may add ſomething of *Eſdras*'s collecting the canonical Writings. Some of the Fathers give *Eſdras* a greater Share in this Work, than is aſſigned him, even by the *Jews*. They maintain that all the Scriptures were deſtroyed in the *Babyloniſh* Captivity, and that *Eſdras* reſtored them by divine Revelation. This is the Opinion of *Irenæus*, *Tertullian*, *Clemens Alexandrinus*, St. *Bazil*, St. *Auguſtin*, and others; but they went upon a miſtaken Ground, and had no better Authority than the xivth Chapter of the IId Apochryphal Book of *Eſdras*. 'Tis granted that in the Reign of *Joſiah*, the Books of the Law were ſo far loſt that none but *Hilkiah*'s Copy could be produced; for it may be reaſonably concluded from the Surprize *Hilkiah* and *Joſiah* expreſſed at the reading of it, that neither of them had ſeen it before: And if the King and the High Prieſt, both Perſons of exemplary Piety, were unacquainted with this Book, it may reaſonably be concluded, I ſay, that the reſt of that Nation knew nothing of it. But during this Prince's Reign, Copies were tranſcribed from this original *Pentateuch*, and Search made for the other Parts of holy Scripture. And thus, tho' the City was deſtroy'd within a few Years, and the authentick Copy of the Law burnt with the Temple; yet by this time Copies both of the Law and Prophets were in private Hands, and carried into the Captivity. That *Daniel* had a Copy of the holy Scriptures with him in *Babylon*, is plain from his mentioning the Law, and *Jeremy*'s Prophecy; and in the vith Chapter of *Ezra* 'tis ſaid that at the finiſhing of the Temple, the Prieſts and *Levites* were ſettled in their Functions, *according as it is written in the Law of* Moſes: But how could they be ſure it was done, according to this written Regulation, unleſs they had Copies of the Law amongſt them? Now this Relation of the Prieſts Settlement was near ſixty Years before *Eſdras* came to *Jeruſalem*; farther, in the viiith Chapter of *Nehemiah*, when the People deſired the Law of *Moſes* might be read to them, they did not entreat *Ezra* to addreſs for Inſpiration, they did not expect it ſhould be dictated afreſh from Heaven; they only requeſted he would bring forth the Book of the Law of *Moſes*, which the Lord commanded *Iſrael*; which evidently ſhews the Book was known to be extant, and that there was no Need of Recourſe to a miraculous Expedient for producing it; in ſhort, all that *Ezra* did in this Matter, was to get as many Copies of the canonical Writings as he could, and to draw a correct Edition out of them, and here his Performance may be ranged under the following Particulars.

Firſt, he corrected all the Errors occaſioned by the Negligence of Tranſcribers; for by comparing the Copies, he was able to ſettle the true Reading. Whether the *Keri Cetib*, in our preſent *Hebrew* Bibles, were part of theſe Corrections, is hard to determine; though the Generality of the *Jewiſh* Writers declare for the affirmative. By the Way *Keri Cetib* are various Readings in the

the *Hebrew* Bible, *Keri* ſignifies that which is read, and *Cetib*, that which is written; for where there are any ſuch various Readings, the wrong Reading is written in the Text; this is called the *Cetib:* And the true Reading, which is written in the Margin, is called the *Keri.*

Secondly, *Eſdras* collected all the Books of the then inſpired Writings, ranged them in Order, and ſettled the *Canon:* Theſe Books he divided into three Parts, 1st, the Law, 2dly, the Prophets, and 3dly, the *Cetubim* or *Hagiographa. Joſephus*, in his firſt Book againſt *Appion*, makes mention of the ſame Diviſion: According to which the Law contains, 1st, *Geneſis*, 2d, *Exodus*, 3d, *Leviticus*, 4th, *Numbers*, 5th, *Deuteronomy:* The Writings of the Prophets are, 1st, *Joſhua*, 2d, *Judges* with *Ruth*, 3d, *Samuel*, 4th, *Kings*, 5th, *Iſaiah*, 6th, *Jeremiah with his Lamentations*, 7th, *Ezekiel*, 8th, *Daniel*, 9th, *the twelve minor Prophets*, 10th, *Job*, 11th *Ezra*, 12th, *Nehemiah*, 13th, *Heſter:* And in the *Hagiographa* are, firſt, the *Pſalms*, 2dly, *Proverbs*, 3dly, *Eccleſiaſtes*, 4thly, *The Song of Solomon*, which all together make two and twenty Books. This Diviſion was made for reducing their Books to the Number of their Alphabet conſiſting of 22 Letters: But at preſent they reckon theſe Books twenty four, and ſet them in the following Order. 1st, the Law which takes in the *Pentateuch:* 2dly, the *Prophets*, which they divide into the former and latter Prophets; and here *Moſes*'s Books making five, thoſe of the former Prophets are, 6, *Joſhua*, 7. *Judges*, 8. *Samuel*, 9. *Kings:* The Books of the latter Prophets are, 10. *Iſaiah*, 11. *Jeremiah*, 12. *Ezekiel, and* 13. *the twelve minor Prophets:* 3dly, The *Hagiographa*, which are 14. *the Pſalms*, 15. *the Proverbs*, 16. *Job*, 17. *the Canticles*, 18. *Ruth*, 19. *the Lamentations*, 20. *Eccleſiaſtes*, 21. *Eſter*, 22. *Daniel*, 23. *Ezra*, 24. *Chronicles*. Under the Name of *Ezra* they take in the Book of *Nehemiah*, for the *Hebrews* and *Greeks* too antiently reckoned *Ezra* and *Nehemiah* but one Book. But then all theſe Books were not received into the Canon in *Ezra*'s time, for *Malachi*, as it is ſuppoſed, lived after him; and in *Nehemiah* mention is made of *Jaddua*, as High Prieſt, and of *Darius Codomannus*, as King of *Perſia*, who were at leaſt an hundred Years after his time; and in the third Chapter of the firſt Book of Chronicles, the Genealogy of the Sons of *Zerubbabel* is carried down to ſo many Generations as makes it reach to the time of *Alexander* the Great: 'Tis therefore moſt likely that the two Books of the *Chronicles*, *Ezra*, *Nehemiah*, *Eſter*, and *Malachi*, were afterwards added in the time of *Simon* the *Juſt*; and it was not 'till then, that the Canon of the old Teſtament was fully compleated.

To proceed, the five Books of the Law are divided into fifty four Sections. This Diviſion many of the *Jews* affirm one of the Conſtitutions of *Moſes*; but others with more probability reckon it to *Ezra*. 'Twas made for the Uſe of the Synagogue and the better Inſtruction of the People. For every *Sabbath* Day one of theſe Sections was read in their Synagogues. This as we read in the Acts of the Apoſtles *(Act.* x. ℣. 21.) was done of *Old Time*, which may fairly be interpreted from the Time of *Ezra*. They ended the laſt Section with the laſt Words of *Deuteronomy*, on the *Sabbath* of the Feaſt of Tabernacles. And the next *Sabbath* after, began again with the firſt Section of *Geneſis*, and went round in this Circle every Year. The Number of theſe Sections was fifty four; becauſe in their intercalated Years (a Month being then added) there were fifty four *Sabbaths*. On other Years they reduced them to the Number of the *Sabbaths*, by joining two ſhort Sections together; for they believed themſelves obliged to have the whole Law thus read over in their Synagogues every Year. 'Till the time of the Perſecution, under *Antiochus Epiphanes*, they read only the Law: But then the reading of it being forbidden, they ſubſtituted fifty four Sections out of the Prophets, in the room of the ſame Number of the Law: And this reading of the Prophets was ever after continued. So that when the reading of the Law was revived by the *Maccabees*, the Section which was read every *Sabbath* out of the Law ſerved for the firſt Leſſon, and the Section out of the Prophets for their ſecond Leſſon; and thus it was practiſed in the time of the Apoſtles. Thus when St. *Paul* came into the Synagogue at *Antioch* in *Piſidia*, *'tis ſaid he ſtood up to preach after the reading of the Law and Prophets. (Acts* xiii. ℣. 15.) And in his Sermon then preached he tells them *the Prophets were read at Jeruſalem* every *Sabbath* Day; that is, in thoſe Leſſons which were taken out of the Prophets.

Theſe Sections were divided into Verſes which the *Jews* call *Peſukim.* They are marked in the *Hebrew* Bibles with two great Points at the end of them, called *Soph-Paſuk*, *i. e.* the End of the Verſe. This Diviſion was not begun by *Ezra*, but 'tis certainly very antient. 'Twas moſt probably invented for the Convenience of the *Chaldee* Interpreters. For after the *Hebrew* Language was no longer the *Jews* Mother Tongue, and the *Chaldee* was ſpoken inſtead of it. When this Change happened at the Return from the *Babyloniſh* Captivity, the Cuſtom was to read the Law to the People firſt in the original *Hebrew*, and then tranſlate it into *Chaldee*, that all the Congregation might underſtand it: And all this was done Period by Period. Now that theſe Periods might be the better diſtinguiſhed; that the Reader might certainly know how much he was to read at a time, and that the Interpreter might be better acquainted with the Proportion of every Interval, there was a Neceſſity that ſome Marks ſhould be invented for their Direction. Their Rule was that in the Law the Reader was to read one Verſe, and then the Interpreter was to turn it into *Chaldee*; but that in the Prophets, the Reader was to read three Verſes together, and then the Interpreter to follow him with the *Chaldee* Tranſlation of them. This Cuſtom plainly proves that the Diviſion of the Scriptures into Verſes muſt be as antient as the interpreting them in their Synagogues into the *Chaldee* Language: Now this Cuſtom began with the erecting the Synagogues, and the Uſe of reading the Scriptures publickly in them, which was at their Return from the *Babyloniſh* Captivity. This at firſt was practiſed only in the Law 'till the time of the *Maccabees*. But afterwards the ſame Reading and Tranſlation paſſed through the Prophets and the *Hagiographa*; and from hence 'tis moſt likely the Diviſion of the holy Scripture into Verſes was firſt made, but without any Figures to tell the Number. The Manner by which they are now diſtinguiſhed in their common *Hebrew* Bibles, is by the two great Points *Soph-Paſuk* abovementioned. But whether this was the antient Way is ſomewhat of a Queſtion too long to be here diſcuſſed.

The Diviſion of the holy Scriptures into Chapters is of a much later date. The *Pſalms* 'tis true were always divided as we now have them. For St. *Paul* in his Sermon at *Antioch* in *Piſidia*, quotes the iid *Pſalm. (Acts* xiii. ℣. 33.) But as to the reſt of the holy Scriptures the Diviſion of them into the preſent Chapters, is what the Antients knew nothing of. Some reckon it to *Stephen Langton*, Archbiſhop of *Canterbury*, in the Reigns of King *John* and King *Henry* III. But the true Author of this Invention was *Hugo Cardinalis*, who flouriſhed about the Year 1240, and died *A. D.* 1262. This Cardinal made the holy Scriptures his main Study, and wrote a Comment upon the whole Canon. To carry on this Work with the greater Convenience, he invented a Concordance for the Vulgar *Latin* Bible. This Work was afterwards much improved by *Arlottus Thuſcus* and *Conradius Halberſtadius*, the firſt a *Franciſcan*, and the other a *Dominican*, who lived both about the End of the ſame Century The chief Deſign of the Concordance was for the eaſier finding any Word or Paſſage in the holy Scriptures. To make it anſwer this Purpoſe, the Cardinal found it neceſſary to divide the Books into Sections, and the Sections into Subdiviſions: By this Management, the References were more ſignificant, and the Index could point out more exactly to every Word or Paſſage in the Text. For 'till then every Book of the holy Scriptures in the *Vulgate*, was without any Diviſion. And thus had the Index referred only to the Book, the whole Book poſſibly muſt have been read over before the Place ſought for could have been found. But by referring to it by this Diviſion, the Reader might come at it at firſt Sight. Now theſe Sections are the *Chapters* into which the Bible has ever ſince been divided.

IIId, The third Branch of *Ezra*'s Performance upon the holy Scriptures was the throwing ſome ſupplemental Paſſages for explaining, Connection, and finiſhing: And here he was aſſiſted by the ſame infallible Spirit, by

which they were first written. Now, the last Chapter of *Deuteronomy* is an Instance of such a supplemental Narration: Here we have an Account of the Death and Burial of *Moses*, and of *Joshua*'s succeeding him; this could not be written by *Moses*; but as it is most probable, was added by *Ezra* to make the History of *Moses* compleat. That there are Passages in Scripture posterior to the inspired Authors who wrote the Books, may be made good by several Instances. To mention some few of them, *Genesis* xxii. 14. we read, *As it is said, to this Day, in the Mount of the Lord it shall be seen.* But Mount *Moriah*, the Mount here meant, was not called the Mount of the Lord, 'till the Temple was built upon it. *Genesis* xxxvi. ℣. 3. 'tis written, *And these are the Kings that reigned in the Land of* Edom, *before there reigned any King over the Land of* Israel. Now this could not have been related, 'till after there had been a King in *Israel*; and therefore they cannot be *Moses*'s Words, but must have been thrown in by some Person posterior to him. Once more, *Exodus* xvi. ℣. 35, the Text informs us, *That the Children of* Israel *did eat Manna forty Years, 'till they came to a Land inhabited. They did eat Manna 'till they came to the Borders of the Land of* Canaan. But here we are to observe that *Moses* was dead before the Manna ceased; and therefore these can't be his Words, but must have been inserted afterwards; to conclude this Remark with another Instance; In the xxv^th^ of the *Proverbs*, 'tis written, *These are the Proverbs of* Solomon, *which the Men of* Hezekiah *King of* Judah *copied out.* This Sentence it is evident must have been inserted several Ages after *Solomon*; for *Hezekiah* was the twelfth in Descent from him. But here the Reader is to take notice that these additional Passages are no Disservice to the Authority of the *Canon*; because they were all inserted by supernatural Direction; this as to *Ezra*'s Case is without Dispute; for he was most certainly the Writer of that Book which goes under his Name: There are likewise good Reasons to prove him the Author of the two Books of *Chronicles.* Now since intire Books written by him are of divine Authority, there is all imaginable Reason to suppose he was no less directed by the holy Spirit in his supplemental Passages: The Reason of the thing holding in the one Case, no less than in the other.

IV. The next Part of *Ezra*'s Performance was transcribing the inspired Writings in the *Chaldee* Character. This Language being grown the Vulgar amongst the *Jews* after their Return from the Captivity, he made use of the *Chaldee* Alphabet in copying the Scriptures. As for the old *Hebrew* Character, 'twas continued only by the *Samaritans*, who use it to this Day. This was the old *Phœnician* Character from which the *Greeks* borrowed theirs. The old *Ionian* Alphabet resembles it in some Measure, as *Scaliger* observes in his Notes upon *Eusebius*'s Chronicon. In this *Samaritan* Character *Moses* and the Prophets recorded the sacred Oracles, and in this the Finger of God himself wrote the ten Commandments upon the two Tables of Stone.

V. Whether *Ezra* at his Collection of the inspired Writings added the Vowel Points now in the *Hebrew* Bibles is a Question disputed; 'twas resolved without Contradiction, in the affirmative, 'till *Elias Levita* a *German Jew* wrote against it in the XVI^th^ Century. *Buxtorf* the Father endeavoured to disprove his Arguments, but *Capellus*, a *French* Protestant, and *Hebrew* Professor at *Saumur*, has published a thorough Reply to what was objected: *Buxtorf* the Son, has encountred *Capellus* in Defence of his Father's Performance: But his Attempt falls short of Satisfaction; the Generality of the Learned being still of *Capellus*'s Opinion. The *English* Reader who desires to see the Point argued at Length on both Sides, may consult the learned Doctor *Prideaux.* * *Iren. adversus Hæreses Lib.* III. *Cap. 25. Tertul. de Habitu Mulierum cap.* 3. *Clemens Alexandrin. Strom.* I. *Hieron. contra Helvidium. Augustin de Miraculis Sacræ Scripturæ, Lib.* II. *Walton*'s *Prolegom.* 8. §. 18, 19, *&c. Hieron. in Prologo Galeato. Buxtorf, Synagoga Judaica Cap.* xvi. *Scaliger in Animadvers. in Eusebii Chronicon.* pag. 110, 111, 117. *Prideaux* old and new Testament connected, *&c.* Part I.

* ESOP a *Phrygian:* There is not much Credit to be given to *Esop*'s Life written by *Planudes*, and therefore we must look farther for Authors of better Authority: *Plutarch* assures us *Crœsus* sent *Esop* to *Periander* then at the Helm at *Corinth*, and that *Socrates* turned *Esop*'s Fables into Verse; that *Esop* and *Solon* met at *Crœsus*'s Court; that the Burghers of *Delphi* put *Esop* to Death, because he had sent *Crœsus* back the Money which he had given him to present the Oracle. *Plato*, tho' he excepts against the Poets, allowed the reading *Esop*'s Fables in his Common-wealth: Those which go under his Name at present were put into Form by *Planudes*, tho' the Thought was *Esops*'s. *Phœdrus* mentions a Statue erected for *Esop* by the *Athenians.* Some are of Opinion that *Locman*, so much celebrated by the Eastern Nations, is the same with *Esop.* The best Life extant of *Esop*, is that written by *Monsieur de Mezeriac*, reprinted at the *Hague* in the first Tome *des Mémoires de Literature.* * See *Esop* in *English Morery* Vol. first.

*ESPENCÆUS *(Claudius)* a *French* Doctor and Divine of the XVI^th^ Century, born at *Châlons* upon the *Marne*, descended from a noble antient Family, and by the Mother's Side extracted from the *Ursini* in *Italy.* The Cardinal of *Lorrain* entertained him in his Family, and had a great Esteem for him. His Sermons preached in *Lent A. D.* 1543. gave him some Trouble. Some Propositions he had maintained, were complained of to the Faculty of Divinity at *Paris:* And here to give Satisfaction, he appeared in the same Pulpit, and softned, or rather recanted, some of his Tenents. He attended the Cardinal of *Lorrain* in his Journey to *Flanders A. D.* 1544. whither his Eminence was dispatched for ratifying the Treaty between King *Francis* I. and the Emperor *Charles* V. *Espencæus* was afterwards sent by his Majesty to *Melun*, to assist at a Conference of twelve Divines the King had convened there, in order to receive their Advice touching the Questions which were to be handled at the Council of *Trent.* He appeared there, and had a principal Share in forming the Resolution then taken. In the Year 1547 King *Henry* II. sent him to the Council lately removed to *Bologna.* The Cardinal of *Lorrain* carried him to *Rome A. D.* 1555, where his Reputation ran so high, that *Paul* IV. had thoughts of making him a Cardinal, to keep him with him; but this Design dropping, *Espencæus* gave God Almighty Thanks for missing the Promotion. In the Year 1563, he appeared at the Meeting of the Estates at *Orleance*, and the next Year he was at the Colloquy of *Poissy:* And here he came to an Accommodation with the *Calvinists* upon some Articles, for which the Prelates, and other Divines of his Party, were by no Means satisfied: He was charged with writing a Tract about Images, which occasioned him some Disturbance. He spent the rest of his Time in his Study, and died of the Stone *A. D.* 1571. *Espencæus* was one of the most learned and judicious Divines of his Time: He was thoroughly acquainted with the Canons and Discipline of the Church; he was likewise very well skilled in classical and profane Learning; he had a noble Manner in writing *Latin*, composed several excellent Tracts, and amongst the rest Commentaries on St. *Paul*'s Epistles to *Timothy* and *Titus*; in which after having explained the Text, he handles several material Questions at length, touching the Hierarchy and Discipline of the Church. He wrote a Discourse concerning clandestine Marriages, where he endeavours to prove that Children cannot lawfully enter into matrimonial Engagements without their Parents Consent: He likewise wrote a Treatise upon publick and private *Masses*, with several other Pieces, collected in his *Latin* Works printed at *Paris A. D.* 1619. To these may be added several *French* Discourses, upon Controversy and moral Subjects, published by themselves. * *Thuan. Lib.* L. *Spondan A. C.* 1561. *N.* 17. 1571. *N.* 36. *Sainte-Marthe Aux Eloges. Lib.* II. *La Croix du Main, & du Verdier Vauprivas, Biblioth. Franc. &c.*

* ESTER (the Book of) contains the History of a *Jewish* Lady of this Name, Niece to *Mordecai* of the Tribe of *Benjamin.* Chronologers are not agreed about the Time when this History was Matter of Fact; nor what King it is of the *Medes* or *Persians*, who married *Ester*, and is called *Ahasuerus* in Scripture. This King cannot be *Cyaxares* King of the *Medes*, and Son of *Phraortes*, because he was dead before the *Jews* were carried to *Babylon* in the Reign of *Jeconiah.* 'Tis granted his Son *Astyages* is called *Ahasuerus* in the last Chapter

ter of the *Greek* Text in *Tobit:* But then *Herodotus* relates that this King was married to *Anana*, Daughter to *Halyates*, King of the *Lydians*; and beſides he muſt have had another Queen before by whom he had *Mandana*, *Cyrus*'s Mother. Thus neither one nor the other of theſe Ladies can be *Heſter*. Some Writers are of Opinion that *Ahaſuerus*, *Eſter*'s Husband, was *Darius* the *Mede*, who was likewiſe called *Cyaxares*. But the King mentioned in the Book of *Eſter*, was King both of the *Medes* and *Perſians*, whereas *Darius* the *Mede* was King only of the *Medes* and *Chaldeans*. Farther, the Hiſtory of *Eſter* can by no Means be brought to *Cyrus*'s Reign: However, ſome Writers reckon it to that of his Son *Cambyſes*, who is called *Ahaſuerus* in *Ezra:* (Chap. iv. ℣. 6.) But then *Cambyſes* reigned not above ſeven or eight Years, whereas *Heſter*'s *Ahaſuerus* governed more than twelve. *(Eſter* chap. iii. ℣. 7.) A great many Writers aſſign this Hiſtory to *Darius Hyſtaſpes*; and to this Prince the Circumſtance of *Ahaſuerus*'s Reign, deſcribed in *Eſter*, ſeem to agree; for his Dominions reached from *India* to *Ethiopia: Suſa* or *Shuſhan* was the Place of his Reſidence: He was married to a Lady *Herodotus* calls *Artiſſone*, for whom he had an extraordinary Affection: He brought the Iſlands in the Mediterranean under Contribution: All theſe Circumſtances ſuit with *Eſter*'s *Ahaſuerus:* And *Mordecai* being one of the *Jews* that was carried to *Babylon* with King *Jeconiah* by King *Nebuchadnezzar*; this chronological Period makes the Hiſtory of *Eſter* impracticable to any *Perſian* Kings poſterior to *Darius:* For upon ſuch a Suppoſition, *Mordecai* muſt have been above 120 Years old, and his Niece *Eſter* by Conſequence muſt have been far advanced in Life. But here, according to *Herodotus*, none of *Darius*'s Queens can be either *Eſter* or *Vaſti*; for the two firſt are *Atoſſa*, and *Artiſſone*, *Cambyſes*'s Daughter, and the laſt was *Parmis*, Daughter to *Smerdis*, *Cyrus*'s Son. Beſides, *Darius*, Son of *Hyſtaſpes*, countenanced the *Jews* in the 2d Year of his Reign; whereas *Eſter*'s *Ahaſuerus* knew nothing of them, 'till twelve Years after his coming to the Crown: In fine, what has been obſerved concerning *Mordecai*'s Age, ſeems likewiſe to exclude *Darius*; for if *Mordecai* was carried Captive in the Reign of *Jeconiah*, he muſt have been above an hundred Years old when this Hiſtory happened. However, it may be returned, that it was not *Mordecai* but his Grandfather that was carried to *Babylon* in *Jeconiah*'s Time. Thus the *Hebrew* Text of Chapter ii. ℣. 6. may be interpreted: Though the *Greek* Text, and the *Vulgate* tranſlate it, upon *Mordecai Eſter*'s Uncle. However, in the *Greek* Text *Ahaſuerus* is called *Artaxerxes*. 'Tis likewiſe ſaid by the *Greek* Hiſtorian, that *Haman* was a *Macedonian*, and that he had a Deſign to transfer the *Perſian* Empire to the *Macedonians*. If this Remark holds, it will bring this Hiſtory lower than the Reign of *Darius Hyſtaſpes*. *Scaliger* is of Opinion that *Eſter*'s *Ahaſuerus* was *Xerxes*. Thus *Xerxes*'s Queen is made the ſame with her called *Ameſtris* by *Herodotus*, but then this Lady was a *Perſian*; and by Conſequence cannot be *Eſter:* And over and above, *Xerxes* was not at *Suſa*, but in *Greece*, the ſeventh Year of his Reign. Some Chronologers draw theſe Events ſtill forward to the Reign of *Artaxerxes Longimannus*, *Xerxes*'s Son: This Opinion ſeems ſupported by the *Greek* Text, where *Ahaſuerus* is called *Artaxerxes: Joſephus* likewiſe places the Hiſtory of *Eſter* under this Prince. *Capellus* drives the Hiſtory ſtill downward to the Reign of *Darius Ochus*, but this Chronology ſtretches too far. Amidſt this Diverſity of Opinions, 'tis ſomewhat difficult to pronounce upon the Time. If *Mordecai* was carried Captive in the Reign of *Jekoniah*, 'tis probable *Eſter*'s *Ahaſuerus* was *Aſtyages*. But upon Suppoſition, it was not *Mordecai*, but his Grandfather, that was removed to *Babylon* with *Jeconiah*, then in all Likelihood *Artaxerxes Longimannus* muſt be the Prince.

The Author of this Hiſtory is no leſs uncertain than the Time. St. *Epiphanius*, St. *Auguſtin* and *Iſidore*, reckon this Book to *Ezra*; *Euſebius* believes it not ſo ancient; others ſuppoſe it written by *Jehoakim* the *Jewiſh* High Prieſt, Grandſon to *Joſedeck*. The Majority of Writers make *Mordecai* the Author, and ſome give *Eſter* a Share in it. The *Talmudiſts* pretend that the *Sanedrim*, to tranſmit what happened to Poſterity, and to juſtify the keeping the Feſtival of *Purim*, ordered the drawing up this Book, and having examined it, placed it in the *Canon*. It was firſt written in *Hebrew*, and afterwards ſome *Helleniſt Jew* enlarged it, which Additions are inſerted at the End of the third or laſt Verſe of the tenth Chapter. *Origen* ſeems to have believed theſe Additions were formerly in the *Hebrew* Text; But it is more probable they are only the Supplement of a *Greek* Writer. *Eſter* makes part of the *Jewiſh* Canon, 'tis likewiſe reckoned amongſt the inſpired Writings by the Council of *Laodicea*, confirmed by the general Council of *Chalcedon*, not to mention other Authorities. St. *Jerom* throws the VI Chapters, which come after the Xth, out of the *Canon:* and moſt of the Learned, 'till *Sixtus Senenſis*, are of this *Father*'s Sentiment; but now the Council of *Trent* has had the Courage to decree all the Sixteen Chapters canonical. * *Joſeph. Antiquit. Lib.* XI. *Hierom. Prolog. Galeat. M. Du Pin*, Preliminary Diſſertation upon the Bible.

ESTRÉES *(Cæſar de)* Cardinal, Chamberlain of the ſacred College, Biſhop of *Albano*, Abbot of St. *Claude* in the *Franche-Compte*, and ſeveral other Abbies, Doctor of *Sorbon*, one of the forty Members of the *French Academy*, and Protector of the Academy of *Soiſſons*. He was nominated Biſhop and Duke of *Laon*, and Peer of *France A. D.* 1653. being then but twenty five Years of Age; which it may be was the Reaſon why he was not conſecrated 'till two Years after. He was afterwards by the King's Order, and Pope's Conſent, conſtituted a Mediator between his Holineſs's Nuntio, and the Abettors of the four Biſhops of *Alet*, *Beauvais*, of *Pamiers*, and *Angiers*, then embroil'd with the Court of *Rome*; and here he managed with that Dexterity as to procure an Accommodation, which terminated in the Repoſe of the *Gallican* Church. Pope *Clement* X. made him a Cardinal *A. D.* 1671. At the Death of this Pope, the Cardinal *d'Eſtreés* was the only *French* Man of that Quality that came into the Conclave, where *Innocent* XI. was elected, and procured the Delay of the Election for above five Weeks, 'till the *Conclave* had its juſt Number. He returned into *France* in 1677. where after ſix Months the King gave him a publick Character to the Court of *Bavaria* to treat the *Dauphin*'s Marriage with the Electoral Princeſs, and to negotiate other important Affairs: Having reſigned the Biſhoprick of *Laon* in Favour of his Nephew, he went to *Rome* with a Commiſſion to manage the nice Affair of the *Regale*; which grew more difficult by the Reſolution of the *Aſſembly* of the Clergy *A. D.* 1682. and here he maintained his Majeſty's Prerogative, and the Privileges of the *Gallican* Church, with ſo much Force and Argument, that *Innocent* XI. never durſt publiſh any Inſtrument or Decree againſt one or t'other, notwithſtanding he was earneſtly preſt to it by the Enemies of *France*, and the chief Cardinals of the Court of *Rome*. After the Death of the Duke his Brother *A. D.* 1687. all the publick Affairs of *France* were intruſted with him. The deceaſed Duke, in Conſideration of the Cardinal, had the ſame funeral Reſpect at *Rome* that is uſually paid to crowned Heads. When *Innocent* XI. died, *A. D.* 1689. the Cardinal *D'Eſtreés* was the only *Frenchman* of that Diſtinction then at *Rome*. And here without the Aſſiſtance of any publick Miniſter from King *Lewis* XIV. he went into the *Conclave*; and notwithſtanding the Oppoſition made by the Faction of the deceaſed Pope, and the *Auſtrian* Party, he managed the ſacred College with ſo much Addreſs and Reach of Conduct, that they durſt not venture upon an Election 'till King *Lewis*'s Ambaſſador, and the *French* Cardinals, came up. After the Election of *Alexander* VIII. he returned to *Paris A. D.* 1690. The next Year it was thought proper to diſpatch him to *Rome*, to appear at the *Conclave*, where *Innocent* XII. was choſen. And now the King ordered him to remain at *Rome*, and endeavoured the taking up the Differences between the *French* Clergy, and that Court. He applied himſelf to this Buſineſs with the Aſſiſtance of the Cardinal *Janſon:* and after two Years ſoliciting, brought the Affair to a Concluſion *A. D.* 1693. He returned into *France* and continued there 'till *Innocent* XII.'s Sickneſs obliged him to take another Journey to *Rome*, with the other *French* Cardinals, *A. D.* 1700. In *October* the ſame Year he appeared in the *Conclave*, and aſſiſted at the Election of *Clement* XI. After this Election the other *French* Cardinals being upon their Way

Way to *France*, the King ordered him to ſtay in *Italy*, to negotiate with the Republick of *Venice*, and other Princes. After this, he was ordered to attend King *Philip* V. into *Spain*, to conſult with the chief Miniſters of this Prince about ſettling the Affairs of that Kingdom. He was Protector of the *Portugueze* Nation, though a Stranger in that Kingdom. This Cardinal died *December* the 19th 1714. almoſt 87 Years of Age, being born *February* the 5th 1628. * *French Morery's Supplement.*

* EVAGRIUS, called *Scholaſticus*, born at *Epiphania* in the Reign of *Juſtinian A. D.* 536. Was a Barriſter at *Antioch*, which gave him the Addition of *Scholaſticus*, for ſo they called thoſe who pleaded at the Bar. He wrote an eccleſiaſtical Hiſtory in VI Books; and ſets out where *Socrates* and *Theodoret* gave over; that is at the Year 431: He carries on his Hiſtory to the 12th Year of the Emperor *Mauritius A. D.* 594. *Evagrius* publiſhed another Volume, containing Epiſtles, Speeches, Imperial Reſcripts, and Diſputes upon ſeveral Subjects: Their Majeſties *Tiberius* and *Mauritius* rewarded this Hiſtorian with ſeveral Poſts of Honour and Profit. *Photius* gives him the Character of a clear and exact Writer. He vouches the publick Records and Hiſtorians of his Time for the Warrant of what he relates. *Photius* allows him a polite Writer, though his Diſcourſe is ſometimes a little luxuriant. His Digreſſions are frequently foreign to his Subject, and he ſeems to be better acquainted with profane than eccleſiaſtical Hiſtory: However, he has one Advantage above the Church Hiſtorians before him; for he has given no Occaſion to fall under the Reproach of countenancing any Party, or falling into any Miſtake, with Reſpect to Belief or Diſcipline. *Valeſius*'s Edition and Tranſlation of *Evagrius* is the moſt correct. * *Photius. Cod.* XXIX. *Bellarmin. de Script. Eccleſ. Voſſius de Hiſt. Græc. Lib.* II. *Cap.* 23. *Baron Annal. &c.*

* EVARISTUS, Biſhop of *Rome*, ſucceeded *Clemens* at the End of the Ist Century. He ſate eight or nine Years: His Martyrdom is probably enough reckon'd to the Reign of *Adrian*. As to the other Circumſtances of his Life reported by modern Authors, there's no certainty in 'em; to which we may add, that the *Decretal* Epiſtles, which go under his Name, are plainly ſpurious. * *Iren. Lib.* III. *cap.* 3. *Euſeb. Hiſt. Eccleſ. Lib.* III. *cap.* 34. *Auguſt. Epiſt.* 165.

EUCHARIST, (the Holy) a Chriſtian Sacrament inſtituted by our bleſſed Saviour at his laſt Supper. The Biſhops and Prieſts have only an Authority to conſecrate. In the primitive times the Deacons us'd to give this Sacrament to the Congregation. The *Catechumens* and Penitents were not allowed to be preſent at the Conſecration of the Euchariſt. 'Till the XIIth Century (and farther) the Faithful communicated in both kinds, both in the *Greek* and *Latin* Churches. Afterwards the *Latin* Church refus'd giving the Laity the Cup, the *Greek* Church ſtill continuing the ancient Uſage. Formerly both the eaſtern and weſtern Churches conſecrated with leaven'd Bread. This Uſage is ſtill practiſed in the *Greek* Church, but the *Latin* Church make uſe only of Bread unleaven'd. * *Du Pin*, New Eccleſ. Library.

EVENUS I. II. III. in *Morery* Vol. Ist. expunge.

* EUGENIUS, was elected Biſhop of *Carthage* in the Year 480, or 481, after a Vacancy of 24 Years in the Reign of *Hunnericus*. This Prelate being a Perſon of extraordinary Conduct governed for ſome time without Diſturbance. But in the Year 483 *Hunnericus* publiſhed a Proclamation, by Vertue of which all the Biſhops who believed the *conſubſtantial* Doctrine were ſummon'd to appear at *Carthage* to hold a Conference with the *Arian* Prelates. The Catholicks at firſt remonſtrated againſt coming, without the Approbation of the tranſmarine Churches. However, there was a Meeting. At firſt the Title of Catholicks, by which the Orthodox diſtinguiſhed themſelves, and that of Patriarch, aſſumed by *Cyrita*, Head of the *Arian* Biſhops, was ſome time debated. Afterwards *Eugenius* preſented a Confeſſion of Faith, and offered to enter the Liſt with his Adverſaries; but *Hunnericus*, an *Arian* Prince, cruſh'd the Orthodox by dint of Authority. The Catholick Biſhops were preſently expell'd the Town: *Eugenius* was baniſhed to the Deſarts of the Province of *Tripoly*, where he continued 'till the Death of *Hunnericus*, which happened at the End of the Year 484. He ſate quietly during the Reign of *Gondebald:* But King *Traſamond* forc'd him to quit *Carthage* again, and ſent him baniſh'd into that Part of *Gaul* where *Alaricus*, King of the *Viſigoths*, then reign'd. *Eugenius* retir'd to *Albi* and lived there undiſturb'd the Remainder of his Life. He died at *Viance Sept.* the 6th *A. D.* 505. There are ſome ſmall Diſcourſes of his in Defence of the Catholick Faith extant. *viz. Expoſitio Fidei Catholicæ. Apologeticus pro fide. Altercatio cum Arianis*, &c. * *Gennad. de Script. Cap.* 97. *Honorius Auguſtodun. de lumin. Eccleſ. lib.* II. *cap.* 96. *M. Du Pin*, New Eccleſ. Lib. Cent. V.

Eugenius IV. in *Morery* Vol. I. for *Felix* IV. ſet up in his Room, read *Felix* V.

* EULOGIÆ, ſo the *Greek* Church calls the *Panis Benedictus*, or the Bread which had a Bleſſing pronounc'd over it, and was diſtributed to thoſe who were unqualify'd to communicate. The Name of *Eulogiæ* was likewiſe given to the *Panis Benedictus*, which the Biſhops and Prieſts ſent to each other for keeping up a friendly Correſpondence. Farther, thoſe Preſents, which were made either out of Reſpect or Obligation, were likewiſe called *Eulogiæ.* * *Du Cange*, *Gloſſar. Latin.*

EUMOLPIDES, Prieſts of the Goddeſs *Ceres Eleuſinia*, ſo called from *Eleuſis*, a Town of *Attica:* They took their Name from an Anceſtor, *Eumolpus*, whoſe great Uncle was King of *Thrace:* This *Eumolpus* was preferred Prieſt to *Ceres Eleuſinia*, by *Erectheus*, King of *Athens.* This Prieſthood gave him ſo much Intereſt, as to put him into a Condition to fight the Prince who promoted him. Both *Eumolpus* and the King being killed in the Conteſt, their Children came to a Treaty; by Virtue of which the Prieſthood was to remain to *Eumolpus*'s Deſcendants, and the Crown to thoſe of *Erecteus.* The Ceremonies belonging to this Office were called the *Myſteries* by Way of Excellency; the Particulars were kept ſo private, that very little of them have been brought to Notice. * *Clement. Alexand. lib.* VII. *Stromat. Salmaſ. in Solin.* pag. 750.

EUPHEMIA, *(Saint)* a Virgin and Martyr of *Chalcedon* in the IVth Century. She ſuffered in the *Diocletian* Perſecution *A. D.* 307. There was a famous Church called by her Name, where the Council of *Chalcedon* was held. 'Tis ſaid her body was laid in that Church, and removed from thence to *Conſtantinople* in the VIIth Century; where there were four Churches in Honour of her Memory. *Leo Iſauricus*, as 'tis reported, threw her Relicks into the Sea, which were found again, as ſome will have it, and depoſited in the Iſle *Metelin*; from whence *Conſtantine* and *Irene* got them removed to *Conſtantinople A. D.* 796. The *Greek* Church has a ſolemn Feſtival on the 11th of *July* in Memory of a Miracle wrought by St. *Euphemia* for confirming the Doctrine of the Council of *Chalcedon.* The *Latins* ſet her Feſtival to the 16th of *September.* * *Evag. Hiſt. Lib.* II. *cap.* 3. *Mabillon. Analect. Tom.* 3. *Baillet. Vies des Saintes.*

EURICLES, a noble *Lacedemonian*, was of a flattering, falſe, and cunning Temper; and to give him his Character in a Word, one of the moſt wicked Men living. Beſides, he was ſo ſecret, and walked ſo much in the dark, that the moſt dextrous and refin'd Politicians were ſometimes ſurpriz'd by him. He took a Journey to *Jeruſalem*, and preſented *Herod* to a great Value: By this Means he wrought himſelf into Favour and Confidence with this Prince, who returned him his Preſents with Intereſt: And to give him more particular Marks of Eſteem, he lodg'd him at *Antipater*'s Houſe, who was then his favourite Son. This crafty Perſon, after having gained the Aſcendant in the Fancy of theſe two Princes, made himſelf intimately acquainted with *Alexander*; and having wrought himſelf into the Affection of this Prince, he made him believe that he was much in the good Graces of his Father in Law *Archelaus.* In ſhort, this *Greek* play'd his Part ſo dextrouſly that he was every where welcome. He did not ſeem attach'd to any Party; but made his Obſervation upon all their Motions, deceiv'd 'em all, and faſtened a Calumny upon any body he had a mind to. He had ſo far gained their good Opinion that none of 'em miſtruſted him; and

and each of 'em thinking they had him in their Intereſt, concluded the Correſpondence he kept with the reſt, was only to do them more Service. Prince *Alexander* was the firſt who found himſelf miſtaken, by diſcovering himſelf too far upon ſome unkind Uſage he had receiv-ed from King *Herod* his Father. This falſe Man diſ-clos'd what he had been told in Confidence, to *Antipa-ter*, aſſuring him that upon the Score of the Favours he had receiv'd he thought himſelf bound to advertiſe him of the Danger that threatned him, that he might be upon his Guard, and take ſufficient Precaution againſt *Alexander*, who without doubt waited an Opportunity for Revenge. *Antipater*, beſides a thouſand Thanks, made him conſiderable Preſents. *Euricles* went to *He-rod* and maliciouſly told him the ſame Story: Now this Prince being too forward to believe every thing that was reported to the Diſadvantage of his two Sons, *Alexander* and *Ariſtobulus*, gave Credit to whatever was related by this perfidious Man, and over and above, rewarded him with fifty Talents for his Information. But his Ava-rice wanting a farther Morſel, he took a Journey into *Cappadocia* to *Archelaus* his Court, ſpoke very much to the Advantage of Prince *Alexander*, and told him that he had been ſo fortunate, as to bring his Father and him to a right Underſtanding. *Archelaus*, who had a real Regard for his Son in Law *Alexander*, who married his Daughter *Glaphyra*, gave *Euricles* an honourable Reception, treated him with great Friendſhip, and after having richly preſented him, gave him the Liberty to return to *Lacedemon*. After having liv'd there ſome time, and playing his uſual Tricks, he was at laſt diſ-cover'd for a Knave, and baniſh'd. * *Joſeph. Antiquit. Lib.* XVI. *Cap.* 16.

EUROPE, was anciently only a Country in *Illyricum*. 'Twas the eaſtern Part of *Thrace*, and ſtretched along the Coaſt oppoſite to *Aſia Minor* from the *Euxin* Sea to the *Archipelago*. The principal Towns within this Di-viſion were *Conſtantinople*, *Selivrea*, *Rudiſto*, *Apri*, and *Gallipoli* ſtill in being. 'Tis generally believed that *Europe* took its Name from this Country, as *Aſia* was ſo call'd from *Aſia the leſs*; *Africa* from *Africa proper*; and as the vaſt Country of northern *America* is call'd *Cana-da*, from the little Country of *Canada*. * *Maty, Dic-tion.*

* EUSEBIUS, Biſhop of *Cæſarea* in *Paleſtine*, was one of the moſt learned Men of his Age. He was born towards the End of the Reign of *Galienus:* Being ordain'd Prieſt by *Agapius*, Biſhop of *Cæſarea* in *Paleſ-tine*, he ſet up a famous School in that Town. When *Diocleſian* brought a Perſecution upon the Church, he exhorted the Chriſtians of *Cæſarea* to Conſtancy and Reſolution, and aſſiſted his Friend *Pamphilus*, who af-ter two Years Impriſonment, ſuffered Martyrdom, *Feb-ruary* the 15th *A. D.* 309. During this Perſecution, *Eu-ſebius* was tax'd with offering Incenſe at a Heathen Temple to procure his Liberty: But this is meer Ca-lumny without Ground. After the Perſecution was over, *Euſebius* ſucceeded *Agapius* in the See of *Cæſarea A. D.* 313 or 314. He had a Share in the *Arian* Contro-verſy, and favoured *Arrius* at firſt, in concert with ſome other Biſhops of *Paleſtine*, who were of Opinion that *Alexander*, Biſhop of *Alexandria*, proſecuted *Arrius* too far. *Euſebius* wrote to *Alexander* in Favour of *Arrius*, and not having Intereſt enough to procure his being re-ſtor'd, he allowed *Arrius* and his Partizans the Pri-vilege of their Character, and was willing they ſhould meet in their Churches, upon Condition they ſubmitted to the Juriſdiction of their Biſhop, and made their hum-ble Application to be reſtor'd to his Communion. He aſſiſted at the Council of *Nice*, declared againſt the *Arian* Hetrodoxy, and offered an orthodox Confeſſion of Faith, to which the Council added the Term *Con-ſubſtantial*. *Euſebius*, tho' ſomewhat ſhock'd at firſt, afterwards recollected himſelf and agreed to it, ac-quainting the *Fathers* that the Word *Conſubſtantial* had been antiently made uſe of in his Church. He was pre-ſent at the Council of *Antioch A. D.* 330. where *Euſta-thius*, Biſhop of that Town, was unjuſtly depoſed: But the See being offer'd to *Euſebius*, he refuſed to accept it. He was likewiſe at the Councils of *Cæſarea* and *Tyre*, where Sentence was paſſed againſt St. *Athanaſius A. D.* 334. After this, he went to the Synod of *Jeru-ſalem*, from whence he was ſent to the Emperor *Con-ſtantine*, to juſtify the Proceedings againſt S. *Athanaſius*. 'Twas now he made the Panegyrical Oration upon *Con-ſtantine* in the 30th Year of that Emperor's Reign, and the laſt of his Life. *Euſebius*, who was much a Favourite of this Emperor, liv'd not long after his Majeſty. His Death is reckoned to the Year 338. He wrote a great many learned Tracts: His firſt Compoſure was five apo-logetical Diſcourſes in Defence of *Origen*, which him-ſelf and the Martyr *Pamphilus* wrote during the *Dioclе-tian* Perſecution: To theſe he added a ſixth Book after the Death of this Martyr. About the ſame time he wrote a Tract againſt *Hierocles*, who had publiſhed two Books againſt the Chriſtian Religion. After he was preferr'd to the See of *Cæſarea* he wrote fifteen Books *de preparatione Evangelicâ*, and twenty *de demonſtrati-one Evangelicâ*. His next Performance was his Chro-nicon, from the Beginning of the World, to the twen-tieth Year of *Conſtantine* the Great. His eccleſiaſtical Hiſtory in ten Books follow'd his Chronicon, and ſeems to have been finiſh'd after the Council of *Nice*. In the Year 332. he wrote a *Paſchal Cycle* in Imitation of that of *Hippolytus*. His Books againſt *Marcellus* of *Ancyra* were written *A. D.* 335 or 336. Laſtly, his four Books of *Conſtantine*'s Life, were written after the Death of that Emperor, *i. e.* after the 9th of *Septem-ber* 337.

Beſides theſe Works where the Chronology may be accounted for, he wrote, as St. *Jerom* reports, five Books *de Incarnatione:* Ten Books of Commentaries upon *Iſaiah*, 30 Books againſt *Porphyry*, ten of which were loſt in St. *Jerom*'s time, who had ſeen no more than twenty: The three laſt were ſpent in refuting *Por-phyry*'s Calumnies againſt the Book of *Daniel:* To theſe may be added his *Topica*, tranſlated by St. *Jerom*, and entitled a Book of the *Country of the Hebrews*. It has been ſince publiſh'd in *Greek* by *Bonfrerius A. D.* 1631; and more correctly by Father *Martianay* in the 2d *Tome* of S. *Jerom*'s Works. In this Book two other Tracts of the ſame Nature are mention'd; one of which explain'd the Names the *Jews* gave to other Nations; and the other was a *Topography* of the holy Land, and the Temple. Farther, St. *Jerom*, among the Catalogue of *Euſebius*'s Works, mentions three Books of the Life of *Pamphilus*, *Opuſcula* upon the Martyrs, Com-mentaries upon all the *Pſalms*, (which he promiſed to publiſh in the fifth Book of his *Demonſtratio Evangelica cap.* 2.) afterwards tranſlated by *Euſebius Vercellenſis:* To which may be added his Method for reconciling the four Evangeliſts, with a Letter to *Carpianus*. St. *Jerom* likewiſe in his Epiſtle to *Pammachius* takes no-tice of a Commentary of *Euſebius* upon the firſt Epi-ſtle to the *Corinthians*; and elſewhere this *Father* men-tions his having procured an Edition of the Septuagint, which *Euſebius* takes notice of himſelf in the 9th Chap-ter of his firſt Book *de demonſtratione Evangelicâ*, and in the third and ſeventh Chapters of the ſeventh Book *de preparatione Evangelicâ*. And in his ſeventh Book *de demonſtratione Evangelicâ*, he refers to a Tract he had written for reſolving ſeveral Queſtions touching our Saviour's Genealogy, which poſſibly is the ſame with that which S. *Jerom* tells us was written for reconciling ſome ſeeming Contradictions in the Goſpels. In the firſt Book *de preparatione Evangelicâ*, *cap.* 3. he likewiſe men-tions a Tract where he had collected all our Saviour's Predictions, and ſhewn the full Accompliſhment of every one. *Euſebius*'s Eccleſiaſtical Hiſtory is one of his moſt conſiderable Performances. *Ruffinus* was the firſt who tranſlated him into *Latin:* The *Greek* Text was printed by *Robert Stephens A. D.* 1544. and with *Chriſtopherſon*'s Verſion *A. D.* 1612. *Valeſius* has ſince publiſh'd a more correct Edition, together with a new Tranſlation printed at *Paris A. D.* 1659. *M.* the Preſi-dent *Couſin* made an excellent *French* Verſion of this Eccleſiaſtical Hiſtory. *Euſebius*'s Chronicon was tran-ſlated by St. *Jerom*, who continued it to the ſixth Con-ſulſhip of *Valens* and *Valentinian:* And this Tranſla-tion firſt printed at *Baſil* was afterwards more cor-rectly publiſhed by *Pontac*, Biſhop of *Bazas*. *Scali-ger* likewiſe publiſhed this Work with conſiderable *Greek* Fragments. His Books againſt *Hierocles* are pub-liſhed with *Acciaoli*'s Verſion, and the five Books a-gainſt *Marcellus* of *Ancyra* with *Richard Mountague*'s Tranſlation. Father *Dom Bernard de Montfaucon* has lately publiſhed *Euſebius*'s Commentary upon the *Pſalms*. *Curterius* has printed ſome Fragments of this Author

upon the Lives of the Prophets, and prefix'd 'em to *Procopius*'s Commentaries upon *Iſaiah*. Annotations upon the *Canticles*, reckoned to *Euſebius*, were publiſh'd in *Greek*, without any Verſion by *Meurſius*, and printed with *Polychronius* and *Pſellus*, *A. D.* 1617. *Sirmondus* publiſh'd the *Opuſcula* reckoned to *Euſebius* in *Latin*, and they were printed in *Octavo* at *Paris A. D.* 1643. *Euſebius*'s Letter to *Carpianus*, and his *Canones Evangelici* are prefixed to ſome Editions of the new Teſtament. Laſtly, his Books *de preparatione*, and *demonſtratione Evangelicâ*, were publiſhed at *Paris* with a *Latin* Verſion *A. D.* 1628. * *Baron. Annal. M. Du Pin* New Eccleſ. Library, Cent. IV. *Tillemont Memoires*, &c.

EUSEBIUS, Biſhop of *Theſſalonica*, was Contemporary with *Gregory* the Great at the End of the VI^th^ and Beginning of the VII^th^ Century. He ſent his Reader *Theodorus* to this Pope with ſome Writings. *Theodorus* deliver'd the Papers to one *Andrew*, a Monk, who held the Incorruptibility of our Saviour's Body. This Monk interpolated the Papers; but Pope *Gregory* diſcover'd the foul Play, and acquainted *Euſebius* with it. *Photius* informs us that the ſame Monk maintained his Error in a Letter to *Euſebius*, and that *Euſebius* returned him an Anſwer with Advice to recant. But *Andrew* was a poſitive Man, and wrote a Book in Defence of his Opinion; which *Euſebius* anſwered in ten Diſcourſes abridg'd by *Photius* in his *Bibliotheca*. * *Photius Cod.* 162. *Gregor. Lib.* 9. *Epiſt* 69. *&c. M. Du Pin* New Eccleſ. Library, Cent. VII.

* EUSTATHIUS, Patriarch of *Antioch*, was born at *Side* in *Pamphilia* in the fourth Century. He was tranſlated againſt his Will from *Beræa* to *Antioch*, after the Death of *Philogonus A. D.* 323. He aſſiſted two Years after, at the General Council of *Nice*, where he made a conſiderable Figure, and open'd the Synod with a Speech to the Emperor *Conſtantine*. His Zeal againſt the *Arians* made them form a Practice againſt him *A. D.* 330. They charg'd him with *Sabellianiſm*, and Immorality. *Theodoret* relates their ſuborning a Strumpet to ſwear ſhe had a Child by him. Theſe falſe Articles gaining Credit, they depoſed him, notwithſtanding the Oppoſition of ſeveral Biſhops; but the People of *Antioch* mutiny'd to keep him with them.

The *Euſebians* apply'd to the Emperor, and charg'd *Euſtathius* with mal-treating the Emperor's Mother, and being the Cauſe of the Inſurrection. *Conſtantine* believing this Information, baniſh'd *Euſtathius* to *Trajanopolis* in *Thrace*, where he died with the Character of a very holy and reſign'd Perſon. The *Greek* Church keeps a Feſtival for him on the 20^th^ of *February*, and the *Latins* on the 16^th^ of *July*. This Biſhop according to St. *Jerom* was the firſt who wrote againſt the *Arians*: He wrote ſeveral Tracts againſt this Hereſy, a great many Homilies, ſeveral Diſcourſes upon the Soul, and one Treatiſe of the Woman with a familiar Spirit, againſt *Origen*. *Eulogius*, of *Alexandria*, cited by *Photius Cod.* 225, mentions only ſix Diſcourſes of *Euſtathius* againſt the *Arians*, and cites a ſingle Paſſage; but *Facundus*, in the firſt Chapter of his eleventh Book, cites four from his ſeventh and eighth Book againſt the *Arians*; and *Theodoret* relates a large Paſſage in his Eccleſiaſtical Hiſtory *Lib.* I. *cap.* 8. and another in his 3^d^ Book *cap.* 5. and a great many more in his *Dialogues*. His Tract upon the *Pythoneſs*, or Woman with a familiar Spirit, was publiſhed by *Leo Allatius A. D.* 1629. with another Diſcourſe upon the *Hexameron*; but this laſt is moſt probably the Work of ſome other Author. *Sozomen* in the 2^d^ Book of his Eccleſiaſtical Hiſtory, *cap.* 19. gives *Euſtathius* the following Character; *This Author*, ſays he, *had acquired an extraordinary Elocution, his Writings are extreamly valuable on the Score of the Correctneſs of his Stile, the Nobleneſs of his Thoughts, and the Beauty of his Expreſſion.* * *Euſeb. Lib.* III. *in Vit. Conſtant. Cap.* 59. *Athanaſ. paſſim. Hieron. de Scriptor. Eccleſ. &c.*

EUSTATHIUS, a Monk living in the fourth Century, who under a Pretence of a more mortify'd and perfect Way of living, introduc'd ſeveral erroneous Opinions and Practices contrary to the Uſages of the Church. The Biſhops met at *Gangra* in the Year 324. condemn'd his hetrodox Singularities. In their ſynodical Epiſtle they charge him and his Partizans with theſe erroneous Singularities. 1. With condemning Marriage, and parting Women from their Husbands. 2. With quitting the publick Congregations and ſeting up private Meetings. 3. With encouraging Servants to leave their Maſters, and Children their Parents, under a Pretence of a more ſelf denying Way of living. 4. With allowing Women to wear Mens Cloaths. 5. With rejecting the Faſts appointed by the Church, and practiſing other Days of Abſtinence according to their own Whimſey, not excepting Sunday. 6. With maintaining the Unlawfulneſs of eating Fleſh at any time. 7. With rejecting the Miniſtrations of marry'd Prieſts. 8. With having no regard to conſecrated Places, and the Tombs of the Martyrs. 9. With maintaining that no Body could be ſaved without parting with all his Eſtate. Theſe Heads of Miſperſuaſion ſtand condemned in 20 Canons, inſerted in the Code of the Canons of the univerſal Church. Cardinal *Baronius* is of Opinion that this *Euſtathius* is the ſame with him whom *Epiphanius* calls an impoſterous Monk of *Armenia*. * *Concil. Gangrens. Epiphan. Her.* 40.

* EUSTATHIUS, Biſhop of *Theſſalonica*. His Commentaries upon *Homer* are very copious; they are full of hiſtorical and philoſophical Diſſertations, and good critical Remarks. And over and above, he has examined and explained the Force of every Word in *Homer* with ſo much Exactneſs and Perſpicuity, that he ſeems to have exhauſted the Subject. **Voſſius de Hiſtor. Græc.* p. 491. *Baillet, Jugemens des Savans ſur les crit. Grammair.*

* EUSTOCHIUM, Daughter of *Toxotius*, deſcended from the *Julii*, and *Paula*, of the Family of the *Scipio's* and the *Æmilii*. She had a pious Education under her Mother *Paula:* Afterwards ſhe ſpent ſome time under St. *Jerom*'s Inſtructions *A. D.* 382. When this *Father* came to *Rome* with St. *Epiphanius*, and *Paulinus*, of *Antioch*, *Paula* and *Euſtochium* followed St. *Jerom* into the Eaſt; and after having travelled through *Syria*, *Paleſtine*, and *Egypt*, and made a Viſit to the Monaſteries, and other Places remarkable for Miracles and Religion, they retired to a Monaſtery at *Bethlehem*, where they ſtudied the holy Scriptures under St. *Jerom*'s Conduct. The Diſaffection *John*, Biſhop of *Jeruſalem*, bore St. *Jerom*, drew hard Uſage upom *Euſtochium*'s Nunnery, which ſhe complains of to Pope *Innocent*. This Lady died *A. D.* 419: The *Roman* Martyrology ſets her Feſtival to the 28^th^ of *September*. She underſtood *Hebrew*, *Greek*, and *Latin*, and employ'd all her time in ſtudying the holy Scriptures. * *Hieron. Epiſt.* 10. 19. 22. 26. 27. *Epitaph. Marcelli. Innocent. Pap. Ep.* 23. *Baron. Annal. &c.*

EUTHYMIUS, an *Archimandrite* in *Paleſtine*, and born at *Melitene* in *Armenia A. D.* 377. He was ordain'd Prieſt by the Biſhop of *Melitene*, and made Abbot of all the Monaſteries in that Town: At 29 Years of Age he retired into *Paleſtine*, and ſhut himſelf up in a Cell, and wrought for his Subſiſtence. He converted a great many *Arabians* or *Saracens*, and oppoſed the *Neſtorian* and *Eutychian* Hereſies. The Empreſs *Eudoxia* conſulting him, receiv'd ſuch ſatisfactory Anſwers, as diſengaged her from the Miſtakes the Monk *Theodoſius* had drawn her into: *Euthymius* having ſpent 68 Years in Solitude, died 95 Years old *A. D.* 473. * *Cyril. Vit. Euthym.* publiſhed in the *Analecta Græca* by Father *Lopin. Baillet, Vies des Saints, Mois de Janvier.*

EUTHYMIUS, Biſhop of *Sardis* in *Aſia Minor*, a great Bigot for the worſhipping of Images, lived in the 9^th^ Century. He aſſiſted in the 2^d^ Council of *Nice*, and was afterwards baniſh'd by the Emperor *Nicephorus*. He return'd to his See in the Reign of *Michael Curopalates*, and was baniſh'd a ſecond time by *Leo* the *Armenian*, and afterwards by *Michael Balbus*. He died of hard Uſage *A. D.* 828. And having ſuffer'd ſo much in Defence of Image Worſhip, ſome ſuperſtitious *Greeks* made a Martyr of him, and gave him the 11^th^ of *March* for his Holiday. * *Act. Concil. ſecund. Nicen. Baillet, Vies des Saints, Mois de Mars.*

EUTROPIUS, Reader in the Church at *Conſtantinople* in St. *Chryſoſtom*'s Time: After the Baniſhment of this holy Father, he was charged with ſetting Fire to the Cathedral. Being apprehended for this Crime they put him to the Queſtion to make him confeſs that St. *Chryſoſtom*'s Clergy were concerned in this Miſchief, but he reſolutely declared the contra-

ry and died in the Torture. * *Pallad. in Vita Chryſoſt. Baillet, Vies des Saints, Mois de Janvier.*

* EUTYCHIANUS, Biſhop of *Rome:* All that we know certainly concerning this Pope, is that he ſucceeded *Felix A. D.* 275, and that he ſat ten Months according to *Euſebius. Bucherius*'s Catalogue, and the *Liber Pontificalis*, aſſign him eight Years and eleven Months; but *Euſebius*'s Computation, and the ancient Catalogues, who make *Caius* his Succeſſor *A. D.* 276, are more to be depended upon. His pretended Martyrdom ſtands upon ſlender Evidence: 'Tis much more probable he never ſuffer'd Death for Chriſtianity, ſince the Diſtinction of Martyr is not given him in the old *Roman Calendar.* * *Euſeb. in Chron. & Hiſt. Eccleſ. Lib.* 7. *cap.* 16. *Baron. Annal. M. Du Pin, &c.*

* EUTYCHIUS, Patriarch of *Conſtantinople*, Son of *Alexander* and *Syneſia*, was born *A. D.* 512; his Father deferr'd his Baptiſm 'till he came to the Age of Diſcretion. He was firſt Biſhop of *Lazicum* in the Province of *Pontus:* He quitted his See and retir'd into a Monaſtery at *Amaſea*; and was choſen General of all the Monks in that Country. In the Year 552 the Biſhop of *Amaſea* ſent him to the 5th general Council of *Conſtantinople:* And here he maintain'd that thoſe who died in the Communion of the Church, might notwithſtanding be afterwards anathematis'd: This Propoſition he laid down to procure the cenſuring of *Theodorus Mopſueſtenus*, whoſe Tenents were then examined. Having gained *Juſtinian*'s Favour by this Aſſertion, this Emperor got him elected Patriarch of *Conſtantinople* upon *Mennas*'s Death, which happened at this time. *Eutychius* preſided in this Council, and ſat quietly for 12 Years: But afterwards declaring againſt the Opinion of thoſe who held our Saviour's Body to be incorruptible from the Moment of its being united to the Divinity, he was ſeized by the Emperor's Order, and commanded to appear before a Synod. But refuſing to make his Appearance, he was cenſur'd and baniſh'd into an Iſland in the *Propontis*, from whence he was afterwards conveyed to his Monaſtery at *Amaſea. Johannes Scholaſticus* was put in his Place; but after the Death of this Biſhop, which happened *A. D.* 577, *Eutychius* was reſtor'd. * *Gregor. Lib.* XXIV. *Moral. cap.* 29. *Baillet, Vies des Saints, Mois d'Avril.*

EXAMILION, a famous Wall, built by the Emperor *Emanuel A. D.* 1413. upon the *Corinthian Iſthmus*, to cover the *Morea* from the Inſults of the *Infidels.* 'Twas call'd *Examilion*, becauſe 'twas ſix Miles in Length. This famous Wall began at the *Portus Lecheus* 16 *Stadia* or Furlongs from *Corinth*, and ended at the Haven of *Cenchrea* upon the *Sinus Saronicus*, now called the Gulph of *Engia.*

Amurath II. riſing before *Conſtantinople A. D.* 1424, made an Infraction upon the Peace concluded with the *Greek* Emperor, and demoliſhed the *Examilion.* The *Venetians* to preſerve the *Morea* projected the Rebuilding this Rampart: And in 1463 their Admiral *Lewis Loredano* debark'd ſome Troops there, which joining the Forces of *Bertoldo de Eſte* undertook this great Buſineſs. They employed thirty thouſand Workmen, who in a Fortnight's time finiſh'd the Wall, fortifying it over and above with double Ditches, and 136 *Baſtions.* The *Ottomans*, notwithſtanding this Strength, attacked the Wall; and being repuls'd, entrench'd themſelves in the Neighbourhood. *Loredano* went to the Siege of *Corinth*, where he loſt his Life. *Bertino de Calcinato*, who commanded the Army after the other's Deceaſe, being afraid of the *Beglerberg*, who was coming up with fourſcore thouſand Men, quitted the Siege, and left the Wall, which had coſt ſo much, to the *Ottomans.* * *Coronelli. Deſcript. Morea.*

EXCELLENCY, the Kings of *France* of the firſt and ſecond Line were ſtil'd *Excellentiſſimi* or their *Excellencies.* On the other hand, *Charlemain* gave the ſame Title to Pope *Adrian*; *Kenulphus*, King of the *Mercians*, ſaluted Pope *Leo* III. and *Ivo*, Biſhop of *Chartres Paſchal* II. with the ſame Term of Reſpect; S. *Bernard* alſo paſſed the ſame Compliment upon *Ricuinus*, Biſhop of *Toul. Excellency* was the firſt Title given to the Princes of the Blood of *France*, and to thoſe of other ſovereign Houſes.

But many great Lords, who were no Princes, aſſuming the Title of *Excellency*, the Princes, to guard their Quality, took the Diſtinction of *Highneſs.* The *French* Ambaſſadors at *Rome* formerly gave the Title of *Excellency* not only to the Relations of the Regnant Pope, to the Conſtable *Colonna*, and the Duke of *Bracciano*; but likewiſe to their eldeſt Sons, to the Prince of *Carbognano*, to the Dukes *Savelli* and *Ceſarini*, and to the Princes of Papal Families: But of late they have been more reſerv'd in their Civilities. But then they have been ſtill more liberal in beſtowing this Title upon the *Roman* Princeſſes, for they give it to all of that Rank, without Abatement. The Viceroys of *Naples* don't call the *Roman* Lords, who have Eſtates in that Kingdom, their *Excellency*; eſpecially they are not ſo ſaluted when preſent. *Clement* IX.'s Nieces were ſtil'd their *Excellency*, when their Husbands were only moſt Illuſtrious: And after this Pope's Death, his Nephew was *Excellency*, tho' he had neither Dutchy nor Principality to claim by. The ſecular Dukes and Peers of *France* are ſtil'd *Excellency* when they are at *Rome.* But the Biſhop of *Laon* expecting the ſame Title there, the *Roman* Lords gave it him; but moſt of the Cardinals were not ſo complaiſant. And thoſe who refus'd him that Title ſaluted him with *moſt Illuſtrious Lordſhip*; the Court of *Rome* pretending that *Excellency* was only a ſecular Title. As to Ambaſſadors, the Title of *Excellency* was firſt given them in 1593, when King *Henry* IV. ſent the Duke of *Nevers* Ambaſſador to *Rome:* And here he was ſo ſaluted on the Score of his Birth and not of his Character: Ever ſince that time all Ambaſſadors have pretended to that Honour, not excepting the Ambaſſadors of the Princes of *Italy*, of *Germany*, and of the great Maſter of *Malta.* In 1636 the Emperor and King of *Spain* agreed to give the Title of *Excellency* to the *Venetian* Ambaſſadors. In a great many Courts the Ambaſſador of the Duke of *Savoy* is treated like thoſe of crown'd Heads and ſtil'd his *Excellency:* And ſo is the Ambaſſador of the Duke of *Florence*, and thoſe of other *Italian* Princes; but the Ambaſſadors of crown'd Heads diſpute this Title with them at *Rome*, becauſe there 'tis not the cuſtomary Uſage. No crown'd Head gives the Title of *Excellency* to Ambaſſadors: But the States General and the Princes of *Italy* do it. The Republick of *Venice* calls them *Your Lordſhip.* As to Perſons in great Offices, the Cardinals and *Roman* Princes, give the Title of *Excellency*, to the Chancellor, to the Secretaries of State, and to the firſt Preſidents of the higher Courts in *France*; to the Preſidents of the Councils of *Spain*, and to the Chancellor of *Poland*; provided they are not Eccleſiaſticks, for in that Caſe they ſalute 'em in the Stile of *moſt Illuſtrious Lordſhip.* * *Mémoires Curieux.*

* EXCOMMUNICATION: This Term ſignifies in general breaking off of Intercourſe or Commerce with the Perſon, that 'twas kept up with before; and in this Senſe a Man that is thrown out of a Society or Corporation may be ſaid to be excommunicated. But the Notion of Excommunication has a reſtrain'd Senſe, and relates to Religion in the Conſtruction of *Pagans, Jews*, and Chriſtians. For the Heathens, no leſs than the reſt, had their Excommunications executed by the Prieſts with Ceremonies cuſtomary to the Caſe. Thoſe excommunicated were forbid being preſent at the Sacrifices, and afterwards they were conſigned over to the evil *Genii* with Imprecations: This they call'd *Sacris interdicere, Diis devovere, execrari*; and becauſe this was look'd on as the ſevereſt Puniſhment, 'twas never inflicted but in Caſe of Extremity, when the Criminal prov'd incorrigible. The Prieſteſs *Theana*, *Menon*'s Daughter, was commended for refuſing to excommunicate *Alcibiades*, notwithſtanding 'twas ſo reſolv'd by the *Athenian* Government. And on the other hand, the *Eumolpides* were blam'd for executing the States Reſolution. *Plato* in his 7th Book *de Legibus* forbids all Prieſts and Prieſteſſes excommunicating any Perſon, 'till the Caſe was throughly examin'd, and found warrantable by the Laws: This Ceremony came from the *Greeks* to the *Romans*; 'twas a Practice of long Standing in this Republick, tho' very ſeldom us'd, as *Plutarch* obſerves. We have an Inſtance of this Diſcipline upon *Marcus Craſſus. Attëius*, Tribune of the People, not being perſuaſive enough to hinder this General's Expedition into *Syria* to fight the *Parthians*, run to the Gate through which *Craſſus* was to march, and threw down a Chafen Diſh of Coals in the Middle of the Paſſage: When *Craſſus* came up he threw ſome

Perfumes

Perfumes upon the Fire, curs'd him in a dreadful Manner, and called upon ſome pretended Gods, which carried Terrour in the Pronunciation. The ſevereſt Puniſhment amongſt the old *Gauls* was Excommunication, as *Julius Cæſar* informs us in the 6th Book of his *Commentaries*: Here, ſpeaking of the Authority of the *Druids*, he acquaints us, "That when any one refuſes "to ſtand to their Award, they bar him the Privilege "of being preſent at their religious Ceremonies. Thoſe, "who are thus thunderſtruck, are looked on as wicked "and ſcandalous Wretches; every body ſhuns their "Company: If they have any Occaſion to commence a "Suit, they are not allowed the Benefit of a Court of "Juſtice: They are never admitted to Poſts of Profit "or Honour; and all this Infamy and Diſregard con-"tinues for Life, and paſſes on their Memory." When the excommunicated Perſon repented, and deſired Forgiveneſs of the Gods, he applied to the Prieſts to be reſtor'd, and then one of that Order having firſt examin'd the Caſe, and found the Delinquent ſincere, reſtor'd him to his former Condition of Privilege. And when the excommunicated Perſon happened to die unreſtor'd, the Prieſts, however, offered a Sacrifice to the *Dii Manes*, praying 'em not to uſe his Soul roughly, when he came amongſt 'em. *Antiq. Græc. & Rom.*

The Chriſtians, whoſe Society ought to be unblemiſh'd both in Faith and Manners, have always taken great Care to throw Hereticks and ſcandalous Perſons out of their Communion. This Diſcharge is called Excommunication; which, tho' it does not deprive them of civil Commerce with other Chriſtians, yet it excludes 'em the Benefit of Prayers, Sacraments, and all Offices relating to Religion. And here we are to diſtinguiſh two Sorts of Excommunication practis'd by the antient Chriſtians. The one is *Medicinal*, the other *Mortal* Excommunication, as St. *Auguſtin* calls them. The *Medicinal* was that, by Vertue of which thoſe under Penance were excluded Communion 'till they were like to die, or only for a Time, 'till they had made Satisfaction for Misbehaviour; for this ſee the Article *Penance* in the Supplement. *Mortal* Excommunication was a Cenſure diſcharg'd againſt Hereticks or impenitent Sinners: Our bleſſed Saviour having given his Church a Commiſſion to excommunicate, and which was executed by the Apoſtles; the Biſhops, the Apoſtles Succeſſors, having by Conſequence the ſame Power, pronounce the Sentence of Excommunication againſt Hereticks and impenitent Offenders.

And it has ſometimes happened that Biſhops and Churches have reciprocally excommunicated each other, *i. e.* they have ſeparated from the Communion of each other. Provincial *Councils* have a Right to excommunicate the Clergy and Laity of their reſpective Provinces; and the Cenſure of General *Councils* reaches all Chriſtians, who offend in the Particulars of Doctrine, Diſcipline, or Manners. 'Twas a general Rule that when a Perſon was excommunicated by Provincial or Dioceſan Authority, he was not to be receiv'd in any Church. The modern *Canoniſts* diſtinguiſh Excommunication into two Kinds, with Reſpect to the enuring of the Sentence: The one is incurr'd upon committing the Action prohibited, which they call Excommunication *ipſo Facto*, or *latæ Sententiæ*; the other, which requires a Sentence pronounc'd by the Judge, they call Comminatory, or *ferendæ Sententiæ*; this latter ought to have canonical *Monition* before they proceed to Sentence. The antient and modern *Canoniſts* diſtinguiſh Eccleſiaſtical Penances according to the Difference both of Perſons and Crimes.

The Clergy were ſometimes depos'd, bar'd the ſacerdotal Functions, and reduc'd to Lay-Communion; and ſometimes they were only reſtrain'd in ſome Branches of their Function. And ſome Councils ſink them to that which is call'd *Communio Peregrina*, *i. e.* they leave them only the Diſtinction and Precedence of Eccleſiaſticks, without any ſacerdotal Buſineſs. As to the Laity, beſides the *Medicinal* and *Mortal* Excommunication above mention'd, there was one paſs'd upon leſſer Inſtances of Misbehaviour, by which they were oblig'd for ſome time to forbear coming to Church. The modern *Canoniſts* diſtinguiſh Excommunication into two Sorts: The *Greater*, which excludes People wholly from Communion, unqualifies 'em from receiving or adminiſtring the Sacraments, or performing any Eccleſiaſtical Function: And the *Leſſer*, which only deprives of the Privilege of the Sacraments, and incapacitates for Ordination and Eccleſiaſtical Promotion; but not from hearing Maſs, or other Parts of divine Service. Beſides Excommunication, the *Canoniſts* mention two other Kinds of Cenſure, *Suſpenſion* and the *Interdict*: *Suſpenſion* bars an Eccleſiaſtical Perſon from the Exerciſe of his Office, and ſometimes from the Profit of his Benefice; and that either for a ſet Term or indefinitely. An *Interdict* is a Cenſure which prohibits a Church the Uſe of the Sacraments, divine Service, and Chriſtian Burial. 'Tis local, perſonal, or mixt. Laſtly, the *Canoniſts* make ſeveral Sorts of Immoralities or Impediments, which either diſable Perſons from receiving holy Orders, or exerciſing 'em when they have 'em.

The warrantable Grounds for Excommunication may be rang'd under three Heads, Heterodoxy, Immorality, and Diſobedience; and according to the Maxims and Practice of the antient Church, Prelates ſhould be very cautious and backward in launching their Excommunications, and not do it without Neceſſity and Regret. In the firſt Ages of the Church the ſpiritual Sword was never drawn but upon ſpiritual Occaſions. But later Councils have excommunicated thoſe who ſeize on the Eſtates of the Church; and afterwards this Cenſure has been diſcharg'd to force People to a Diſcovery of their Knowledge of private Injuries, with Reference either to Perſon or Eſtate: This they call a *Monitory*, and is frequently practis'd in theſe later Ages.

The main Effect of Excommunication is excluding the excommunicate the Society of the Faithful, depriving him of the Benefits of divine Service, and the Sacraments, and all other Privileges of Church Communion. An excommunicated Perſon is look'd on as no better than a *Pagan* or *Publican*, as the Scripture ſpeaks; but then this Cenſure does not make a Man incur any civil Forfeiture; whatever belongs to him as a Man, a Citizen, a Father, an Husband, or a King, by the Law of Nature, of Nations, or the Conſtitution of his Country; whatever belongs to him upon the Score of any Capacity or Qualification with Reference to theſe Things, remains untouch'd. However, the Apoſtles exhorted the Faithful to break off Correſpondence with Perſons excommunicated, to avoid their Company, neither to eat with 'em, nor ſo much as ſalute 'em. But then this Prohibition was not to reach neceſſary Duties, or cancel Obligations, but only to ſtand off from Familiarity, where a Man is at Liberty to engage, or keep his Diſtance, as he pleaſes. The *Canoniſts* commonly comprehend the Reſtraints of Excommunication in this Verſe,

Os, orare, vale, Communio, Menſa negatur.

that is to ſay, they are refus'd Converſation; no body prays with 'em, ſalutes 'em, or eats with 'em; but then theſe ſame *Canoniſts* throw in ſome mitigating Exceptions contain'd in the following Verſe:

Utile, Lex, humile, Res ignorata, neceſſe.

The meaning of which is, that the Prohibition does not include the Man and his Wife; that it does not hold between the Father and his Children; between Relations, nor with Reſpect to thoſe where Duty is owing, *i. e.* Servants and Subjects with Reference to Maſters and Kings: And farther, that a Man may keep Correſpondence with an excommunicated Perſon, provided he does not know him to be under ſuch a Cenſure, or that there is a Proſpect of converting him, or that ſome Caſe of Neceſſity throws him into his Company. According to the new *Canon* Law, thoſe who converſe with Perſons under the greater Excommunication, are reckoned excommunicated themſelves. But thoſe, who converſe with Perſons under the leſſer Excommunication, are not in the ſame Condition of Diſadvantage: And 'tis the Cuſtom in *France*, that no Penalty falls upon thoſe, who converſe with Perſons even under the greater Excommunication, unleſs they are *denounc'd*. Some Popes have pretended to a Power to deprive Kings and Princes of their Dominions by Vertue of an Excommunication. This Cuſtom firſt ſet on foot by *Gregory* VII. has been too freqently practiſed, and attended with fatal Conſequences: But ſuch Attempts

are

are a plain Contradiction to the Spirit of the Goſpel, and the Methods of the Church, and have always been oppos'd by Princes and Biſhops. When a Man dies excommunicated he is refus'd Burial in a conſecrated Place, and none of the Clergy prays for his Soul: And if he happens to be buried in a Church or Churchyard the Corpſe is dug up, and ſometimes the Places are re-conſecrated. It has been the Belief, and is ſtill with ſome in the *Greek* Church, that an excommunicated Corpſe can't putrify, nor diſſolve into Duſt, 'till an Abſolution has been ſaid over it. It has ſometimes been the Practice to excommunicate People after their Deaths, by razing their Names out of the *Dypticks*, *i. e.* out of the Liſt of thoſe who were pray'd for at the Euchariſtic Sacrifice. Notwithſtanding the Conſequences of Excommunication are dreadful when the Cenſure is executed upon due Grounds and by due Authority: But when 'tis unauthoriz'd, or unjuſt, it has only temporal Inconveniences, and forfeits no Favour or Privilege in the Court *Above*.

The Manner of Excommunicating in the primitive Church was without much Form or Ceremony. In the Apoſtles Time the Faithful ſeparated themſelves from thoſe who were Heterodox in their Belief, or irregular in their Practice, purſuant to the Inſtructions they receiv-ed from their ſpiritual Guides. In the following *Centuries* the Councils and Biſhops enjoin'd a Separation from Hereticks and immoral Perſons, pronounc'd an *Anathemà* againſt 'em, and would not ſuffer 'em to be preſent at Church Aſſemblies. In later Times frightful Ceremonies have been made uſe of, to make the Cenſure go deeper in the Impreſſion, ſuch as lighting of Torches, throwing 'em down, and putting 'em out when the Sentence is pronounc'd. In ſome Places when a Man was excommunicated, the Mob uſed to carry an Herſe to the Door, call him a great many hard Names, and pelt the Houſe with Stones. At preſent 'tis no where the Cuſtom to excommunicate with lighted Torches, excepting at *Rome* on *Holy Thurſday*, when the *Bull in Cœna Domini* is fulminated.

In the primitive Times Abſolution and Excommunication were reſerv'd to the Biſhops. At preſent ſome Excommunications may be taken off by Prieſts; ſome are reſerv'd to the Biſhops; and in *Roman* Catholick Countries the Cenſure in ſome Caſes can only be taken off by the Pope. There are ſet Forms of Prayer in the *Rituals* for abſolving an Excommunicated Perſon. Some of the *Capitulars* of the *French* Kings and Emperors enjoin the excommunicated Perſon to procure Abſolution within ſuch a Time under the Penalty of Impriſonment and Forfeitures. And in *England*, if a Man ſtands excommunicated forty Days the Excommunication is certify'd into the *Chancery*, and a Writ *de excommunicato capiendo* awarded. * *Morinus de pœnitentiâ. Evillon des Cenſures. M. Du Pin, de antiq. Eccleſ. Diſciplin. diſſert. de Excom.*

EXETER, ras'd by the Fury of the *Danes A. D.* 603. in *Morery* Vol. I, read *A. D.* 963.

EXORCISTS, one of the leſſer Orders, whoſe Buſineſs it was to exorciſe *Catechumens* and Perſons poſſeſs'd. The *Greek* Church does not range 'em with any of the Eccleſiaſtical Orders, in which they follow S. *Jerom*'s Sentiment. In the *Latin* Church the *Exorciſts* are one of the leſſer *Orders*, and ſtand next to the *Acolythi*; and the Ceremonies of their Ordination are inſerted in the ancient *Rituals*. They receiv'd a Book of Exorciſms from the Biſhop, who pronounc'd theſe Words; *Take this Book and get it by Heart, and have Authority to lay Hands upon* Catechumens *and baptized Perſons poſſeſs'd.* This Form was concluded with a particular Benediction upon the *Exorciſt*. The *Jews* had their *Exorciſts*, as we may learn from the Goſpels, from the *Acts*, and *Joſephus*. *Juſtin Martyr* in his Dialogue with *Trypho* charges the *Jews* with ſuperſtitious Practices in their Exorciſms, and that they made uſe of Perfumes and Ligatures like the Heathen. From whence we may conclude that exorciſing was practiſed among the Heathen, which is likewiſe confirm'd by *Lucian*.

* EXPIATION; an Action by which the Obligation to Puniſhment was cancell'd. The firſt Thing in Expiation was to go to the Temples and Altars, and implore the divine Aſſiſtance. *Phœnix* in *Homer*, to ſoften *Achilles*, and work him to a Reconciliation, puts him in mind that the Gods, when addreſs'd by Prayer were better diſpos'd to Pardon; notwitſtanding their Greatneſs; that Prayers were *Jupiter*'s Daughters, that they diſarm'd their Fathers Anger, and prevailed with him to ſend the Goddeſs of Vengeance to puniſh thoſe who were of an implacable Temper. *Ovid* thought it hard that ſince the Gods were willing to be reconcil'd to Criminals upon humble Application, that Mortals ſhould be ſtiff and inexorable; and that *Auguſtus* would not pardon him a Fault, which was certainly pardon'd by the Beings above. He was ſure the Gods had forgiven him, becauſe he had heartily repented; and was much leſs troubled for his Sufferings than his Crime.

Sæpe levant pœnas, ereptaque lumina reddunt,
Quum bene peccati pœnituiſſe vident.
Pœnitet, ô, ſi quid Miſerorum creditur illi,
Pœnitet, & facto torqueor ipſe meo.
Quamque ſit Exilium, magis eſt mihi culpa dolori,
Eſtque pati pœnas, quàm meruiſſe minus

Herodotus mentions a *Phrygian* of the Blood Royal, who came to *Cræſus*'s Court to deſire that Prince to explate him: *Cræſus* undertook it with the Ceremonies cuſtomary to the *Lydians*, which were much the ſame with thoſe practiſed by the *Greeks*. *Dionyſius Halicarnaſſæus* reports that when *Horatius* was acquitted by the People for murdering his Siſter, the *Roman* King would not let the Matter reſt there, but oblig'd him to paſs through the Forms of Expiation preſcrib'd for involuntary Murder. The Ceremonies were theſe: They erected an Altar, ſays this Hiſtorian, to *Juno*, and another to *Janus*; upon which they ſacrific'd, and then made *Horatius* walk *ſub Jugo* or under a Gallows. And elſewhere he mentions another Sort of Expiation, where after a Quarrel or Fray amongſt the Burghers, the Town was to be expiated, before they could ſacrifice in it. Beſides theſe, there were particular Expiations for the Purgation of a Country and of Strangers: The *Scholiaſt* upon *Ariſtophanes* takes notice that a leſſer Sort of *Myſteries* were appointed for the expiating of Strangers, it not being lawful to acquaint them with the great ones.

Diodorus Siculus relates that *Hercules* got himſelf initiated in the Myſteries of *Ceres Eleuſinia*. *Plutarch* reports that *Theſeus*, in Imitation of *Hercules*, likewiſe got himſelf expiated, after he had been guilty of ſeveral Murders. The Ceremonies practiſed in theſe Expiations were brought from *Egypt* into *Greece*. Faſting was one Circumſtance in theſe religious Purgations, as *Clemens Alexandrinus* obſerves: There were likewiſe other Inſtances of ſelf-Denial. But the general Method was by Way of *Ablution*; from whence we may conclude that the Heathens borrow'd their Religious Ceremonies from the *Jews*. Nothing is more commonly met with in the *Greek* and *Latin* Poets, than Peoples waſhing their Hands, and ſometimes their whole Body, before they ſacrific'd. *Sophocles* in his *Oedipus Tyrannus* relates, that voluntary and involuntary Crimes were to be expiated with Water. *Euripides* makes *Hippolytus* ſay, he thought himſelf polluted by being ſolicited to a Crime, and that therefore his Ears ought to be waſhed: And *Æneas* in *Virgil* deſires his Father *Anchiſes* to carry the Houſhold Gods; for as for himſelf he was not fit to touch 'em upon the Score of his not having waſhed after his being ſtained with Blood and Slaughter.

Tu Genitor cape ſacra manu, patrioſque Penates:
Me Bello e tanto digreſſum & cæde recenti,
Attractare nefas; donec me flumine vivo
Abluero.

* EZEKIEL, the third of the four called *Great Prophets*, was of the ſacerdotal Family, and Son to the Prieſt *Buzy*. He was carried to *Babylon* in the Reign of *Jeconiah*, and began to propheſy at thirty Years old, in the fifth Month of the fifth Year of *Jeconiah*'s Captivity; which falls in with the 584th Year before the *Incarnation*. He propheſy'd 20 Years, and was kill'd, as is generally believ'd, by a Prince of his own Nation, whom he reprov'd for Idolatry. The Author of the *Opus Imperfectum* printed in St. *Chryſoſtom*'s Works, ſeems to ſay he was preſs'd to Death. The *Roman* Martyrology mentions him on the Tenth of *April*.

His Propheſy is very obſcure, eſpecially at the Beginning and the End; which probably is the Reaſon why the *Jews* would have no body read him 'till they were 30 Years old. After having given an Account of his Miſſion, he foretels the Deſtruction of *Jeruſalem*, confirms *Jeremy*'s Predictions, and declares againſt the vain Promiſes of the falſe Prophets. He likewiſe predicts the Calamities that were to fall on the neighbouring Nations, propheſies the Reſtoration of the *Jews* and the Rebuilding of the Temple; which in the higheſt Meaning are ſuppoſed to be figurative Predictions of the Reign of the *Meſſiah*, the calling of the *Gentiles*, and the ſettling of the Chriſtian Church. *Ezekiel*, of all the Prophets, delivers himſelf moſt in Ænigmatical Viſions. St. *Jerom* ſays his Stile is neither very elegant nor very vulgar, but between both. He is pretty full of beautiful Sentences, of rich Compariſons, and diſcovers a great deal of Learning in *Pagan* Affairs. His Propheſies or Viſions are two and twenty, and rang'd in the Order of Time they were communicated to him. * *Ezekiel* 1. 2. *&c. Hieron. Præfat. in Ezek. Epiſt. ad Paulin.*

EZEKIEL, a *Greek* Poet living in the Reign of the Emperor *Trajan* or *Adrian*. There goes a great Tragedy under his Name upon the Subject of *Moſes*, or the Deliverance of the Children of *Iſrael* out of *Egypt*. 'Twas printed at *Paris A. D.* 1609. *Clemens Alexandrinus* mentions this Author more than once, and gives a conſiderable Fragment of him. *Gentianus Hervetus*, who thought this Poem loſt, concluded from this Sketch, that the whole Play was beautifully written. * *Clem. Alexandrin. Stromat. Lib.* I. *Euſeb. præpar. Evang. Lib.* IX. *Gentian. Hervet. in Comment. ad Stromat.*

F. FABER

F.

FABER, or *le Fevre (John)*, Biſhop of *Vienna* in *Auſtria*. He was of *Len Kirchen* in *Algou* a Province of *Germany*, and was called *the Mawl of the Hereticks* for his Zeal againſt the *Reform'd*, and a Title of a Book written by him. He was Secretary to *Ferdinand*, Arch-Duke of *Auſtria*, and afterwards Emperor, who preferr'd him to the See of *Vienna*, where he died *A. D.* 1541, at 63 Years of Age. He batteled the *Lutherans* with a great deal of Stomach and Vigour, and was ſucceeded in that controverſial War by *Frederick Naudea*, a no leſs formidable Enemy. *Faber* wrote a Book entitled *Malleus Hereticorum*, which he dedicated to Pope *Adrian* VI. There are ſeveral other Works of his extant: He wrote one Book againſt *Balthaſar Paci Montanus*, Head of the *Anabaptiſts*; a Tract concerning Faith and Works, printed at *Cologn*; a Diſcourſe againſt ſome of *Luther*'s Tenents printed at *Rome* 1522; a Confutation of *Zwinglius*'s ſix *Articles* preſented to the *Swiſs* Aſſembly at *Baden A. D.* 1526, and printed at *Tubing*; a Letter in High *Dutch* to *Zwinglius*, in which he reproaches him for not appearing at the *Baden Aſſembly*; ſome Diſcourſes of the Pope's Power; of the Celibacy of Prieſts; of infant Baptiſm, and of Patience, *&c.* * *M. Du Pin* new Eccleſ. Libra. Cent. XVII.

* FABIANUS, Biſhop of *Rome*, ſucceeded *Antherus* in the Year 236, but how long he ſat is uncertain. *Euſebius* aſſigns him 13 Years for his Pontificate, beginning at the 238, and ending at 251. *Bucherius* and *Mabillon*'s Catalogues give him 14 Years, one Month, and ten Days. His Death is ſet to the 20th of *Jan. A. D.* 250. This chronological Account is confirmed by S. *Cyprian*, who informs us *Fabian* died in the Beginning of the *Decian* Perſecution, *i. e.* in the Year 250. 'Tis clear from S. *Cyprian*'s Epiſtles that *Fabian* ſuffered Martyrdom; which is all we know certainly of his Life. For the *Decretal* Epiſtles reckon'd to him are evidently ſpurious. * *M. Du Pin*, new Eccleſ. Libr. Cent. III.

* FABII: The *Fabii* were an illuſtrious *Roman* Family. This ſingle Houſe undertook a War againſt the *Veii* under the Conduct of *Fabius Cæſo*. They loſt 300 of their Clan in the Battel of *Cremera*. This Family had ſeven Conſuls immediately ſucceeding each other, from whence we may conclude that their Friends, Clients and manumized Slaves were numerous enough to have furniſhed an Army. They were drawn into an Ambuſcade by the *Veii*, entirely routed, and loſt Bag and Baggage: And here they were all ſlain upon the Spot; inſomuch that there was none of the Family remaining excepting a Boy of 14 Years old Son to *M. Fabius*. From this ſingle Perſon the Family recovered and furniſh'd the Republick with ſeveral great Men, and amongſt the reſt *Fabius Maximus*; who perceiving *Rome* ſplit into two Factions, divided the Burghers into four Tribes, and by this Means diſabled 'em from preferring thoſe to publick Poſts, who could bribe higheſt. This *Fabius* ruin'd *Hannibal* by drawing the War into length. *Q. Fabius Rutilianus*, General of the Horſe, fought the *Samnites* and defeated 'em in the Dictator *Papirius*'s Abſence, and againſt his Order. The Dictator, notwithſtanding the Requeſt of the Senate, proſecuted him for diſobeying his General, and had taken his Life, had it not been for the Peoples Interceſſion. * *Danet*.

FABLE: This Word ſignifies all Sorts of Fictions. There are two Kinds of Fables, moral ones, which under handſomely invented Emblems, hold forth Precepts for the Conduct of Life. The other Sort of Fables concerns the Religion of the ancient *Pagans*, their pretended Deities and the Stories they told about them, which at the Bottom were real Hiſtories, but cruſted over with a Mixture of Romance. *Fable* likewiſe takes in a Subject of Fiction, which ſerves for the Matter of Heroick Poems, of Dramatick Performances and Romances. *Abpthonius* the *Sophiſt*, makes the Poets the Inventors of Fable. 'Tis ſubdivided into *Sybaritick*, *Cilician*, and *Cyprian*, from the different Countries of thoſe who were in the Invention. Hiſtorians have always counted Fable very proper for the Improvement of all Sorts of Perſons, becauſe it diverts and inſtructs at the ſame time. Thus whether they reported Matter of Fact, or explained the Secrets of Nature, or delivered Precepts of Morality, they always gave it a little Intermixture of Fable. *Plutarch* in the Beginning of his Treatiſe, where he gives Rules for reading the Poets, make it appear that Fable is very ſerviceable for the Inſtruction of young People, and indeed of all other People, provided it be prudently manag'd. *Clemens Alexandrinus* obſerves that the couching Truth under the Cover of Fiction, is very proper to awaken, and give an Edge to the Mind, and make it eager for the Diſcovery of Divine and Moral Truths. *Plutarch* takes notice that the *Egyptians* concealed the Secrets of their Philoſophy, under fabulous or Ænigmatical Repreſentations. Thus they had their Sphinxes at their Temple Gates, as much as to ſay, 'twas no eaſy Matter to explain their Myſteries. 'Tis likewiſe ſaid that by *Apollo*, the *Pythagoreans* meant Unity; that *Diana* ſignified the Number Two; that *Minerva* ſtood for ſeven; and that *Neptune* was expounded a Cube. *Saluſt*, the Philoſopher, will have it that Fables contain ſomething divine in them, becauſe thoſe who make uſe of them are inſpired Poets, Philoſophers, Prieſts, and even the Gods themſelves in delivering Oracles. He adds that the main Service of Fable is to call up the Powers of the Mind, and make it exert in Purſuit of the hidden Meaning. That Fable reſembles the Deity, who, notwithſtanding he diſcovers ſome of his Perfections to common View, has others which lay out of Sight, and are only to be reached by Contemplation. The Poets, as has been already hinted, ought not to be taken for meer fabulous Reporters; but for Hiſtorians, who embroider their Matter with agreable Fiction, and give it an Air of Wonder to make the Performance more entertaining. *Polybius*, *Strabo*, and other Writers affirm that the Ground of *Homer*'s *Iliads* and *Odyſſes* is a real Hiſtory, which Aſſertion is made good by the Teſtimony of ancient Hiſtorians. And as for the Poets daſhing their Repreſentations with Fable, 'tis only to heighten the Subject, and make the Story more agreeable. The moſt conſiderable Writers of moral Fable are *Eſop* and *Phœdrus*. *Phœdrus* in the Preface of his third Book of *Fables* dedicated to *Eutyches*, delivers himſelf thus, " I ſhall only mention the Reaſon in a few " Words why Fables were invented. A Man finding " himſelf in a State of Servitude and Dependance, not " having the Liberty to ſpeak his Mind, delivers his " Thoughts in a fabulous Diſguiſe; and thus by divert- " ing his Reader, ſcreens himſelf from Calumny and " Reflection."

FABRICIUS *(George)*: A *German* born at *Kemnitz* in *Miſnia*, a Province of the upper *Saxony A. D.* 1516, wrote ſeven Books of the *Art of Poetry* in *Latin*: He likewiſe wrote a *Compariſon of the Latin Poets*, form'd upon *Julius Scaliger*'s Animadverſions; to which may be added another Diſcourſe entitled, *An Abridgment of the Art of Poetry*: He likewiſe wrote a great many *Latin* Performances in Poetry; amongſt theſe are his ſacred Poems in five and twenty Books printed at *Baſil* in two Volumes *Octavo A. D.* 1567: *Odes* againſt the *Turks*; his Poem called *Rome*; his *Travels*; and the *Hiſtory* of his Country. 'Tis obſerv'd that his Poetry throughout is remarkable for Correctneſs and Perſpicuity. He is very nice in the Choice of his Words; here he was ſcrupulous to ſuch a Degree, that in his ſacred Poems he refuſed to make uſe of any Terms that had a Tincture of Fable or *Paganiſm*. He blames the Chriſtian Poets exceedingly for larding their Subject with Heatheniſh Fables, and applying to the Deities of *Parnaſſus*. His *Rome* is by ſome reckoned an excellent Piece: He form'd this Poem upon the Obſervations made by him in that Town, where he makes uſe of the Expreſſions of the ancient Poets, as far as the Subject would give him leave. * *Melch. Adam*, *Vit. Philoſoph. German. Hieron. Weller*, *in Judicio de Georg. Fabr. le Mire*, *de Scriptor. Sæcul.* XVI. *Baillet*, *Jugement des Savans ſur les Poëtes Modernes*.

* FACUNDUS, Biſhop of *Hermiana* in the *Afri-*

can Province *Byzacena*, liv'd in the ſixth Century: He took a Journey to *Conſtantinople*, and aſſiſted at a Conference upon the *Three Chapters*. He had before written a Diſcourſe in Defence of theſe *Three Chapters*, from whence he made an Extract; and delivered his Opinion in Writing. He did not alter his Sentiment like Pope *Vigilius*, but was one of thoſe who held firm, and choſe rather to ſuffer Baniſhment than ſign the Condemnation of *Theodorus* of *Mopſueſtia*, than cenſure the Writings of *Theodoret*, and *Ibas*'s Letter: But that which was moſt remarkable in the Conduct of theſe Men is, that they not only diſapproved this Cenſure, but parted from the Communion of thoſe who ſign'd it. *Facundus*'s Works printed by *Syrmondus A. D.* 1629. are divided into twelve Books. Here, after having given an Account of his own Belief, he endeavours the Defence of the *Three Chapters*, *i. e.* to prove the Orthodoxy of *Theodorus Mopſueſtenus*, of *Theodoret*'s Writings, and of *Ibas*'s Letter. He wrote another Tract dedicated to *Mucianus* to refute the Parallel drawn between the Abettors of the *Three Chapters*, and the *Donatiſts*. He likewiſe diſcourſes upon the ſame Subject in a Letter publiſhed by *Dacherius* in his *Spicilegium*. *Facundus*'s Manner is warm and vehement, and he gives a Turn to his Matter with a great deal of Addreſs and Elocution. His Remarks are generally judicious, and his reaſoning ſolid; but then ſometimes his Zeal carries him too far, makes his Argument fail, and drags him to inconcluſive Reflections. He was well read in what the Fathers have written upon the *Incarnation*, and throughly underſtood the Controverſy occaſion'd by the explaining of this Myſtery. * *Baronius*, *A. C.* 547, 553. *Victor*, *Chronic.* *Syrmond*, *in not. ad Facund.* *Du Pin*, *Bibliotheque des Aut. Eccleſiaſt.* VI. *Siecle.*

FALDSTRAND, a good Town in *Denmark* upon the Eaſtern Coaſt of Northern *Jutland*, between the Cape of *Schagen* and the Gulph of *Alborg*. This Town has a good Haven and a ſmall Fort to defend it. * *Maty*, *Diction.*

* FAREL, *(William)* born in the Year 1489, and deſcended from a Gentleman's Family within the Precincts of *Gap* in *Dauphiny*. He ſtudied in *Paris* and made a conſiderable Proficiency in *Greek*, *Hebrew*, and Philoſophy. He was one of thoſe invited to *Meaux A. D.* 1521. by *Briçonnet*, Biſhop of that Town; from whence himſelf, and other Reformers were expell'd in the Year 1523. He retired to *Strasbourg* where *Bucer* and *Capito* entertained him: Afterwards he made an Acquaintance with *Zwinglius* at *Zurick*, and with *Æcolampadius* at *Baſil*.

He was pitch'd upon to ſettle the reform'd Religion at *Montbelliard*, and at *Neuchatel*; from whence he came to *Geneva*, where he was expell'd, and afterwards *A. D.* 1534. recall'd by the Burghers, where he began his Reformation even before *Calvin* came thither. In the Year 1538 both of 'em were oblig'd to quit the Town: And now *Farel* withdrew to *Baſil*, and from thence to *Neuchatel*, where he was to miniſter to the Year 1542. From *Neuchatel* he went to *Metz*, made ſome *Proſelites* there, was oblig'd to go off with them, and retir'd to the Abbey of *Gorze*, which was beſieg'd ſoon after; and having the good Fortune to make his Eſcape he return'd to *Neuchatel*. From hence he went ſeveral Times to *Geneva*: But at laſt the Magiſtracy being diſſatisfy'd with him, diſſuaded *Calvin* from allowing him a Pulpit. He took a ſecond Journey to *Metz* and preach'd there. At laſt, at his Return to *Neuchatel* he died there in *September* the 13th 1565. One *Peter Caroli*, who retired to *Geneva*, charg'd *Farel* with reviving the Heterodoxy of *Paulus Samoſatenus*, and that of the *Elceſaites*; but he was cleared of this Imputation in a Synod at *Lauſanne*. * *Spondan*, *in Annal.* *Sleidan*, *Comment.* *Æcolampad.* & *Calvin. in Epiſt.* *Thuan.* &c.

FARO, *Capo di Faro*, antiently call'd *Pelorum Promontorium*, a Cape in *Sicily* in the Valley *de Demona*. It ſtands to the North of the Town *Meſſina*, at the Chops of the Streights of that Name, over againſt Cape *Seiglio* in *Calabria*. This Cape takes its Name from a Town there, where a Lighthouſe is ſet up to direct the Pilots in the Night time. Between this Cape and the Town *Meſſina*, the famous Rock *Charibdis* may be ſeen. * *Maty*, *Diction.*

FASTI, the old *Romans* Calendar, where the Feſtivals, Ceremonies, the Names of the Magiſtracy, and the working Days were ſet down. They called the Working Days *Faſti Dies*, and the Holidays *Nefaſti*. Upon the *Faſti Dies* the Courts of Juſtice were open, and the *Prætor* gave Judgment, briefly expreſſed by theſe three Words, *do*, *dico*, *adjudico*: *Ovid* refers to them in the following Dyſtich:

Ille nefaſtus erit, per quem tria verba ſilentur;
Faſtus erit, per quem lege licebit agi.

Tully obſerves that in the Beginning of the *Roman* Republick, the Matter of Hiſtory was furniſh'd only from the Prieſts Annals call'd *Faſti*, and that this Cuſtom continu'd 'till the Time of the High Prieſt *Mutius*. The *Faſti Conſulares* were a Sort of Regiſter, where, beſides the Triumphs, the Names of the Conſuls, Dictators and Cenſors were entered. The Regiſtry was kept in one of the Apartments of the Capitol. This Chronological Treaſure was found in the Popedom of *Paul* III. in the *Comitium* of the *Forum Romanum*. They are made uſe of for computing the Years from the Building of *Rome*. They are likewiſe called *Faſti Capitolini*: But here we are to obſerve that theſe *Faſti* compute by a ſhorter Year than *Varro*'s *Epocha*. For this Reaſon the moſt exact Chronologers always give notice whether they follow the *Faſti Capitolini*, or *Varro*'s *Epocha*. * *Cicer. de Orat.* *Valer. Max. Lib.* II. *Ovid. de Faſtis.*

FATIMA, *Mahomet*'s Daughter married to *Haly*. Some Accounts report her the ſame great Saint which is addreſſed with ſo much Devotion at *Com*; but moſt Travellers are of another Opinion. Some of 'em will have it that the Saint at *Com* is *Haly* and *Fatima*'s Daughter. And according to *Pietro Della Valle* ſhe is their Granddaughter. Others relate her Daughter to *Mouſa Dgafar*'s Son. This laſt Opinion has good Evidence to ſupport it, *i. e.* the Stile in which the Saint at *Com* is ſaluted in the ſolemn Applications the Pilgrims addreſs her. This Form of Prayer affords ſufficient Proof that Travellers are not always exact in their Relations; ſince ſome of the moſt famous have given a wrong Deſcription of this Saint. By the Form of Prayers abovementioned it appears that *Fatima Mahomet*'s Daughter and *Haly*'s Wife, tho' ſhe had ſeveral Children, is notwithſtanding addreſſed as a Virgin. *I wiſh you*, ſays her Votaries, *eternal Happineſs*, *O moſt pure Virgin*, *moſt juſt*, *moſt glorious and immaculate* Fatima, *Daughter to the elect* Mahomet, Haly *the well beloved's Wife*, *and Mother of God's twelve moſt noble Vicars.*

But after all 'tis poſſible the Word *Virgin* ſignifies no more than a vertuous married Woman. * *Pietro della Valle*, Travels *Tom.* II. *Tavernier*'s Travels *Lib.* I. Sir *John Chardin*'s Travels to *Perſia.*

FAURE *(Charles)*, firſt ſuperior General of the Regular Canons of the Congregation of *France*. He was born at *Luciennes* near *St. Germain's en laye*. His Father *John Faure* was a Gentleman of an ancient Family in *Auvergne*, and no leſs valuable for his Probity than his Extraction. *Charles* was a conſiderable Genius, and diſcovered an early Inclination for Virtue: When he was about ſeven Years old a Storm of Thunder broke upon him and cover'd him all over with Flame without doing any Harm. Beſides the Education in Letters he receiv'd from his Father he improv'd himſelf farther in the Jeſuit's College at *Bourges*, and afterwards went to *La Fleche*. At 19 Years of Age he reſolv'd to turn *Religious*, and his Family having procured him Admiſſion into the Abbey of *St. Vincent de Senlis*, of the Order of the Canons Regular, he came thither in the Year 1613. But the Diſcipline of this Houſe being very looſe and out of Order, he deſign'd to quit it: But ſome good People perſuaded him to ſtay there. The Year after he took the Habit, and ſpending his Noviciate in great Auſterity, the Monks of the *Society*, who could not bear his exemplary Virtue, did him a great many ill Turns: However he was not diſcouraged, but got himſelf *profeſſed* in the Year 1615. During his Noviciate two Religious of the Convent were recover'd from the Irregularities of the Houſe by one *Ranſſon* a ſecular Clergyman; who for this good Office was cruelly haraſſed by the reſt of the *Religious*, and even by the *Prior* of *St. Vincent* himſelf. In ſhort, they delated

Ranſſon in the Biſhop's Court, and got him impriſoned upon falſe Accuſations: This rough Uſage gave him an Opportunity of making an Acquaintance with ſome Eccleſiaſticks belonging to the Family of Cardinal *Rochefoucault*, then Biſhop of *Senlis*, and by their Means to inform this Prelate how Matters ſtood in St. *Vincent*'s Abbey. The Cardinal enlarg'd the Priſoner, took the well diſpoſed Part of the Convent into his Protection, and did his utmoſt to bring on a Reformation of the Abbey. Thoſe, who were inclin'd to Regularity, kept a cloſe Correſpondence with *Charles Faure*, govern'd themſelves by his Advice, and concerted Meaſures with him for a thorow Reformation. He was extreamly remarkable for his Piety, his Diſengagement from the World, and Self-denial. He lay upon the Ground, drank nothing but Water, eat only Bread and Pulſe, and ſpent a great Part of the Night in Prayer. He ſtudied in the Univerſity at *Paris*, and made a conſiderable Progreſs in Philoſophy and Divinity. During this Time five or ſix of the moſt diſorderly Monks at *St. Vincent*, and who were moſt averſe to a Reformation, died. The *Prior* being one of this Number, *Charles Faure* believing this to be the proper Time to reſtore Diſcipline, came on Purpoſe to *Senlis* to aſſiſt the *Society* with his Advice, and diſpoſe 'em to chooſe a new *Prior* when the Cardinal *Rochefoucault* was preſent; in hopes his Intereſt might make the honeſt Party an over Balance. This Election fell upon Father *Baudoüin*, and may be look'd on as the Birth of the *Reformation*. For *Charles Faure*, tho' not yet in Prieſt's Orders, was very active and enterpriſing, and made a new Draught for the good Government of the Houſe; which Statutes were immediately publiſh'd, receiv'd and put in Practice. This new Rule for Conduct made a ſurprizing Alteration in a ſhort time. And thus Devotion and Regularity were continually gaining Ground upon Libertiniſm, and Diſſolution of Manners. When any Novices came to the *Houſe* they put 'em under the Conduct of *P. Faure*, who bred 'em to his own Principles; and notwithſtanding he lived at *Paris* to finiſh his Studies, he came every Week on Foot from thence to *Senlis*, and ſpar'd no Pains for the Inſtruction of the Novices. And having gone through the cuſtomary Courſe of Academical Studies, he came back and ſetled at *Senlis*: Here he was very ſucceſsful upon the Audience in his Sermons; was made *Sub-Prior* and Director of the Conſciences of thoſe who came thither for a temporary Retirement. And now his Reputation running high, and the Noiſe of his *Reformation* beginning to ſpread, abundance of People of all Degrees came to *St. Vincent* to ſee the Proof of what was reported, and to paſs their Retirement under the Conduct of *P. Faure*. The Abbot of our Lady in the Town of *Eu*, and another of our Lady of *Clair-Fontaine* in the Dioceſe of *Chartres*, came thither, and deſir'd him to lend 'em ſome Monks to reform their Abbies. He very willingly ſatisfied their Requeſt, and went along with them himſelf, encouraging the Religious by his own Example to ſuffer Perſecution, and go through the utmoſt Hardſhips of Poverty. A great many other *Houſes* deſiring the ſame Aſſiſtance, and the Religious of *St. Vincent* perceiving themſelves oblig'd to go to a great many Parts of the Kingdom, thought it adviſeable to make one of their Convent a Director General, and give him Juriſdiction over the other particular Superiors. Father *Le Faure* was unanimouſly choſen into this Poſt, being then but 29 Years old. Soon after this Election *Leonor d'Eſtampes de Valence*, Biſhop of *Chartres*, ſolicited him ſo ſtrongly to ſpare him ſome of his Monks for reviving Diſcipline in St. *John*'s Abbey in that Town, that he was forc'd to ſend him ten, which by the Biſhop's Encouragement had a good Effect. The Cardinal of *Rochefoucault* reſolving to reform his Abbey of *St. Genevieve*, to which King *Lewis* XIII. had nominated him, invited *P. Faure* to come and ſettle a Dozen of his Monks there; which was done with a great deal of Figure and Solemnity the 27th of *April* 1624. The Noiſe of this Reformation ſpreading far and wide, *P. Faure* was farther preſſed to go on with his Zeal, and take a larger Compaſs. He reſign'd to this charitable Motion, travelled to new Places, and notwithſtanding a great deal of Diſcouragement and Contradiction, reform'd abundance of Abbies in the chief Towns of *France*. He founded a Seminary for Children at *St. Vincent* in *Senlis*, and ſeveral other Places, purſuant to the Regulation preſcrib'd by the Council of *Trent*. In 1628 a *Chapter* was held at *Senlis*, where he was continued in the Poſt of Superior of the *Reformation*. Four Years after the Cardinal *Rochefoucault* ſummon'd another *Chapter* at *St. Genevieve* to chooſe a General: But the Election proving impracticable, his Eminence by his own Authority made *P. Faure* Viſitor, Vicar and Commiſſary General. Soon after a *Bull* was procured from *Rome* for erecting a *Congregation*, with Powers to chooſe a Triennial Abbot of St. *Genevieve*, who during that time ſhould have the Title and Authority of a General. *P. Faure*'s Enemies, ſeeing he ſtood faireſt for the Election, endeavoured to diſcredit him at Court, and deliver'd a Paper of Articles againſt him to the *French* King, which upon Examination being found no better than downright Calumny, *P. Faure* was now valued more than ever. At the firſt general *Chapter* of the *Canons Regular* of the *Congregation* of *France* held the 10th of *October* 1634, *P. Faure* was choſen Coadjutor Abbot of *St. Genevieve*, and Supeperior General of his *Congregation*. And going to wait upon the King after his Election, he was receiv'd with particular Marks of Affection and Eſteem: The very Sight of him upon this Occaſion, prevailed upon a young Officer then in the Preſence, to turn Monk. He afterwards was inſtrumental in the reforming a great many Monaſteries, and was made uſe of by Perſons of the firſt Quality in religious Matters. Three Years forward another *Chapter* was held purſuant to the *Bull*, and here *P. Faure* had a Univerſality to continue him Abbot and General. At this *Chapter* he offered ſome Regulations, which were approv'd; he got ſome Fundamental Conſtitutions to paſs, and here he gave the finiſhing Stroke to his *Reformation*. After this *Chapter* broke up, he ſent his Monks to a great many religious Houſes. And here the Hardſhips himſelf and theſe Perſons went through, can ſcarcely be imagin'd; the greateſt Part of the old Monks declaring open War againſt 'em, and doing 'em all the Miſchief in their Power. Farther, the *Bull* of Erection continuing the ſame Perſon Abbot and General only for ſix Years, when *P. Faure*'s ſecond Triennial Term was expired, 'twas neceſſary to chooſe another Perſon: And now *P. Francis Boulart*, one of *Faure*'s Eleves, was choſen to ſucceed him: But conſidering the Situation of Affairs, and that there was no going on without *P. Faure*'s Aſſiſtance, they forc'd him againſt his Inclination to take the Quality of Vicar General, and manage the ſame Buſineſs he had hitherto done. Thus he went on reforming a great many more Monaſteries, and particularly he reſtor'd Diſcipline to a due pitch in the *Chapter* of a Cathedral Church in *Languedoc*, whither he diſpatch'd ſome of his Convent.

On the 26th of *April* 1643 a general *Chapter* was held; and here *P. Faure* was again choſen Abbot and General, but this prov'd the laſt time; for the great Fatigues he had gone through, and his mortify'd Way of living, broke his Conſtitution by Degrees: Thus happening to fall ſick upon a Viſitation, he was forc'd to return to *Paris*, where after having continued ſome Months in a languiſhing Condition, and that without diſcontinuing his cuſtomary Functions, he died the 4th of *November* 1644. being but 50 Years of Age. And notwithſtanding his Life was far from a long one, he recover'd the ancient Diſcipline in 50 Monaſteries of his *Order*, and procur'd the founding a new *Congregation*. He wrote ſeveral Tracts, ſome of which are printed, and others only in Manuſcript. * *La Vie du Révérend P. Charles Faure, imprimée in* 4to *à Paris, en* 1698.

FAUSTUS, Deacon of *Alexandria* and *Martyr*, was a Companion of *Dionyſius* of *Alexandria* in the Perſecution this Biſhop ſuffer'd in the Reigns of *Decius* and *Valerian*. He went along with *Dionyſius* into Baniſhment *A. D.* 257. On his Return to *Alexandria* he was ordain'd Prieſt, liv'd to the *Diocleſian* Perſecution, and was beheaded *A. D.* 311. His Feſtival ſtands on the 19th of *November*. * *Euſeb. Hiſt. Eccleſ. lib.* 7. *cap.* 12. *Baillet, Vies des Saintes.*

FAUSTUS, a Martyr of *Corduba*; he is one of the three crown'd Perſons in *Prudentius*'s Panegyrical Poem. The other two are St. *Januarius* and St. *Martialis*. They ſuffer'd Martyrdom at *Corduba*, and were burn'd at the Stake. The preciſe Time is uncertain;

ſome Martyrologies ſet their Feſtival at the 13th of *October*, and others at the 28th of *September*. * *Prudentius* περὶ στεφάνων. *De Tillemont*, *Memoires Eccleſ. Tom.* 5.

FAUSTINUS, a Deacon or Prieſt according to *Gennadius* of the fourth Century: He adher'd to *Urſicinus* againſt *Damaſus*, and afterwards fell in with the *Luciferians*. He dedicated ſeven Diſcourſes againſt the *Arians* and *Macedonians* to *Flacilla*, *Theodoſius* the Great's Empreſs. Some make one *Gregory*, Biſhop of *Elvira*, Author of theſe Tracts, but there's no Queſtion but that they belong to *Fauſtinus*. *Sirmondus* in the Year 1650 printed *Fauſtinus* and *Marcellinus*'s *Libellus Precum* addreſs'd to the Emperors *Valentinian*, *Theodoſius*, and *Arcadius*; here after a Preface in Favour of *Urſicinus* againſt *Damaſus*, they entreat the Emperors that the *Luciferians* may have Juſtice done 'em. This Petition, which was preſented *A. D.* 394, had its Effect, for the Emperor *Theodoſius* publiſh'd a Reſcript in their Favour. * *Gennad. de Scriptor. Eccleſ. cap.* 16. *Du Pin*, New Eccleſ. Library, Cent. IV.

FAUSTULUS, King *Amulius Numitor*'s Shepherd, preſerv'd *Romulus* and *Rhemus*, the Veſtal *Rhea*'s two Children, which *Amulius*, her Father, had expos'd upon the Banks of *Tyber*: This *Fauſtulus* got 'em bred up privately under the Care of his Wife *Acca Laurentia*. * *Livy*, *Lib.* I.

FAYDITE, *(Peter)* a Prieſt of *Riom* in *Auvergne*, began to make himſelf known by a Sermon on the Subject of St. *Polycarp* preach'd at *Paris*, when the Differences between the *French* Court and Pope *Innocent* XI. ran higheſt. He declaim'd in this Sermon againſt *Innocent*'s Conduct, drawing a Parallel between Pope *Anicetus* with reſpect to his Diſagreement with St. *Polycarp*; and likewiſe between Pope *Victor* and *Polycrates* with the *Aſiatick* Biſhops touching the keeping of *Eaſter*; drawing a Parallel, I ſay, between theſe Prelates, and Pope *Innocent* XI, with regard to the Conteſts between his Holineſs and the King and Clergy of *France*. This Sermon was ſtill more taken notice of by a Sermon printed at *Liege*, entitled, *Le Predicateur Regaliſte de Saint Polycarp confundu*; or, *The Court Preacher confounded*. Some People ſuſpected the Abbot *Faydite* had made this Confutation himſelf. But let that be as it will; in 1687 he printed an Abridgment of his Sermon at *Maeſtricht*, with Teſtimonies to prove the Matters of Fact he had aſſerted. Since this time he wrote ſeveral other *Tracts*; and beſides the Memoirs againſt *M. de Tillemont*'s Eccleſiaſtical Dictionary, he publiſh'd a *Tract* upon the Trinity entitled, *Eclairciſſement ſur la Doctrine, & Hiſtoire Eccleſiaſtique des deux premiers Siecles*, in which he declaims againſt the Syſtem of the School Divines upon the Trinity, and ſets up another *Hypotheſis*, which was ſuſpected to lean towards *Tritheiſm*. Father *Hugo*, Canon regular of the *Præmonſtrants*, wrote an Anſwer to this Diſcourſe, to which *Faydite* in the Year 1704. publiſh'd a Reply, where he ſoftens ſome crude Propoſitions maintain'd in his former Tract. *Faydite* wrote ſeveral ſmall Diſcourſes within the Subject of the *Belles Lettres*, and amongſt the reſt a Critic upon *Homer* and *Virgil*, in which there are a great many entertaining Fancies. He died at *Riom*, *A. D.* 1709. * *M. Du Pin*, New Eccleſ. Library, Cent. XVII.

FEBRUARY, in *Latin Februarius*: 'Twas under the Protection of *Neptune*. This Month is not in *Romulus*'s Calendar, which conſiſted only of ten Months; but in the Reign of *Numa Pompilius* the Calendar was reform'd. This Prince, who was acquainted with *Pythagoras*, made uſe of that Philoſopher for this Purpoſe, and follow'd the *Grecian* Method for the Diſtribution of Time. 'Tis true, whereas the *Greeks* made their common Year to conſiſt only of 354 Days, *Numa* lengthen'd his Year to 355; and that only becauſe 'twas an odd Number: And in this he was govern'd by a ſuperſtitious Fancy of the *Egyptians*, who had an Averſion for even Numbers, and reckon'd 'em unfortunate. Thus he ſubſtracted a Day from each of theſe ſix Months, *April*, *June*, *Sextilis*, *September*, *November* and *December*, to which *Romulus* had aſſign'd 30 Days, leaving the other Months the 31 Days they had before. Afterwards adding theſe ſix Days to fifty one, which were wanting in *Romulus*'s Year of only 354 Days, he had 57 of 'em, dividing of 'em into two other Months, which were plac'd between *December* and *March*: Theſe two Months were *January* with 29 Days, and *February* with 28. He made no Scruple to give this laſt Month an even Number, becauſe 'twas deſign'd for ſacrificing to the infernal Gods, to whom an unlucky Number ſeem'd moſt agreeable. He call'd this Month *February* from the pretended God *Februus*, who preſided at the Purifications; or from *Juno*, called *Februa* or *Februalis*, becauſe the *Lupercalia* were then ſolemniz'd in Honour of that Goddeſs, where the Women were purify'd by the Prieſts of *Pan* call'd *Luperci*.

Numa being deſirous to perpetuate this Regulation made uſe of the *Greek* Intercalation of 45 Days; this Supplement of Time he threw in every two Years: The Intercalation of 22 Days was made after the Feſtival call'd *Terminalia*, which happened on the ſixth of the Calends of *March*, that is, on the 24th of *February*: And then two Years after the extraordinary Intercalation of 23 Days was made upon the ſame Day: And thus within the Compaſs of four Years they had an Intercalation of 45 Days, which was equal to that us'd by the *Greeks* in their Olympiads. This Month thus thrown in every two Years, was call'd *Mercedonius*. * *Danet*.

FELICISSIMUS, a Confeſſor at *Carthage* in St. *Cyprian*'s Time: He was one of the firſt impriſon'd with *Rogatianus* at the Beginning of the *Decian* Perſecution. It was to theſe two Confeſſors St. *Cyprian* wrote, exhorting 'em to take Care of his Flock in his Abſence in Conjunction with the Biſhops *Caldonius* and *Herculanus*. And whom he commiſſion'd to excommunicate another *Feliciſſimus* mention'd in *Morery*. Their Feſtival ſtands in the *Roman* Martyrology at the 26th of *October*. * *Cyprian. Epiſt.* 38.

FELICITAS (Saint), ſuffer'd Martyrdom with her ſeven Children at *Rome* in the Reign of *Antoninus Pius*, as ſome report, but more probably in that of *Marcus Aurelius Antoninus*. She and her ſeven Sons were brought into Court before *Publius*, Præfect of *Rome*; they all refuſed to ſacrifice to Idols, and made a noble Confeſſion of their being Chriſtians. The Præfect or Governor reported their Anſwer to the Emperor, who aſſign'd them Judges, by whom they were executed by ſeveral Sorts of Torture. Their Mother was beheaded. The Names of her ſeven Sons were, *Januarius*, *Felix*, *Philip*, *Silanus*, *Alexander*, *Vitalis* and *Martialis*. Their Feſtival is ſet to the tenth of *July*. * *Surius*, Acts of St. *Felicitas*. *Ruinart. Acta Martyrum Sincera*. *Gregor. Mag. Hom.* 3. *ſuper Evangelia*. *De Tillemont. Mem. Eccleſ. Tom.* 2.

FELIX, Arch-Deacon of *Rome*, intruded into that See when Pope *Liberius* was baniſh'd *A. D.* 355. He, with the reſt of the *Roman* Clergy, had taken an Oath never to own any other Biſhop of *Rome*, living *Liberius*; but the Emperor *Conſtantius* got him conſecrated by *Epictetus*, Biſhop of *Centum-Cellæ*. St. *Hierom* reports that *Acacius* had a Share in this Conſecration, and charges *Felix* with *Arianiſm*, and ſo does *Socrates*: But *Theodoret* and *Ruffinus* affirm that he was no *Arian* in Belief, tho' he communicated with thoſe Hereticks. But be this as it will, all the Ancients agree that his Conſecration was unwarrantable. St. *Athanaſius* in his Epiſtle *ad Solitariam Vitam agentes*, reports him ordain'd in the Emperor's Palace, without the Choice of the Clergy, or the People's Conſent, and that he was conſecrated by *Epictetus*, three Eunuchs and three Biſhops making the Congregation, which latter may rather be reckon'd Spies than Biſhops; that the People would not ſuffer him to go into the Church, nor communicate with him. *Marcellinus* and *Fauſtinus* in the Preface of their *Libellus Precum* affirm the ſame thing. *Optatus* and St. *Auguſtin* don't put *Felix* into the Catalogue of the Biſhops of *Rome*, and St. *Hierom* calls him an Anti-Pope In ſhort, *Liberius* at his Return was receiv'd as the only Catholick Biſhop at *Rome*. Some modern Authors are therefore miſtaken in putting *Felix* in the Liſt of the Popes: And thoſe, who make a Martyr of him, are ſtill more out of the Way. When the *Roman* Martyrology was reform'd in the Papacy of *Gregory* XIII, *Baronius* wrote a Diſſertation to prove that *Felix* was neither Saint nor Martyr. Cardinal *Santorio* undertook the Defence of *Felix*'s Memory; however he had been raz'd out of the Martyrology, if by chance a marble Coffin had not been found at the ſame time under an Altar in the Church of St. *Coſmus* and

St.

St. *Damianus* at *Rome*; if a marble Coffin, I ſay, had not been found with the Relicks of the Martyrs *Marcus Marcellinus* and *Tranquillinus* on one Side, and on the other a Corps with this Inſcription; *The Body of St.* Felix, *Pope and Martyr, who condemned* Conſtantius.

Baronius, who relates this Matter, goes into the Belief of it; and 'tis poſſible there might be ſome Weight in the Evidence, was it not inconſiſtent with the Account the Ancients give of *Felix*; and if the Hiſtory of his pretended Martyrdom was free from Marks of being ſpurious; for by this Narrative he is beheaded by *Conſtantius*, who had been excommunicated by him: Now 'tis certain *Felix* ſurvived *Conſtantius*, and that this Emperor was never excommunicated by him; which is a farther Proof that the Inſcription found in the Church of S. *Coſmus* and S. *Damianus* is no better than a counterfeit Record. This romantick Account therefore apart, the Reader may obſerve from *Marcellinus* and *Fauſtinus* that *Conſtantius* coming to *Rome* two Years after the Conſecration of *Felix*, the People petition'd him that *Liberius* might return; that the Emperor granting their Requeſt he came back the 3d Year after his Baniſhment, *A. D.* 357; that the People receiv'd him with great Satisfaction; that *Felix* was expell'd *Rome*, but return'd thither, ſet up his Claim, and got Poſſeſſion of a Church: That he was driven out with Diſgrace a ſecond Time, and died eight Years afterwards in the Conſulſhip of *Valentinian* and *Valens*, that is, in the Year 375. *Theodoret* likewiſe reports that *Conſtantius* being come to *Rome*, the *Roman* Ladies addreſſed him that *Liberius* might return, and that his Majeſty ſatisfy'd their Requeſt. He likewiſe adds, that *Conſtantius* order'd *Liberius* and *Felix* ſhould govern the See of *Rome* jointly, and that each ſhould be Head of his own Party: but the People hearing this Imperial Order read in the *Circus*, cry'd out one and all, There's but *one God, one Chriſt*, and *one Biſhop*; and in fine, that upon *Liberius*'s Return to *Rome*, *Felix* retir'd to another Town. * *Athanaſ. Epiſt. ad Solitarios. Præfatio Marcellini & Fauſtini ad Libellum Precum. Ruffin. Lib.* XXII. *Cap.* 2. *Hieron. de Viris Illuſt. & in Chronic. Socrat. Lib.* II. *Hiſtor. Cap.* ——. *Sozomen, Lib.* IV. *Cap.* 11. *Theodoret, Hiſt. Eccleſ. Lib.* II. *Cap.* 17.

FELIX, Biſhop of *Treves*, lived towards the End of the fourth Century. In the Year 386 he was choſen Biſhop of *Treves* by the *Italian* Biſhops; that is, thoſe who were in the Intereſt of *Ithacius*, Biſhop of *Oſſobon* in *Spain*, from whoſe Communion the other Catholick Biſhops parted, becauſe the *Ithacians* proſecuted the *Priſcillianiſts* to Death. *Ithacius* was depoſed by a Council conven'd by St. *Ambroſe* at *Milan*; and *Felix* was refuſed Communion by the Catholick Biſhops upon the Score of his being conſecrated by a Schiſmatick. This Sentence being confirm'd in a Council held at *Turin*, *A. D.* 398. *Felix* reſign'd his Biſhoprick, and retir'd to a Monaſtery of his own founding near *Treves*, where he died ſoon after. Notwithſtanding he engag'd in a Party, with which the moſt celebrated Catholick Biſhops refus'd to communicate, he is enter'd for a Saint in the Calendar for the 26th of *March*. * *Sulpicius Severus, Hiſtor. Concil. Mediolan. & Taurin. Baillet, Vies des Saintes au Mois de Mars.*

FELIX, an *African* Martyr, Biſhop of *Tubiſa* within the Proconſular Diviſion, was ſeiz'd when *Diocleſian*'s Edict was publiſh'd in *Africk February* the 24th *A. D.* 303. *Magnilianus* the chief Magiſtrate of the Town having orders to execute the Edict, apprehended one *Januarius* a Prieſt, and *Fortunatus* and *Septimianus* two Readers, and commanded 'em to deliver him the Scriptures that they might be burn'd. The Prieſt *Januarius* told him they were at the Biſhop's Houſe. *Magnilianus* ſending him to bring the Biſhop before him, *Felix* came, but refus'd to obey the Order. *Magnilianus* ſent him Home and bid him take care what he did. Three Days after he order'd him to come before him again, and upon his Refuſal to deliver the Bible, ſent him to the Proconſul at *Carthage*. *Felix* having anſwered the Proconſul with the ſame Reſolution, was tranſported into *Italy*, where he was examin'd by the *Præfectus Prætorio* at *Naples*, who gave Judgment of Death upon him for refuſing to deliver the Bible, which he confeſſed was in his Cuſtody. * *Ruinart, Acta Martyrum Sincera. De Tillemont, Memoirs Eccleſiaſtiques. Fleuri, Hiſtoire de l'Egliſe. Baillet, Vies des Saintes.*

FELIX (Saint), born at *Nola* in *Campania* in the third Century; His Father *Hermias* originally a *Syrian* and an Officer in the Army ſettled in *Italy*. *Felix* having a Chriſtian Education was made a Reader, and afterwards ordained Prieſt by *Maximus*, Biſhop of *Nola*. During the Perſecution under *Decius* and *Valerianus* the Biſhop of *Nola* was forc'd to withdraw out of the Town: *Felix*, who ſtaid there, was carried before the Magiſtrate, whipt, loaden with Irons, and put in Priſon; but an Angel enlarg'd him that he might be in a Condition to aſſiſt his Biſhop, who was fallen ſick in the Mountains. He found him juſt at the Point of Death in a Field full of Thorns. And here having providentially found ſome Grapes among the Thorns, he preſſed a Bunch, and put ſome of the Juice into *Maximus*'s Mouth, which reviv'd him. *Felix* took him upon his Shoulders and carried him to *Nola*; and after having lain concealed ſome time at his own Houſe, he began to appear, and encourage the Chriſtians to Reſolution. The Heathen would have apprehended him, but miſſed in the Attempt. He made his Eſcape and abſconded in a Ciſtern, 'till the Storm was over. After *Maximus*'s Death they would have choſe him Biſhop, but he refuſing the Promotion, got one *Quintus* elected, and liv'd the Remainder of his Life undiſturb'd. The preciſe Year of his Death is not known. Some place it to the Year 256, and others ten Years after. That a great many Miracles were wrought at his Tomb, is atteſted by St. *Paulinus*, by St. *Auguſtin*, by *Sulpicius Severus* and Pope *Damaſus*. *Felix* has had always the Reſpect of a Saint at *Nola*, and 'twas not long before the ſame Regard was paid him in *Africk*: His Feſtival was kept at *Rome* and at *Nola* on the 14th of *January* in Pope *Gelaſius*'s Time. * *Paulin. Carmin.* 20. *Nat. de Sancto Felice. Auguſt. de cura pro mortuis gerend. Sulpit. Sever. Epiſt.* 9. *ad Severum. Gregor. Turon. de gloriâ Martyrum. De Tillemont. Tom.* IV. *des Mem. Eccleſ.*

FELIX (Saint), Biſhop of *Nantes* in the ſixth Century, was deſcended from one of the moſt ancient and noble Families in *Aquitain*. He was born at *Bourges A. D.* 513. two Years after his Grandfather's Conſulſhip, if 'tis certain that he was Grandſon to *Felix* who was Conſul with *Secundinus A. D.* 511. He was ordain'd Prieſt *A. D.* 540, and choſen Biſhop of *Nantes* in the Year 550, after *Eumelus*'s Death. *Nantes* was then under the Government of *Conan*, who had already put three of his Brothers to Death, and would fain have diſpatch'd *Maclau* the fourth, but *Felix* found means to preſerve him. This Biſhop aſſiſted at the IIId Council of *Paris A. D.* 557. and at his Return Home endeavour'd to ſettle the Diſcipline that was decreed by the Council. King *Clothaire* having taken *Nantes A. D.* 560, made the Biſhop Governour of the Town: Which Poſt he ſoon quitted after *Clothaire*'s Death (which happened the next Year) to lay himſelf out wholly in the Functions of his Character.

He aſſiſted at the Council of *Tours A. D.* 566, and executed the Regulations paſs'd there in his Dioceſe. He finiſh'd the great Church begun by his Predeceſſor, and dedicated it *A. D.* 568. He went to the IVth Council of *Paris A. D.* 573, where he had ſome Conteſt with the Archbiſhop of *Tours*. At his Return to his Dioceſe he was a great Relief to his People, in ranſoming thoſe that had been taken Priſoners by the *low Bretons*, and by promoting the Repoſe of the Country. Being dangerouſly ill, he deſigned to make his Nephew *Burgundianus* his Succeſſor: But *Gregory*, Archbiſhop of *Tours*, looking upon this Nomination as irregular, refus'd to conſecrate him. *Felix* died *A. D.* 584: He is mentioned in the modern Martyrologies on *July* the 7th. * *Gregor. Turon. Hiſt. Lib.* IV. *Cap.* 4. *Lib.* V. *Cap.* 5. & 49. *Lib.* VI. *Cap* 15. *Le Cointe, Annal.*

* FELIX, Biſhop of *Urgel*. Beſides what was done at *Frankfort*, *Felix*'s Heterodoxy was condemn'd in a Council held at *Rome* under *Leo* III. *A. D.* 799: And *Felix* was ordered by *Charlemain* to go to *Aix-la-Chapelle* to confer with ſome Biſhops. He made his Appearance accordingly, propoſed his Scruples, and being convinc'd by *Alcuinus* renounc'd his Error, gave in to the Doctrine of the Church, and made an Orthodox Confeſſion now extant. Thoſe of his Diſciples, who had gone along with him, were likewiſe recover'd. * *Du Pin*, New Eccleſ. Library, Cent. VIII.

FEMER-

FEMERSUND, a narrow Paſſage in the *Baltick*. It is between the Iſland *Fermeren* and the Dutchy of *Holſtein*. It is but two Miles over in the narroweſt Place. * *Maty*, *Diction*.

FENESTRELLES, a ſmall Village in the upper *Dauphiny*. It lies in a Valley upon the River *Cluſon* about ſix Leagues from *Pignerol*. The Jeſuits have a Houſe there, and the *French* King built a Citadel to cover the Frontier from the Duke of *Savoy*, to whom he quitted *Pignerol* and *Perouſe* which ſerv'd for the ſame Purpoſe. But in the late War the Duke of *Savoy* making himſelf Maſter of this Fortreſs, 'twas yielded to him at the Treaty of *Utrecht*. * *Memoires Du Tems*.

FENICUSA, or *Fenicur*, a ſmall Iſland affording a great deal of good Paſture. 'Tis likewiſe call'd *Palmaria*, and lies between the Iſlands *Lipari* and *Ericuſa* in the *Tuſcan* Sea. * *Baudrand*.

* FERDINAND III, for Conqueſt of *Morocco* in *Morery* Vol. I. read Conqueſt of *Granada*.

FERIA, a Town with the Title of a Dutchy in *Eſtremadura* in *Spain*, five Leagues from *Badojox* to the North. Some Geographers take this Town for that anciently call'd *Seria* and *Julia Fama*, which others ſuppoſe to be *Xeres de Guadiana*. * *Baudrand*.

FERIA (the Duke of), was Governor of the *Milaneſe* and General of the *Spaniſh* Troops in *Germany*. In 1625 he was forc'd to raiſe the Siege of *Verüe*, and in 1633. he march'd from the *Milaneſe* into *Germany* to reinforce the *Bavarians*, and took *Bibrac*. Afterwards his Army being over-fatigu'd was loſt, and himſelf died in *Bavaria*, *A. D.* 1634. * *Mercure François*, *Hiſtoire du* XVII *Siécle*.

* FERNELIUS, for *Mary de Medicis* in *Morery* Vol. I. read *Catherine*.

* FERITHARIS, II^d King of *Scotland*; expunge this Article in *Morery* Vol. I.

FERNANDO NOROGNE, *La Ilha de Fernando Norogne*, an Iſland in the *Braſilian* Sea. 'Tis threeſcore and ten Leagues from the Coaſt of *Rio Grande* to the Eaſt. The Circuit is ſmall; but the Ground is well improv'd ſince the *Portugueſe* diſcovered it. * *Maty*, *Diction*.

FERNANDO PAO, *La Ilha de Fernando Pao*, an *African* Iſle near *Guinea*, near the Mouth of the River of the *Camerons*, twelve Leagues from the Coaſt of *Benin*. 'Tis about twenty ſix Leagues in Compaſs. It belongs to the *Portugueſe*, who have built a Fort there and ſome Villages. * *Maty*, *Diction*.

FERNE, anciently *Farfar*, *Pharphar*, and *Chryſorrhoas*, a little River in *Syria*. It riſes in Mount *Libanus*, and divides into ſeveral Streams; one of which runs under the Walls of *Damaſcus*, another croſſes the Town, and a third drives through the Fields to the North. Part of it falls into a ſmall Lake on the Eaſt of *Damaſcus*, and part of it is loſt in the Plains, which are much enrich'd by it. Some believe that this *Chryſorrhoas* was one of the four Rivers in Paradiſe. * *Maty*, *Diction*. *Le Clerke* upon *Geneſis*.

FERRAND *(Lewis)*, born at *Toulon October* the 3^d 1645. He ſtudied firſt at *Toulon*, afterwards came to *Paris*, from whence he went to *Mentz* for the Convenience of making a Tranſlation of the *Hebrew* Bible. Not ſucceeding in this Buſineſs he return'd to *France* and ſtudied the Law. Afterwards he took the cuſtomary Degrees in that Faculty, and was receiv'd an Advocate or call'd to the Bar for the Parliament at *Paris*. In the Year 1670 he printed a little Tract, entitled, *Conſpectus ſive Synopſis libri Hebraici, qui inſcribitur Annales Regum Franciæ & Regum Domus Othomanicæ*. 'Tis a Letter written in *Hebrew* to the Abbot *de Bourzeis* giving a Plan of the Annals of the *French* Kings and *Ottomans*. The Preſident *Monſ. de Meſme* was his Patron, and encouraged him to publiſh his Works. His 2^d printed Performance is entitled, *Reflections upon the Chriſtian Religion, containing an Explanation of the Prophecies of* Jacob *and* Daniel *concerning the Coming of the* Meſſiah. Printed at *Paris A. D.* 1679. Here he handles a great many curious Queſtions in Chronology and Hiſtory. Afterwards he printed a large *Latin* Commentary in *Quarto* upon the *Pſalms*. And after having been a Critick and Commentator, he turn'd Controverſialiſt at the Revocation of the *Edict* of *Nantes*: And in 1685. publiſh'd two polemical Diſcourſes, one upon the Subject of the Church, and another entitled, *Réponſe à l'Apologie pour la Reformation, pour les Reformateurs, & pour les Reformés*. He likewiſe wrote two Letters to prove St. *Auguſtin* a Monk. After his Death a Diſcourſe of his was printed, entitled, *De la Connoiſſance de Dieu*. He died in his 54^th Year *A. D.* 1699. *Ferrand* had a great deal of Learning; he underſtood the Languages, and was well read in Antiquity. But then he overlays the Reader with immethodical Citations. And to conclude with him, though he has made abundance of Collections, he is neither ſublime in his Manner, nor very cloſe in his Reaſoning. * *M. Du Pin*, New Eccleſ. Library, Cent. XVII.

* FERRARA *(Renata* of *France* and Dutcheſs of), Daughter of *Lewis* XII, by *Ann* of *Britain*. She was a learned Princeſs, and protected the Reform'd. When *Calvin* quitted *France* he retir'd to *Ferrara*, *A. D.* 1535, whither *Marot* had withdrawn himſelf ſome time before for Shelter. Theſe Men diſpos'd the Ducheſs to favour the *French* Reformation. As long as the Duke her Husband liv'd, ſhe made no Difficulty to declare her Opinion, and countenance the Proteſtants. But when ſhe was a Widow, ſhe remov'd into *France* and liv'd at *Montargis*, where ſhe continu'd her Protection to the Reform'd, but at laſt was forc'd to give 'em up. She ſolicited ſtrongly for the Prince of *Conde* when he was in Priſon; but afterwards ſhe broke her Correſpondence with him, becauſe he appeared at the Head of the *Hugonotick* Troops, which both this Ducheſs, and her Court, look'd upon as no other than downright Rebellion. * *Brantome*. * *Thuan. Hiſt. Lib.* XXVI. & XXX.

* FERRARIUS *(Bernardine)*: Beſides the Works mention'd in *Morery* under this Article, *Ferrarius* wrote a Tract of the Acclamations of the Ancients printed at *Milan A. D.* 1627. He likewiſe wrote a Tract concerning the uſe of *Literæ Formatæ*, &c. and another explaining the Manners and Ceremonies the Chriſtians us'd at Funerals. All this Author's Works are full of Learning and curious Diſquiſitions. He wrote with Perſpicuity and Method, diſcovers great Judgment in his Conjectures, and is very exact in his Citations. * *Du Pin*, New Eccleſ. Library, Cent. XVII.

FERREOL (Saint), commonly call'd St. *Forget* or *Fargeu*, a Martyr of *Vienne* in *Gaul*: He was a Perſon of Condition in that Town, and an Acquaintance of St. *Julian de Brioude*, who lodg'd at his Houſe. St. *Julian* being beheaded in *Auvergne*, and his Head carried to *Vienne* to the Governor *Criſpin*, *Ferriol* got it into his Cuſtody, and was afterwards delated for a Chriſtian. The Governor, after having admoniſh'd *Ferreol* to change his Religion, had him whipt, loaden with Irons, and caſt into a Dungeon. The third Day after his Impriſonment, his Chains, as 'tis related in his Hiſtory, fell off. Thus making his Eſcape he ſwam the *Rhone*: But Soldiers being ſent after him, he was overtaken and beheaded on the Bank of that River. His Martyrdom is commonly reckoned to the Reign of *Diocleſian* and *Maximian*. A Church was afterwards built where he was buried: At laſt his Corps was remov'd to *Vienne*, and depoſited in a Church which carries his Name. * *Ruinart*, *Acta Martyrum Sincera*. *Gregor. Turon. Lib.* XXIV. & XXV. *de glor. Martyr. Cap.* 1. & 2. *Sidon. Apollinar. Epiſtolar. Lib.* II. *Epiſt.* 7. *&c.*

The Feſtival of this Saint ſtands at the 18^th of *September*.

The ſame Day is kept in Memory of another St. *Farreol*, Biſhop of *Limoges*, in the Reign of King *Chilperick*. *Gregorius Turonenſis* reports ſeveral Circumſtances of his Life, which ſhew him to be a Perſon of great Reſolution. *Gregor. Thuan. Hiſt. Lib.* V. *Cap.* 10. & 29. *Baillet*, *Vies des Saintes*. Before this Article is diſmiſſed we muſt take notice of a third St. *Ferreol*, Biſhop of *Uſez*, Son of *Ausbert*, whoſe Father was *Tonance Ferreol*, *Præfectus Prætorio* of *Gaul* in the fifth Century. This S. *Ferreol* was choſen Biſhop of *Uſez A. D.* 537. He was ſucceſsful in converting the *Jews*, who were very numerous in his Dioceſe. The Correſpondence he kept with theſe People occaſioned his being charg'd with a Practice againſt the State. King *Chilperick* being prepoſſeſſed againſt him, baniſh'd him to *Paris*: But his Innocence appearing ſoon after, he was return'd to his Dioceſe, and continued his Endeavours for converting the *Jews*. He built a Monaſtery and wrote a Monaſtick Rule. He likewiſe reform'd his Clergy, and after having governed with Commendation

twenty eight Years, died *January* the 4th, *A. D.* 581. * *Vita Ferreoli per Ausbertum. Gregor. Turon. Lib.* VI. *Hiſt. Cap.* 7. *Sidon. Apollinar. Epiſtolar. Lib.* I. *Ep.* 7. *Lib.* VII. *Ep.* 12.

FERRIER *(John)*, a *French* Jeſuit born at *Rouvergue A. D.* 1614, and made Confeſſor to the *French* King *A. D.* 1670. He was generally thought to be more fit for Buſineſs than his Predeceſſor, Father *Annat*. He publiſh'd ſeveral Books, and was one of the beſt Controverſial Writers againſt the *Janſeniſts*. There's a *Latin* Anſwer of his extant to Father *Baron*'s Objections to *Scientia Media*; 'tis entitled, *Reſponſio ad Objectiones Vincentianas*. He deſign'd to have publiſh'd a Courſe of Divinity, of which only the firſt Tome is printed, where he diſcourſes *de Deo uno juxta Auguſtini & Sancti Thomæ principia*. His other Works are in *French*, and relate moſtly to the Buſineſs of *Janſeniſm*. He wrote two Letters againſt *Monſieur Arnauld*, and gave a Relation of every Thing that paſs'd *A. D.* 1663. with Reſpect to the Controverſy with the *Janſeniſts*. His *Theſis* upon the Doctrine of *Probability* made a great deal of Noiſe: He held the affirmative ſide of the Queſtion at *Toulouſe* in *June* 1659. * *Sotuel Biblioth. Scriptor. Societ. Jeſu. Bayle, Diction Hiſtor.*

FERRIER, *(John du)*, Son of *Mr. du Frerier* Chief Juſtice of *Foix*, was born at *Toulouſe*, *A. D.* 1644. He was a conſiderable Genius, and a Perſon of Probity and Conduct. He was ſucceſſively Vicar General to *Mr. de Noialles*, Biſhop of *Rhodes*, to *Mr. du Lude*, Biſhop of *Alby*, and *M. Fouquet*, Archbiſhop of *Narbonne*. The Jeſuits would never pardon him for publiſhing the Declaration which the late *Mr. Ailan de Solminiac*, Biſhop of *Cahours*, made on his Death Bed. This Prelate being juſt upon the Edge of the other World, deſired *Ferrier* to tell the Biſhops of *Alet* and *Pamiers*, that the Jeſuits were the Plague and Ruin of the Church, and that thoſe Prelates, who had no other View but the Glory of God, ſhould employ none of that Society in their Dioceſes, nor ſo much as countenance 'em with a Viſit. *Ferrier* performing what he had in Charge, the Jeſuits ſat upon his Skirts, and made him come in for a Share in the Diſturbance given his Friend the Biſhop of *Pamiers*. He was baniſh'd to *Tonnerre A. D.* 1680. His Papers were ſearch'd by the Arch-Biſhop of *Alby:* And tho' 'tis ſaid they diſcovered nothing to his Diſadvantage, he was ſent notwithſtanding to the *Baſtile*. And here being examin'd by a Doctor of the *Sorbonne* he confirm'd what he had ſaid before: Adding withal, that he would maintain his Teſtimony to his laſt Breath, and that he thought himſelf oblig'd to publiſh what the Biſhop of *Cahours* had enjoin'd him; for that Holy Prelate being at the Point of Death could deſign no ſecular Intereſt. *Ferrier* after a Year and four Months Impriſonment died in the *Baſtile A. D.* 1685. being more than fourſcore Years old. * *Memoires du Temps.*

FERRIERE *(Claude de)*, born at *Paris A. D.* 1639. He was a celebrated Lawyer, and wrote ſeveral Books in that Faculty: To mention ſome of 'em, *Inſtitutiones Juſtiniani ſingulari methodo illuſtratæ, & cum jure Gallico collatæ. Ad Titulum Digeſtorum de Regulis juris & Verborum ſignificatione Commentarius, ſecundùm alphabeticum Materiarum ordinem digeſtus, cum notis praxis forenſis.* He wrote likewiſe the Right of Patronage, Inſtructions for publick Notaries. The Inſtitutes of the *French* Law, ſhewing the Reſemblance and Difference between the *French* Municipal and the Civil Law, &c.

FESCAMP *(Fiſcannum, Fiſci Campus)*, an old Town with the Title of a Barony, and Chief Juſtice Juriſdiction, with a Caſtle and Haven upon the Coaſt in *Normandy*, between *Dieppe* and *Havre de Grace* in the Country of *Caux*. This Town formerly conſiderable, has no Wall about it. The famous Nunnery founded by *Waningus A. D.* 662. is ſtill to be ſeen, 'twas rebuilt by *Richard* I, Duke of *Normandy*, and given by *Richard* II. to the *Benedictines A. D.* 1006. In the Year 1656. the Monks of the Congregation of *St. Maur* ſettled their reform there, and built a beautiful Monaſtery. This Abbey has in a Manner Epiſcopal Juriſdiction over ſix and thirty Churches, which Privilege is notwithſtanding conteſted by the Archbiſhop of *Roan*. The Monks have likewiſe ſix Baronies within their E-

t

ſtate, and their Church is one of the biggeſt in *France*. * *Du Chêne, Recherche des Antiq. des Villes. Baudrand.*

* FESTIVALS (the Chriſtian): As the Chriſtian Religion has external Worſhip to manifeſt and heighten inward Devotion, ſo there are Feſtivals appointed for the ſame Purpoſe; ſome of which have been practiſed by the earlieſt Ages, and others afterwards ſettled at different Times. All the firſt Days of the Week, commonly call'd *Sundays*, have been kept holy ever ſince the Apoſtles Times. Upon this Day, as *Juſtin Martyr* obſerves, the Chriſtians us'd to meet for publick Prayer, and the receiving the Euchariſt. The Reaſon of its being pitch'd upon for ſolemn Worſhip, was in Honour of our Saviour's Reſurrection. *Saturday* was likewiſe kept Holiday in ſome Churches, but this Cuſtom was of no long Continuance.

Eaſter has always been reckon'd one of the moſt ſolemn Chriſtian Feſtivals. Some Churches kept it upon the 14th of *March*, and others upon the *Sunday* following: See *Supplement*, Article *Paſſover*.

Pentecoſt is another ſolemn Feſtival in Memory of the Deſcent of the Holy Ghoſt upon the Apoſtles. Neither is the *Aſcenſion* of leſs Antiquity: St. *Auguſtin* ranges it amongſt the four moſt antient Feſtivals founded upon Apoſtolical Tradition. Theſe four Holidays according to him are *Good Friday*, *Eaſter Day*, the *Aſcenſion*, and *Whitſuntide*.

Beſides theſe four Feſtivals, the primitive Chriſtians kept Holidays in Memory of the Martyrs; but theſe Feſtivals at firſt were particular only to ſome Churches: But without dilating upon a Detail of the Circumſtances upon the Saint's Holidays, we ſhall only remark the Inſtitution of the principal Feſtivals obſerv'd by the *Latin Church* throughout the Courſe of the Year.

The firſt of *January* is kept holy in Memory of our Lord's Circumciſion. 'Twas formerly religiouſly diſtinguiſh'd only as an Octave of *Chriſtmas Day*. The keeping it preciſely with regard to our Saviour's Circumciſion is poſſibly no older than the 7th Century.

The ſixth of *January* is the Feſtival of the *Epiphany*. This Feſtival was formerly kept in the *Greek* Church for our Saviour's Nativity. At preſent the Memory of the Adoration of the *Magi*, of our Saviour's Baptiſm, and his firſt Miracle are join'd in the Worſhip of this Day.

The 2d of *February* is kept holy in Memory of our Saviour's *Preſentation* in the Temple, and the *Purification* of the bleſſed Virgin. 'Tis commonly call'd *Candlemaſs* becauſe of the lighting a great many Tapers. This Feſtival call'd *Hypapante* by the *Greeks*, was not inſtituted 'till the ſixth Century.

Dies Cinerum, or *Aſh-Wedneſday*, ſtands at the Beginning of *Lent*, and is ſo called becauſe the Chriſtians us'd to have Aſhes given 'em on that Day. This Cuſtom runs up no higher than the eleventh Century.

At preſent the *Annunciation*, or our *Lady Day*, is kept on the 25th of *March*. It does not appear that this Feſtival was obſerv'd in the five firſt Centuries: But 'twas ſettled in the ſixth, and afterwards receiv'd through almoſt all Chriſtendom.

In ſome Churches not only *Eaſter Sunday* and *Whit-Sunday*, but likewiſe the whole Week which followed were kept holy; but now only the two firſt Days next to *Sunday* are thus diſtinguiſh'd.

The Feſtival of the Trinity kept the firſt *Sunday* after *Whitſuntide* began to be made an Holiday in ſome Churches of *Germany* and *Italy* in the tenth and eleventh Centuries, but 'twas not made an Holiday in the *Roman* Church 'till the fourteenth in the Pontificate of *John* XXII, and was not every where ſettled 'till the XVth Century.

The Feſtival of the *Holy Sacrament* was inſtituted by *Urban* IV. *A. D.* 1264, and confirm'd by *Clement* V. at the *Council* of *Vienne A. D.* 1311.

The *Greeks* and *Latins* have a great many Feſtivals for the bleſſed Virgin: The chief are theſe that follow.

The Feſtival of the *Viſitation* on the 2d of *July*, not only in Memory of the Viſit ſhe made *Elizabeth*, but likewiſe to honour the Sanctification of St. *John*. 'Twas firſt ſettled in the Church of *Rome*, by *Urban* VI. *A. D.* 1389, and confirm'd by the Council of *Baſil A. D.* 1441.

The *Aſſumption*; for this ſee the *Supplement* to *Morery*, Article *Aſſumption*.

The Festival of the *Nativity* of the blessed Virgin is kept in the *Latin* Church on the 8th of *September*. It began to be settled in the IXth Century: The Eastern *Greeks* receiv'd it from the *Latins*.

The Festival of the *Conception* of the blessed Virgin began no sooner than the XIIIth Century, neither was it settled 'till the Council of *Basil A. D.* 1439; which Regulation was afterwards confirmed by *Sixtus* IV. *A. D.* 1476. & 1483.

The Festival of the *Nativity* of our Lord commonly call'd *Christmas* is observ'd on the 25th of *December*; and is certainly the most ancient next to the four first abovementioned: However, St. *Augustin* does not range it among those of Apostolical Tradition. The *Greek* Church, as has been already remark'd, kept it on the 6th of *January* in the IIId and IVth Centuries; but the *Latin* Church has always made the 25th of *December* that Holiday; and in the Vth Century the *Greeks* follow'd the Custom of the *Latins*.

The Festival of the *Murder* of the *Innocents* began in some Churches as early as the Vth Century; but was not generally observ'd in the *Latin* Church 'till the IXth Century. The *Latins* keep it on the 28th of *December*, the *Greeks* on the 29th, and the *Syrians* on the 27th.

Besides the Festivals peculiar to each Saint, the *Latin* Church keeps a general Holiday for *All Saints:* But this began long after *Boniface* IV. *A. D.* 610, turn'd the *Pantheon* into a Church and dedicated it to the blessed Virgin and all the Martyrs. In the Year 731. *Gregory* III. likewise dedicated a Chapel at *Rome* to all the Saints: And 'twas not 'till after this time that *Gregory* IV. *A. D.* 840, ordered the keeping this Festival, and plac'd it to the first of *November*.

The Commemoration of all the Faithful Departed, or *All Souls*, kept on the 2d of *November*, was first brought on by *Odilo*, Abbot of *Cluni*, for his own Order, and afterwards receiv'd by most Churches in the XIIIth Century.

The Festival of S. *Michael* and the other holy Angels is kept on the 29th of *September* by the *Latins*, *Greeks* and Eastern Christians: But this Festival does not run very high in Antiquity.

The Festivals of the Saints, whether Martyrs or others, are commonly kept on the Day of their Death, called *Dies Natalitius* or their *Birth Day*; not thus denominated, as some fancy, because they are then born to Immortality; but in regard *Natalis* is a general Term for a Festival. The *Latin* Church solemnizes no Birth Day excepting those of our Saviour, the blessed Virgin, and St. *John*.

The Festivals of the twelve Apostles are the most solemn of any dedicated to the Memory of Saints.

The Christian Festivals are chiefly design'd for divine Worship: And since Business and Labour are Hindrances to this Purpose, they are ordered to be forborn upon the great Holidays.

This laying aside Work and Employment with Respect to *Sunday* was turn'd into a Law by *Constantine* the Great: Which Regulation was confirm'd by succeeding Princes. However Working is not forbidden upon all Festivals; and here the Practice is not the same in all Places. The Festivals in the *Roman* Rubricks are distinguish'd into annual Festivals, Solemn-Majors, Solemn-Minors, Doubles, Semi-Doubles and Simples.

* *Thomassin. Tractat. Historic. de Fest. Baillet, aux fêtes des Chrétiens*, 4. *Tom.*

FESTIVALS (the *Mahometan.*)

Every *Friday* is a *Mahometan* Holiday: Upon this Day they meet for publick Prayer; and keep it with the same Solemnity as the Christians do *Sunday*, and the *Jews Saturday*.

Besides *Friday*, they have two other solemn Festivals: The first is called the Festival of *Sacrifices:* 'Tis kept on the 10th Day of the last Month of the Year: the second comes up at the End of the Fast of the Month *Ramadhan*, and stands on the first Day of the Month *Chaval*. There are no Sacrifices offered during this Festival; it being only distinguish'd by some particular Prayers made in their *Moschs*. They have likewise some Festivals upon particular Occasions, as religious Applications for prospering their Arms, for Rain or fair Weather, for discharging their Vows, and in Memory of some of their Predecessors.

FESTIVALS (the *Chinese*): The *Chinese* have two or

solemn Festivals every Year in Honour of *Confucius*; besides others of lesser Distinction. They likewise offer Sacrifices twice a Year to the Ghosts of their Ancestors: To which may be added others less solemn every Month, when the Moon is new and at the full, and on the first Day of the Year with two the Solstices. The 15th Day of the first Moon of their Year is one of those kept with the greatest Solemnity: They make a great many Bonfires and hang out Lanthorns upon it. The 5th Day of the 5th Moon is likewise an extraordinary Holiday, and so is the 15th of the 8th Moon.

The *Indians* have likewise several Holidays in Honour of their Idols both in *Autumn* and at other Times of the Year; and in general it may be said that all People, who pretended to any Religion, had also their Holidays. * *Les Relations Historiques de l'Empire de la Chine.*

FESTIVAL (the Trades Man's) was kept at *Rome*, when Pagan, on the 15th of *May* in Honour of *Mercury*, because on that Day a Temple was dedicated to him in the great *Circus*, when *Appius Claudius* and *P. Servilius* were Consuls. They sacrific'd a Sow big with Pig to this pretended Deity, and then went and sprinkled themselves with the Water of a Fountain call'd *Aqua Mercurii*, which was at the *Porta Capena*. They address'd *Mercury* to be favourable to them in their Business and pardon their *Legerdemain*. Thus *Ovid* describes their Devotion in his 5th Book *de Fastis* V. 685. & *deinc.*

Sive Deum prudens alium, Divamve fefelli;
Abstulerint celeres improba Dicta noti.
Et pateant veniente Die perjuria nobis,
Nec curent Superi, si quâ locutus ero.
Da modo lucra mihi, da facto gaudia lucro:
Et face ut Emptori verba dedisse juvet.

FESTUS POMPEIUS, a famous Grammarian: He abridg'd *Verrius Flaccus de Verborum significatione*; and *Paulus Diaconus* abridging *Festus* almost quite spoil'd the Performance of the first Author. 'Tis *Joseph Scaliger*'s Opinion that there's no Author more serviceable for the *Latin* Tongue than *Festus*. We have several Editions of his Book, and that *in Usum Delphini* is one of the best.

FEVRE (*Nicholas le*), Son of *Vincent le Fevre*, a rich Burgher of *Lynas* near *Montlheri*, who settled at *Paris* after the Death of his first Wife, and by *Jane Haquer* his second, had *Giles* and *Nicholas le Fevre*. This latter was born at *Paris* in *June* 1544. He was bred to Learning, and applied himself early to the *Belles Lettres* and to History. Afterwards the Law, Mathematicks, Philosophy, especially the moral Branch of it, made part of his Study. In the latter part of his Life he applied himself wholly to History and Ecclesiastical Antiquity. He kept Correspondence with all the learned Men of *Europe*; and when he understood any of his Acquaintance intended to publish an Author, or write an Original, he took Care to assist them with his Manuscripts, and furnish'd Memoirs, desiring withal that no Notice should be taken of him. His Works collected after his Death by *John le Begue*, Advocate General in the Court for the Mint, were printed at *Paris* in *Quarto A. D.* 1614.

M. le Fevre's written Performances tho' far from bulky are very considerable for Learning and good Sense. His first Piece is upon this moral Question, *whether one may do the least Evil for avoiding one which is greater.* His second is his fine Preface upon St. *Hillary*'s *Fragments*. 'Tis admir'd by all the Learned, and explains a great many Passages relating to the History of *Arianism:* There's no less Learning and beautiful Manner in his Prefaces upon *Seneca* the Philosopher, and *Seneca* the Rhetorician. His Letter to *Baronius* upon the Subject of Wine and Myrrh given to our Saviour, is equally remarkable for Learning and good Stile: He is of Opinion that 'twas a Draught given to Malefactors to stupify the Senses, and break the Impressions of Pain. He has made some judicious Remarks upon several Texts of the new Testament; amongst which there is one Remark to prove that it was not *Dionysius* the *Areopagite* that came into *France*. He has likewise a pretty long Dissertation touching the Celibacy of Priests. Farther, there are some Poems in this Collection, and a Letter to Cardinal *Baronius* touching the Temporal Jurisdiction

riſdiction of the See of *Rome*, and ſome other Letters. Beſides theſe *Latin* Tracts he wrote ſomething in *French* no leſs valuable than the reſt. And in fine, it may be affirm'd that *Mr. le Fevre* has ſhewn a great deal of Learning and Judgment in all his Compoſitions. His Stile is correct, clean, and unſuperfluous; his Conjectures are well aim'd; his Reaſoning is ſtrong, and his Citations plentiful. He was a great Maſter in antient Eccleſiaſtical and profane Authors, and examin'd the Print with Manuſcripts. He was a judicious Critick, and went home in his Enquiries without vent'ring too far. He was remarkable for Probity and Religion; charitable to the Poor, affable, humble and beneficent. He liv'd ſometimes retir'd with the Genteelneſs of a Courtier; and ſometimes at Court with the Plainneſs of a Recluſe. * *M. Du Pin*, new Eccleſ. Library, Cent. XVII.

FEVRE (*Ann le*), Daughter of *Tannaquil le Fevre*, made a great Proficiency in Learning under her Father. She married *M. Dacier* and prevailed with him to turn *Roman* Catholick. This Gentlewoman, ſtill living, has diſtinguiſh'd her ſelf conſiderably by her Pen. She has written learned Remarks upon *Florus*, *Aurelius Victor*, *Dictys Cretenſis*, *Callimachus*, &c. She has tranſlated three of *Plautus*'s Comedies into *French*, his *Amphitryo*, his *Rudens*, and his *Epidicus*: There are Notes added to each of theſe, and a learned Diſſertation by way of Preface concerning Dramatick Poetry, and the Theatre of the Antients. Here ſhe examines nicely into the Riſe of theſe Performances, and traces 'em thro' their Progreſſes and Alterations. She runs thro' the Diviſions of old, middle, and new Comedy, treats the Subject of Satyr, and all the different Repreſentations of the Stage. She prefers *Plautus* to *Terence*, both upon the Score of his comick Genius, and the Richneſs of his Invention, which ſhe fancies almoſt inimitable. She has likewiſe tranſlated *Terence*'s Comedies, the *Plutus* and *Nubes* of *Ariſtophanes*, with learned Prefaces. To which may be added, her Tranſlation of *Anacreon*. To conclude, ſhe has lately publiſh'd a Tranſlation of *Homer*'s *Iliads* with a critical Preface. But here her Commendation of *Homer* is not allowed by *M. l'Abbé Terraſſon*. This Gentleman in his late critical Diſſertation upon *Homer*'s *Iliad* has diſſected that Poem, made learned Remarks upon the ſeveral Parts, and endeavoured to ſink that Poet's Character much below the Pitch of common Eſtimation. * *Memoires du Tems. Diſſertation critique ſur L'Iliade, Par M. l'Abbé Terraſſon.*

* FIACRE (Saint.) All that we know certainly of this holy Perſon, is what is reported concerning him in *Hildegarius*, Biſhop of *Meaux*, and *Fulcoius*, of *Beauvais*. In ſhort 'tis this, *Fiacre* travelled out of *Ireland* into *France*, and was entertained by S. *Faro*, Biſhop of *Meaux*, who gave him a Retirement in his Dioceſe at a Place call'd *Breüil* in *Brie*: And here the Biſhop built him a Chapel with an Hoſpital, where he received Strangers and Travellers, and died with a great Character for Piety *A. D.* 670. * *Hildegardus Meldenſis. Fulcoius Bellocavenſis, apud Mabillon. Baillet, Vies des Saints.*

FIERA (*John Baptiſt*), a *Latin* Poet of *Mantua*, born *A. D.* 1469: He has made himſelf known by ſeveral Tracts of Phyſick and Philoſophy, and ſeveral Poems mention'd in the *Oxford* Catalogue. He is reckoned a learned and judicious Poet as to his Matter, but his Manner is ſomewhat hard. His Poems have been tranſlated into ſeveral Languages, and ſome Criticks have made Commentaries upon them. He died *A. D.* 1538. * *Jul. Cæſ. Scal. Hyper. critic. Poet. Lib.* VI. *cap.* 4. *Baillet, jugem. des ſav. ſur les Poëts modernes.*

FIESCO, *Fiſchia*, or *Phiſchio*, formerly an Epiſcopal See, now only a Burrough in *Natolia Proper*. It lies North of the Iſland *Rhodes*, 45 Leagues from the Town *Patera* to the Weſt. * *Maty, Diction.*

FIGEN, a Town in *Japan*. 'Tis Capital of a Kingdom of the ſame Name, and ſtands in the Iſland *Saycot* over againſt *Firando*. * *Maty, Diction.*

FIGERA, or *Cap del Oro*, formerly *Caphareum Promontorium*: 'tis the moſt Eaſtern Cape of the Iſle of *Negropont*, near the Iſlands *Schiro* and *Undros*. The Rocks round about it make the coming near it dangerous. Upon this Cape *Nauplius*, King of *Negropont*, ſet up a Lighthouſe: 'Twas to revenge the Death of his Son *Palamedes*, who had been falſely charged by *Ulyſſes* for holding Correſpondence with the Enemy. The *Grecians* in their Return from the Siege of *Troy* being battered with a Tempeſt, and fancying by the Signal of a Light, that the Haven was ſafe and commodious, put in thither, and had almoſt all their Fleet daſh'd in Pieces. * *Baudrand.*

FILESAC (*John*), a *Pariſian*, Doctor of Divinity of the Faculty at *Paris*, was a great Ornament to that *Society*; he died very old in 1636. with a great Reputation for Probity and Learning: He wrote a great many learned Tracts upon Eccleſiaſtical and other Subjects; for Inſtance a Diſcourſe of *the ſacred Authority of Biſhops*; a Diſcourſe concerning *Lent*; another concerning *the Original of Pariſhes*; of *Auricular Confeſſion*; of *Idolatrous Magick*; of *Lay-Sacrilege*; of *Politick Idolatry*, &c. There's a great deal of Eccleſiaſtical and ſecular Learning in *Fileſac*'s Works: They are full of Citations, and almoſt all embroidered with borrow'd Sentences tack'd together with Reflections, but without much Order or Method. He moves from one Subject to another, blends ſacred with ſecular Matter, and makes frequent Digreſſions. There's much to be learned in *Fileſac*'s Works, but they are not entertaining: His Stile is a little rough, and he ſometimes affects obſcure and unuſual Terms. * *M. Du Pin*, new Eccleſ. Library, Cent. XVII.

* FINCOMARCHUS, in *Morery* Vol. I. expunge the Article.

FINDA, the Capital of a Kingdom of the ſame Name. 'Tis in the Country of *Jetſengo* in the Iſland *Nipho*, the chief Iſland in *Japan*. * *Maty, Diction.*

* FINDOCHUS, in *Morery* Vol. I. expunge the Article.

FINE, *Porto Fine*, a Town with a good Haven and Citadel: It belongs to the Republick of *Genoa*, and lies ſix Leagues from a Town of the ſame Name upon the Gulph of *Rapallo*, cloſe by the Cape of *Porto Fine*. * *Maty, Diction.*

FINGA, a Town in *Ximo* a *Japanese* Iſland. 'Tis the Capital of a ſmall Kingdom of the ſame Name in the South Eaſt Part of the Iſland. * *Baudrand.*

FINICHIA, a conſiderable Town upon the Southern Coaſt of the Iſland *Candia*. It ſtands in the Territory of *Canea*, five Leagues from the Town of that Name to the South. * *Maty, Diction.*

FINISTERRE (the Cape of), formerly called *Nerium*, *Celticum*, & *Artabium Promontorium*, a Cape in *Galicia* in *Spain*. This Cape runs fartheſt into the Weſtern Ocean, for which Reaſon they call it *Finiſterre*, that is the *fartheſt Part of the Land*. There's a Town upon this Cape of the ſame Name. * *Baudrand.*

FIRANDO, a Town and Kingdom in *Japan*. 'Tis in a little Iſland upon the North Weſt Coaſt of *Ximo*. * *Maty, Diction.*

FIRE (the), was worſhip'd by ſeveral of the Heathens as a Deity. The *Alexandrian* Chronicon relates that *Nimrod*, firſt King of the *Aſſrians*, and the ſame with *Ninus*, ordered the worſhipping of Fire. And in regard *Ur* was a famous Town in the Province of *Babylon*, and ſignifies Fire in *Hebrew*, it was commonly believ'd that the religious Regard paid to Fire had its Riſe in this Town. *Eupolemus* obſerves that 'twas reckoned the ſame Town with *Camarina*, deriv'd from the *Hebrew* Word *Camar*, which ſignifies *to burn*, or *be on fire*; and to fortify this Conjecture the Prieſts were call'd *Camerin*. The *Jews*, according to St. *Hierom*, fancy'd that this Text of Scripture, where *Abraham* is ſaid to go out of *Ur of the Chaldeans*, is to be expounded of a miraculous Deliverance out of the Fire, into which the *Chaldeans* had thrown this Patriarch, becauſe he refus'd to worſhip that Element. *Lucan* takes notice that the *Chaldeans* worſhip'd Fire. *Herodotus* obſerves that the *Perſians* worſhip'd the Fire as a Deity, and that for this Reaſon they never burn'd their dead Bodies, becauſe they would not feed their God with a Carcaſe.

'Tis probable the *Chaldeans*, the *Perſians*, and ſome other Eaſtern Nations worſhipping the Sun and the Stars, under the Notion of eternal Globes of Fire, might be deſirous to keep a ſymbolical Repreſentation of that perpetual Fire upon their Altars. And 'tis poſſible upon the Progreſs of Time that the ignorant Peo-

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ple might mistake that Fire for their God. However, we must observe that there are but few Authors who directly assert that Fire was worship'd by the *Chaldeans*, or other ancient Eastern People. *Julius Firmicus* only relates that the *Persians* preferr'd Fire to the other Elements, and had it carried before them. *Quintus Curtius* takes notice that the *Persians* and the *Magi* kept Fire continually burning upon Silver Altars: But then they look'd upon it only as a Symbol of *Jupiter*, that is of the Sun. The *Greeks* and *Romans* were not so addicted to the Worship of the Stars as the Eastern Nations: However, they ador'd *Vesta* and *Vulcan*, one as the Culinary, and the other as the Elementary Fire: For they distinguish'd the Fire we make use of, from that in the Sky: Now *Vesta* represented the Earth, in the Center of which they believed a perpetual Fire. This is what *Ovid* relates in his *Fasti*. He likewise takes notice that a perpetual Fire was the only Image they had of *Vesta*; that being the best Representation they could make. That 'twas formerly the Custom to keep a Fire in the Porches call'd *Vestibula*; that they took their Refreshment in these *Vestibula* upon long Tables, where the Fire seem'd to make the Gods present to the Company.

Esse diu stultus Vestæ Simulacra putavi.
Mox didici curvo nulla subesse tholo.
Ignis inextinctus templo celatur in illo,
Effigiem nullam Vesta nec Ignis habent.
Ante focos olim longis considere Scamnis
Mos erat & mensæ credere adesse Deos.
Ovid. Fast. Lib. VI. *V.* 295. *& sequ.*

The *Vestal Virgins* were not the only Persons trusted with keeping in the Fire; the *Pontifex Maximus*, even when that Dignity was in the Emperors, had the Guard of this Element. Thus we are inform'd by the same Poet, who gives a Reason for the Custom: The holy Fire, says he, is the same which *Æneas* brought from *Troy* as a promising Symbol that the *Roman* Empire should last for ever: For this Reason, the Emperors being descended from *Æneas*, and most interested in the Perpetuity of the Government, the keeping of the Fire was Part of their Charge. This perpetual Fire had the same Regard paid to it at *Troy*, as we may learn from *Virgil*, who brings in *Hector*'s Ghost recommending the transporting of it to *Æneas*'s Care:

Sacra suosque tibi commendat Troja Penates,
Hos cape Fatorum Comites———
Sic ait, & manibus vittas, Vestamque potentem,
Æternumque adytis effert penetralibus Ignem.
Virg. Æneid. Lib. II. *V.* 293. *& Sequ.*

'Tis possible 'twas in Imitation of the *Israelites* that other Nations had always Fire burning upon their Altars: For *Moses*, we know, receiv'd this Command from God Almighty. Some are of Opinion that *Aaron*'s two Sons were punish'd with Death for letting the Fire of the Altar go out, and making use of that which was unhallow'd. The Vestals likewise, as *Livy* reports, were severely punish'd when they let their Goddess's Fire go out. The *Romans* had a strong Fancy that the Perpetuity of their Empire depended upon the Perpetuity of their Fire. *Dionysius Halicarnassæus* takes notice that *Numa* built *Vesta* a Temple at *Rome*, and appointed the *Vestals* for the Custody of the Fire, that there was but one Altar for this Purpose to acquaint the People that the same Fire being common to all, the whole Town was to be look'd upon as one Family: This was done to rectify *Romulus*'s Appointment, who had multiply'd the Altars and religious Fires to the Number of the *Curiæ* or Wards in *Rome*. This Historian adds that *Numa* believed the Fire consecrated to *Vesta*, because *Vesta* being the Earth and Center of the World, 'tis by her Exhalations that the Stars are fed and repaired and kept continually burning. *Plutarch* and *Pausanias* observe that a perpetual Fire was kept at *Delphi* and at *Athens*, and that none but Widows, who were oblig'd not to marry, had the Custody of it.

Servius affirms that formerly they did not kindle the Fire upon the Altars, but fetch'd it from the Sky by the Prevalence of their Devotions; *apud majores Aræ non incendebantur, sed Ignem divinum Precibus eliciebant.* *Diodorus Siculus* relates that at the Death of the Kings of *Persia*, all the Fires were put out, and that they lighted them with Burning-Glasses, as *Plutarch* informs us, or by magical Operations, as *Servius* seems to hint. The Heathens are said to have nothing but Fire fetch'd from the Sky in their Temples, and that either kindled by Lightning, or Burning-Glasses; tho' *Festus* will have it that 'twas the Custom to bore a Piece of Wood 'till the Force of the Motion made it fly on Fire: *Mos erat tabulam felicis materiæ tamdiu terebrare, quousque acceptum Ignem Virgo in ædem ferret.*

* FIRMILIAN, Bishop of *Cæsarea* in *Cappadocia* in the III[d] Century, was a Friend of *Origen*'s, who taught in his time at *Cæsarea*, as we are inform'd both by *Origen* and *Gregory Nyssen* in the Life of *Gregory Thaumaturgus*. *Firmilian* struck in with St. *Cyprian* in the Controversy about the rebaptizing those who had been baptiz'd by Hereticks. He wrote a Letter upon this Subject to St. *Cyprian A. D.* 256; where amongst other Arguments to justify this Practice, he cites a Decree of a Council held formerly in *Iconium*; from whence 'tis plain, that those who suppose this Council met the same Year that St. *Cyprian* wrote his Letter are quite mistaken. *Firmilian* presided in the Council of *Antioch* convened against *Paulus Samosatenus A. D.* 264. *Paulus* having promised to retract his Opinion, *Firmilian* was willing to believe him, and hoping to put an amicable End to this Dispute, thought it proper to defer the Sentence: But this Bishop of *Samosata* going on in his Heterodoxy, *Firmilian* was invited to a second Synod held at *Antioch A. D.* 269 or 270, in which *Paulus* was condemned: but *Firmilian* had no Vote in this Sentence, for he died at *Tarsus* upon his Journey to the Synod. St. *Basil* mentions some Tracts written by *Firmilian*. * *Euseb. Lib.* VI. *Cap.* 26 & 27. *Lib.* VII. *Cap.* 30. *Epist. Cyprian. Ep.* 74. *Pearson. Annal. Cypr. Basil de Spirit. Sanct. Tillemont, Mem. pour l'Hist. Eccles. &c.*

FIRMIUS CATUS, a *Roman* Senator, prosecuted his Friend *Libo Drusus* for high Treason against the Emperor *Tiberius*, where *Libo* sunk under the Charge. Afterwards *Firmius* was impeach'd of the same Crime, and a Sentence of Banishment passed against him by the Senate. But *Tiberius* recollecting the Service he had done him against *Libo*, punish'd no farther than by throwing him out of the Senate House. * *Tacit. Annal.* 2. 17. & 4. 41.

* FISHER *(John)*: For a farther Account of this Bishop's Life, see *Collier*'s Ecclesiastical History Vol. II.

FISHING. See *Pescherie.*

FIVELINGO, a Country of the *Ommelands*, within the Seignory of *Groninghen* one of the united Provinces. The *Fivelingo* is bounded by the *Hunsingo*, by the Territory of *Groninghen*, by the *Old-Ampt*, by the Mouth of the *Embs*, and by a small Part of the *German* Sea. The little Town of *Dam*, and the Fort of *Delfziil* are the chief Places in it. * *Maty, Diction.*

FIUM, *el Fium*, or *Abutich*, a Town in the middle Division of *Egypt*. 'Tis the Capital of a Government of the same Name, which lies to the West of the River *Nile*, between the Precincts of *Giza* and *Ebensuef*. *Fium*, which stands upon the *Nile* twelve Leagues above Grand *Caire*, has been famous in Antiquity for *Osiris*'s Tomb. There's another Town of the same Name in upper *Egypt*; It stands upon the *Nile* forty Leagues higher than that first mention'd. * *Baudrand.*

* FLAGELLANTES: The Sect of the *Flagellantes* or Whippers was only well meant Indiscretion and Zeal push'd too far at the first, but was afterwards attended with unhappy Consequences. This odd Discipline began at *Perugia* about the Year 1260, where a great many Men of all Ages march'd two and two in Procession with their Backs stript, and lashing themselves publickly 'till the Blood came: And all this to move God Almighty to Pardon. These Processions had Priests at the Head of 'em, who carried the Cross, and the Body was made up of People of all Ranks and Degrees. The Women likewise privately in their Houses treated themselves with the same rough Usage. When this Pennance was first set on Foot, Reconciliations, Restitutions, and Works of Charity follow'd upon't.

This Custom in a short Time spread through *Italy* into *Germany*, and People being naturally inclin'd to over-value their own Practice, some of these *Flagellan-*

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tes maintain'd in their Sermons that Remiſſion of Sins would not be obtained without this Condition. The Biſhops and Civil Governments, foreſeeing the Abuſes and Diſorders likely to be conſequent upon this ſuperſtitious Fancy, appear'd againſt it and check'd it for ſome time. But in the next Century it broke out again with more Fire and Folly; particularly in *Germany* and *Hungary*: Here an Impoſtor ſtarted up, and publickly declar'd that an Angel had brought him a Letter from Heaven, promiſing that thoſe, who laſh'd themſelves four and thirty Days, ſhould have all their Sins pardon'd. They admitted none into their Society but ſuch as were able to maintain themſelves; they oblig'd 'em, as a preliminary Condition, to confeſs their Sins, and pardon their Enemies; and if they were married they were oblig'd to prove that they had their Wives Conſent for engaging in this Diſcipline. At length they carried their Singularities to the laſt Exceſſes, rais'd Seditions, maſſacred the *Jews*, plundered the Laity, and committed a great many other Crimes.

King *Philip de Valois*, by the Advice of the Divines in *Paris*, ſtopt their coming into his Dominions: Theſe Divines acquainted his Majeſty that the Practice of this new Sect was contrary to the Law of God, to the Uſages of the Church, and dangerous to the Peoples Souls. Theſe *Paris* Divines likewiſe gave Pope *Clement* VI. notice of this Frenzy; upon which his Holineſs condemn'd all Sort of publick whipping; which Cenſure was very ſeaſonably paſs'd, conſidering the many of theſe *Flagellantes* encourag'd by ſome craz'd Prieſts and Monks, were ſo extravagant as to affirm that the Blood they drew by their Diſcipline was mingled with our Saviour's, with ſeveral other Heterodox and profane Whimſies. This is the Account *Gulielmus de Nangis* gives of 'em at the Year 1349, when this Sect reviv'd with Improvements in Frenzy upon the Occaſion of a great Mortality that then happen'd. * *Sigonius Lib.* XIX. *de Regno Ital. Spondan, Annal. &c.*

FLAHERTI or *Fraherti (Roderic)*; an *Iriſh* Gentleman, publiſh'd chronological Memoirs concerning the Antiquities of the Kingdom of *Ireland*. This Work was printed at *London A.D.* 1685, and entitled, *Ogygia, ſeu rerum Hibernicarum Chronologia, ex pervetuſtis monumentis fideliter inter ſe collatis eruta, atque è ſacris & profanis literis primarum Orbis Gentium tam Genealogicis quam Chronologicis ſuffulta præſidiis:* He made his Dedication to the Duke of *York*, afterwards King *James* II. This Book begins immediately after *Noah*'s Flood, and is divided into three Parts: The firſt Part diſcourſes of *Ireland*, of its Inhabitants, of the different Names it has gone by, of the Kings of the Iſland, and the Manner of electing them. The ſecond Part is a Sort of Chronological Parallel of the moſt conſiderable Occurrences in *Ireland*, compar'd with what was remarkable in other Countries at the ſame time. The third Part is ſpent in a large Narrative of what happened particularly in *Ireland*. There's likewiſe a Chronological Table annex'd of all the Chriſtian Kings of *Ireland* from *A. D.* 428. to 1022: From which Period there is farther ſubjoin'd an abridg'd Relation of the moſt material Events and Hiſtorical Matter which came up in this Iſland; which Account is continued 'till the Year 1684. At the End of the Book, which is a *Quarto* of about 600 Pages, there's a Chronological Poem, which gives a very particular Narrative of the Hiſtory of *Ireland* to the Reign of *Charles* II. at the End of which there's a long Catalogue of the *Scotch* Kings, which many of 'em, that ſtand foremoſt in the Liſt, may more properly be call'd *Iriſh*.

The Author ſeems to have cleared up a great many Parts of old Hiſtory: He goes deep in his Reſearches: He has taken a great deal of Pains in examining the Genealogy of the Royal Family of the *Stuarts*, which he makes to be originally *Iriſh*. As to his Stile, 'tis ſomewhat too affected, and Laconick for an Hiſtorian. * *Memoires du Tems.*

FLAMINIUS *(Anthony)*; a learned Profeſſor of the *Belles Lettres* in a College at *Rome* in the Beginning of the XVI^th^ Century. He lov'd Solitude to that Degree, that he declin'd converſing with all Sorts of People both learned and unlearned. He never invited any Perſon, nor would accept any Invitation himſelf. He liv'd without any Servant; he bought what he eat every Day at a neighbouring Eating-Houſe. The Man of the Houſe perceiving that he had fetch'd nothing in three Days, and that he had not ſeen him, got into his Chamber through a Window in the Garden, and found him dead among his Books. He us'd to lay upon the Ground and ſtudy. He had taught a great while in *Rome* with the Character of an extraordinary learned Perſon. * *Pierius Valerianus de Literatorum Infelicitate, Lib.* I.

FLAVIUS *(Sylla)*, ſucceeded *Baſſus*, who was the laſt Governor of *Judea*. He took the Fort of *Maſſada* the only unreduc'd Place in that Province. This good Fortune of his was owing to the Deſpair of the beſieged; who having no Expectation of Relief cut one another's Throats, as the Reader may ſee under the Article *Eleazar*. But an old Woman and a Couſin of *Eleazar*'s not going ſo far in Deſperation, hid themſelves in the Aqueducts, while the Garriſon was murdering each other, and coming out the next Day related what happened to *Flavius*. * *Joſeph. de Bell. Judaic. Lib.* VIII. *Cap.* 30.

FLECHIER *(Eſprit)*, Biſhop of *Nimes*, was born at *Pernes*, a Town in the County *Venaiſſin* near *Avignon*. He was Nephew to Father *Hercules Daudifret*, General of the Congregation of the Fathers *de la Doctrine Chrétienne*. He was bred in this Congregation, and made a great Proficiency in Learning; upon his leaving this *Society*, and coming into the World, he acquitted himſelf with great Commendation, and became famous by his Panegyricks upon the Saints, and his Funeral Orations nobly written, and with great Delicacy and Elocution. He wrote the Hiſtory of the Emperor *Theodoſius* for the *Dauphin*, and that of Cardinal *Ximenes*. *M. Flechier* turn'd the Life of Cardinal *Commendon* into *French*: This Verſion was look'd on as a Maſterpiece in Tranſlation: He was choſen one of the forty of the *French* Academy in the Year 1673, in the Place of the famous *Godeau*, Biſhop of *Vence*. He was nominated Biſhop of *Lavaur*, *A. D.* 1685. and tranſlated to the See of *Nimes*, *A. D.* 1687. His Funeral Orations and Panegyricks, together with his Hiſtories of *Theodoſius* the *Great* and the Cardinals *Commendon* and *Ximenes*, were printed in his Life time, and ſo were ſome of his Paſtoral Letters. He likewiſe wrote ſomething in Poetry; for Inſtance, an excellent *Latin* Poem upon the *Carrouſel* or Tilting, and a Complaint of *France* againſt *Rome* for inſulting her Ambaſſador. To which we may add another Poem of his upon *Quietiſm*: 'Tis thrown into the Form of a Dialogue, and explains the myſterious Singularities of that Sect with great Perſpicuity. He was generally belov'd in his Dioceſe by People of all Conditions and Perſuaſions, by *Roman* Catholicks and *Hugonots*, not excepting *Fanaticks*. He was a very charitable Prelate, and ſupply'd the Hoſpital of *Nimes* with conſiderable Relief when Corn was dear. He left above twenty thouſand Crowns at his Death to the Poor. He died in 1710, 78 Years of Age. 'Tis generally agreed he had one of the beſt Pens for Panegyrick and Funeral Orations. Thoſe written by him for Madam *d'Aiguillon* and *Marſhal Turenne* are Originals for Excellency. His Inſtructions and Paſtoral Letters are very moving, and written with a ſtrong air of Piety and Concern. * *Memoires du Tems.*

FLEURY *(Claude)*, was born at *Paris December* 1640. His Father was an Advocate, and of a Family in *Normandy*: *Fleury* the Son was call'd to the Bar for the Parliament at *Paris*, *A. D.* 1658. He practis'd the Law nine Years, and afterwards took Prieſt's Orders: And in 1672 was made Preceptor to the Princes of *Conty*. In the Year 1680 he had the Care of the Education of the Count *de Vermandois*, Admiral of *France*: After the Death of this Prince the King preferr'd him to the Abby of *Loc-Dieu*, belonging to the *Ciſtercians*, and in the Dioceſe of *Rhodes*. In the Year 1689. the King made him Sub-Preceptor to the Dukes of *Burgundy*, *Anjou*, and *Berry*, his Majeſty's Grand Children. In the Year 1696. he was admitted a Member of the *French* Academy. In 1706, when the Education of the three Princes was finiſh'd, the King gave him the Priory of *Argenteüil* belonging to the *Benedictines* in the Dioceſe of *Paris*, upon which Promotion he reſign'd the Abby of *Loc-Dieu*.

In the Year 1674. he printed the Hiſtory (but without ſetting his Name to it), *Du droit François*, or, *The French Law*; which was afterwards prefix'd to the In-

of the *French* Law, written by *M. Argoud* Advocate to the Parliament. In the Year 1681 he publiſh'd his Tract, entitled, *Les Moeures des Iſraelites*, which is a good Introduction for underſtanding the old Teſtament: Afterwards his Book, call'd, *Les Moeures des Chrétiens* came out, or, *The Manners of the Chriſtians*, in which he gives a Repreſentation how the primitive Chriſtians liv'd.

In 1683. he publiſh'd his hiſtorical Catechiſm to inſtruct the leſs knowing of his Communion in the Principles of their Religion. This Book at the Inſtance of a *Curè* in the Dioceſe of *Malines* was tranſlated into *Latin*, and printed at *Bruſſels*. In 1684. he wrote the Life of *Madam d'Arbouze*, who reform'd the Abby of *Valde Grace*. In the Year 1686. he printed his Tract for the *Method of Study*, and the next Year the Inſtitutes of the Eccleſiaſtical or Canon Law, where he explains the Church Regulations for Diſcipline with Reference to the preſent Uſages of *France*. In the Year 1688 he publiſh'd *Les Devoires des Domeſtiques*, or, *The Duty of Domeſticks:* And laſtly, he undertook the writing of a Body of Eccleſiaſtical Hiſtory from the Beginning of Chriſtianity, to the preſent time, the firſt Volume was printed in 1690. 'Tis ſince enlarg'd to XVII Volumes: And the laſt Volume printed in 1713. ends at the Year 1260. Beſides the general Preface, there are three Diſcourſes prefix'd containing his Reflections upon the Subject; and over and above, his four Diſcourſes upon Eccleſiaſtical Hiſtory are printed by themſelves in a ſmall Volume. *M. Fleury* pitch'd at firſt upon a Method of Study not only proper to diſtinguiſh Truth from Falſhood, but likewiſe uſeful and ſolid Knowledge from that which is trifling and inſignificant. He liv'd at Court like a Perſon retir'd, concerning himſelf with nothing but his Buſineſs and his Study. He was never ambitious either of Wealth or Diſtinctions, but ſatisfy'd himſelf in ſpending his Time in publick Service. * *M. Du Pin*, New Eccleſ. Library, Cent. XVII.

FLEURMONT, or *Blumberg*, a Town fortified with a Caſtle. 'Tis within the Diviſion of *Sungau* in *Alſatia* between *Forrette* and *Montbelliard*, about four Leagues from each. * *Maty*, *Diction.*

FLIX, a fortify'd Town in *Catalonia* in *Spain:* It ſtands upon the *Ebro* between the Towns *Tortoſa* and *Mequinanſa*, ten Leagues from the firſt, and ſix from the latter. Some Geographers make it the old *Ibera* or *Hibera*, which others will have the ſame with *Tortoſa*. * *Baudrand.*

FLORENT *(Francis)*, of *Arneduc* in *Burgundy*, practiſed firſt at the Bar at *Dijom*; and was afterwards Law Profeſſor at *Orleans*, from whence he remov'd to *Paris*, and had the *Chair* in the ſame Profeſſion. He is one of thoſe who reach'd fartheſt into the Origin and Principles of the Canon Law. He wrote Canonical Diſſertations and Commentaries upon ſome Titles of the *Decretals*, and ſhort Remarks upon the Paratitles of *Alexander de la Chaſſaigne*'s *Canon* Law. *Doujat* reprinted all his Works at *Paris* in two Volumes *Quarto*. *Florent* died *A. D.* 1650. * *Memoires du Tems. Denys Simon, Biblioth. Hiſt. des Aut. de Droit.*

* FLORINUS, an Heretick of the ſecond Century, who with *Blaſtus* his Companion, publiſh'd his Heterodoxy at *Rome*. Notwithſtanding they were both excommunicated by Pope *Victor*, a great many People gave in to their Miſperſuaſion. Beſides his making God the Author of Evil, he is ſaid to have been a *Libertine* in his Practice, and to have deny'd the Article of the Reſurrection. St. *Irenæus* went to *Rome*, engag'd *Florinus* in a Conference, and afterwards confuted his Hereſy of making God the Author of Sin, in an Epiſtle *de Monarchia:* In this Diſcourſe he puts him in Mind of their having both ſtudied under St. *Polycarp*, and that their Maſter taught 'em no ſuch ſcandalous Doctrine. *Florinus* afterwards went over to the *Valentinians*. * *Euſeb. Lib.* V. *Cap.* 14. & 19. *Iren. Lib.* III. *Theodoret. Her. Fab. Lib.* I. *Auguſtin de Hæreſ. Cap.* 69.

* FLORUS, a Deacon of the Chruch of *Lyons* ſirnamed *Magiſter*, liv'd in the IX^th^ Century. In the Year 837. he aſſiſted at the Council of *Kierſi*. In the Year 852. he was pitch'd upon by the Church of *Lyons* to write againſt *Scotus Erigena* upon the Subject of Predeſtination: In this Diſcourſe he maintains two Predeſtinations, as he thinks they may be call'd; one of the Elect to Grace and Glory, and another of the Reprobates to Damnation in Conſequence of their voluntary Misbehaviour. Beſides this Tract and another Diſcourſe upon Predeſtination, he wrote a Commentary upon all St. *Paul*'s Epiſtles, extracted from fourteen *Latin* Fathers; and another Commentary upon the ſame Epiſtles form'd upon St. *Auguſtin:* This latter Tract is printed in *Bede*'s Works, and goes under the Name of that Author. He likewiſe wrote a Collection of Eccleſiaſtical Laws, ſome Fragments of which are preſery'd by *Dacherius* and *Baluzius*. Thoſe publiſh'd by *Dacherius* take in the Laws and Canons made againſt the *Jews*, and are inſerted in the XII^th^ Tome of his *Spicilegium:* His Remains, touching the Election of Biſhops, are at the End of *Agobardus*'s Works. The Poems which go under the Name of *Drepanius Florus* belong to this learned Deacon, and ſo do ſome others publiſh'd by *Mabillon* in the firſt Tome of his *Analecta*. The Martyrology, which goes under the Name of *Florus*, was likewiſe probably written by him, in regard *Vandalbert*, who wrote his Martyrology about the Year 850, makes uſe of it. However ſome are of Opinion that the Author of the Martyrology is older by a whole Century; but this is only a conjectural Aſſertion. His Diſcourſe on Predeſtination is in *Hincmar*'s Works; and his Tract againſt *John Scotus Erigena* is publiſh'd by *M. Maugin.* * *Sigebert, de Script. Eccleſ. Cap.* 49. *Matthew Weſtminſter ad An.* 883. *De Marca, Lib.* VIII. *de Concord. Sacerd. & Imper. Cap.* 14. *Baron, Annal. Baluz. in Præfat. & Not. ad Agobard, &c.*

FLOTE *(Peter)*, a hot, covetous, one-ey'd and ill ſhap'd Fellow, wrought the *Flanderkins* to a Revolt *A. D.* 1302: And thus theſe People, who could not bear Taxes and hard Uſage, diſengag'd themſelves from the Crown of *France*, to which they were Subjects before. * *Mezeray.*

FOIA, *Nova Foglia* or *Fochia*, in *Latin Foria Nova*, formerly *Cumæ*, an old Town in *Aſia Minor:* 'Twas an Epiſcopal See, *Suffragan* to *Epheſus*. 'Tis now in *Natolia Proper* upon the Gulph of *Smirna*, twelve Leagues from *Smirna* to the North. This Town has a good Haven and a ſtrong Citadel, which make it ſtill conſiderable. * *Baudrand.*

FONGE or *Fongiah*, a People ſettled between *Nubia* and *Æthiopia* on each ſide the River *Nile*. Their Country commonly goes by the Name of *Bagiah* and *Reggiat:* Their Neighbours know 'em only by their Incurſions and Thievery, for they have little Subſiſtence at Home. The *Baſſhaw* or *Bey* of *Girge* in the upper *Egypt* is frequently oblig'd to ſend out Parties after them, to cover his Frontiers from being pillag'd. * *D'Herbelot, Biblioth. Oriental.*

FONING, a great City within the Province of *Fochien* in *China*, has a great many Towns and Burroughs in its Precincts. The Chriſtians have a Church in the Town *Tingteu* ſupply'd by the *Dominicans*. The Mountain *Taleo* is ſomewhat remarkable, for in *Autumn* a Brook of blew Water iſſues from it, and ſerves for dying Stuffs of that Colour. *Martin Martini*, Deſcription of *China* in *Thevenot*'s Travels, Vol. III.

FONTAINE *(John de la)*, was born at *Château-Thierry A. D.* 1621. His Father, who had the overſeeing the Water Courſes and Foreſts of this Duchy, put his Son into the Place as ſoon as he was capable of managing it. But 'twas meer Compliance which made him engage, for he had no Reliſh for this Buſineſs. His Genius lay clearly for Poetry, and nothing elſe would go down with him. His Fancy ſtood for imitating *Rabelais* and *Marot*. His Talent was not at all inferior to either of theſe Authors. His Compoſitions have a great deal of Nature without Affectation: His Wit ſeems unſtudied, and ſo much Pleaſantry is hardly to be met with elſewhere: He never grows languid and heavy, but is always new and ſurprizing. Theſe are nice Qualities, and might have prov'd ſhocking, but it ſeems he had the good Luck to pleaſe every Body. He was Entertainment to all Tempers and Conditions, to the ſerious and pleaſant, to Gentlemen and Ladies, to old Men, and even to Children. No Body had ever a better Claim to paſs for an Original. He not only invented a different Kind of Poetry, but carried it to Perfection. He was at little Expence in giving Diverſion, for his Wit flow'd naturally, he did but in a Manner expreſs his own Thoughts, and paint himſelf: His Life had as little Affectation as his Poems: He always ſpoke his

Thoughts,

Thoughts, and did what he had a mind to: He was likewiſe remarkably affable and unpretending, but without the Appearance of much Religion or Regularity, 'till his laſt Sickneſs, in which his Conſcience was awaken'd, and made him die like a Chriſtian in earneſt. He wrote ſome little Heroick Poems, where he reach'd the Thoughts and Expreſſion happily enough to have raiſed his Reputation; but he is moſt admir'd for his Poetry of the Comick Kind. His *Æſop*'s Fables tranſlated, and ſometimes paraphras'd, are his Maſterpiece. He has enrich'd *Æſop* with ſo much Ornament from his own Invention, ſo proper to the Subject, ſo judicious and entertaining, that 'tis hard to find a Book of *Pagan* Extraction with more Profit and Pleaſure in't. And tho' he did not invent the Fables, he choſe the beſt, and generally improv'd 'em. His *Contes* or Stories, which are moſtly little Novels in Verſe, are not without Spirit, but then they are generally looſe and licentious; And therefore the Author makes a poor Defence by ſaying,

Chaſſez les Soupirans, Belles, prenez mon Livre,
Ie répons de vous Corps pour Corps.

For 'tis certain this Poem can't be read without a great deal of Danger; for when the Imagination is tinctured with theſe Ideas, People will be more diſpos'd to yield to Solicitation than repel the Attack. 'Tis ſaid this Book kept him a great while from being admitted a Member of the *French* Academy; but at laſt upon his writing a Letter to a Prelate of that *Society*, where he declar'd his Diſſatisfaction for the Liberties he had taken, and his Reſolution that his Pen ſhould never relapſe, he was receiv'd into that Body with Marks of Eſteem. He died at *Paris A. D.* 1695, 74 Years of Age. His firſt Fables are more valued than his laſt: He ſeems to have thrown the beſt of his Fire and Force into 'em; and both one and the other have more Sobriety and Correctneſs than his *Stories*. The Prologues ſtanding at the Head of each Book of his Fables are commonly of the ſublime Kind, and give a peculiar and moving Entertainment. He repented the writing his *Stories*, and ſeems to have renounc'd that libertine Manner in a Dedication to his Patroneſs *M. la Marquiſſe de la Sabliere*: But notwithſtanding theſe Proteſtations he ran Riot again. He makes an Excuſe for this more like a Poet than a Chriſtian, and calls himſelf *the Butterfly of Parnaſſus*, upon the Score of his Inconſtancy, and his fluttering from one Reſolve and Practice to another. * *Perrault, les Hommes Illuſtres, qui ont paru en France. Baillet, jugement des ſavans ſur les Poëtes François modernes. Memoires Hiſtor.*

FONTAINBLEAU (the Conference at); *Philip du Pleſſis Mornay*, one of the Heads of the *Hugonot* Party, wrote a Book againſt the Maſs, in which he collected above four thouſand Paſſages out of the Fathers, which he pretended contradicted the Belief and Practice of the Church of *Rome*. *James Davy du Perron*, Biſhop of *Evreux*, and afterwards Cardinal, peruſing this Tract, gave out that he was ready to ſhew five hundred Citations miſreported, falſify'd, dockt and chang'd. *Du Pleſſis*'s Friends were diſturb'd at this Challenge, and adviſed him to return an Anſwer in Writing: But this Gentleman relying upon the Honeſty and Skill of thoſe who read for him, and furniſh'd him with Matter, ſent *Perron* a publick Summons to meet him, and join in an Addreſs to the King, that they might have Commiſſioners aſſign'd them to examine the Paſſages conteſted. *Perron* accepting the Offer, the King gave 'em Commiſſioners for this Purpoſe. Thoſe for the *Roman* Catholicks were the Preſident *Thuanus*, *Franciſcus Pythœus*, and one *Martin* the King's Phyſician; the *Hugonot* Commiſſioners were *Philip Canaye*, Lord *du Freſne*, and Preſident of the Chamber *Miparty* of *Caſtres*, who came in the Room of *Calignon*, Chancellor of *Navarre*, and *Iſaac Caſaubon*, the King's *Greek* Profeſſor. The 4th of *May*, *A. D.* 1600. was fix'd for the Conference. 'Twas agreed by the Commiſſioners that the Biſhop of *Evreux* ſhould bring in 50 Articles every Day during the Conference. He ſent the *Sieur du Pleſſis* 60 for the firſt Day; but *du Pleſſis* declar'd the next Day, that he had only time to examine 19 of 'em, which he was ready to defend. The Conference began the 4th of *May* according to Appointment. King *Henry* IV., *M.* the Chancellor, a great many Princes, Prelates, Lords, and Proteſtant Miniſters being preſent. Each Party had their Secretaries to write down what paſſed. *M.* the Chancellor open'd the Conference with a Speech, in which he declar'd that they did not come together to enter upon a Debate concerning the Doctrine and Condition of Religion; that his Majeſty would not ſuffer any Thing of this Kind to be diſputed without his Holineſs the Pope's Leave: Their Buſineſs therefore was to defend or diſprove the Paſſages cited by *du Pleſſis* in his controverſial Books: The King agreed to what the Chancellor deliver'd. By the Way, this Precaution was taken becauſe the Pope's Nuntio had excepted againſt the holding of this Conference, and *Perron* had much ado to gain his Conſent, tho' upon this Condition. After *Perron* and *du Pleſſis* had each of 'em made a preliminary Harangue, they came on to diſcuſs the 19 Paſſages; and it ſeems the Day was ſpent in examining 9 of 'em: And in all theſe Articles the Commiſſioners declar'd in Favour of *Perron* againſt *du Pleſſis*.

For the two Paſſages cited from *Johannes Scotus* and *Durandus* upon the Subject of the holy Euchariſt, the Judges declar'd that *du Pleſſis* had miſtaken an Objection for a Solution. Upon the third and fourth Paſſage cited from S. *Chryſoſtom*, and the fifth from St. *Hierom*, touching the Invocation of Saints, he had omitted ſome Words that altered the Senſe. The ſixth Quotation from St. *Cyril* touching the worſhipping the Croſs, was not in that Father's Works: And ſo neither was the ſeventh in the Conſtitution of the Emperors *Theodoſius* and *Valentinian*. *Du Pleſſis* cited *Crinitus* for it, but yet the Paſſage could not be found. Upon the eighth 'twas proved that the two Paſſages in St. *Bernard* relating to the bleſſed Virgin were thrown into one, to alter the Senſe: And laſtly, the Citation drawn from *Theodoret* prov'd unſerviceable; for here, as 'tis ſaid, *du Pleſſis* alledg'd a Paſſage pointed againſt *Pagan* Idolatry, to make it bear againſt the Images of the Chriſtians. The Night put an End to the Diſpute, which *Perron* deſir'd might be continu'd the next Day: But his Adverſary, it ſeems, affected with the Diſgrace, fell ill, withdrew to *Paris*, and from thence to *Saumur* without taking Leave of the King; and *du Freſne Canaye* turn'd *Roman* Catholick: However, 'twas not long before *du Pleſſis* recover'd his Spirits, cry'd Victory, and printed a Pamplet, entitled, *A true Relation of the Conference at* Fontainebleau: In which (as the *French* Supplementor continues) he not only diſguiſed the Matter of Fact, but diſputed the Paſſages examin'd over again, adding ſome Imputations of unfair Play; and endeavoured to ſhew that *Gratian* and the Biſhop of *Evreux* had miſcited ſome Paſſages. *Perron* immediately publiſh'd a Confutation of this Narrative, and reply'd to the Objection of Miſ-quotation: And the Chancellor, as 'tis ſaid, by his Majeſty's Order ſet forth a Declaration of the whole Proceedings of the Conference. However, the *Hugonots* complain'd of Miſrepreſentation; the Particulars may be ſeen in *du Pleſſis*'s Life. * *Spondanus Annal. A. D.* 1600. *Mezeray*, Hiſtory of *France*. *Du Pin*, New Eccleſ. Library, Cent. XVII.

FORBES *(William)*, Biſhop of *Edinburgh* in the XVIIth Century: He was born at *Aberdeen* in *Scotland*: He ſtudied in this Univerſity, commenc'd Maſter of Arts at ſixteen Years of Age, and was afterwards *Logick* Profeſſor: He held cloſe to what *Ariſtotle* wrote upon this Subject, and was a warm Diſputant againſt *Ramus*. He travelled into *Holland* and *Germany*, and made a great Proficiency in Divinity and *Hebrew*. He came afterwards into *England*, where the Univerſity of *Oxford* offer'd him the *Hebrew* Profeſſor's Chair: But his Health not allowing him to accept, he return'd to *Aberdeen*, where he was Divinity Profeſſor, and afterwards choſen Paſtor at *Edinburgh*; but his taking part with the Biſhops againſt the *Presbyterians* made him unacceptable to his Pariſhioners, inſomuch that he was oblig'd to withdraw. When King *Charles* I. erected an Epiſcopal See at *Edinburgh*, *Forbes* was made Biſhop there, and conſecrated with the cuſtomary Ceremonies. He dy'd the next Year 49 Years old. He was a Perſon of good Learning, and had a Regard for the ancient Practice of the Church, as appears by his Book, entitled, *Conſiderationes modeſtæ & pacificæ Controverſiarum de Juſtificatione, Purgatorio, Chriſto Mediatore & Euchariſtia*. This Work was printed after his Death in 1658.

He

He maintained the *Arminian* Tenets, and attack'd the Deciſions of the Synod at *Dort*. * *Forbes*'s Life prefixed to his Book. *Burnet*'s Life of Biſhop *Bedell*.

FORBIN *(Touſſaint de)*, Cardinal *de Janſon*, made himſelf famous to the preſent Age by the publick Service done by him to the Kingdom of *France*. He was third Son to *Gaſpard* II. Marquiſs of *Janſon* by *Claire de Libertat* his ſecond Lady. He was made Knight of *Malta* in his Infancy; but afterwards going into the Church he was conſecrated Biſhop of *Digne A. D.* 1658, and ten Years after tranſlated to the See of *Marſeilles*. This laſt Poſt put him into the Condition to preſide frequently in the Aſſembly of the States of the Province, and to ſhew his Zeal there for the King's Service, but without diſobliging the Intereſt of the Subject. *Lewis* the Great diſcovering *M. de Janſon*'s ſingular Talent for managing Peoples Tempers, after having firſt employ'd him in a publick Character to the great Duke of *Tuſcany*, ſent him Ambaſſador Extraordinary to *Poland*, *A. D.* 1673. And here by his Prudence and Addreſs he diſappointed the Attempts of thoſe foreign Miniſters who endeavoured to break his Negotiation; and at laſt had the Honour to compaſs the Election of the famous *John Sobieski*, Great Marſhal, or Crown General. This Monarch at his Acceſſion to the Throne thought himſelf oblig'd to acknowledge *Janſon*'s Service, and with the *French* King's Conſent recommended him to the Pope for a Cardinal. The Biſhoprick of *Beauvais*, which makes the Biſhop a Count and Peer of *France*, falling void in the Year 1679, the King preferr'd him to it. And his Majeſty being ſenſible how acceptable this Prelate was at the *Poliſh* Court, ſent him thither the Year after with his former Character of Ambaſſador Extraordinary, charging him to tranſact Buſineſs as he went along with the *German* Princes. He made him Commander of the *Order* of the *Holy Ghoſt*, *A. D.* 1689, and the next Year Pope *Alexander* VIII. gave him a Cardinal's Cap. And now the King ſent him to negotiate with this Pope upon the Buſineſs of the Bulls for the *French* Biſhops: Theſe Inſtruments had been refus'd for ſome Years upon the Score of what paſs'd at the Aſſembly of the Clergy *A. D.* 1682, in which they made a Declaration upon the Subject of Eccleſiaſtical and Temporal Power, which diſguſted the Court of *Rome*; but the Death of this Pope happening in 1691. prevented the Diſpatch of that Affair. The Cardinal *de Janſon* reviv'd the Negotiation with Pope *Innocent* XII, and had the Satisfaction to bring it to an happy Iſſue *A. D* 1693. His Eminence continu'd his Embaſſy to the Death of this Pope, and afterwards had a great Share in bringing his preſent Holineſs *Clement* XI. to the *Chair A. D.* 1700. And having ſerv'd the King with great Conduct and Fidelity in Affairs of the niceſt Complexion, he made him great Almoner of *France* in the Year 1706. And notwithſtanding this Cardinal had quitted the Order of *Malta* upon his turning Eccleſiaſtick, he went into it again by a Privilege peculiar to Cardinals. The reaſſuming this Diſtinction was confirm'd by the Pope's Brief, and he was declar'd Commander of St. *John d'Avignon*, and would of Courſe have been one of the Grand Priors of the *Obedience* of *Provence*. He died at *Paris A. D.* 1713.

FORBIN *(Francis, Touiſſaint de)*, Son of *Lawrence*, Marquiſs *de Janſon* by *Genevieve de Briançon de la Saludie*, was born *February* 1655. This Gentleman, when 20 Years of Age, happening to kill a Man in a Duel, withdrew into *Germany*, took Service in the Emperor's Army, was at the raiſing the Siege at *Vienna*, at the taking of *Buda*, and at the routing the *Ottoman* Troops. Upon the breaking out of a War between *France* and the Empire, he came into *France* diſguis'd, and took the Name of Count *de Roſemberg*. The King knowing him a Perſon of Loyalty and Courage, winked at his Return, and notwithſtanding he would not permit him to appear at Court, he gave him a Major's Commiſſion. He was wounded at the Battle of *Marſal* in *October* 1693, where he remain'd among the dead a conſiderable Time: At laſt ſome Soldiers of his Regiment finding him in this Condition, convey'd him to the Jeſuit's Houſe at *Pignerol*, where a Father of that *Society* making an Impreſſion upon his Conſcience, he ſolemnly engag'd to retire to the Abby *la Trape* in Caſe he recover'd. After the Peace between *France* and the Confederacy, he quitted his Employment, but thought little upon performing his Vow, 'till he fell into a ſevere Diſtemper. This Affliction refreſhing his Memory, he went to *la Trape* as ſoon as he had recovered his Strength, where he took the Habit *December* the 7th 1702, under the Name of Fryar *Arſenne*, and was profeſſed on the ſame Day in *December* the Year following. In the latter End of the Year 1704. the Great Duke of *Tuſcany* deſiring the Abbot of *la Trape* to ſend him ſome of his Convent to reſtore the ancient *Ciſtercian* Diſcipline in the Abby of *Buon-Solazzo* at the Foot of Mount *Senario*, Fryar *Arſenne* was drawn out with 14 or 15 more belonging to *la Trape* for this Purpoſe. They ſet out in the middle of Winter and came to *Marſeilles*, where *Arſenne* refuſed to ſee his Mother, tho' ſhe earneſtly deſir'd it. From hence they went to *Piſa*, where being well receiv'd by the Duke of *Florence*, they went forward to the Solitude of *Buon-Solazzo*. Here he was viſited by his Uncle the Cardinal *de Janſon*, who was very much affected with his religious Diſcourſe. He afterwards fell into a long Sickneſs in which he refuſed to be diſpenſed with in any Part of Diſcipline or Diet. He died in *June* 1710. with a very great Character for Piety and Mortification. * Relation of the Life and Death of Fryar *Arſenne* tranſlated from *Italian* into *French*.

FORE, or *Vooren*, an Iſland in the *German* Sea. 'Tis ſituate upon the Weſtern Coaſt of the Dutchy of *Sleſwick*, between the Iſlands *Norſtrant* and *Sylt*. This Iſland notwithſtanding its Smallneſs has two Sovereigns. The Weſtern Part of it belongs to the King of *Denmark*, and the Eaſtern to the Duke of *Holſtein Gottorp*. * *Baudrand*.

* FORMOSUS: For *John* X. in *Morery* Vol. I. read *John* IX.

FOX *(George)*, Founder and Head of the Sect of the *Engliſh* Quakers. He was born at *Drayton* a Village in *Leiceſterſhire*. His Education was ſuitable to his Birth: His Trade was a Shoe-Maker which he follow'd a great while in *Nottingham*. Here he ſtudied the Scripture, and could quote a great many Texts, but miſtook lamentably in the Meaning and Application. At laſt, being a melancholy conceited Fellow, he fancied himſelf inſpired. His Reflections upon the Degeneracy of Mankind made him reſolve to attempt a Reformation. Thus believing himſelf under the Advantage of Illumination he ſhut up his Shop, and turn'd Preacher. His Doctrine and Appearance being altogether new, the Mob ran after him in great Numbers. This Succeſs encourag'd him to declaim with the utmoſt Vehemence againſt the Diſorders of the Time, and to give out that he wrought Miracles as a Return to his Prayers. His Diſciples affected Plainneſs in their Habit, were frugal in their Manner of Living, and reſerv'd in their Converſation. This demure Outſide, tho' admir'd by the Vulgar, was ſuſpected by thoſe who thought farther. *Fox* had ſeveral rough Traverſes in executing the Inſtructions he pretended to receive from Heaven. He was ſeveral times impriſon'd for diſturbing Congregations, falling foul upon the Preacher in the Pulpit, and ran the Hazard more than once of being knockt on the Head for his *Enthuſiaſm*. *Cromwell* had him ſeiz'd, and forbad his Followers holding forth.

Margaret Fell, *Fox*'s Wife, had a Share in his miniſterial Functions and help'd to propagate his Deluſions. He began his Sect *A. D.* 1650. * *Gerardi Crœzii Hiſtoria Quakeriana*. Snake of the Graſs. See *Morery* Vol. II. Article Quakers.

FRACASTORIUS: For *Paul* III. read *Paul* IV. in *Morery* Vol. I.

FRANKENDAL, was formerly but an Abby, where a Conference was held between the Reform'd and the Anabaptiſts: They met by the Authority of the Elector *Palatine Frederic* III. ſirnam'd the *Pious*, in the Year 1571. Afterwards this Place was a Shelter for thoſe who were driven out of the low Countries *A. D.* 1574. At laſt, there was a well fortified Town built there: It ſtands in the lower *Palatinate* leſs than a League from the *Rhine*, 4 Leagues from *Heidelberg* to the Weſt, and at the ſame Diſtance from *Spire* to the North. 'Twas afterwards taken by the *Spaniards* and return'd to the Elector *Palatine* by the Treaty of *Munſter*. But in 1688. 'twas taken by the *French* and quite demoliſh'd the next Year. The Elector rebuilt it after the Peace at *Reſwyck*; but it has ſince ſuffered a great deal

deal by the War that broke out afterwards between *France* and the Empire. * *Memoires du Tems.*

* FRANCIS D'ASSISE (Saint), Founder of the Order of the *Franciſcans*; reſolving to go into *Syria* to preach Chriſtianity took his Journey by the Way of *Rome* to obtain the Pope's Leave: He had his Requeſt of his Holineſs, and ſettled a Convent of his Order there, as he had done at ſeveral Places in *Italy*. He embark'd for *Syria*, but was forc'd by a Storm upon the Coaſts of *Sclavonia*, from whence he return'd into *Italy*, where he fell ſick. Upon his Recovery he ſet forward for *Spain*, intending to paſs from thence into *Africk*. He was well receiv'd in *France* and *Spain*, but his croſſing the Streights was prevented by another Sickneſs. He ſettled ſeveral Convents in *France* and *Spain*, and took another Journey to *Rome*. After having held a general *Chapter* of his Order there, he ſailed to *Damietta* in *Egypt*; and travelling through the Infidels Country to preach the Goſpel, he offer'd the Souldan to throw himſelf into the Fire in Proof of the Truth of Chriſtianity. The reſigning himſelf to this bold Teſt prevailed with the Souldan to give him Liberty to preach. At his Return into *Italy* he drew up a new *Rule* more ſhort and methodical than his firſt, and got his Order confirm'd by Pope *Honorius* III. both for Men and Women. Soon after this he reſigned his Generalſhip to *Peter* of *Catana*, and retir'd to one of the higheſt Mountains of the *Apennine*. And here 'tis pretended he ſaw a Seraphim crucified all on Fire, and that after this Viſion he had Marks upon his Body reſembling the Wounds which the Nails and Launce made upon our Saviour at his Paſſion: And 'tis from hence that he has the Name of *Seraphick*, a Diſtinction afterwards given to all his Order. St. *Francis*, tho' weakened by a Courſe of Auſterities, continu'd preaching, and falling at laſt into a Complication of Diſtempers died at *Aſſiſe*, *October* the 24th *A. D.* 1226. in the 45th Year of his Age: He was canoniz'd two Years after by Pope *Gregory* IX. * *Bzovius. Raynaldi. &c.*

* FRANCIS DE SALES (Saint), Biſhop and Prince of *Geneva*, Founder of the Order of the *Viſitation*, was extracted from one of the moſt ancient and noble Families in *Savoy*: He was Son to *Francis*, Lord of *Sales*, by *Frances* of *Sionnaz*. He was born in the Caſtle of *Sales*, within the Dioceſe of *Geneva*, *Auguſt* 21, 1567. His Infancy was remarkable for Piety and ſweet Temper. He ſtudied firſt in the College of *Annecy*: And finding himſelf inclin'd to the Profeſſion of an Eccleſiaſtick, he took the Clerical Tonſure at 12 Years of Age; and afterwards travelled to *Paris*: Here he learned the Languages under *Genebrard*, and went through a Courſe of Philoſophy, with ſome Progreſs in Divinity at the Jeſuits College. He improv'd himſelf farther by *Maldonat*'s Lectures and thoſe of the *Sorbon* Doctors. His Father ordered him to *Padua* to ſtudy the Civil Law. Here his Companions carried him to a *Courtezan*, who did what ſhe could to debauch him, but by God's Aſſiſtance he broke through the Temptation. After having commenc'd Doctor in *Padua*, he left that Town and went to *Rome* to viſit the Apoſtles Tombs. At his Return into *Savoy* to his Relations he was admitted an Advocate in the Parliament at *Chambery*; but he ſoon gave over this Profeſſion, and turn'd Eccleſiaſtick. He receiv'd holy Orders, and was made Provoſt or Preſident of the Collegiate Church at *Annecy*. *Claude Granier*, Biſhop of *Geneva*, who admir'd his preaching, ſent him Miſſionary into the Valleys of that Dioceſe to convert the *Zwinglians* and *Calviniſts*. And it ſeems he prevail'd with a great Number of 'em in *Chablais*. The Biſhop of *Geneva* pitch'd upon him for his Coadjutor, but he refuſed to accept this Poſt, 'till he had gain'd the Permiſſion of Pope *Clement* VIII. He went to *Rome* accordingly for an Epiſcopal Character. The Pope conſecrated him with the Title of Biſhop of *Nicopolis*, and ſent him to proſecute his Miſſion in the Dioceſe of *Geneva*. At his coming back to *Annecy* he was ſeiz'd with a Diſtemper which had like to have carried him off. Upon his Recovery he was oblig'd to take a Turn into *France*, where he was generally valued. Cardinal *Perron* uſed to ſay that himſelf could convince any Heretick, but the carrying them through to Converſion could not be effected without the Aſſiſtance of *M. de Geneve*. Father *de Berulle*, afterwards Cardinal, adviſed with him for drawing a Rule for the Congregation of the *Oratory*.

King *Henry* IV. being inform'd of his Merit, offered him great Preferment to keep him in *France*; but he preferr'd his firſt Settlement, tho' ſlenderly endow'd, to the wealthy Biſhopricks to which he was courted, and return'd into *Savoy*, *A. D.* 1602. The Biſhop *Granier* being dead ſome Days before his Return, he was now ſole Governor. His firſt Buſineſs was to reform his Dioceſe, to which he led the Way by ſetting the Example in his own Family. Afterwards he took Pains amongſt the *Calviniſts*, and brought a great many of 'em off to the Church of *Rome*. He recovered all the religious Houſes in his Dioceſe to a State of Regularity, reviv'd the old monaſtick Diſcipline, and introduc'd the *Feuillans* and *Barnabites*. In 1610 he begun the Order of the *Viſitation*, of which the Baroneſs of *Chantal* was the Foundreſs. This Lady it ſeems had been converted (as the *French* Supplementor ſpeaks) by a *Lent* Sermon of his preach'd at *Dijon*. In 1618 he attended the Cardinal of *Savoy* into *France*: His Eminence's Buſineſs was to treat a Marriage between the Prince of *Piedmont* his Brother, and *Chriſtina* of *France*, ſecond Daughter to King *Henry* IV. At his Return to *Annecy* he continu'd to perform the Functions of a careful Paſtor, viſiting the Sick, relieving the Poor, and giving ſpiritual and temporal Aſſiſtance to all that wanted 'em. In 1622. he was ordered by the Duke of *Savoy* to go to *Avignon*, where that Prince was to have an Interview with *Lewis* XIII. The Biſhop ſtaying but a Week here went from thence upon Buſineſs to *Lyons* where he died of an Apoplexy *December* 28, 56 Years of Age. He was beatify'd by Pope *Alexander* VII. *A. D.* 1659. and canoniz'd 1665. His dying upon *Innocents* Day made the ſetting his Feſtival at his Anniverſary impracticable, for which Reaſon 'twas poſtpon'd to the 29th of *January*. St. *Francis Sales* wrote ſeveral practical Diſcourſes: Amongſt which his *Introduction to a devout Life* is moſt valued. The Deſign of this Book is to ſhew that Devotion ought not to be confin'd to Churchmen and the Cloyſter, but is an Exerciſe in which ſecular Perſons ought to ſpend Part of their Time. This devotional Tract made a very ſerviceable Impreſſion upon the Court, tho' ſome of his Maxims, as 'tis objected, are a little too much indulg'd. Some time after he wrote a Tract upon the Subject of the Love of God, entitled, *Philotheus*, where he carries the Notion very far. There are likewiſe ſome devotional Letters written by him. * *Jac. Auguſte de Sales. Nicholas Talon. Henri de Maupas en ſa Vie. Hilarion de Coſte, Hiſt. Cat. Sainte Marthe, Gallia Chriſtiana.*

FRANCIS of St. *Domingo*, was a *Portugueſe*, and took the *Dominican* Habit at *Zamora*. His religious Zeal carried him with ſeveral of his Order to the *Philippine* Iſlands. He afterwards went to new *Segovia*, where he took a great deal of Pains in inſtructing the Infidels. He baptiz'd a great many *Pagans* in the Iſland *Formoſa*. And going forward to a Corner of it called *Pantas*, he ſucceeded very well in his Miſſion amongſt the Savages at firſt; but afterwards endeavouring an Accommodation between the Commons and the governing Part, which had been a great while at Blows, they ſhot him to Death with their Arrows, *A. D.* 1633. * *Hiſtor. Philippin. Tom. I. Lib.* II. *Cap.* 37. *Diar. Dominic. 25 Janvier.*

FRANCIS-LEWIS, of *Bourbon*, Prince of *Conty* and of *Roche Sur-yon*, Knight of the King's Orders and Lieutenant General of his Armies, was born *April* the 30th 1664: His Father was *Armand de Bourbon*, Prince of *Conty*, Governor of *Languedoc*, and his Mother was *Ann Mary Martinozzi*: In his Infancy he went by the Title of Prince *de la Roche Sur-yon*, and was bred with the *Dauphin*, Son to *Lewis* XIV. His elder Brother, *Lewis-Armand* of *Bourbon*, and himſelf, made a Campaign in *Hungary*, and diſtinguiſhed themſelves with great Honour at the Siege of *Neuhauſel*, and when the *Turks* were routed near *Gran* in 1685. And his elder Brother, the Prince of *Conty*, dying at their Return from *Hungary*, that Title devolv'd upon him. He attended the *Dauphin* at the Siege of *Philipsburgh*, and through the Conqueſt of the *Palatinate* in 1688, ſerv'd afterwards in the Quality of Officer General at the Sieges of *Mons*, *Namur*, and *Charleroy*, and fought with great Courage at the Battle of *Fleurus* 1690, of *Steenkerque* 1692, and at that of *Nerwind* or *Landen* 1693. He had a great Share in gaining of the two laſt Battles, eſpecially that

at *Landen*, where he preſſed into the hotteſt of the Fire, and by his perſonal Bravery, encourag'd the Troops which began to give way: He was wounded in this Engagement. In 1688. this Prince married *Maria-Tereſia* of *Bourbon*, Daughter to *Henry Julius*, Prince of *Conde*, by *Ann*, Princeſs *Palatine*. The Prince of *Conty*, after a long Sickneſs, died *February* the 22d 1709.

FRANCES DE BESANCON, was the firſt Foundreſs of the Nuns of the third Order of St. *Francis*, of the ſtrict Rule; they are call'd in ſome Places the *Tiercelines*. She began this Reform in 1604. at *Verceil* on the Frontiers of *Alſatia* in the Dioceſe of *Beſançon*; and in 1608. ſhe remov'd this Nunnery to *Salins*. In 1610. they ſettled at *Gray*, and 1614. they were put under the Obedience and Direction of the reform'd Monks of this Order of the *Congregation of France*. Afterwards they made farther Settlements at *Dole*, *Lyons*, and *Paris*, where the Nun *Claire Frances de Beſançon*, the Foundreſs's Daughter, ſettled a Nunnery of the Siſters of St. *Elizabeth*, and was their Abbeſs. This Reform encreaſed to about 20 Nunneries, ſome of which were under Epiſcopal Juriſdiction. * *Joan. Mar. de Vernon. Annal. Tertii Ordin. S. Franc.*

FRANCUS *(Sebaſtian)*, an Anabaptiſt, liv'd in the XVIth Century, and publiſh'd ſeveral Heterodox Diſcourſes confuted by the *Lutherans*. He was a downright Fanatick. He maintain'd all Sins of equal Malignity, and held a Principle deſtructive of the Authority of the holy Scriptures; for one of his Tenets was that we ought to adhere to the Suggeſtions of the holy Spirit, without concerning our ſelves much with the Letter. He likewiſe believed the Church a Collection of ſeveral Sects, and threw both Papiſts and Proteſtants into the Compoſition. The Divines of the *Ausburgh Confeſſion*, who met at *Smalcald*, *A. D.* 1540, ordered *Melancton* to undertake the Confutation of this Man's Fanatical Singularities. This *Francus* likewiſe publiſhed a very ſatyrical Diſcourſe againſt Women, which was confuted by *Luther* and *Johannes Frederus*. * *Seckendorf. Hiſtor. Lutheran. Lib.* III.

FRANKPANI, a Frank Lord. The Name of a *Roman* Gentleman who ſerv'd the Kings of *Hungary* in their firſt Wars with the *Turks*. He ſettled in *Croatia* and was Head of the *Frangipani*. *John Frangipani*, the Son of *Bernardine*, was a Branch of this Family: After the Death of *Matthius Corvinus*, King of *Hungary*, he rebelled againſt *Ladiſlaus*, and againſt Duke *John*, *Matthius*'s natural Son. This Duke beſieg'd *Frangipany* in *Brevia*, a Town in *Croatia*, and preſſed him ſo cloſe that he caſt himſelf upon the Protection of the *Turks*, which gave *Bajazet* II. an Opportunity of making himſelf Maſter of *Croatia A. D.* 1493. There's a Branch of theſe *Frangipani's* ſtill at *Rome*, and 'tis by them the Way of perfuming Gloves, *à la Frangipane*, was invented. * *D'Herbelot. Bibliothec. Oriental.*

FRANKS, an ancient *German* Nation, compounded of a great many diſtinct and diſtant Clans; as the *Salii*, *Sicambri*, *Cheruſci*, *Bructeri*, *Ampſivarii*, *Catti*, *Teucteres*, *Uſipetes*, &c. who running into a Coaleſcence or Collection, took the Name of *Franks*, which ſignifies Free. Their Country lay beyond the *Rhine* and was call'd *Franconia*. They ſometimes paſſed this River and made Incurſions upon the *Roman* Empire. Hiſtorians mention the *Franks* in the middle of the third Century. The Emperor *Aurelian* made War upon 'em *A. D.* 255. and 259. And *Galienus* made uſe of their Troops againſt *Poſthumius A. D.* 262. And in 265. they made an Irruption into *Gaul*, and forc'd their Way as far as *Tarragon* in *Spain*. The Emperor *Probus* took the Title of *Francicus* upon the Score of his having gain'd a Victory upon the *Franks* in *Gaul*. In the Year 280, the *Franks*, who had been made Priſoners in *Probus*'s Reign, broke out in Rebellion, and ravag'd *Sicily* and *Greece*. At the End of the third Century they made themſelves Maſters of *Holland*, and of the Country all along the *Rhine*. Their Government was monarchical, and *Genobaud*, one of their Kings, made Peace with the Emperor *Maximian*. Some of theſe *Franks* remov'd into *Gaul*, and ſettled there with the Conſent of the Emperor laſt mentioned. *Conſtantius Chlorus* and *Conſtantine* the Great, fought the *Franks* with Succeſs. *Conſtans*, *Conſtantine* the Great's Son, after ſome Hoſtilities treated a Peace with 'em; from which Time they were reckoned ſuch friendly Allies, that *Conſtantius*'s Court was full of 'em. In the Year 355. they plundered *Cologne*. The next Year *Julian* recovered this Town, and patch'd up a Peace with 'em which laſted but a ſhort Time: For *Julian* recommenc'd the War, paſſed the *Rhine*, and enter'd their Country. In *Gratian*'s Reign the *Franks* over-run *Gaul*. However, afterwards they liv'd friendly with the Empire, 'till their Kings *Genobaud*, *Marcomir*, and *Sunno* defeated the *Roman* Troops 388. *Arbogaſtus*, who murdered *Valentinian*, and ſet up the Uſurper *Eugenius*, was a *Frank*, and being an Enemy to *Sunno* and *Marcomir*, declar'd War againſt 'em; but *Eugenius* and *Arbogaſtus* quickly concluded a Peace with them, that they might be reinforc'd with their Troops againſt *Theodoſius*. In the Reign of *Honorius*, *Stilicho* made a Peace with the *Franks*; and *Marcomir* and *Sunno* making an Infraction upon the Articles *A. D.* 397. receiv'd due Correction: The firſt was confin'd in *Tuſcany*, and the ſecond kill'd by the *Franks* themſelves. The *Vandals* routed the *Franks* at their firſt Encounter; but the *Franks* afterwards had their Revenge, and beat 'em *A. D.* 408. In 409. they plundered and burnt *Treves*. In 415. *Theodomir*, Son of *Richimir*, King of the *Franks*, was ſlain with his Mother. In the Year 418. the *Franks* ſeiz'd part of *Gaul*. The beginning of the Reign of *Pharamond*, and the ſettling the *French* Government in *Gaul* is reckoned to the Year 420; but neither this Prince nor his Succeſſors *Merovéus* and *Clodion*, had any very firm footing in that Country. *Childerick* afterwards ſettled in *Gaul Belgick*, and *Clovis* was the firſt Prince who fix'd the *French* Throne, and reign'd almoſt without Diſturbance over all *Gaul*. Theſe *Franks*, when firſt heard of, were Idolaters, of a warlike Diſpoſition, and from them the *Salick* Laws had their Original. * *Gregor. Turon. Annal Francici du P. Ruinart Benedictin. Mezeray, de l'Origine des François, Tome* I. *à la tête de ſon Hiſtoire.*

FRASSEN *(Claude)*, a Monk of the Order of the *Franciſcan Obſervants*, was born near *Peronne* in *Picardy*. He was firſt profeſſed in the *Cordeliers* Convent in that Town, and afterwards remov'd to their grand Convent at *Paris*, where he took his Doctor's Degree in the Year 1662. In 1682. Father *Fraſſen*, in the Quality of Guardian or Superior at *Paris*, aſſiſted at a General *Chapter* of his Order at *Toledo*, where notwithſtanding the Jealouſy and Emulation between the *French* and *Spaniards*, he was choſen Definitor General of all the *Franciſcans*. At his Return the *French* King declared himſelf well ſatisfy'd with his Conduct. In 1688. Father *Fraſſen*, in Quality of Definitor General, aſſiſted at a *Chapter* of the Order held at *Rome*, where Cardinal *Cibo* preſided in the Pontificate of *Innocent* XI. Father *Fraſſen* was ordered to be Speaker at this nice Juncture: And here he manag'd himſelf with great Prudence and Capacity, maintain'd the Honour and Intereſt of *France* without giving Diſguſt to other Nations: And at his Return was receiv'd by his Majeſty with diſtinguiſhing Marks of Eſteem. And afterwards the King employ'd him to give his Advice in Buſineſs of great Conſequence, and which requir'd the Aſſiſtance of an extraordinary Perſon. He died in 1711. 91 Years of Age. His Philoſophical Tracts have been printed twice in two Volumes *Quarto*. His Theological Diſcourſes make four Volumes *Folio*. His *French* Tranſlation of St. *Paulinus*'s Epiſtles is publiſh'd in 12ves. To which may be added his *Diſquiſitiones Biblicæ* printed in 4to. * *Memoires de Trevoux, Janvier* 1712. p. 104.

* FRATICELLI or *Biſoches*, Hereticks who appeared in *Marca Anconitana* about the Year 1294. They were almoſt all galloping Monks, who had run away from the Cloyſter: *Peter Maurato* and *Peter de Forio Sempronio*, two *Minorite* Monks, began this Sect. Theſe *Religious* prevail'd with Pope *Celeſtine* V. a great Lover of Retirement, to give 'em Leave to turn Hermits, and practiſe St. *Francis*'s *Rule* up to the Letter. Thus, a great many People running after them, a lazy, ſtrolling, monaſtick Sect was form'd in *Puglia*. They liv'd without Rule or Superiors as their Fancy led 'em, and made all their Perfection lie in an Appearance of Poverty. Pope *Boniface* VIII. condemn'd 'em, and ordered 'em to be proſecuted by the Inquiſitors as Hereticks. Upon this, they tranſported themſelves into *Sicily*, and began to declaim againſt the Prelates and the Church. About the ſame time *Peter John Oliva*, a Friar *Minorite* of

the Province of *Beziers*, wrote his Commentary upon the *Revelations*, which theſe rebellious Monks found very fit for their Purpoſe: For it ſeems this *Peter John* gave the Church a courſe Name and call'd her *Babylon*. In this Apocalyptick Commentary he promiſed a new Church more pure and unblemiſh'd than any that had yet belong'd to our Saviour: He held forth St. *Francis*'s *Rule* as the only Evangelical Standard, and aſſerted it obſerv'd by Chriſt and the Apoſtles. He foretold the Deſtruction of the carnal *Babylonian* Church, and that a new Church would riſe and flouriſh under the Conduct of St. *Francis*. This Book being brought into *Italy* by a *Minorite* call'd *de Bodicis*, was receiv'd as a fifth Goſpel by the *Fraticelli* and the *Begards*. And ſome *Enthuſiaſts* upon the Strength of this Prediction, ventur'd ſo far as to attempt the creating a new Pope for this new Church. Farther, they choſe a General and Superiors, built new Monaſteries, took a cloſe ſtrait Habit, went on remonſtrating againſt the Church of *Rome*, and obſtinately maintain'd *Peter Oliva*'s Singularities: They improv'd upon theſe Heterodoxies, and aſſerted that the Sacraments of the Church were inſignificant, becauſe the Clergy had no Authority to adminiſter. Pope *John* XXII. condemn'd 'em in the Beginning of his Pontificate, cenſur'd *Peter Oliva*'s Commentary, and handled 'em roughly. A great many of 'em went off into *Germany*, where they liv'd at their Eaſe under the Protection of *Lewis* of *Bavaria*. * *Prateolus*. *Spondan. A. C.* 1297. *Bzovius*. *Rainaldi*. *Du Pin*, New Eccleſ. Library, Cent. XIV.

* FREDEGARIUS, ſirnam'd *Scholaſticus*. Notwithſtanding *Fredegarius*'s Name ſtands commonly for the Author of the Abridgment of *Gregory* of *Tour*'s Hiſtory, and of the Continuation of that Hiſtory, yet there is no ſuch Name in the Manuſcripts, in which theſe Books are both anonymous. It has been thought that this Author liv'd in the Reign of *Pepin* or *Charlemain*, becauſe his chronological Account is continu'd to the Time of theſe Princes; but 'tis ſince diſcover'd by the Peruſal of the Print, and the Manuſcripts, that the Author finiſh'd his Work in the 2d Year of *Clovis*'s Reign, *A. D.* 641; and that what follows was done by ſeveral Continuators, who made Additions one after another, as appears by the Edition of this Chronicon publiſh'd with *Gregory* of *Tour*'s Works by Father *Ruinart*.

FREJUS (***), a counterfeit *French* Ambaſſador to the King of *Fez*, *A. D.* 1670. He was a Merchant of *Provence*, who arriving at a Port of the Kingdom of *Fez*, ſent to the King to deſire a Paſſport, giving him to underſtand that he came Ambaſſador from his moſt Chriſtian Majeſty. The King of *Fez* immediately ſent Orders to his Governors to treat him ſuitable to his Quality, and furniſh him with Camels for his Baggage: He likewiſe went out of his Town to meet him, convey'd him to his Palace and gave him Audience. This pretended Ambaſſador, after having preſented his Credentials, was attended to an Houſe prepar'd for him, where being well entertain'd he took an Opportunity of felling ſome of his Goods privately. At his ſecond Audience he deſir'd that a Company of *French* Merchants might have Leave to ſettle at *Fez*; but this Requeſt was refus'd, for the King would conſent no farther than for Liberty of Commerce. *Frejus* finding himſelf diſappointed, deſired an Audience of Leave, at which the King of *Fez* gave him a Letter for his Moſt Chriſtian Majeſty. After this *Frejus* return'd to the Place where he came on Shore, and made ſome ſtay there to put off the Remainder of his Commodities; but ſome Difference happening between him and the Governor, he had the Confidence to go back to *Fez* to demand Satisfaction: But the King at laſt ſuſpecting his Character, took away the Letter he had given him, and commanded him to get immediately out of his Dominions. * *G. Mouette*, *Hiſtoire du Roy de Tafilet*.

FRESNE (*Charles de*), *Sieur du Cange*, was born at *Amiens A. D.* 1610. His Father *Lewis de Freſne* was *Sieur* or Lord of *Fredeval*, Counſellor and Provoſt Royal, or Sheriff of *Beauquêne*: And his Mother was *Helen de Rely* deſcended from a Gentleman's Family. *M. du Cange* receiv'd his firſt Education in the Jeſuits College at *Amiens*: He ſtudied the Law at *Orleans*, and was ſworn Advocate to the Parliament of *Paris* in 1631. He practiſed ſome time at the Bar; but without intending to make it the Buſineſs of his Life. He run through all Sorts of Learning, Humanity and Philoſophy, Law and Phyſick, Divinity and Hiſtory. His firſt Performance was a Genealogical Map of the Kings of *France*. He wrote the Hiſtory of *Conſtantinople* under the *French* Emperors: 'Twas printed at the *Louvre*, and dedicated to the King. About 8 Years after he publiſh'd an Hiſtorical Tract concerning St. *John* Baptiſt's Head, ſome Relicks of which are ſuppoſed to be at *Amiens*. Two Years forward he publiſh'd the Text and Verſion of *Cinnamus* with Notes both upon *Cinnamus*, upon *Nicephorus* and *Anna Comnena*, with *Paulus Silentiarius*'s Deſcription of the Church of St. *Sophia*.

Some time after *du Cange* ſettled at *Paris*, a Propoſal was laid before a Miniſter of State to draw all the Authors together who at different Times had written the Hiſtory of *France*, and form a Body out of 'em. This Miniſter (who tho' not nam'd ſeems to have been *M. Colebert*) liking the Propoſal, and believing *du Cange* the beſt qualified for the undertaking, furniſh'd him with a great many Memoirs and Manuſcripts for this Purpoſe. *M. du Cange* wrought upon theſe Materials without Intermiſſion, and wrote a Preface of more than a Quire of Paper, containing the Names of the Authors, their Character and Manner, the Time in which they liv'd, and the Order they were to be rang'd in. When the Perſon, that went between him and the Miniſter of State, had ſeen his Scheme, he let him know 'twas not approv'd, and that it would be neceſſary to make another. Upon this *M. du Cange* being convinc'd that if he had follow'd the Order preſcrib'd, the whole Work had been ſpoil'd, frankly told the Gentleman, that ſince he had not been happy enough to pleaſe thoſe in Authority, his Advice was that they ſhould look out ſome of the beſt Hands in the Kingdom: and at the ſame time he return'd 'em all their Memoirs. He ſaw very well this clear Dealing would check his Intereſt: However, he choſe rather to ſuffer that Way, than ſervilely to comply with a Plan which would both have injur'd his own Reputation, and done no Credit to his Country. Being thus diſengag'd from a tedious Undertaking, he finiſh'd his *Latin* Gloſſary, which was receiv'd with general Commendation; and tho' *Adrian Valeſius* in his Preface to the *Valeſiana*, remarks ſeveral Miſtakes in it, 'tis notwithſtanding a very valuable and uſeful Book. Not long after he publiſh'd another Volume: It conſiſts of two Parts, and the Deſign of it is to explain the *Byſantine* Hiſtory: The firſt Part of it takes in the Genealogy of the *Conſtantinopolitan* Emperors; and the ſecond gives an exact Deſcription of the Condition of the Town under thoſe Emperors. To proceed, *M. du Cange*'s next Performance was a *Greek Gloſſary*: It conſiſts of curious Paſſages and Remarks, moſt of which are drawn from Manuſcripts very little known. Theſe two *Gloſſaries* gave Occaſion to the following Epigram made by *M. de la Monnoye*.

Auſonios poſtquam Graioſque effuſa per agros
Barbaries Romana preſſit utramque diu.
Cangius hanc Vinclis qui tandem & carcere frœnet,
Res mira! è Gallis ecce Camillus adeſt.

He likewiſe publiſh'd a new Edition of *Zonaras* with his own Notes upon it. And laſtly, he publiſh'd an Edition of the *Alexandrian* Chronicon. He dy'd in *October* 1688. being 78 Years old. * *Journal des Savans de l'année* 1688. pag. 581. *Perrault*, *les Hommes illuſtres, qui ont paru en France*.

FRESNOY (*Charles Alphonſus du*), was born in 1611: He was Son to an eminent Apothecary in *Paris*, who bred him carefully to Learning with a Deſign to make him a Phyſician. He had no ordinary Talent for Poetry, and would have been famous that way, had his Genius not been carry'd off with a ſtrong Fancy for Painting. He went to *Rome* and ſtudied Painting with great Application, and endeavour'd to imitate *Raphael* and the antique Manner: But *Titian*, who was particularly his Inclination, he uſed to ſay had moſt of Truth and Nature in him. *Freſnoy* had carefully read *Euclid*'s Elements, had a good Taſte for Architecture, and painted ſome Remains of the old Buildings at *Rome*. But notwithſtanding his Performances in this Art are not without their Value, his Memory is moſt oblig'd by his Poem

Poem upon Painting: 'Tis printed with a *French* Tranſlation and Remarks. He died in 1655, 54 Years of Age. To conclude with him, there's no *French* Painter has come up ſo cloſe to *Titian* as *Freſnoy*. * *De Piles, Abrégé de la Vie des Peintres.*

FRISCH-HAFF, a Gulph in the *Baltick*, making part of that call'd *Venedicus Sinus* by the Ancients. It lies between the Coaſt of *Pruſſia* and the Iſland *Friſch-Nerung*, and opens into the Sea only by a Cut half a League broad. The Length of this Gulph from South Weſt to North Eaſt is about 20 Leagues, but the greateſt Breadth does not exceed three. It receives ſeveral Rivers, the greateſt of which are the two Eaſtern Mouths of the *Viſtula* and the *Pregel*. * *Maty, Diction.*

FRISCH-NERUNG, an Iſland of *Pruſſia*. 'Tis form'd by the two Weſtern Mouths of the *Viſtula* by the Gulph of *Friſch-Haff* and the *Baltick*. There's nothing conſiderable in this Iſland excepting the Fort *Munde* or *Weiſſel-Munde*, which lies at the Weſtern Mouth of the *Viſtula*. * *Maty, Diction.*

FUGGERS, the Territories of the Counts of *Fuggers:* a *German* Precinct in *Suabia*. 'Tis divided into two Parts. The Weſtern Diviſion lies to the South of the Town and Territory of *Ulm*. 'Tis about ten Leagues long, and three or four broad; *Weiſſenhorn*, *Babenhauſen* and *Kirchem*, are its principal Towns. The eaſtern Part lies upon the Confluence of the *Leck* and the *Danube*, between the Towns of *Ausburgh* and *Donawert*. It ſtretches ſix Leagues in Length and three in Breadth. There are none but Villages within this Canton, of which *Biberbach* and *Obendorff* are the moſt conſiderable. The *Fuggers* are likewiſe Proprietors of a great deal of Land in *Bavaria*, in the *Hegow*, and in the *Thurgaw*; and eſpecially in the upper *Alſatia*. This Family is divided into ſeveral Branches, and they are reck'ned the richeſt Counts in *Germany:* But their Nobility is not ancient. *James Fugger*, a Burgher of *Ausburgh*, began their Quality, and having lent *Maximilian* I. a great Sum of Money, had a Patent of Honour from that Emperor. This Family, like that *de Medicis*, owes its Riſe to Trade. * *Maty, Diction.*

FULVIA, a *Roman* Lady turn'd *Jew* by holding a Conference with one of the *Rabbi's*. The gaining this *Proſelyte* prov'd the Occaſion of expelling the *Jews* both *Rome* and *Italy*; of ſeizing four thouſand of 'em, and baniſhing them into *Sardinia*; to which we may add that a great many of 'em were put to Death for refuſing to obey the Emperor *Tiberius*'s Orders. The Misfortune happened thus, a ſcandalous *Jew*, who ran his Country for Fear of being brought to Juſtice, made a cloſe Acquaintance with three other ſuch Wretches as himſelf: Theſe Fellows ſet up for expounding *Moſes*'s Law, and having their Tongues well hung proſelyted a great many Heathens. *Fulvia*, taking them for Perſons of Integrity, gave in to their Religion, and reſign'd to their Direction. Theſe Knaves valuing themſelves upon their Conqueſt, perſuaded the Lady to furniſh 'em with ſome Gold and Purple to ſend to the Temple at *Jeruſalem*. She frankly gave 'em what they ask'd: But inſtead of making an Offering of her Devotion, they kept the Preſent to themſelves. This Cheat coming to the Knowledge of *Saturninus*, her Husband, he complain'd of it to the Emperor. And thus the Practice being ſcandalous, and the Informer a Favourite, made ſuch an Impreſſion upon *Tiberius*, that he puniſh'd the *Jews* in *Italy* with the Severity abovementioned. * *Joſeph. Antiquit. Lib.* XVIII. *Cap.* 5.

FUNERAL ORATION. The *Romans* had a Cuſtom to give dead People of Quality the Reſpect of an Harangue. 'Twas ſpoken at the great *Square* at *Rome* in the *Roſtra*, where the Company, who attended the Corps, ſtopt. He, who was pitch'd upon for this Buſineſs, made a Panegyrick upon the deceaſed. He began with the Antiquity of their Pedigree, and the Figure they made in the publick. From hence he went on to deſcribe the Regularity of their Behaviour, the Obligingneſs of their Temper, and how remarkable they had been for their Bounty, and publick Service; and if they had acted any ſhining Part either in the Magiſtracy, or the *Field*, 'twas always remembred. This Office was frequently perform'd by the Children or Relations of the deceaſed; and ſometimes the Senate made choice of ſome eminent Orator. *Auguſtus*, when twelve Years old, harangu'd publickly in Commendation of his Grandmother; and after his Coming to the Imperial Dignity he did the ſame Office for his Nephew *Germanicus*. *Tiberius*, as *Suetonius* obſerves, made a Funeral Speech for his Father at nine Years of Age; and ſome Time after his Acceſſion to the Throne did the ſame Thing for his Son. *Caligula* being under 17 Years old harangu'd it at his Great Grandmother *Livia*'s Funeral; and *Nero* did the ſame Honour to his Predeceſſor the Emperor *Claudius*. The firſt who began this Cuſtom at *Rome* was *Valerius Publicola*; for as *Polybius* relates, after the Death of *Junius Brutus*, who was ſlain in the Battle againſt the *Hetruſci*, this *Valerius*, his Partner in the Conſulſhip, brought the Corps into the great *Square*, mounted the Bench, and gave the People a Detail of the Bravery and Conduct of that great Man. *Plutarch* and *Alexander ab Alexandro* inform us that this Cuſtom was continu'd, and that *Fabius Maximus* made a Funeral Oration both for *Scipio* and his own Children. The *Roman* Ladies, as appears by a Precedent already mention'd, had this Regard pay'd 'em.

Livy relates that when the *Romans* were bound by Articles to give the *Gauls* a great deal of Money, the Ladies made a Preſent to the State of their Necklaces and Jewels; and to reward their Affection to their Country, an Order paſſed for giving them the Honour of a Funeral Oration. *Popilia* was the firſt *Roman* Lady whoſe Memory was thus diſtinguiſh'd; and here her Son *Craſſus* made her Funeral Oration. *Cicero* takes notice that when *Julius Cæſar* was Quæſtor or Treaſurer, he made a Funeral Speech in the *Roſtra* for his Aunt *Julia* and his Wife *Cornelia*. * *Sueton. Roſin. Antiq. Rom. &c.*

FUNGYAN, a Town in *China*. 'Tis large and well built, and is the ſecond City in the Province of *Nanquin*. It ſtands upon the River *Hoay*, and has ſeventeen Burroughs within its Juriſdiction. * *Maty, Diction.*

FUYNEN or *Funen*, *Fionia*, an Iſland belonging to *Denmark:* 'Tis one of the greateſt of that Kingdom, and lies in the *Baltick* between the Iſle of *Zeeland*, from which 'tis parted on the Eaſt by the Streight called the *Great Belt*, (four *German* Miles in Length) and South *Jutland*, from which 'tis parted by the Streight of *Middelfard* or the *Little Belt* which is very narrow. And as for the Figure 'tis almoſt round. This Iſland is a good Soil and populous, notwithſtanding it has ſuffered a great deal in the late Wars. 'Tis particularly rich in Corn and Paſture and maintains a great many Cattle. The Horſes bred there are much valued in *Germany*. The Capital of *Funen* is *Ottenſe* ſtanding in the middle of the Iſland; the next for Largeneſs is *Nybourg* in the eaſtern Part of the Iſland; to which may be added ſix other Towns leſs conſiderable, *viz. Suinbourg*, *Foborg*, *Aſcens*, *Boens*, *Middelfard* and *Kartemunde*, with four Caſtles and 264 Pariſhes according to *Pontanus* and others. 'Tis commonly ſubdivided into three Herrits or Precincts. * *Baudrand.*

G.

GALATEUS, the Emperor *Valens*'s Son: He fell ſick, as Hiſtorians report, juſt when that Emperor was giving Orders for baniſhing St. *Baſil* the Great. This Accident made him defer his Reſolution, and ſend for St. *Baſil*, at whoſe coming the Child ſeem'd recover'd; but being afterwards baptiz'd by the *Arians* relaps'd and died. This Matter is related by St. *Gregory Nazianzen*, by *Ephrem Syrus*, by *Socrates*, *Sozomen*, and *Theodoret*, but with different Circumſtances. Now 'tis certain this *Galateus* was dead before the Year 373, for *Themiſtius* making a Speech to *Valens* this Year, begs *Jupiter* to bleſs him with Iſſue to reign with him.

St. *Gregory Nazianzen* ſuppoſes the Accident above mention'd happen'd at *Cæſarea A. D.* 370: And here he does not ſay that *Galateus* was recover'd, but that he might have done well if *Valens* had not got him baptized by the *Arians*. St. *Ephrem* on the other Side affirms him recover'd by St. *Baſil*'s Prayers; but *Socrates* and *Theodoret* inform us, that *Valens* refuſing to promiſe St. *Baſil* that his Son ſhould be baptiz'd by orthodox Biſhops, that Saint took his Leave in dark, ill-preſaging Language. * *M. Du Pin*, new Eccleſ. Library, Cent. IV.

GALLAND *(Anthony)*, a learned *French* Antiquary, was a Member of the Academy for Medals and Inſcriptions. He travell'd into the *Levant*, ſtay'd a great while there, made himſelf Maſter of *Arabick*, and was thoroughly acquainted with the Cuſtoms and Religion of the *Mahometans*. He wrote ſeveral curious Diſſertations upon ſcarce Medals, which are mention'd with Commendation by the *Journaliſts*. He was made King's *Arabick* Profeſſor in 1709, and dy'd in 1715. He tranſlated the *Alcoran*, to which he has added very curious Remarks, together with a Syſtem of the *Mahometan* Theology, more exact than any thing which has yet appeared. But this was unpubliſh'd at his Death, and is lodg'd in the Hands of the famous *M. Bignon*. * *Memoires du Tems.*

GALLIO, Brother to the famous *Seneca Nero*'s Preceptor: His Name at firſt was *Marcus Annæus Novatus*, but being adopted by *Lucius Junius Gallio*, he took a Name from his Benefactor. 'Twas by his Brother *Seneca*'s Intereſt, that the Emperor *Claudius* made him Proconſul of *Achaia*. He acquitted himſelf very handſomely in his Poſt. His Magiſtracy happening at the time when St. *Paul* preach'd Chriſtianity there, he refus'd to take any Cognizance of this new Doctrine. And when the *Jews* proſecuted and preferr'd Informations, he diſmiſs'd 'em the Court, letting 'em know, that ſince neither the Emperor's Intereſt nor Honour was concern'd, he ſhould try no Cauſes of that Kind: And ſince the Diſpute between St. *Paul* and them was only Matter of religious Controverſy, unrelating to Government, their Way was to take up the Difference among themſelves. This fair Uſage gave Occaſion to believe, that if *Gallio* was not really a Chriſtian, he had at leaſt ſome Diſpoſition towards that Belief. Several Conjectures have been made upon this Matter. For the Purpoſe: This gave a Colour to the pretended Correſpondence of St. *Paul* and *Seneca*, and to the Letters which paſs'd between 'em mention'd by St. *Hierom* and St. *Auguſtin*: But theſe Letters are not now extant, and 'tis generally believ'd that thoſe which go under their Name are ſpurious. 'Tis likewiſe not improbable that *Gallio*, without any Inclination to Chriſtianity, might out of pure Heathen Honeſty decline meddling with a Diſpute in which the Government was unconcern'd.

Gallio, being afterwards ſentenc'd to Death by *Nero*, kill'd himſelf, as *Euſebius* reports. It was to this *Gallio*, as *Baronius* will have it, that *Seneca* dedicated his Book *De Vita Beata*. * *Simon. Dictionaire de la Bible.*

GALLO GRÆCIA, a Country in *Aſia*, bounded by *Bythinia*, *Cappadocia* and *Pamphylia*: 'Tis otherwiſe call'd *Galatia*: For *Gaul* being overlay'd with Numbers, ſent off a great Part of the People to provide for their Subſiſtance elſewhere. This Colony forming themſelves into an Army enter'd *Italy* firſt, and made great Ravage and Devaſtation there; but being at laſt expell'd thence by the Bravery and Conduct of *Camillus*, they march'd into *Greece* and *Macedon*, where they were quickly diſlodg'd by *Leonorius*: And now being join'd by ſome ſtrolling *Greeks*, they mov'd forward into *Aſia*, where they ſettled, having ſome Lands aſſigned them by the King of *Bythinia*. 'Tis from this Mixture of *Gauls* and *Greeks* that the Name of *Gallo Græcians* was given 'em. After the War againſt *Antiochus* the Great, *Vulſo Manlius* brought 'em to an entire Submiſſion. The Country was then left to the Government of *Tetrarchs*. *Dejotarus*, being one of the moſt powerful of this Diſtinction, made himſelf Maſter of the whole Country. But 'twas not long before *Auguſtus Cæſar* gain'd a thorough Conqueſt, and made the Country a Province of the Empire. * *Strabo. Lib.* II. pag. 130. & *Lib.* XII. pag. 566, 567. *Velleius Paterc. Lib.* II. *Cap.* 39. See *Galatia* in *Morery* Vol. I.

GALLONIUS *(Anthony)*, a *Roman* and Prieſt of the Congregation of the *Oratorians*, flouriſh'd at the End of the XVI^th^ Century, and died in 1605. He applied himſelf to the reading the Acts of the Martyrs, and enquir'd into the Variety of Torments they ſuffered, and the Inſtruments made uſe of for that Purpoſe. In 1591. he publiſh'd a Book in *Italian* on this Subject with Figures drawn by *John Guerra de Modena*, Painter to Pope *Sixtus Quintus*, and engrav'd in Copper by *Anthony Tempeſt* of *Florence*. He tranſlated this Work afterwards into *Latin*, and dedicated it to Pope *Clement* VIII. The beſt Edition is that printed at *Paris* in 1659. with *Tempeſt*'s Cuts. 'Tis a curious Treatiſe, and wrought up with a great deal of Care. The Author has not only made his Collection from the Acts of the Martyrs, ſome of which are not of the beſt Credit; but has likewiſe drawn his Matter from ancient Authors both Eccleſiaſtical and Pagan. * *Du Pin*, new Eccleſ. Library, Cent. XVII.

GAMALA, a Town within the Tribe of *Manaſſeh* to the Eaſt of the Lake of *Genneſaret* in the lower Diviſion of *Gaulonitis*. 'Twas the beſt Town in this Province, and notwithſtanding it was Part of *Agrippa*'s Dominions, the Burghers choſe rather to ſtand upon their Defence than own him for their Sovereign. He beſieg'd the Town in Form ſeven Months, but without Succeſs, being then forc'd to riſe after the Loſs of the beſt Part of his Troops. But fancying the *Romans* would have better Luck, he deſir'd *Veſpaſian*'s Aſſiſtance for the Enterprize.

This famous General, who was King *Agrippa*'s Friend, began the Blockade the 21^st^ of *September*, and carried the Place the 23^d^ of *October* following. No People ever defended themſelves braver than the Burghers of *Gamala*. For even their Enemies declar'd, that if all the Towns of *Judea* had given 'em as much Trouble as *Gamala*, they could never have gone through with their Conqueſt: However, notwithſtanding this Character, the *Romans* cut 'em all in Pieces excepting two young Ladies, Daughters to one *Philip*, who had formerly been *Agrippa*'s General. Theſe Ladies hid themſelves in the Ruins, where being found ſome time after, they were brought to *Agrippa*, who gave 'em their Lives, and ſecur'd 'em from ill Uſage. The King was wounded in the Arm at this Siege. As to the Strength and Scituation of the Town, 'twas built upon an Eminence ſhooting up in the middle of an high Mountain. Three Sides of it were fortified with unapproachable Valleys. That Part which lay cloſe to the Mountain was not ſo difficult to come at; but then 'twas made next to impregnable by a great Ditch. The ſloping of the Hill on the South ſide was cloſe built: The Houſes ſeem'd to ſtand upon the Brink of a Precipice, and look'd as ready to tumble. At this Quarter an Hill mounted to ſuch an Height, that the Depth of the Valley gave the Strength of a Citadel: There was likewiſe a Fountain at the End of the Town within the Walls. * *Joſeph. de Bell. Judaic. Lib.* IV. *Cap.* 2, 3, & *deinc.*

GAMBARA *(Lawrence)*, of *Breſcia* in *Italy*, was a good *Latin* Poet, and was entertain'd in the Family of the Cardinal *Alexander Farneſe* in the XVI^th^ Century.

At first he wrote some licentious Pieces, which he afterwards took care to burn. His Muse was reserv'd in the rest of her Productions: Amongst other Performances in Poetry, he wrote a Piece, entitled, *De novi Orbis Inventione*. He died in 1586, ninety Years of Age.

This *Gambara* wrote a *Latin* Tract to direct to the utmost Improvement in Poetry; 'twas printed at *Rome* in *Quarto* in the Year he died. In this Book he endeavours to prove that all Poets are indispensably oblig'd not only to avoid all Indecency and Smut, but likewise to stand clear of Mythology and Pagan Deities. * *Lilius Giraldus, de Vit. Poet. Teissier in Elog. Baillet, jugement des Savans sur ceux qui ont écrit de l'Art Poëtique.*

GAMBOLAT, *Bashaw* or Governor of *Aleppo* in 1606, rebell'd against the Grand Seignior; defeated the *Bashaw* of *Tripoly*, and the *Beglerbeg* of *Mysia*, and made himself Master of *Tripoly* and *Damascus*. In 1607 he beat the Grand Vizier; but was routed afterwards by *Amurath Sedar*, Grand Vizier: In this second Battel he was quite disabled, and had all his Estate seiz'd. But 'twas not long before his Fortune was recover'd by *Calendar Ogly*, another Head of the *Asiatick* Rebels, who made War upon the Grand Seignior and oblig'd him to restore *Gambolat*. * *Giovani Sagredo, Memorie Istoriche di Monarchi Ottomani. Mercure François.*

GAND (the House of). This Family was first settled in *Flanders* by the Emperor *Otho* I. or the Great, Son of *Henry* the *Fowler:* In the Year 949. this Prince built the Castle of *Gant* upon Ground belonging to the Monastery of St. *Bavo:* They call'd it new Castle, or *Otho*'s Castle, to distinguish it from that which had been built long before by *Julius Cæsar*. *Counts*, and not *Castellans*, had the Government of this Castle; and four Towns with their Dependencies were annext as Demesnes to it, *viz. Assenede, Bocholt, Axel* and *Hulst*, with all the Country of *Waes*, the Country of *Alost*, with the Lordships of *Termondo* and *Bornhem*. The first Count settled here by this Emperor was *Wichmannus*, descended from the House of *Saxony: Herimannus*, this Count's Brother, was created Duke of the Lower *Saxony* by the same Emperor. *Arnulphus*, the old Earl of *Flanders*, confirm'd this Grant of the Castle to Count *Wichmannus* together with the Towns and Dependencies above mentioned, and gave him his eldest Daughter *Luytgarde*. *Witichindus*, in his Book of the *Saxon* Exploits, gives a noble Character of Count *Wichmannus:* He reports him a Person of great Bravery and military Skill, that his Conduct and general Knowlege were so extraordinary, that his Subjects look'd upon him as something above the rest of Mankind. By his Countess *Luytgarde* of *Flanders* he had two Sons, *Theodorick de Gand*, and *Wichman* call'd the *Young*; these two Lords commanded in the *Saxon* Army against the *French* under their Uncle *Herimannus:* And here *Wichman* being about to desert, and go over to the *French*, was kill'd in the Attempt. *Theodorick*, Son of *Wichman* I. was seiz'd of the County of the new Castle of *Gand*, after his Father's Decease, and marry'd *Hildegarde*, Daughter to *Theodorick* III, Earl of *Holland*, by whom he had *Arnulph*, who, as *Sigebertus Gemblacensis* reports, was kill'd by the *Frizelanders* at the Town *Stavera*, which he endeavoured to recover for his Grandfather the Earl of *Holland*. There's a long Genealogy of this Family of *Gand*, in which several of 'em make a great Figure, but a Detail of their History is too long to insert. I shall only take notice there are three principal Branches descended from this ancient House; that is to say, the Family of the Counts of *Alost*, that of the Counts of *Guines*, and that of the Princes of *Ysenghien*; the two first, *viz.* the Counts of *Alost* and *Guines* have intermarried with the greatest Princes and Sovereigns of *Europe:* And as for the *Ysinghien* Branch, it has been nobly distinguish'd by Alliances and Posts of Honour. * *Meyerus. Lindanus. Miræus. Witichindus.*

GARABUSA, or *Garabusa Salvatico*, formerly *Corsyræ Insulæ*. Two little Islands belonging to *Candia* about half a League from the Western Coast near Cape *Buso*. The Town *Garabuse*, call'd likewise *Grabuse*, has a good Haven and a very strong Citadel. The *Venetians* kept it 'till 1691, when *Lucca de la Rocca* of *Messina*, a Captain of a Company in the Garrison, seiz'd the Governor, and knocking down such as offered to make Resistance, deliver'd the Fort to the *Bashaw* of *Canea*. Some Geographers make *Carabusa* the Cape which the Ancients call'd *Corycus Mons & Promontorium*, which others place at *Ponta di Corace*, and some will have it *Cabuso*. * *Maty, Diction.*

GARACK; one of the most considerable Islands in the *Persian* Gulph, the same with that call'd *Carge* and *Elchadr*, and in *Latin Ichara Insula*. *Mapheus* and *Golius*, who make it the same with the Isle *Baharem*, are mistaken. For *Garack* lies to the North of *Baharem* at 12 or 15 Leagues Distance. 'Tis likewise equi-distant from the Coasts of *Persia* and *Arabia*, and about ten Leagues from the Mouth of the *Euphrates*. It belong'd formerly to the *Jews*. There are still the Ruins of a Town inhabited by them, which by the Remains seems to have been very large and beautiful. The Synagogue built in the Form of a Pyramid, serves now for a *Mosch*. This Country has run thro' a great many Revolutions: When the *Portuguese* were Masters of *Ormus*, they carried their Conquest over all the little Territories in the Neighbourhood: The Isle of *Garack* was part of their Acquisitions; for at that Time the King of *Portugal* was the only Sovereign of the *Persian* Gulph. But when the Great *Scha-Abas* mounted the *Persian* Throne, he drove the *Portuguese* out of *Garack*, after a long Dispute. All these Islands are now inhabited by *Arabians*, and there's little to be seen but Ruins and Rubbish. The Soil is sandy, extreamly hot, and almost naked; for there are scarcely any Trees in it excepting in the Eastern Quarter, where there are some Groves and Date Trees, which signify not much. There is still a great Aqueduct of Freestone to be seen, 'twas carried through the Middle of a large Town now demolish'd: And by the Bulk and Curiosity of it we may guess the Greatness of those Princes who possessed *Garack*. That which makes it still considerable is the Pearl Trade. *Asia* and *Europe* are furnish'd with these Jewels from hence: And all Lapidaries agree that there are few Pearls so beautiful as those that are fish'd upon the Coast of this Island. There are likewise upon the Shore, Shells of different Figures and Shades, and all so beautiful and nicely proportion'd, that they are worth seeing in a *Virtuoso*'s Cabinet. * *Baudrand. Carré, Voyage des Indes Orientales.*

GARASSE *(Francis)*, was born at *Angoulême*, and enter'd into the Society of the Jesuits *A. D.* 1601. He had Reading, Genius, and Elocution enough for the Pulpit. He distinguish'd himself first by his Zeal against Libertines and Atheists: These he attack'd in a Book entitled, *La Doctrine Curieuse des beaux Esprits de ce Tems, ou pretendus tels*; printed in 1623. The intemperate and drolling Manner of this Book was not at all agreeable to the Weight and Seriousness of the Cause he undertook to defend. The Prior *Ogier*, a famous Preacher, quickly publish'd Animadversions on this Performance, and dedicated them to the Jesuits: And here he charges *Garasse* with great Mismanagement, that his Book was more contriv'd for hardning than converting Rakes and Scepticks: That by relating the Principles and Objections of these Men of Dissolution, and offering nothing in Confutation, but slight Reasoning, and pleasant Stories, he had occasioned the Miscarriage of some People, and given Offence to others: and over and above, *Ogier* complains of him for interspersing some Strokes of Satyr upon *Pasquier, Lipsius, Charron*, and several other Authors of Sobriety and Credit.

Garasse publish'd an Apology against this Imputation, and being willing to let the World see he could confute Libertines and Atheists in a serious Way, he printed a Book in 1625, entitled, *A Sum or concise Body of Divinity, where the Capital Truths of the Christian Religion are particularly handled. John du Verger*, Abbot of *St. Cyran*, wrote a warm Answer against this Book: And the University complain'd of it to the Faculty of Divinity. *Garasse* offered at a Defence but without Success. His *Sum* was censured by the Faculty of Divinity at *Paris*, *A. D.* 1626. Four Years forward *Garasse* wrote a Tract, entitled, *Rabelais Reforme*, which is not, as some People mistook, a Correction of *Rabellais*'s Book, but a controversial Tract against the *French* Protestant, *Peter du Moulin*, whom he charges with an Imitation of *Rabelais*. In 1622. he publish'd his *Recherche des Recherches de Pâquier*, in which he

he uſes this famous Advocate very ill. This Jeſuit likewiſe wrote ſeveral Tracts out of Divinity, as, the *Entertainment of the ſeven wiſe Men of* Greece; a *Latin* Poem upon the Inauguration of *Lewis* XIII, with ſome Elegies upon the Death of *Henry* the Great: By which Performances it appears he was a much better Poet than a Divine. *Pâquier*'s Sons publiſh'd a violent Satyr againſt *Garaſſe* in Revenge of his mal-treating their Father's Memory. *Garaſſe* after the Cenſure of his Book retir'd to *Poitiers*, where he made ſome Satisfaction for publiſhing his contraband Books: For the Plague being at this Town he ask'd his Superiors Leave to viſit the Sick in the Hoſpital; and in performing this very charitable Office he got the Plague, and died *A. D.* 1631, 46 Years of Age. * *Alegambe Biblioth Script. Soc. Jeſu. Defence pour Etienne Pâquier. Memoires du Tems.*

GARCEZ *(Julian)*, an *Aragonian* of the Order of the Fryars Preachers. He took his Doctor of Divinity's Degree at *Paris*, return'd thence to *Arragon*, and manag'd the Divinity Chair there to Commendation ſeveral Years. The Emperor *Charles* V. nominated him for the firſt Biſhop of *Tlaſcala*, in the Province *de los Angelos* in *Mexico*. He was 70 Years of Age when he came to this See; here he ſpent all the Revenues upon the Poor of his Dioceſe. He built a famous Hoſpital between *Mexico* and *Vera-Cruz* for entertaining the Sick who came from *Spain* to go to the *Eaſt-Indies*, or who return'd thence into the *Spaniſh American* Dominions; and beſides furniſhing them with all Sorts of Conveniencies, he ſerv'd 'em himſelf. He govern'd this Dioceſe 20 Years, and was look'd on as the Father of the Poor, and the Guardian of Orphans and Widows. His Affection for the *Indians*, and his Zeal for Juſtice, made him diſlik'd by the *Spaniards*, who treated the *Indians* as if they had been no better than Brutes. *Garcez* wrote a Remonſtrance againſt this barbarous Uſage in a Letter to the Pope. He died with the Character of a very pious Prelate in 1520. * *Diag. Hiſtor. Prov. Aragon. Lib.* II. *Cap.* 36. *Remez, Hiſtor. Provinc. Mexic. Lib.* I. *Cap.* 42. *Theat. Eccleſ. Hiſ. Pio, de Vir. Illuſt.* Part II. *Lib.* IV. *Col.* 130.

GARCIA *(John)*, a *Spaniſh Dominican*, after having gone thro' a Courſe of Study at Home, went to the *Philippine* Iſlands with a great many Miſſionaries of his Order *A. D.* 1632. He landed at firſt at the Iſland *Formoſa* to convert the Infidels; and here he built ſeveral Churches. After having ſpent ſome Time to good Purpoſe in this Country, he was ſent by his Superiors into *China*; where he arriv'd with two other Monks of his Order, *A. D.* 1636. Theſe Miſſionaries preach'd Chriſtianity without any Mixture of Innovation; but ſome ill-diſpos'd People provoking the *Mandarins* againſt them, they were oblig'd to abſcond three Years. Father *Garcia*, being roughly handled for refuſing to indulge his Converts a Compliance with ſome *Chineſe* Ceremonies, made his Eſcape to *Formoſa*. However, the *Chineſe* inviting him back, he return'd in the Year 1641. And having much more Liberty in this ſecond Miſſion, he travell'd over a great many *Chineſe* Provinces, and made Abundance of Converts. And after having ſpent 30 Years in *China*, and taken a great deal of Pains to propagate the Chriſtian Religion, he died in 1665. And here it muſt not be forgotten that he drew up a Catechiſm in the *Chineſe* Language. * *Hiſt. du R. P. Grelon. Jeſuite, Cap.* 28. *Hiſtor. Philip. P.* 2. *Lib.* I. *Cap.* 9, 10, 26, *&c.* & *Lib.* II. *Cap.* 38. *Fontan. Monument. Dominic.* 1662. & 1665.

GASPAR SIMEONI, or *de Simionibus*, born at *Aquila* in the Kingdom of *Naples*, Canon of St. *Mary Major*, Secretary to Pope *Innocent* X. wrote a Volume of Lyrick Poetry in *Latin*, and another in *Italian*; to which may be added his Miſcellanies in both Languages abovementioned, and his Panegyricks upon the Heroes of that Age. He was much valued by the Learned of his Time, and it may be ſaid of him that he made an handſome Effort to revive true *Latin* Poetry, which ſeem'd quite loſt in *Italy*. *Simeoni*'s Attempt this Way, encourag'd ſome others to follow him, and amongſt the reſt *Fabio Chigi*, afterwards *Alexander* VII, together with thoſe who wrote the *Latin Pleiade* of this Pope. *Gaſpar*'s Poems have Strength and Cadence in 'em, and are written in ſuch a beautiful Manner, that thoſe who are moſt indifferent to Poetry can't help being affected with them. * *Hippolyt. Maraccius in Biblioth. Mariana. Leo Allatius in Lib. de Apib. Urbanis in Elogio Gabrieliis Naudæi, & in Elog. ejuſd. Gaſpar de Simeonibus.*

GASTO, commanded the *Lacedemonian* Troops which were ſent to reinforce the *Egyptians* againſt the *Perſians*. This General being ſatisfy'd the *Greeks* would ſtand firmeſt in the Field, and that the *Perſians* were more afraid of them than of the *Egyptians*, ordered the *Egyptians* to change Arms with the *Greeks*, and drew up theſe latter in the Front. The *Greeks* and *Perſians* fighting for ſome time with equal Succeſs, *Gaſto* commanded the *Egyptians* to advance and ſupport the former. The *Perſians* who had hitherto maintain'd their Ground, upon the Miſtake of their being engag'd with the *Egyptians*, when they ſaw this new Body come on, took 'em for *Greeks*, and ran away. * *Polyen. de Stratagem. Lib.* II. pag. 136.

GATE, a long Chain of Mountains. They lie in *India*, and ſtretch from North to South quite through the *Peninſula* of *India* on this Side the *Ganges*, from the Kingdom of *Cambaya* to Cape *Comorin*. And thus this great *Peninſula* is divided into two equal Parts, one of 'em to the Weſt, and the other to the Eaſt. * *Maty, Diction.*

GATIAN (Saint), firſt Biſhop of *Tours*, and one of thoſe, according to *Gregorius Turonenſis*, who were ſent into *Gaul* to preach Chriſtianity *A. D.* 260. 'Tis ſaid that he ſettled at *Tours*, made a great many Converts, and died there at the End of the third Century. A great Regard was paid to his Memory in this Town; and in St. *Martin*'s Time his Corps was remov'd from the Church-Yard where he was buried, into the Church of St. *Lidoire*: and at preſent 'tis pretended that he lies in the Choir of the Cathedral Church at *Tours*, which has been called *St. Gatian*'s ever ſince the XIV^th^ Century. In 1562. this Saint's Relicks were burn'd by the *Hugonots*; St. *Gatian*'s Feſtival ſtands at the 18^th^ of *December*. * *Gregor. Turon. Hiſt. Francor. Lib.* I. *Cap.* 30. & *Lib.* X. *Cap.* 31. *De Gloriâ Conf. Cap.* 30. *Baillet, Vies des Saintes.*

GAULMIN *(Gibert)*, Lord of *Montgeorges*, born at *Moulins* in *Bourbonnois*, Counſellor of State, dyed in 1665, 80 Years old. He wrote Commentaries and Notes upon *Pſellus de Operationibus Dæmonum*; upon *Euſtathius*'s and *Theodorus Prodromus*'s Romances: He likewiſe wrote Notes upon a Tract of the Life and Death of *Moſes* made by a *Rabbin*: To which may be added his Remarks upon the pretended *Calliſthenes*. *Gaulmin* had the Reputation of one of the beſt Criticks in his Time, and receiv'd a great many Compliments from the learned then living. The Reader may ſee a Collection of theſe Ceremonious Applications in *Colomeſius*'s *Francia Orientalis*. He had the Character of a ſure Hand in his Corrections: His Conjectures were well aim'd, and, if *Coſtar* may be believ'd, he was Maſter of all the Languages which were conſequent to the Confuſion at *Babel*; but his particular Excellency lay in *Greek*, *Hebrew*, *Arabick*, *Turkiſh* and *Perſian*. It were to have been wiſh'd that a Man of his Capacity had employ'd his Talent in more ſerious and ſignificant Studies. He was a faſt Friend to Cardinal *Mazarin*, and wrote biting Epigrams againſt the Parliament of *Paris*, two of which are inſerted in *Gui Patin*'s 39^th^ and 74^th^ Letters. The Parſon of his Pariſh refuſing to marry him, he declared before him that he took ſuch an one for his Wife, and liv'd afterwards with her in that Relation: From hence this Sort of prohibited matrimonial Bargains, are call'd *Gaulmin*'s *Weddings*. * *Colomes. Gall. Orient. Baillet, jugement des Savans.*

GAURE, or *Gavere*, a Town with a Caſtle belonging to it giving the Title of a Principality. It lies in *Flanders* within the County of *Aloſt*, upon the *Schelde* between *Oudenarde* and *Ghent*, two Leagues from each. * *Maty, Diction.*

GAYLINGIUS *(John)*, born at *Ilsfeld*. He ſtudied firſt at *Erford* and afterwards at *Wittemberg*, where he made an Acquaintance with *Luther*, before this latter went off from the Church of *Rome*. This Change in Religion, inſtead of occaſioning a Rupture, brought on a cloſer Correſpondence. In the Year 1520. *Luther* ſent him Miſſionary to *Ilsfeld*. In ſhort, *Gaylingius* was the firſt that carried the Reformation into the Dutchy of *Wittenbergh*: He died in 1559. * *Lewis-Melchior Friſchlin. Memoria Theologorum Wirtembergenſium reſuſcitata.*

GELA,

GELA, a Town in *Sicily* built by the *Rhodians* and the *Cretans*, 45 Years after *Syracuſe*. 'Tis reported there was a Pond in this Town of ſo ſtrong and ill a Scent that there was no coming near it; and two Springs, one of which was good to improve Land, and the other made it barren. This Town was built at the Mouth of a River of the ſame Name: At preſent 'tis call'd *Terra Nova*. * *Pliny. Lib.* III. *Cap.* 8. *Virgil. Æneid. Lib.* III. *Stephan. de Urbib.*

* GELASIUS I. Pope, was an *African*, Son to *Valerius*, and was ſucceeded by *Anaſtaſius* II. Notwithſtanding the Conjectures ſome Criticks have advanc'd to prove the Tract againſt *Eutyches* and *Neſtorius*, does not belong to Pope *Gelaſius*, but to *Gelaſius Cyzicenus*, yet notwithſtanding ſuch Conjectures 'twas certainly written by this Pope. There are fifteen entire Epiſtles of this Pope extant; a Tract of Excommunication, a Diſcourſe againſt *Andromachus*, a *Roman* Senator, and ſome others who would have reviv'd the *Lupercalia*; and laſtly a Treatiſe againſt the *Pelagian* Tenet, that Men might live without Sin. * *Gennad. Lib.* III. *Cap.* 94. *de Script. Eccleſ. Honor. Auguſtodun. Libell.* III. *Cap.* 93. *Baron. A. C.* 492, 496. *Bellarmin de Script. Eccleſ. Canus, in locis Theol. Lib.* VI. *Cap.* 8, *&c.*

* GELASIUS, of *Cyzicum*, Son of a Prieſt of that Church, flouriſh'd in the Reign of the *Greek* Emperor *Baſiliſcus* about the Year 476. He wrote a Narrative of what paſs'd in the firſt general Council of *Nice* in two Books; for as to the third, it takes in only ſome of the Emperor *Conſtantine*'s Letters. His Hiſtory of the Council of *Nice* was publiſh'd at *Paris* by *Robert Balphor* in the Year 1595, and was afterwards inſerted in the Councils; tho' to ſpeak clearly 'tis little better than a romantick Account. The Author pretends his Narrative tranſcrib'd from the old Acts of the Council formerly in the Cuſtody of *Dalmatius*, Biſhop of *Cyzicum*, to which he has made ſeveral Additions extracted chiefly from *Euſebius Cæſarienſis* and *Ruffinus*, which latter he calls a *Roman* Prieſt, and falſely aſſerts his having aſſiſted at the Council of *Nice*. In ſhort, this Hiſtory is moſtly a Collection taken out of *Euſebius*, *Socrates*, *Sozomen* and *Theodoret*: As to the Remainder, not borrow'd from theſe Authors, 'tis either uncertain or apparently falſe; under which latter kind we may reckon what he relates concerning the Philoſophers diſputing upon the Trinity and the Divinity of the holy Ghoſt. Theſe Conferences, from the 11th Chapter of the ſecond Book to the 24th Chapter are downright Fiction. He has fail'd in the Buſineſs and Character of an Hiſtorian in ſeveral other Reſpects: For there's neither Method in his Narration, nor Judgment in the Choice of his Matter, nor Beauty in his Elocution; to which may be added, his Remarks are trifling and ill made. * *Photius, Biblioth. Num.* 15, 88, 89, *&c. Baron. Annal, Bellarmin, de Script. Eccleſ. M. Du. Pin*, new Eccleſ. Library, Cent. V.

GEM TCHELEBI, Son to *Mahomet* II, and younger Brother to *Bajazet* II. *Mahomet* II. dying in the 885 Year of the *Hegira*, and *A. D.* 1480, *Bajazet*, who was then in his Government of *Amaſia*, came immediately to *Conſtantinople*, and took Poſſeſſion of the Empire; but before he had been long in this Town he receiv'd Advice that his Brother *Gem*, aſſiſted with the Troops of *Caramania*, had ſeiz'd the Town of *Burſa* in *Natolia*, and made it the Capital of his Government. Upon this News *Bajazet* recall'd *Ahmet Gheduc* from *Puglia*: This *Ahmet* commanded the Sultan's Troops in *Italy*, and was ordered to march into *Aſia*, and fight *Gem* before he was farther reinforc'd. *Ahmet* defeated this young Sultan, and forc'd him to retire into *Caramania* with the *Debris* of his Troops in the 886 Year of the *Hegira*. *Ahmet*, notwithſtanding his Succeſs, was ſuſpected of a Correſpondence with *Gem*, becauſe he did not purſue him cloſe, and make the moſt of his Victory: Upon this Jealouſy *Bajazet* remov'd from *Conſtantinople* to finiſh his Brother's Ruin; And now the Armies coming to a ſecond Battle, *Gem* was routed, and forc'd to croſs the Sea and beg Aſſiſtance from the Souldan of *Egypt*. Soon after this, *Bajazet* ſtrangled *Ahmet*. As for *Gem*, he got a Report ſpread that he was gone in Pilgrimage to *Mecha*; but this was only to gain Time and cover his Deſign: For being reinforc'd in *Egypt*, he try'd his Fortune the third time in the Field againſt his Brother. But here being again routed, he fled to *Rhodes* for Protection, from whence the Great Maſter *Peter d'Aubuſſon* ſent him off to the Commandry of *Bourgneuf* in *France*. *Bajazet* underſtanding his Brother was in the Cuſtody of the Knights of *Rhodes*, concluded a Peace with 'em, and promis'd to pay them yearly 40000 Crowns in Gold, upon Condition they did not let him eſcape. Afterwards theſe Knights put this Prince into the Hands of Pope *Innocent* VIII. who ſent for him. Upon the Death of this Pope, *Gem* fell of Courſe into the Cuſtody of his Succeſſor Pope *Alexander* VI, who, for keeping him, had yearly 200000 Crowns paid him by *Bajazet*. The Pope was ſo punctual in performing his Word, that when *Gem* was wreſted out of his Cuſtody by *Charles* VIII. of *France*, then upon his Expedition for the Kingdom of *Naples*: At this Juncture 'tis thought his Holineſs ordered the giving *Gem* a ſlow Poiſon, of which he died at *Terracina*; This Doſe was given to prevent the *French* King's making uſe of him to embroil the *Ottoman* Empire. *Cantacuzenus* reports that *Gem* was but 28 Years old when he retir'd to *Rhodes*, and that he had left his Princeſs and his Son with the Souldan of *Egypt*; that this Son afterwards made his Eſcape to *Rhodes*, where turning Chriſtian he marry'd, and had Iſſue two Sons and two Daughters. *Soliman*, the Magnificent, happening to take *Rhodes A. D.* 1522. ordered Search to be made for *Gem*'s Son, and having found him and his Children, he executed the Father and his two Sons for refuſing to turn *Mahometans*, and carried the two Daughters with him to *Conſtantinople*. * *D'Herbelot, Biblioth. Oriental. L'Auteur de la Vie de Céſar Borgia. Cantacuzenus.*

GEMINUS (*Livius*), a *Roman* Senator, was ſo mean a Paraſite as to declare in a full Houſe, with Oaths and Imprecations againſt himſelf and Family in caſe he reported a Falſhood, that he had ſeen the Princeſs *Druſilla*, lately deceas'd, fly up to Heaven. This Lady was *Caligula*'s Siſter and his Wench; and 'twas to flatter the inceſtuous Paſſion of that Emperor that *Geminus* ſwore this Story. *Seneca*, tho' without naming him, rallies his Meanneſs in his Satyr upon the *Apotheoſis* of the Emperor *Claudius*. * *Dion Caſſius, Lib.* LIX. *Senec. Ludicr. in Claud.*

GEMINUS (*Verbius*), was ſent by the Emperor *Vitellius* againſt *Anicetus*, King *Polemo*'s manumis'd Slave, who had rais'd Diſturbances in *Aſia*, taken *Trepiſond*, burnt the Fleet which guarded the Coaſt, and plunder'd the Country up to the Sea-ſide. *Geminus* defeated this *Anicetus* in *October A. D.* 68, forc'd him to retire for Shelter to the King of the *Sedocheſi*, who betray'd him for a Sum of Money. * *Tacitus Hiſt. Lib.* III. *Cap.* 47. & 48.

GEMUNDE, an Imperial Town in *Germany*. 'Tis ſcituate in *Suabia*, eleven Leagues from *Stutgard* to the Eaſt. This Town was at firſt an Abby belonging to the *Benedictines*, ſignifies, *The Joy of the World* in the Etymology, and 'tis this Name was given it becauſe the Nobility of *Suabia* us'd formerly to tilt there. None but *Roman* Catholicks can be Magiſtrates in this Town. The Territory belonging to it takes in twelve Villages, amongſt which *Bergen*, which has a fine Caſtle, is moſt conſiderable. * *Baudrand.*

GENGHISKAN, Son of *Cham*, or Emperor of the *Moguls* call'd *Piſouca*, was born at *Diloun A. D.* 1154. His Father was taken Priſoner by the King of *China* and laid in Irons, and made his Eſcape with great Difficulty: He died in his Preparation for a Revenge, *Genghiskan* being then but thirteen Years old. A Conſpiracy of his Subjects and a Confederacy of his Neighbours being form'd againſt this young Prince, he was forc'd to retire to *Avenk-Ungkhan*, *Cham* of *Tartary*, who is ſuppos'd to have been a Chriſtian, and the ſame with him commonly call'd *Preſter John*: *Genghiskan* being well receiv'd prov'd ſerviceable to *Avenk-Ungkhan*, not only in his Conteſts with the neighbouring Princes, but likewiſe with his Brother who had ouſted him. In ſhort, he reſtor'd his Entertainer and marry'd his Daughter *Oiſoungin*: However, notwithſtanding his great Services, *Avenk-Khan* reſolv'd to deſtroy him. *Genghiskan* ſmoaking the Deſign got off, and was purſued by *Avenk-Khan* and his Son: *Genghiskan* being not without Troops ſurpriz'd 'em both, and routed their Army. They were oblig'd to retire for Protection to *Tabeneck*, King of the *Tartars*, who put *Avenk-*

Khan to Death. His Son *Schokoun* making his Eſcape to the Country of *Cacſhgar* was likewiſe ſlain there. And now *Genghiskan* raiſing a great Army kept the Field with Succeſs 22 Years, and fought himſelf into large Dominions by the Victories gain'd upon the *Moguls* and *Tartars*, upon the Princes of *Caracathay*, againſt *Mahomet* call'd *Khouarezm-Schah*, King of *Kariſme*, of the *Tranſocſaine*, of *Khovareme* and *Khoraſan*, whoſe Dominions *Genghiskan* conquered, after having defeated him and his Sons in ſeveral great Battles. He reduc'd *Tangut* which had revolted, and made an Attack upon *China*. In fine, after having rais'd one of the greateſt Empires in the World he died in the 624th Year of the *Hegira*, and *A. D.* 1226, leaving his Son *Octai* his Succeſſor in the Kingdom of the *Moguls*; *Giagathai*, another Son, had the *Tranſocſaine*; and *Tulican* poſſeſs'd *Khoraſan* and *Perſia* for his Share. *Bathou*, Son of *Giougio*, who died living their Father, had the Country of *Alen*, of *Rous* and *Bulgar* above the *Caſpian*: This Prince had his Grandfather's martial Spirit, and conquered a great many Provinces. His Deſcendants continued powerful Princes, 'till *Tamerlan* ſeiz'd both their Dominions, and thoſe belonging to the Iſſue of *Giagathai*. *Mangoucan*, Son of *Tulican*, and his Brother *Coblaican* making themſelves Maſters of the Kingdom belonging to *Octai*'s Deſcendants, made an Expedition into *China*. *Coblaican* was recogniz'd Emperor of *China*, *A. D.* 1280; and afterwards his Iſſue and Poſterity reign'd in that Country. But the Crown was not always ty'd to Proximity of Blood in the *Mogul*'s Dominions; for ſometimes the Branch of *Octai* govern'd, ſometimes that of *Coblai*, and ſometimes that of *Ortic-Bougar*. *Hulachou*, *Tuli*'s Son, and Brother to *Coblai*, ſucceeded his Father in the Kingdom of *Khoraſan* and *Perſia*, and conquered Part of *Aſia*. His Son *Abacas*, a Chriſtian Prince, ſucceeded him; but his Brother *Ameth*, of *Nicoudor*, a *Mahometan*, poiſon'd him *A. D.* 1280: But this Traytor was not long the better for his Perfidiouſneſs; His Subjects put him in Priſon, and took his Life.

Argoun, *Abacas*'s Son, mounted the Throne after *Ameth*'s Death, and was poiſon'd by a *Jew*. *Ghendgiatou*, his Brother and Succeſſor was aſſaſſinated by his Couſin *Baidou*, who held the Uſurpation but four Months. And now *Ghazan*, *Argoun*'s Son, was acknowleg'd lawful Emperor: He was a Chriſtian, and made War upon the *Mahometans*. He over-run *Syria*, and march'd into *Egypt*, but loſt his Army there. However, he continued the War againſt the Souldan tho' with little Succeſs: Laſtly, he turn'd *Mahometan* and died *A. D.* 1303. *Mahomet Chodabende*, his Brother, ſucceeded him, and left the Government to his Son *Abouſayd:* This Prince was magnificent and brave, but his Pleaſures had too much the Aſcendant, and made him negligent in the Functions of Government.

After his Death, which happened in the Year 1335. the great Men parted his Dominions amongſt themſelves. And now the Deſcendants of *Hulachou* were thrown out of all, had nothing but an empty Title, and at laſt their Family was entirely deſtroyed by *Cara Mehemed*, a *Turkiſh* Prince, *A. D.* 1410. * *D'Herbelot*, *Diction Oriental*. *Petis de la Croix*, *Hiſtoire du Grand Genghiskan* I. *Empereur des anciens Mogols & Tartares*, *edit. Paris*, *en douze* 1710.

GENIALIS, firſt Duke of *Gaſcony*. *Theodorick*, King of *Burgundy*, erected this Dutchy, *A. D.* ſix hundred and two, and to make the Settlement more firm, beſides the Territories recover'd in *Spain*, *viz. Pampeluna* and the adjacent Country, the Vallies of *Soule*, lower *Navarre*, *Baſſan* and *Labour*, he likewiſe granted him five Cities in *Novempopulania*, annex'd to his Dutchy: Theſe Towns were *Oleron*, *Bayonne*, *Acqs*, *Ayre* and *Bern*. *Aighinan* ſucceeded *Genialis*, *A. D.* ſix hundred twenty ſix, *Amand* was the third Duke in ſix hundred thirty. *Lupus* was the fourth, who enlarg'd the Dutchy by gaining more Towns in *Novempopulania*. The Annals of *Eginhardus* mention another *Lupus*, Duke of *Gaſcony*, *A. D.* ſeven hundred ſixty nine, to whoſe Court *Hunaut*, Duke of *Aquitain*, retir'd, after having been defeated by *Charlemain*. * *De Marca*, *Hiſtoire de Berne*. *Lib.* I. Chap. xxiv. and xxvii.

GENNADIUS, Patriarch of *Conſtantinople*. His Works are not come down to us: There are only two Fragments remaining, one of 'em mention'd by *Facundus*, and the other by *Leontius*; the firſt is extracted from his Book written againſt St. *Cyril*'s twelve *Chapters*; and the other Tract is addreſſed to *Parthenius*; as likewiſe a ſynodical Letter of this Biſhop againſt Perſons guilty of Symony. * *Du Pin*, new Eccleſ. Library, Cent. V.

GENNADIUS, a Prieſt, 'Tis certain the Book *de Dogmatibus Eccleſiaſticis* was written by *Gennadius*. He likewiſe wrote eight Books againſt all the Hereſies then known, ſix Books againſt *Neſtorius*, three Books againſt *Pelagius*, and a Tract upon the Thouſand Years Reign in the *Revelations*. He never was a thorough *Pelagian:* However, he differed from St. *Auguſtin*'s Sentiments upon the Points of Grace and Free-will, and follow'd *Fauſtus Rienſis*'s Opinion, who is commonly reckon'd a *Semi-Pelagian*. He has added to S. *Auguſtin*'s Tract of Hereſies four new Hereſies; *viz.* the *Predeſtinarian*, the *Neſtorian*, the *Eutychian* and *Timothean*. * *Du Pin*, new Eccleſ. Libra. Cent. V.

GENTILIS *(Albericus)*, Law Profeſſor at *Oxford*, was Son to *Matthew Gentilis* an *Italian* Phyſician, and deſcended from an ancient and Gentleman's Family in *Marcâ Anconitanâ*. This Phyſician being ſenſible of the Corruptions in the *Roman* Communion, retir'd into *Carniola*, with *Albericus*, his eldeſt Son, and *Scipio*, the youngeſt but one of his ſeven Children. *Albericus* was ſent into *England*, where his Merit quickly recommended him to the Law Profeſſor's *Chair* in *Oxford*, *A. D.* 1582. He wrote three Books *de jure Belli*, which are ſuppos'd to have been not unſerviceable to *Grotius*. He likewiſe wrote three Tracts *de Legationibus*. His Diſputations upon the Subject of the abſolute Power of Princes, and touching the Union of the Kingdoms of *Great Britain*, and of the Injuſtice of reſiſting Kings in any Caſe, or, *De vi Civium in Regem ſemper injuſtâ*, are Evidences of his being a ſtrong Champion for the Doctrine of Non-Reſiſtance. His Books *de Juris interpretibus*, and *de Advocatione Hiſpanicâ*, are none of his leaſt Performances. He ſeems to have held the firſt Book of the *Maccabees* canonical. He likewiſe wrote a Tract in Defence of the *Vulgate*. He died at *London*, *June*, *A. D.* 1608, 58 Years of Age. * *Scipio Gentilis*, his Funeral Oration. *Conig. Bibl. Bayle*, *Diction. Hiſtor.*

GENTILIS *(Scipio)*, Brother to *Albericus*, and no leſs eminent a Lawyer, was born at *Caſtello di Sangeneſio* in *Italy*, *A. D.* 1563. When his Father went off, he was forc'd to ſteal this Son from his Mother, who refus'd to quit either her Religion or her Country. *Scipio* ſtudied firſt at *Tubinguen*, and afterwards at *Leyden*, under *Lipſius*, and commenc'd Doctor of Law at *Baſil*, *A. D.* 1589. He afterwards travell'd to *Heidelberg* and *Altdorf:* He was likewiſe Counſellor, or Member of the Court of Juſtice at *Nuremberg*. He acquitted himſelf to Commendation in all theſe Poſts, and held his Reputation to his Death, which happened *A. D.* 1616. His Method of teaching was both clear and conciſe, and 'twas his Cuſtom to intermix Ornament with his Learning. He was invited to the *Chair* in *France*, *Heidelberg* and *Leyden:* And which is much more remarkable, Pope *Clement* VIII. promis'd him Liberty of Conſcience, upon Condition of his being Law Profeſſor at *Bologna*.

His Works are, *De jure publico Populi Romani*. *De Conjurationibus*, *Libri duo*. *De Donationibus inter Virum & Uxorem*, *Libri quatuor*. *De bonis Maternis*, *& ſecundis Nuptiis*, *Libri duo*. *In Apuleii Apologiam Commentarius*. *De Juriſdictione*, *Libri tres*. *Commentarius in Pauli Epiſtolam ad Philemonem*. *De Erroribus Teſtamentorum*. *De antiquis Italiæ Linguis*. *Quæſtiones ad Africanum Juriſconſultum*. Notes upon *Tacitus*. * See *Scipio Gentilis*'s Funeral Oration ſpoken by *Michael Piccart*, Logick and Metaphyſick Profeſſor at *Altdorf*. 'Tis inſerted in *Vitte*'s Collection.

GENTLEMEN in ordinary, belonging to the *French* King's Houſhold. They were firſt created by King *Henry* III. to the Number of five and forty, and reduc'd by *Henry* IV. to four and twenty, to which the Queen Mother added two in the Minority of *Lewis* XIV. Theſe Gentlemen wait ſix Months together, thirteen of 'em begin their Attendance in *January*, and thirteen in *July*. Their Buſineſs is to be always upon the Spot near the King, to receive his Commands, either to carry his Orders into the Provinces of the Kingdom, to the Parliaments and ſovereign Courts of Ju-

ſtice, to his Generals; or elſe tranſact Buſineſs with foreign Princes. The King diſpatches 'em with his Compliments of Congratulation or Condoleance to Kings, foreign Princes and Princeſſes: And when they happen to come into *France* theſe Gentlemen wait on 'em. They are likewiſe ſent to the *French* Princes and Princeſſes of the Blood, and to the Great Men of the Realm, either by Way of Viſit, or to carry 'em new Diſtinctions of Honour, Commiſſions and Employments. When they attend the King in the *Field*, they are his *Aids de Camp*, and the conveying Priſoners of War to Places of Security is their Buſineſs. And when Princes or Princeſſes are baniſh'd, or any other Perſons of Quality are confin'd, theſe Gentlemen ſtay with 'em. They likewiſe aſſiſt at the Funerals of the Children of *France*, where four of 'em hold up the four Corners of the Pall, and four others carry the Body. The King ſometimes makes 'em Governors to Princes of the Blood. They take no Oath of Allegiance, neither have they any Perſon to command 'em. They have their Diet at the Grand *Maître* or Steward of the Houſehold's Table. * *Preſent State of* France.

GERARD *(John)*, one of the moſt conſiderable Divines belonging to the *Lutheran* Communion. He was born at *Quedlimbourgh* in *Saxony*, *A. D.* 1582. He was Divinity Profeſſor at *Jena* many Years, and died in 1637. He wrote a great many things much valued, of which there is a Catalogue in *Henningius Witte's Theol.* pag. 401. His principal Tracts are, Common Places in Divinity: A Catholick Confeſſion: The Harmony of the four Evangeliſts, partly done by *Gerard*, and partly by *Chemnitius* and *Lyſerus*; Commentaries upon *Geneſis* and *Deuteronomy*; upon St. *Peter*'s Epiſtles, and *the Revelations*. He has the Commendation not only of his own Communion, but likewiſe of the *Calviniſts*. * *Beirus in Rect. Jen.* pag. 485. *Spizelius in Templ. Honor. Thomaſius de Plagio, &c.*

GERBASIUS *(John)*, Doctor of Divinity in the Faculty at *Paris*, and of the *Sorbonne*, was born at *Rupois*, a Village in the Dioceſe of *Rheims*. He commenc'd Doctor in Divinity, *A. D.* 1661. and the Year after was made Rhetorick Profeſſor in the Royal College of *France*. He publiſh'd the Regulations agreed by the *French* Clergy for the Conduct of the Regulars, with *Hallier*'s Notes. He afterwards publiſh'd another *Latin* Tract *de Cauſis majoribus*, to prove that Cauſes, in which Biſhops were concern'd, were to be try'd in the firſt Inſtance by the *Metropolitan*, and his Suffragans: A *French* Treatiſe of the Power of Kings upon the Engagement of Marriage; in which he ſteers a middle Courſe between *Launoye*, who makes it Part of the Prerogative Royal to throw in Bars and Impediments, and *Galeſius*, who gives this whole Privilege to the Church. He likewiſe wrote ſome Tracts in *French* touching the Goods and Propriety of Monks, Pariſh Prieſts and Biſhops, the expenſive dreſſing of Women, upon Plays, *&c.* *Gerbaſe* died in 1699. about 70 Years of Age. He had a lively Imagination, a ſtrong reaſoning Head, and wrote with conſiderable Ornament: But then it muſt be ſaid his *Latin* Stile is much more entertaining than his *French*. * *Du Pin*, new Eccleſ. Libra. Cent. XVII.

GERMANUS I, Patriarch of *Conſtantinople*, was Son to *Juſtinian*, a Nobleman, executed by *Conſtantine Pogonatus*: *Germanus* liv'd in the eighth Century, and was dragged from the Church of *Cyzicum* to the See of *Conſtantinople*. There are three Letters of this Patriarch in the Acts of the VII^th^ General Council. The Theory or contemplative Diſcourſes reckon'd to him, belong to another *Germanus*, Patriarch of *Conſtantinople*, living in the XII^th^ Century.

The Tract for which we have the beſt Evidence of its belonging to *Germanus*, is that *de Retributione*, of which *Photius* has given an Extract: And here he ſhews that *Origen*'s Opinion, that the Torment of the damn'd will have an End, is falſely imputed to St. *Gregory Nyſſen*. *Photius* commends both the Style and Reaſoning of this Performance. *Photius*, *Cod.* 233. *Zonaras. Cedrenus. Bellarmin. Baronius. &c.*

GERMANUS II, ſirnam'd *Nauphis*, Patriarch of *Conſtantinople*, ſucceeded *Manuel*, and held the See about ſeventeen Years, from 1226. to 1243. He reſided at *Nice*, *Conſtantinople* being taken by the *Latins*. Moſt of the Tracts reckon'd to the firſt *Germanus*, belong to this latter: For Inſtance, his Myſtical Theory, or *Rerum Eccleſiaſticarum Contemplatio*, publiſh'd in the *Bibliotheca Patrum*, and by *Greſter* and *Combefis*; to which may be added two Epiſtles to thoſe of the *Greek* Communion in *Cyprus*, publiſh'd by *Cotelerius*; and ſome other controverſial Tracts againſt the *Latins*. * *Biblioth.* P. P. *Du Pin*, new Eccleſ. Library, Cent. XII.

* GERMANY. The Provinces and Parts of *Germany* rang'd in alphabetical Order.

The *Algou.*
Alſatia.
The Arch-Biſhoprick of *Saltzbourgh.*
Auſtria.
Bavaria.
Biſhoprick of *Aichſtat.*
Biſhoprick of *Bamberg.*
Biſhoprick of *Hildeſheim.*
Biſhoprick of *Liege.*
Biſhoprick of *Munſter.*
Biſhoprick of *Oſnaburg.*
Biſhoprick of *Paderborn.*
Briſgaw (the Territory of).
Buchau (the Territory of).
Carinthia.
Carniola.
Caſſoubia (the County of).
County of *Henneberg.*
County of *Hoye.*
County of *Marck.*
County of *Oldembourgh.*
County of *Ravensbourgh.*
Creichgau (the Territory of).
Dutchy of *Bremen.*
Dutchy of *Brunſwick.*
Dutchy of *Cleves.*
Dutchy of *Juliers.*
Dutchy of *Lauvembourg.*
Dutchy of *Lunenbourg.*
Dutchy of *Magdebourg.*
Dutchy of *Mons.*
Eiffel (the Territory of).
Eiſchfeld (the Territory of).
Electorate of *Cologne.*
Electorate of *Mentz.*
Electorate of *Saxony.*
Electorate of *Treves.*
Franconia.
Frieſland (Eaſt).
Geraw (the Territory of).
Haveland (the Territory of).
Heſſe (the Upper).
Heſſe (the Lower.)
Holſtein (the Dutchy of)
Hundſtruck (the Territory of)
Iſle of *Rugen.*
Luſatia.
Marquiſate and Electorate of *Brandenbourg.*
Miſnia.
Norgaw (the Territory of).
Ortnaw (the Territory of).
Oſterland (the Territory of).
Palatinate the Upper, or the *Palatinate* of *Bavaria.*
Palatinate the Lower, or the *Palatinate* of the *Rhyne.*
Pomerania the Hither.
Pomerania, the Farther.
Principality of *Anhalt.*
Principality of *Verden.*
Principality of *Halberſtad.*
Principality of *Minden.*
Saurland (the Territory of).
Suabia.
Sterneberg (the Territory of).
Stiria.
Sundgaw (the Territory of)
Tirol.
Thuringia.
Vaſgow (the Territory of).
Veſtervald (the Territory of).
Veſteran (the Territory of).
Voigtland (the Territory of)
Weſtphalia.

The moſt conſiderable Cities and Towns in *Germany.*

Amberg.
Ausbourg.
Bamberg.
Bautzen.
Berlin.
Brandenbourg.
Bremen.
Briſac.
Brixen.
Brunſwick.
Camin.
Caſſel.
Coblentz.
Cologne.
Conſtance.
Drabourg.
Dreſden.
Embden.
Frankford upon the *Maine.*
Frankford upon the *Oder.*
Fribourg.
Friſingen.
Gorlitz.
Gratz.
Hal.
Halberſtad.
Hambourg.
Hanover
Havelberg.
Hildeſheim.
Ingoldſtad.
Inſpruck.
Juliers.
Laubac.
Leipſik.
Liege.
Lintz.
Lubek.
Lunenburg.
Magdebourg.
Marpourg.
Mentz.
Meiſſen.
Mersbourg.
Meiden.
Mulhauſen.
Munick.
Munſter.
Naumbourg.
Neuſtat.
Nurembourg.
Oſnaburg.
Paſſaw.
Petau.
Ratisbon.
Roſtock.
Saint-Weit.
Saltzbourg.

Soeſt.
Spire.
Stetin.
Straelſund.
Straubingen.
Stutgard.
Trent.
Treves.
Tubingen.
Vienna.
Ulm.
Wiſmar.
Wittemberg.
Wolfembuttel.
Wormes.
Wurtzbourg.

The ſovereign Princes of *Germany* together with their reſpective Dominions.

The Emperor has the Kingdom of *Bohemia*; and in *Germany* his Dominions are *Auſtria*, *Stiria*, *Carinthia*, *Carniola*, the Territory of *Windeſmarck*, the County of *Tirol* with its Appurtenances, the Marquiſate of *Burgaw*, the Territories of *Briſgaw* and *Ortnaw*, and ſome other Lands in *Suabia*.

The Archbiſhop and Elector of *Mentz* is Sovereign of the Electorate of *Mentz*, the Country of *Eiſenfeld*, and the Towns of *Erford* and *Fritzlar* are likewiſe within his Dominions.

The Archbiſhop and Elector of *Treves* is Sovereign of the Electorate of *Treves*, and of the Abby of *Prum*, which is annex'd to it.

The Archbiſhop and Elector of *Cologne* has the Electorate of *Cologne* along the *Rhyne* with the Dutchy of *Weſtphalia*, and the Earldom of *Reclinchuſe*.

The Duke and Elector of *Bavaria* is ſeiz'd of the Dutchy and Electorate of *Bavaria*, of the Upper *Palatinate*, of the *Landraviate* of *Leuchtemberg*, of the Earldoms of *Chamb* and *Mindelheim*, and of the Town of *Donavert*.

The Duke and Elector of *Saxony* poſſeſſes the Electorate of *Saxony*, with the Upper *Luſatia*, *Miſnia*, the Biſhoprick of *Meiſſen*, the Counties of *Mansfeld* and *Barby*, and the four *Baillywicks* diſmembred from the *Bourgraviate* of *Madgebourg*.

The Duke and Elector of *Brandenbourg* (now King of *Pruſſia*) is Sovereign of all the Marquiſate of *Brandenbourg*, of the Dutchy of the Farther *Pomerania*, of *Madgebourg*, *Cleves*, and *Coſſein*, of the Principalities of *Halberſtad*, *Minden*, and *Camin*, and of the Counties of *Marck* and *Ravensbourg*, together with ſome Towns in *Luſatia:* And out of *Germany*, he is Sovereign of the Dutchy of *Pruſſia*, and two of the Territories of *Rutow* and *Louvembourg*.

The Count and Elector *Palatine* has for his Dominions the Lower *Palatinate* or the *Palatinate* upon the *Rhyne* which is an Electorate, the Dutchies of *Simmeren* and *Juliers*, of *Mons* and *Nubourg*, with the greateſt Part of the County of *Spanheim*.

The Archbiſhop of *Saltzbourg* has the Territories belonging to the Archbiſhoprick of *Saltzbourg:* 'Tis conſiderably large, and lies within the Circle of *Bavaria*.

The Biſhop of *Munſter* is Sovereign of that Biſhoprick, which reaches a great Way in *Weſtphalia*. See *Munſter*.

The Biſhop of *Liege* is Sovereign within that Biſhoprick, which ſtretches a great Way upon the *Maeſe*.

The Biſhop of *Wurtzbourg* is Duke of *Franconia*, and his Territories lie upon the *Maine* in *Franconia*.

The Biſhop of *Bamberg*'s Dominions lie partly in *Franconia*, and partly in *Carinthia*.

The Biſhop of *Paderborne*'s Territories lie in *Weſtphalia*.

Part of the Biſhop of *Strasbourg*'s Country lies in the Territory of *Ortnaw* in *Suabia*, and the reſt in *Alſatia*.

The Biſhop of *Ausbourg*'s Territories are in *Suabia* upon the Frontiers of *Bavaria*.

The Biſhop of *Friſingen*'s Territories are within *Bavaria*.

The Biſhop of *Baſil*'s Territories are within the Circle of the Upper *Rhine*, upon the Confines of *France* and *Switzerland*.

The Biſhop of *Conſtance*'s Dominions lie upon the Lake of the ſame Name in *Suabia* upon the Borders of *Switzerland*.

The Biſhop of *Hildeſheim*'s Territories lie in Lower *Saxony* within the Biſhoprick of *Brunſwick*.

The Biſhop of *Paſſaw's* ſmall Territories are in *Bavaria* near his See.

The Biſhop of *Ratisbon*'s Territories are near the Town of that Name in *Bavaria*; his Dominions are very narrow.

The Biſhop of *Spire*'s Territories are within the Circle of the Upper *Rhyne*, near the Lower *Palatinate* and *Alſatia*.

The Biſhop of *Worm*'s ſmall Country lies near the Town of that Name, and wholly within the Lower *Palatinate*.

The Biſhop of *Lubeck* has the ſmall Territory of *Eutyn* near the Town laſt mention'd; almoſt all this Biſhoprick is ſeculariz'd to the younger Brothers of the Dukes of *Holſtein*.

The Abbot of *Fulde* has the Territory of *Buthan* within the Circle of the Upper *Rhine*.

The Abbot of *Kempten*'s Lands are within the Circle of *Suabia*.

The Abbot of *Corvey*'s Territories are upon the *Weſer* in *Weſtphalia*.

The Provoſt of *Elbang* has his Territories in *Suabia*.

After the Electors and the Eccleſiaſtical Sovereigns the *French* and *Dutch* Supplementors ſubjoin theſe ſecular Princes in the following Order.

The Duke of *Brunſwick* and *Lunenberg* of the Houſe of *Zell* has the Dutchy of *Lunenberg* and the Counties of *Daneberg*, *Hoye* and *Diepholt*.

The Duke of *Brunſwick* and *Lunenberg* of the Houſe of *Hanover*, is Sovereign of the Dutchies of *Calemberg*, *Gottenguen* and *Grubenhaguen*. Theſe two Families are now reunited.

The Duke of *Brunſwick* and *Lunenberg*, of the Branch of *Wolfenbutel*, has the Territory of *Wolfenbutel*, and the Town and Territory of *Brunſwick* for his Dominions.

The Duke of *Mechlenberg Schwerin* has half the Dutchy of *Mechlenberg*, and the Principalities of *Schwerin* and *Ratzeburg* in the Lower *Saxony*.

The Duke of *Mechlenberg Guſtraw* has half the Dutchy of *Mechlenberg* with a Quarter of *Guſtraw*.

The Duke of *Holſtein Sleſwick*, of the Branch of *Gottorp*, has half the Dutchy of *Holſtein* lying in ſeveral Places: He has likewiſe a Moiety of the Dutchy of *Sleſwick*; but this lies out of *Germany:* And this Duke has had great Conteſts with the King of *Denmark*, who in 1714. had ouſted him of moſt of it.

The Dukes of *Holſtein*, of the Branches of *Sunderberg*, *Noderbourg*, *Glusbourg*, *Arensbec* and *Ploen* have their ſmall Territories in *Holſtein* near the Places of the ſame Name.

The Duke of *Wirtemberg*'s Territories lie in *Suabia*.

The Landgrave of *Heſſe Caſſel* is Sovereign of the greateſt Part of the Lower *Heſſe*, and of a good deal of the Upper, together with the Principality of *Hirſchfeld*, and *Smalcalde*.

The Duke of *Saxony*, of the Branch of *Zuenfurt*, is Sovereign of a great Part of *Thuringia*, with four *Bailywicks* taken out of the Dutchy of *Magdebourg*.

The Duke of *Saxe-Mersbourg* has the Dutchy of *Mersbourg* in *Thuringia*, and the Lower *Luſatia*.

The Duke of *Saxe-Naumbourg* has the Lands belonging to the Biſhoprick of *Naumbourg* in *Thuringia*, the greateſt Part of *Voigtland*, with the Parcel of the County of *Henneberg*.

The Dukes of *Saxe Weimar*, *Eiſenach*, and *Jena* have the little Territories of thoſe Names, with Part of the County of *Henneberg*.

The Duke of *Saxe Gotha* has the Cantons of *Gotha*, and *Altembourg*, otherwiſe call'd *Afterland*.

The Duke of *Saxe Cobourg* holds the Territory of *Cobourg* in *Franconia*.

The Marquiſs of *Anſpach*, of the Houſe of *Brandenbourg*, has the Marquiſate of *Anſpach*, which takes in the Lower *Burgraviate* of *Nuremberg* in *Franconia*.

The Marquiſs of *Culenbach Bareith*, of the Houſe of *Brandenbourg*, has the Marquiſate of *Culenbach*, which is in the Upper *Burgraviate* of *Nuremberg* in *Franconia*.

The Landgrave of *Heſſe-Darmſtat* has *Legereaw*, and the greateſt Part of the Upper *Heſſe*.

The Landgrave of *Heſſe-Rhinfels* has Part of the County *Catzenellobogen* upon the *Rhyne*, together with the Territories of *Eſchwege* and *Rotemberg* in the Lower *Heſſe*.

The

The Marquiſs of *Baden* has the upper Marquiſate of *Baden* in the Circle of *Suabia*, and Part of the County of *Spanheim*.

The Marquiſs of *Baden-Durlach* has the Lower Marquiſate of *Baden*, and Part of the Territory of *Briſgaw*.

The Prince *Palatine*, of the Branch of *Birkenfels* has the Principality of *Birkenfels*, and Part of the County of *Spanheim* in the Circle of the Upper *Rhine*.

The Princes of *Anhalt*, of the Branches of *Deſſau*, *Bernbourg*, *Zerbſt* and *Plotzken* have each their little Canton out of the Principality of *Anhalt* in Upper *Saxony*.

The Prince of Eaſt *Friezland* has Eaſt *Friezland* within the Circle of *Weſtphalia*, which is likewiſe call'd the County of *Embden*.

The Prince of *Naſſau Hadamar* holds the Principality of *Hadamar Weſterwald* within the Circle of the Upper *Rhine*.

The Prince of *Zolleren* holds the Principality of *Zolleren* in *Suabia*.

The Prince of *Aremberg* has the Principality of *Aremberg* in the Territory of *Eiffel* within the Circle of the Lower *Rhine*.

The Prince of *Furſtemberg* has the Territory of *Furſtemberg* in *Suabia* near the Head of the *Danube* and *Switzerland*.

The Prince of *Etting*'s Principality lies in *Suabia*.

Beſides theſe Princes, there are a great many others mention'd under their reſpective Articles. There are likewiſe in *Germany* a great many Counties or Earldoms which hold only of the Empire: they are divided into four Claſſes, *viz.* thoſe of *Tettereaw*, of *Suabia*, of *Franconia* and *Weſtphalia*.

We are to obſerve farther, that the *French* King is Sovereign of the Upper and Lower *Alſatia* in *Germany*, together with the Territory of *Sundgaw*; but all this is now no longer Parcel of the Empire, being yielded to the Crown of *France* at the Treaty of *Weſtphalia*, *A. D.* 1648, and at that concluded at *Nimeguen* in 1679. The King of *Denmark* likewiſe has half the Dutchy of *Holſtein* in *Germany*, together with the Counties of *Oldenberg* and *Delmenhorſt*; but then he holds 'em as Fiefs of the Empire: And by the ſame Tenure the King of *Sweden* had the Hither *Pomerania* and the Dutchy of *Bremen*, the Principalities of *Verden* and *Rugen*, and the Town of *Wiſmar*, all which were granted to him at the Treaty of *Oſnabrug*: But now he has loſt all his Dominions in *Germany*.

Some Authors make the Kingdom of *Bohemia* Part of *Germany*, but without Propriety; for it neither lies in *Germany*, nor is Parcel of the Empire: 'Tis a ſeparate independent State, and very conſiderable with all its Appurtenances; they don't ſpeak High *Dutch*, their Language being the *Sclavonian*, neither do they ſo much as pretend to a *German* Original. * *Heſſe*, *State* and *Deſcription* of *Germany*. *Baudrand*.

To the Emperors of the Houſe of *Auſtria*, in *Morery* Vol. I. add

The Beginning of their Reign. Years	Months	Days		Length of their Reign. Y.	M.	D.
1657	*April*	2	*Leopold-Ignatius-Francis-Balthaſar-Joſeph-Felician.*	48	10	27
1705	*May*	5	*Joſeph-James-Ignatius-John-Anthony-Euſtachius*, he died *Apr.* 17, 1711.	5	11	13
1711	*Octob.*	12	*Charles-Francis-Joſeph-* now reigning, *A. D.* 1715.			

GERVASIUS and *Protaſius*, (Saints) two Martyrs whoſe Corpſe were found at *Milan* when St. *Ambroſe* was Biſhop, *A.D.* 386: This happen'd when they were preparing to conſecrate the great Church in that Town. St. *Ambroſe* dream'd the Corpſe of theſe two Saints were lodg'd in St. *Nabor* and S. *Felix*'s Church: He ordered the Sexton to dig there; and here the Bones of theſe two Martyrs were found with their Names cut upon their Coffins, for St. *Ambroſe* does not declare their Names were diſcover'd to him in his Dream. Soon after the opening of the Grave, ſeveral Miracles were wrought, and the Relicks of theſe Saints were firſt remov'd to St. *Fauſtus*'s Church, and from thence to the *Ambroſian*. While the Corps were removing, one *Severus*, a Man ſtark blind, upon his touching ſome of the Flowers and Ornaments which lay upon the Martyrs Relicks, recover'd his Sight the ſame Minute: Several other Miracles were done during the Ceremony, which was a great Mortification to the *Arians*. The Feſtival of this removing their Relicks has been kept at *Milan* and in *Africk* ever ſince the fifth Century: And a religious Reſpect is likewiſe paid to the Memory of theſe two Saints by the *Greek* Church. * *Ambroſ. Epiſt. ad Marcellinam* 54 *vet. Edit.* 22 *novæ*. *Auguſtin. de Civit. Dei*, *Lib.* XXII. *Cap.* 8. *Confeſſ. Lib.* IX. *Cap.* 7. *& de Curâ pro Mort. Cap.* 17. *Paulin. in Vit. Ambroſ. &c.*

GEZAIRA, formerly *Eden*; an Iſland belonging to the *Turks* in *Aſia*. 'Tis three Leagues in Compaſs, and lies in the *Tigris* four Leagues below *Bagdat*. *Diarbeck* or *Meſopotamia* is likewiſe call'd *Gezaira*, which ſignifies an Iſland, becauſe 'tis in a Manner enclos'd between the *Euphrates* and the *Tigris*. * *Baudrand*.

GEZIRA, an old Town in *Aſſyria*. It ſtands in the Province of *Erzerom* in a little Iſland in the *Tigris*, between the Towns *Diarbekir* and *Moſul*, about 30 Leagues from each. It belongs to the *Turk*. * *Baudrand*.

GHERA, or *Ghiera d'Adda*, a ſmall Diviſion in *Italy*. Part of it lies within the Dutchy of *Milan*, and Part belongs to the Republick of *Venice*, and 'tis enclos'd between the Rivers *Adda* and *Serio*. The Towns in it are *Calvenzano* and *Carravagio*, to which may be added the Village of *Agnadel* famous for the Battel *Lewis* XII. King of *France* gain'd upon the *Venetians* *A. D.* 1509. * *Maty*, *Diction.*

* GILBERT of *Sempringham*, Founder of the Order of the *Gilbertines* in *England*, was born at *Lincoln* in the Conqueror's Reign, *A. D.* 1084. Being deſigned at the firſt for a Churchman he was ſent into *France* for Education; at his Return into *England* he was entertain'd in the Family of *Robert Blunt*, Lord Chancellor, promoted to the See of *Lincoln* *A. D.* 1093. Afterwards *Gilbert* ſet up a publick School, was ordain'd Prieſt, and made Penitentiary of the Church of *Lincoln*, by Biſhop *Alexander*, who ſucceeded *Robert* *A. D.* 1123. And now he founded the Order of *Sempringham*, ſo call'd from his Father's Family in *Lincolnſhire*. He was the Founder of eight Nunneries and two Monaſteries, beſides ſeveral Hoſpitals: However, the Rule ſettled by him for the Government of theſe Religious, gave him a great deal of Trouble, and Complaints were made againſt him to Pope *Alexander* III. The Lay Brothers of his *Order* mutiny'd againſt him. And tho' he had the good Fortune to get over this Difficulty by the Aſſiſtance of the Pope and King *Henry* II, he afterwards had a Share in the Diſgrace which fell upon Archbiſhop *Beckett*. Some little time before he died, he reſign'd his Government, procur'd the Election of *Roger* one of the Convent, and obey'd him as his Superior. He died *A. D.* 1189. being 106 Years of Age.

Innocent III. allowed the paying a particular Reſpect to his Memory, and 'twas not long before his Name got into the Martyrology, where it ſtands at the fourth of *February*. * *Harpsfield*, *Hiſt. Angl.* Cent. XII. *Pitſeus de Script. Angl.*

GILLON or *Ægidius*, a *Roman* who commanded the *Roman* Forces in *Gaul*, and reſided commonly at *Soiſſons*. The *French*, who had expell'd *Childerick* I. for Male-Adminiſtration, ſet the Crown upon *Gillon*'s Head. *Guinomand*, who had an hearty Affection for the King depos'd, went over to *Gillon*, and by counterfeiting made ſuch an Intereſt in him, that he did nothing without his Advice. Having thus the Aſcendant, he puſh'd him upon violent Meaſures; inſomuch that this new Prince was much more hated than *Childerick*, whoſe ill Fortune had now brought him to Recollection and Temper. *Guinomand* wrought the Project ſo dexterouſly, that he got *Childerick* reſtor'd *A. D.* 463. However, the Revolution was not brought about without Blows, but *Gillon* ſunk in the Conteſt, and was routed in the Field with the auxiliary Troops in his Service. *Idacius* reckons his Death to the Year 464; from whence it follows that *Gregory* of *Tours* and ſome other Authors, who report *Childerick* eight Years unreſtor'd, are miſtaken. * *Idacius*, *in Chron. Gregor. Turon. Lib.* II. *Fredegar. Sigebert*, *&c.*

GILLOTIUS *(Germanus)*, Prieſt and Doctor of Divinity in the *Sorbonne*, was extracted from a Gentleman's Family in *Paris*. He exhauſted his Fortune in Charities

Charities beſtow'd upon the Education of poor Children, he bred between five and ſix hundred to the Study of Languages and other Parts of Learning. Some of 'em became famous at the Bar, and others commenc'd Doctors in Divinity, Law and Phyſick. They call'd 'em *Gilotines*, which Diſtinction was look'd on as good Evidence for their Regularity and Improvement. *Gillotius* was a Man of Courage, as well as a learned Divine. In 1656, when the ſecond Letter of *Anthony Arnauld* was cenſur'd, he declar'd againſt the five Propoſitions upon the Subject of *Grace*, which had been cenſur'd at *Rome* by the Popes *Innocent* X. and *Alexander* VII; and here 'twas his Opinion that in Queſtions of Fact, no body ought to maintain that Popes, or even General Councils were infallible; concluding his Opinion in theſe Words, *quod Arnauldus Hæreticus ſit, ſatis non liquet*, declaring at the ſame time againſt proceeding to Cenſure, and notwithſtanding he had no Preferment in the Church, he gave an hundred thouſand Crowns in Charity during his Life, beſides conſiderable Benefactions at his Death. * *Memoires du Tems.*

GIOACHINO, *Græco*, commonly call'd the *Calabrian*, was the moſt famous Cheſſe Player in his Time. For notwithſtanding he had travell'd to all the Courts on Purpoſe, he could never meet his Match. At the *French* Court, the Duke of *Nemours*, *Arnaud le Carabin*, *Chaumont*, and *la Salle*, valu'd themſelves extreamly for their Skill at this Diverſion, but none of 'em were able to hold up the Game againſt *Gioachino*, for he beat 'em firſt ſingle, and then altogether. In ſhort, he was a meer Hero at Cheſſe, who like a Knight Errand went in queſt of ſome body to tilt with, and whenever he enter'd the Liſts he had always the better of the Combat. A Man of Quality did him the Honour of the Verſes following.

A peine dans la Carriere
Contre moi tu fais un pas,
Que parta demarche fiere
Tous mes Projets ſont a bas:
Je vois des que tu t'avances,
Ceder toutes mes défenſes,
Tomber tous mes Champions;
Dans ma reſiſtance vaine,
Roi, Chevalier, Roc & Reine,
Sont moindres que des pions.

Theſe are taken from a Letter in the *Mercure Gallant* for the Month of *December* 1693. * *Memoires du Tems. Bayle. Diction. Hiſtor.*

GIOIA, a Town with a Caſtle. 'Tis in the farther *Calabria* a Province in the Kingdom of *Naples*. It ſtands at the Mouth of the *Marro* or *Metauro*, in the Gulph of *Gioia:* It lies between the Gulph of St. *Euphemia* and the Fare of *Meſſina*, which is the ſame the Ancients call'd *Sinus Brutius*, or *Brutiorum Sinus*. There's another *Gioia* in the Kingdom of *Naples*. It ſtands in the Territory of *Bari* between the Town *Bari* and the Gulph of *Tarentum*. * *Baudrand.*

GIR or *Ghir*, a great River in *Africk*. It has two Springs, one in *Dara*, a Country of *Bilebulgerid*, the other in the Deſert of *Ghir*. Theſe two Springs join in the Deſert of *Zuenziga*. This River thus form'd croſſes the Deſert of *Targa*, and falls into a Lake of the ſame Name, and iſſuing out from hence, according to ſome Maps, waters the Deſert of *Lempta*, the Kingdom of *Borno*, and after falling into the Lake *Nuba*, and ruſhing out takes the Name of *Nubia*, and at laſt diſcharges it ſelf into the *Nile*. * *Wiſcher*'s Map of *Africk*.

GIRARD DE VILLE THIERRY *(John)*, a Prieſt of *Paris* much recommended for his Piety and Learning, liv'd at the latter End of the XVII^th^ Century, and wrote a great many practical and devotional Tracts in *French*. To mention ſome of 'em: *Le veritable Penitent: Le Chemin du Ciel: La vie des Vierges, des gens Mariés, des Veuves, & des Religieux & Religieuſes: Des riches & des pauvres, &c.* The learned *Du Pin* obſerves that if all *Girard*'s Tracts were put into one Collection, they would make a Body of Morality for all Degrees and Conditions. As to the Authorities upon which they ſtand; they are extracted from the holy Scriptures, from the Fathers and Councils. * *Du Pin*, new Eccleſ. Library, Cent. XVII.

* GIRINGBOMBA, an *African* Kingdom in *Biafara*, a Country in the Lower *Æthiopia*. 'Tis bounded on the North by the Kingdom of *Metra*; on the Weſt by that of *Mujac*; on the South by the Kingdom of *Macoco*; and on the Eaſt the *Giaques*, the Lake *Niger*, and *Abiſſinia* confine upon it. This Kingdom is likewiſe call'd *Giribuma*, and their Monarch is reported a powerful Prince, and that he has fifteen Kings for his Homagers, which by the Way have but very narrow Dominions. As to the Particulars of this Country, we know little, excepting that the Natives are *Blacks*, *Pagans* and *Cannibals*. * *Maty, Diction.*

GLADIATORS. The Cuſtom of this Profeſſion is originally deriv'd from the *Aſiaticks*, who fancied the deſtroying People at theſe Combats was a great Reſpect to their deceas'd Relations. The *Trojans* were ſo far dipt in this Superſtition, that the Women had Courage enough to open their Veins and bleed over the Graves or Funeral Piles of their Friends. *Junius Brutus* was the firſt *Roman* who paid this Regard to his Father's Memory: And *Tacitus* informs us that *Tiberius* honour'd his Grandfather's Funeral with two Prizes of Gladiators; one of which was fought in the Great Square, and the other in the Amphitheatre.

Thoſe who profeſs'd this bruiſh Trade of fighting, had always a Mark of Infamy upon 'em: At firſt none but Slaves offer'd themſelves for this Diverſion: But afterwards Perſons of Condition, who had run out their Circumſtances, turn'd Gladiators: And ſometimes Malefactors condemn'd to Death, and Priſoners of War, were forc'd to engage this Way. As to the common Sort of Gladiators, 'twas the Cuſtom to pick out ſtrong active Men; theſe were taught to fence, and no Coſt was ſpar'd to keep 'em in good Condition, to give 'em Force and Spirits to entertain the Company; And therefore *Pliny*, who reports their Diet was Barley-Bread and Water, was moſt probably miſtaken. Theſe Gladiators were rang'd under the ſeveral Claſſes following, *Sequatores*, *Retiarii*, *Thraces*, *Myrmillones*, *Hoplomachi*, *Samnites*, *Eſſedarii*, *Andabatæ*, *Dimachæri*, *Meridiani*, *Fiſcales*, *Poſtulatitii.*

The Weapons for the firſt were a Sword and a Club with Lead at the Head on't. The ſecond had a Trident and a Net, which they endeavour'd to throw over the Enemy. The third fought with a Sort of Cimetar, and went by the Name of their Country. The fourth call'd *Myrmillones*, from *Myrmidones Achilles*'s Swaſh Bucklers, whom the *Romans* believ'd to be of *Gauliſh* Original, had a Fiſh carv'd upon the Top of their Headpiece. The *Retiarian* Fencer preſſing upon this *Myrmillo*, who traverſed his Ground, us'd to ſay, *non te peto Galle, ſed Piſcem peto*, that is, *I aim only at the Fiſh, I have no Deſign to entangle you in my Net.* The fifth call'd *Hoplomachi* were arm'd Cap-a-pee. The ſixth had the Name of *Samnites*, from the Averſion the *Romans* had to that People; and to refreſh the Idea of their Conqueſt, they fought with the *Samnites* Arms. The ſeventh fought in Chariots or Carts, and from thence had the Name of *Eſſedarii.* The eighth fought on Horſeback, and were ceel'd like Pigeons, and took their Diſtinction from being thus blinded. The ninth fought with two Swords in their Hand, and from thence had the Name of *Dimachæri.* The tenth, or the *Meridiani*, were thoſe who had been thrown to wild Beaſts, and come off with ſomething of Life and Limb: Theſe after they had diſengag'd themſelves from Lyons and Tygers, were forc'd to cut each others Throats to divert the People. The eleventh, or the *Fiſcales*, were ſo diſtinguiſh'd from their being maintain'd out of the publick Exchequer. The twelfth being ſome of the braveſt, and kept to entertain the Emperors, the People would frequently bawl for 'em, which made 'em call'd *Poſtulatitii.*

The Buſineſs of theſe Gladiators was to kill the Perſon they engag'd with, or at leaſt to defend their Lives handſomely, and die with a good Grace. When they came off with Succeſs, the Emperors and thoſe that furniſh'd the Spectacle, either diſmiſs'd 'em, gave 'em their Liberty, or ſome conſiderable Bounty. When they were diſcharg'd, they were not oblig'd to fight excepting upon Choice. And for a Mark of this Diſcharge they had a Wand given 'em call'd *Rudis*; as the Phraſe was, *Rude donabantur:* And when they were enfranchis'd, they had a *Cap*, for Evidence of their Manumiſſion. *Conſtantine* put down theſe Gladiators firſt; and afterwards when the Diverſion was reviv'd, 'twas prohibited by *Arcadius* and *Honorius:* And laſtly, *Theodorick*, King of the *Oſtrogoths* in *Italy*, wholly ſuppreſſed the Combats of the Gladiators, *A. D.* 500. * *Roſin. Antiquit. Roman. Lib.* V. *Cap.* 24.

GLEICHEN, a *German* Count, whoſe ſtrange Adventure it may not be amiſs to report. He was tak-

en Priſoner in a Battle againſt the *Turks*, carry'd into *Turkey*, and underwent a long and rugged Confinement. They forc'd him upon digging and other ſervile Works; and as for his Deliverance, 'twas particularly ſurprizing. His Maſter's Daughter came up to him one Day as ſhe took a Walk, and ask'd him ſeveral Queſtions. This Lady, who was a Perſon of great Quality, was ſo much pleas'd with his Mien and Handineſs at his Buſineſs, that ſhe promis'd to ſet him at Liberty, and go along with him, upon Condition he would marry her. *I have a Wife and Children*, ſays the Count; *that ſignifies nothing*, replies the Lady, *'tis the Cuſtom in* Turkey *to have ſeveral Wives*. The Count, who it ſeems was not very ſcrupulous, reſign'd to this Argument, and gave his Parole of Honour. The Lady work'd the Point ſo dexterouſly, that in a little time they got Aboard, and arriv'd at *Venice*. Here the Count met with one of his Men, who had rang'd about almoſt every where to get News of him. The Count underſtanding by this Perſon, that his Wife and Children were well, went immediately to *Rome*: And here making a frank Confeſſion of what he had done, the Pope gave him a Diſpenſation in Form to live with both his Wives. As to the Count's firſt Lady, ſhe was no leſs complaiſant than the Court of *Rome*: She treated the *Turkiſh* Lady with all imaginable Civility and Reſpect, and had a particular Affection for her, upon the Score of her having diſengag'd her Husband from Slavery; the *Turkiſh* Lady anſwered all this courteous Uſage with reciprocal Ceremony and Regard. And for a Voucher, there's a Record of the Fact at *Erford*. Now this Inſtance, if the Court of *Rome* will agree to it, may go for a Parallel to the Landgrave of *Heſſe*'s double Marriage. * *Hondorf*, *Theatrum Hiſtoricum*.

GLEICHEN (the County of), a ſmall Precinct within the Circle of the Upper *Saxony*. It lies in *Thuringia* with the Territory of *Erford* to the Weſt. This Country belong'd to the Counts of the Houſe of *Schwartzburg*; but after the Death of the laſt Count of *Gleichen*, which happened in the Year 1639, the Archbiſhop of *Mentz* gave the Fees belonging to his Church, with the Reſervation of Homage, to the Count of *Hazfeld*; and the Dukes of *Saxony* inveſted the Count of *Hohenloe* with the reſt. This Partition, notwithſtanding great Conteſts to ſet it aſide, ſtill continues. The County takes its Name from the Caſtle of *Gleichen*, which ſtands between *Erford* and *Gotha*. * *Maty*, *Diction*.

GLISKOVATZ, a Town in *European Turkey*. 'Tis in *Servia* about twelve Leagues from *Novibazar* to the Weſt, and ſtands upon the River *Veternitza*, which falls ſoon after into the *Lepanar*. * *Maty*, *Diction*.

GNOMONICKS, or the Art of Dialling, is a Branch of the Mathematicks: 'Tis ſo call'd from the Gnomon or Pin of the Dial, which Points out the Hour by the Shadow. *Diogenes Laertius* and *Aulus Gellius* give the Invention of Sun-Dials to *Anaximander*, and tell us this Philoſopher made a Sun-Dial at *Sparta* in the LVIII Olympiad. Others will have *Anaximenes* the *Mileſian* the firſt in this Art. *Salmaſius* in his Notes upon *Solinus* makes it appear that Aſtrology and Dialling came from *Babylon* into *Greece* in the Lth Olympiad. 'Tis hard to aſſign the preciſe time when the Art of Dialling was practiſed at *Rome*. *Pliny* reports that from the time of his writing 'twas four hundred and ſeven Years ſince *Marcus Valerius* ſet up a Dial in the great Square at *Rome*.

Clavius has wroughr a Book in *Folio* of the Art of Dialling, which has exhauſted the Subject. There is likewiſe a Tract of reflex Dialling, which teaches the Art of making Dials to tell the Hour by the Reflexion of the Light upon all Sorts of Surfaces. * *Diog. Laert. in Vit. Anaximand. Gellius, Noct. Att. Lib.* I. *Cap.* 9. *Salmaſ. in Solin.* pag. 632, &c.

* GNOSTICKS: The *Gnoſticks* are not a particular Sect, but a Complication of ſeveral Sub-Diviſions of the firſt Hereticks; they were ſo call'd becauſe they pretended to extraordinary Knowledge and Illumination. This pretended Knowledge began in the Apoſtles times, and the Claim is cenſur'd by St. *Paul* in his firſt Epiſtle to *Timothy*. The main Branch of this Pretenſion lay in the Combinations and Genealogies of their *Æons*, or Attributes of the Deity; but theſe Combinations being no better than arbitrary and precarious Fancies, they differ'd about the Number and Order of theſe *Æons*, which Diſagreement made different Sects amongſt 'em; but the main Errors, which almoſt all of 'em fell into, are as follow: 1. They ſuppos'd a chimerical Production of *Æons* which amount to ſo many Deities or divine Attributes. 2. They held the Creation and Government of the World was the Reſult and Buſineſs of theſe *Æons*: Or at leaſt that Creation and Providence was effected and carried on by Angels and produc'd by theſe *Æons*, and that the ſupream Being had no Hand in it: 3. They believ'd the *Moſaick* Inſtitution a Rule ſet by the *Demiurgus* or Creator of the World, whom they diſtinguiſh'd from the Sovereign or Celeſtial *Æons*, which made up the *Pleroma* or Plenitude of the Deity: 4. They held that Chriſt ſent from Heaven to ſave Mankind, did not aſſume real Fleſh, and that of Conſequence his Sufferings were only in Appearance; from which Heterodoxy they were call'd *Docetæ*: 5. Their Principles led 'em to Licenſe and Diſſolution, they maintain'd 'twas not only lawful but commendable to reſign themſelves to Appetite and the animal Life: And as for their Practice, 'twas remarkably ſcandalous. They hated faſting, and diſapprov'd Martyrdom. They are charg'd with bruiſing an Infant in a Mortar and eating him afterwards, and with other Inſtances of infamous Practice, which *Juſtin Martyr* does not venture to charge 'em with. The *Gnoſticks* are ſubdivided into ſeveral Diſtinctions: Some of the firſt in this Hereſy were call'd *Entuchytæ*, they were the Diſciples of *Simon Magus*: We meet with 'em in the ſeventh Book of *Clemens Alexandrinus*'s *Stromata*, and in *Pamphilus*'s Apology for *Origen*, where 'tis ſaid they oppos'd the Goſpel to the Law and the Prophets, and affirm'd that *Jeſus* Chriſt was not the Son of him who gave the Law, but of another unknown Deity. The *Gnoſticks* were likewiſe call'd *Barbelonitæ*, *Borboritæ*, *Stratiotici*, *Zacheans*, *Coddians*, &c. They had ſeveral Apocryphal Books, which gave 'em their ſcandalous Principles, as, *The Revelations of* Adam, *The Hiſtory of* Noria Noah's *Wife*; a great many Books pretended to be written by *Seth*; *The Prophecy of* Batſuba; *The Goſpel of Perfection*, which was ſtuffed with ſcandalous Indecencies: Eves's *Goſpel*, in which are a great many idle Stories: Mary's *Queſtions and lying in*, from which *Epiphanius* reports ſeveral ridiculous and flagitious Paſſages; Philip's *Goſpel*, and ſeveral other Goſpels which they reckon'd to the Apoſtles.

The Sect, or rather the Sects of the *Gnoſticks*, ſpread through a great Part of Chriſtendom, and laſted pretty far through the IVth Century. St. *Epiphanius* relates that he had met with ſeveral Women of this Sect, who endeavour'd to pervert him, that he dilated 'em to the Biſhops, and procur'd the expelling above fourſcore of 'em from one Town. * *Iren. Epiphan. Hæreſ. M. Du Pin*, new Eccleſ. Libra. Cent. III.

GOCH, a good *German* Town in *Weſtphalia*. It ſtands in the Dutchy of *Cleves*, upon the *Niers*, between the Towns of *Gelder* and *Nimeguen*, five Leagues from each. Some Geographers take this Town for the old *Mediolanum* of the *Jugernians*, which others make the ſame with *Miyland*, a Village two Leagues from *Cleves* to the South * *Maty*, *Diction*.

GOCIANO, an old Town in *Sardinia*. It ſtands in the Province of *Lughodori* upon the River *Thyrſo*, ten Leagues from *Alghet* to the Eaſt. *Gociano* is fortify'd with a Caſtle, and is the chief Town of a County of the ſame Name. *Maty*, *Diction*.

* GODEAU (*Anthony*), Biſhop of *Graſſe* and *Venee*, deſcended from one of the beſt Families of the Town of *Dreux*, was much given to Poetry in his Youth, and ſucceeded remarkably in his Compoſitions: He was one of thoſe that gave Occaſion to the ſetting up the *French Academy*. *M. Godeau* and ſome other Gentlemen us'd to meet at *M. Conrart*'s Houſe to diſcourſe upon their Studies and read their Performances. Cardinal *Richelieu* approving this Deſign, founded the *French Academy*. *M. Godeau*'s Inclination led him to write Poems upon religious Subjects: He began with *The Hymn of the three Children*, *Benedicite omnia Opera Domini Domino*. This Poem, written in a very beautiful and ſublime Manner, gave him a great Reputation. His Preaching was very inſtructive and entertaining, and his Practice particularly exemplary: His appearing thus remarkably to Advantage, made Cardinal *Richelieu* recommend him to the *French* King for the Biſhoprick of

Graſſe. He was conſecrated to this See in *December* 1636. Upon this Preferment he went immediately to his Dioceſe, and apply'd himſelf wholly to the Functions of his Character: He held ſeveral Dioceſan Synods, gave Paſtoral Inſtructions to his Clergy, and reviv'd the ancient Diſcipline, which was almoſt quite diſus'd: He procur'd a Bull from *Innocent* X. for uniting the Biſhopricks of *Vence* and *Graſſe*, his Predeceſſor having obtain'd the ſame Privilege from *Clement* VIII. This Union was made upon defenſible Motives, in regard the Revenue of both theſe Biſhopricks amounted but to ten thouſand Livres *per Ann.* and both of 'em made but thirty Pariſhes, and that the Towns of *Vence* and *Graſſe* were but three Leagues diſtant from each other. However, ſince the Clergy and Laity of *Vence* appeared againſt the Union, he choſe rather to reſign, than conteſt the Matter, and contented himſelf with the See of *Vence*. He aſſiſted at the general Aſſemblies of the Clergy held at *Paris* in the Years 1645 and 1655: And here he appear'd with great Reſolution in Defence of Epiſcopal Privileges, and ſound Maxims in Morality, both which were oppos'd by ſome Perſons then preſent. He ſpent the reſt of his Time to very good Purpoſes, and governed with great Commendation. He was ſeiz'd with an Apoplexy in *April* 1672, and died in that Month 67 Years of Age. Notwithſtanding the Buſineſs of his Dioceſe, he found Leiſure to write a great many *French* Tracts both in Proſe and Verſe. His principal Performance is *his Eccleſiaſtical Hiſtory*, printed at firſt in three Volumes *Folio*; it takes in the Hiſtory of the firſt eight Centuries. He had made ſome Progreſs upon the Continuation of this Hiſtory; the Memoirs are lodg'd with a *French* Biſhop; but not being finiſh'd, and drawn out to a juſt Length, 'twas not thought fit to publiſh 'em. Notwithſtanding ſeveral eminent Perſons have ſince written upon this Subject, *Godeau*'s Hiſtory will always hold up, and neither Time, nor after Performances, will abate his Value. *His Paraphraſes upon St.* Paul's *and the other canonical Epiſtles*, are very inſtructive Tracts: And here by throwing in ſome Words to connect the Text, and direct the Tranſition, he diſentangles the Difficulties of ſeveral Paſſages, brings the Author's Deſign farther into View, and diſcovers the Force of the Reaſoning. *His Explanatory Verſion of the New Teſtament* is of the ſame Nature, but much ſhorter. He gives a literal Tranſlation, and now and then inſerts a Word or two in *Italick*, for clearing up the Text. To theſe we may add, his *Meditations upon S.* Paul's *Epiſtle to the* Hebrews. Farther, *M. Godeau* wrote the *Lives of S.* Paul, *S.* Auguſtin, *and S.* Charles *(Borromé)*; *Panegyrical Diſcourſes upon the Biſhops particularly eminent for Learning and Piety through all the Ages of Chriſtianity*; *a Portrait, or Repreſentation of Penance*; *Homilies*; *Practical Diſcourſes*; *Homilies for all the Sundays and Feſtivals of the Year*; to theſe may be ſubjoin'd ſeveral other little Tracts, *viz. the Serviceableneſs of Miſſions*; *of Seminaries*; *of the Clerical Tonſure*, *&c.* Laſtly, he wrote ſeveral practical Pieces in Verſe: particularly, *his Tranſlation of* David's *Pſalms* in *French* Verſe, which even the *French* Proteſtants have not ſcrupled to make uſe of, inſtead of *Marot*'s, tho' the *Dutch* Supplementor ſays 'tis only for private uſe. He likewiſe wrote ſome Chriſtian *Eclogues*, and a great many other Performances in Poetry; in which there's a great deal of Genius, Spirit and Piety. However, notwithſtanding *Godeau*'s deſerv'd Reputation for a good Poet, the Jeſuit *Vavaſſor* is ſo hardy a Critick as to queſtion, or rather deny, *Godeau*'s Taſte for Poetry; 'Tis in a little Pamphlet with this uncourtly Title, *Godellus an Poeta*? To conclude, an excellent Tract of *M. Godeau*'s was publiſh'd *A. D.* 1709: 'Tis a Paſtoral Inſtruction for the Curates and Prieſts of the Dioceſe of *Vence*. And in 1713. a Collection of his Letters were printed at *Paris*. * *St. Marth. Gall. Chriſt. Pelliſſon*, Hiſtory of the *French* Academy. *M. Du Pin*, new Eccleſ. Library, Cent. XVII.

GODEGRAND or *Chrodegrand*, Biſhop of *Mets*, was Son to the Princeſs *Landrade*, Daughter to *Charles Martel*, and married to *Sigrame*, Prince of *Hasbain*. He ſpent the firſt Part of his Youth at *Charles Martel*'s Court, and was chief Miniſter to his Unkle King *Pepin*: In the Year 743. he was conſecrated Biſhop of *Mets*, and afterwards went Ambaſſador to *Adolphus*, King of the *Lombards*, and to Pope *Stephen* II. This Pope, in Conſideration of the Service done to the holy See, gave him the *Pall*, and erected his See into an Archbiſhoprick. *Codegrand* conſecrated a great many Biſhops within the Kingdom of *Mets*. He founded the Cathedral of *Mets*, the famous Abby of *Gorze* in *Lorrain*, and that of *St. Peter*, both of 'em for the *Benedictines*. This illuſtrious Prelate died in the Year 767, after having ſat three and twenty Years. He began, or rather reſtor'd, the *Conventual* Way of living: He ſettled ſeveral Clerks in a Cloyſter, gave 'em a Rule, and furniſh'd 'em with Conveniences of Life. This *Rule* has been publiſh'd without Interpolation or Addition by *Labbee*, from a Copy tranſcrib'd from an ancient Manuſcript in the *Vatican*. Father *Dacherius* has given a Monaſtick Regulation under the Name of *Chrodegrand*; but this is only a Miſcellany extracted from *Chrodegrand*'s genuine Rule, from the Canons of the Council of *Aix-la-Chapelle*, and from other Monaſtick Regulations. As for *Bodegrand*'s original *Rule*, it reaches no farther than four and thirty Articles. * *Dacherius*, *Spicileg. Menriſſe*, Biſhop of *Madaura*.

* GODESCHALCUS: He held that People were predeſtinated to be damn'd no leſs than to be ſav'd: Of the Cenſure of this Opinion and the Penance put upon the Author, ſome Account has been already given in *Morery* Vol. I. However, the Divines of that Time, which was the ninth Century, were divided upon the Queſtion. *Prudentius*, Biſhop of *Troye*, *Ratramnus*, a Monk of *Corbie*, *Lupus Servatus*, *Florus Diaconus* of the Church of *Lyons*, handled this Queſtion favourably to *Godeſchalcus*, but ſtill without declaring for him. *Amolo*, Archbiſhop of *Lyons*, condemn'd him, without going any great diſtance from his Opinion, and without approving that of *Hincmar*: On the other Side, *John Scotus Erigena* declar'd expreſly for *Hincmar*'s Sentiment, and maintain'd the Doctrine touching Predeſtination, which was oppos'd by the Divines above mention'd. In the Year 853. *Hincmar* drew up four *Capitula* or Articles at the Synod of *Quiercy* againſt *Godeſchalcus*'s Tenets. *Prudentius*, Biſhop of *Troye*, who had ſign'd 'em, propos'd four others to the Council of *Sens*; and *Remigius*, Archbiſhop of *Lyons*, confuted the *Capitula* of *Quiercy*. The Council of *Valencia*, held *A. D.* 855, paſs'd ſix Canons upon this Subject, and diſclaim'd the *Capitula* of *Quiercy*.

The Canons of the Council of *Valencia* being tranſmitted to *Hincmar* by *Charles* the *Bald*, this Prelate refus'd to receive 'em. They were read afterwards at a Council held at *Savonieres* in the Dioceſe of *Toul*; and the Biſhops happening to diſagree about 'em, the Buſineſs was referr'd to the next Synod; but *Prudentius* not ſtanding to this Award, carried the Cauſe to *Rome*, and ſent the Canons of the Council of *Valencia* to Pope *Nicholas* in order to get 'em confirm'd. *Prudentius* reports the Pope approv'd 'em, but *Hincmar* wont allow this Matter of Fact; and in ſhort, it does not appear there was any formal Deciſion upon the Queſtion.

As to *Godeſcalcus*'s Character, *Hincmar* repreſents him as an unbred, turbulent, and unſettl'd Fellow, and aſſures us that his Abbot, and the Monks of his Convent deſcribe him no better.

However, it can't be deny'd but that the Man had Wit improv'd by Study, tho' 'tis probable he was not without a Mixture of Prejudice and ſelf-Conceit. *Godeſcalcus* has two Confeſſions of Faith extant; a Fragment of that Confeſſion he deliver'd to the Council of *Mentz*; there's likewiſe his Tract upon the three Queſtions reported by *Hincmar* in his Diſcourſe upon Predeſtination; to theſe may be added an Abſtract of a Tract mention'd by *Amolo*; a Fragment of a Letter written to *Ratramnus*; a Diſcourſe upon the Expreſſion *Trina Deitas* inſerted in *Hincmar*'s Anſwer. The Heterodoxies charg'd upon *Godeſcalcus* are, 1st, That God predeſtinates People to Damnation: 2dly, That 'twas not our Saviour's Intention to ſave all Mankind, that he did not die for all, but only for the Elect: His 3d erroneous Tenet was that he deny'd the Liberty of the Will. As to the firſt Article *Godeſcalcus* reply'd, that it might be defenſibly affirm'd that the reprobate Part of the World was predeſtinated to Damnation, but then 'twas upon the Score of their Sins: On the other ſide, his Adverſaries maintain'd that the Word Predeſtination ought always to be taken in a Senſe of Benefit and Favour: To the ſecond Article his Anſwer was, that God's efficacious

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ous Will for ſaving Mankind reaches no farther than Elect, and that our Saviour died finally only for them: In Explication of the third Article, he held that Mankind loſt their Liberty by *Adam*'s Sin, and that they have no Freedom for doing a good Action, but by the Grace of Jeſus Chriſt. * *Annal. Fuld. & St. Bertin. Concil. Tom.* VIII. *Prudentius Trecen. Florus Lugdunenſ. Lupus Ferrarienſis. Ratramnus, Hiſt. Pelag. Mauguin, Vindiciæ Prædeſtinationis & Gratiæ. Baronius, A. C.* 848, 855, 859, *&c. Uſſer. & Cellot. Hiſt. Godeſc. &c.*

GODFATHER: He that held the Child at the baptiſmal Font, and anſwer'd for him. He is likewiſe call'd a *Spiritual Father*. This Cuſtom of Godfathers is very ancient in the Church, as we may learn from its being mention'd by *Tertullian*, St. *Chryſoſtom*, and St. *Auſtin*. Some will have it that the Uſage was firſt ſet on Foot by Pope *Hyginus*; but this Opinion is without Ground. Godfathers are likewiſe mention'd in the *Apoſtolical Conſtitutions*, in the Works of the pretended *Dionyſius* the *Areopagite*, and in all the Authors who treat concerning the Rites us'd in Baptiſm. Formerly there was but one of theſe Sponſors, a Man for Boys, and a Woman for Girls. But latter Ages have introduc'd ſeveral of both Sexes for one Perſon. At preſent there's but one Godfather and one Godmother in the Church of *Rome*, who hold the Child and give the Name. * *Vicecomes, de Baptiſme.*

GOEZ (*John Baron de*), Cardinal and Biſhop of *Gurck*, had a ſtrong Genius for a Stateſman. His Talent being known, the Emperor *Leopold* employ'd him in ſeveral Embaſſies, and ſent him to negotiate a Peace at *Conſtantinople*, after the *Turks* had been routed at S. *Goddard* in *Hungary*. Upon his Return to the Court of *Vienna*, he took Orders, and was nominated by the Emperor for the Biſhoprick of *Gurck* in *Carinthia*. He was afterwards pitch'd upon for the Head of the Embaſſy at the Treaty of *Nimeguen*. Pope Innocent XI. made him a Cardinal in *September* 1686. When this Pope dy'd in 1689. the Emperor ordered him to go immediately to *Rome*, to aſſiſt in the Conclave, and take care of the Intereſt of the Houſe of *Auſtria*. He was preſent at the Coronation of *Alexander* VIII. After this the Emperor gave him a publick Character for *Rome*, where he died, *A. D.* 1696. in the 86th Year of his Age. * *Memoires du Tems.*

GOLDBERG, that is to ſay, a golden Mountain, a Town in the Duchy of *Lignitz* in *Sileſia*. It took its Name from a Gold Mine found there in the Year 1200. It ſtands upon the River *Katsbach* five Leagues from *Lignitz* to the Weſt, and three from *Jawer* to the the North. * *Baudrand.*

GOLDENGEN, a Town in the Duchy of *Courland*. 'Tis the Capital of *Courland* Proper, ſtands upon the River *Weta* eleven or twelve Leagues above the Town *Windaw*. * *Maty, Diction.*

GOMEZ CIUDAD-REAL (*Alvarez*), dy'd in *July* 1538, 80 Years of Age. This *Gomez* was a good *Latin* Poet if the *Spaniſh* Criticks may be depended on. His *Golden Fleece* is his Maſterpiece, and very much commended by *Eraſmus*. His *Chriſtian Thalia*, or, our Saviour's Triumph, which goes upon the Myſteries of our Religion, is much flouriſh'd on by *Anthony de Nebrixa* or *Nebriſſenſis*. His *Muſa Paulina*, that is to ſay, St. *Paul*'s Epiſtles in Elegiacks, is a cloſe Imitation of *Ovid*, and in *Nicholas Antonio*'s Opinion comes up to the Beauties of that Poet. He has likewiſe turn'd the Proverbs of *Solomon*, and the ſeven penitential Pſalms into *Latin* Verſe. 'Tis ſaid likewiſe that he wrote ſeveral Poems in *Spaniſh*. * *Andreas Schottus, & Nicholas Antonio, Biblioth. Hiſp. &c.*

GONDRIN (*Lewis Henry de*), Son of *Anthony Arnald*, Marquiſs of *Montesban* and *Antin*, Lord of *Gondrin*, Viceroy of *Navarre*, Captain of the Guard *du Corps* to *Henry* IV, and Knight of the Order of the Holy Ghoſt; and his Mother was *Paula de Bellegarde*, Siſter to *Roger*, Duke of *Bellegarde*, chief Querry of *France*.

Lewis Henry was born in 1620. at the Caſtle of *Gondrin* in the Dioceſe of *Auſch*. He was firſt ſent to the College of *la Flêche*, and afterwards went to *Paris*, and ſtudied Divinity amongſt the *Sorboniſts*. *Octavius de Belegarde*, his Couſin, and Archbiſhop of *Sens*, petition'd the Queen Regent that he might have him for his Coadjutor. He took Poſſeſſion of this Archbiſhoprick, in 1646, and govern'd with great Care and Application 'till 1674, when he dy'd at 54 Years of Age. He ſuſpended the Jeſuits from the Exerciſe of any ſacerdotal Function, which Suſpenſion took place in his Dioceſe five and twenty Years, that is, all the time they refus'd Submiſſion to his Injunctions. His Succeſſors took off this Suſpenſion after the Jeſuits came too. He was a zealous Champion for the Intereſt of the Church of *Rome*, and the Privileges of his own Character, upon all Occaſions. He was one of the moſt enterprizing Prelates in maintaining the Sentiments of the *Janſeniſts* touching *Grace*. He wrote to Pope *Innocent* X. in 1651. to acquaint him that the five Propoſitions laid before his Holineſs were equivocally penn'd; that 'twas neceſſary to enquire from what Author they had been extracted, and to mark preciſely in what Senſe they were to be condemn'd or approv'd; that the Parties ought to be heard againſt each other before Sentence was given; and that, in fine, they ſhould have been examin'd by the Biſhops in *France* before they had been brought to *Rome*. *Gondrin* was one of thoſe Prelates who would not receive *Innocent* X.'s Conſtitution in their Dioceſes without Limitations. He was likewiſe one of thoſe who in a Sort of Remonſtrance to *Clement* IX, declar'd that 'twas neceſſary to ſeparate the Queſtion of *Fact* from that of *Right*, which were jumbled together in the Formulary drawn for condemning the five Propoſitions attributed to *Janſenius*. In ſhort, 'twas by his Activity and Aſſiſtance, that the four Biſhops of *Alet*, *Pamiers*, *Angers*, and *Beauvais* diſentangled themſelves from the Difficulties of the *Formulary*, and kept their Sees.

Gondrin wrote a Treatiſe upon the Subject of publick Penance, together with ſeveral Paſtoral Inſtructions upon the principal Points of Eccleſiaſtical Diſcipline and practical Duties; And he was one of the firſt Biſhops that cenſur'd the *Caſuiſts Apology*. * *Mêmoires Manuſcrit.*

GONGORA (*Lewis*), was one of the fineſt Geniuſes for Poetry that ever appear'd in *Spain*: His Humour was very remote from Vanity, for he would not let his Talent be known 'till after he was dead. His Poſthumous Works have been ſeveral times printed at *Madrid* in *Quarto*, at *Bruſſels*, and elſewhere: They were firſt publiſh'd in 1659. He ran through almoſt all Kinds of Poetry, and in *Nicholas Antonio*'s Judgment excell'd in all. His Manner was ſo new and extraordinary, his Sublime ſo ſparkling and judicious, that his Enemies were forc'd to confeſs no modern Poet could ſtand in Competition with him, for the Force and Elevation of his Heroick Performances, for the Delicacy and beautiful Turns in his Lyrick Poems, or laſtly, for the Smartneſs, entertaining Raillery, and ingenious Repartees in his Satyrs and his Comedy. His Works, conſidering his great Genius are not bulky, but then thoſe Pieces, which had his laſt Hand, are finiſh'd with all the Niceneſs and Heightnings imaginable. He threw *Latin* Words into his Poem, and enrich'd the Language of his Country. And notwithſtanding he was ſurprizing in all Kinds of Poetry, his Satyrs, which he ſometimes play'd at crown'd Heads, are thought to have been his Maſterpiece. * *Nicholas Antonio, Biblioth. Script. Hiſpan. Tom* 2. *item in Præfat. ejuſd. Operis*, pag. 23. *item in Tom* 2. *Biblioth & alibi non ſemel. Roſteau, Mem. ou Sentiments ſur quelques ouvrages qu'il a lus*, pag 71.

GONZAGUA (*Julia de*), Ducheſs of *Trajetta* and Counteſs of *Fondi*, was married to *Veſpaſian Colonna*: She was ſo remarkably a fine Perſon, that *Soliman* the Magnificent had a ſtrong Fancy to ſee her. To Compaſs his Deſign, this Grand Seignior ſent *Barbaroſſa*, King of *Algiers*, his Lieutenant General, with a great Army to *Fondi*, where this Lady uſually liv'd. However, the Enterprize miſcarried: For notwitſtanding *Barbaroſſa* made a Night March, and took the Town by Storm, *Julia* had the good Fortune to make her Eſcape. For, whether ſhe had Notice of the Danger, or had an extraordinary Impulſe upon her Mind, ſhe ran away barefoot upon the firſt Noiſe, and ventur'd her Life to preſerve her Honour.

This Ducheſs was ſuſpected of an Inclination to *Lutheraniſm*. However, *Thuanus* and other Authors give her a great Character for Learning. * *Entretiens d'Ariſte & d'Eugene. Hilarion de Coſte, Tom.* 2. *des Dames*

Dames Illuſtres. Brantome, Dames Illuſtres. Thuan. Lib. XXXIX, *&c.*

GONZALES *(Peter)*, a *Dominican*, and Patron or Guardian Saint of the *Spaniſh* Sailors, who call him St. *Elmo*, was born at *Aſtorga* in 1190. He was firſt Canon and then Dean of the *Chapter* at this Town; but happening to fall from his Horſe when he went to be inſtall'd in the Deanery, he retir'd from the World and turn'd *Religious*. He was profeſs'd a *Dominican* at *Palenza*, and preach'd with Reputation and Succeſs.

Ferdinand III. invited him to his Court. He dy'd *A. D.* 1240, at *Tuy* in *Galicia*. Pope *Innocent* IV. beatify'd him, *A. D.* 1254. * *Baillet.*

GONZALES *(Thyrſo)*, a *Spaniard*, General of the Jeſuits. He wrote againſt the Doctrine of *Probability* maintain'd by a great many of that *Society:* His Tract upon this Subject was printed at *Rome*, *A. D.* 1687, when he was General of that *Order*. Here he has prov'd this Doctrine was not generally held by his Fraternity, and cites ſeveral Jeſuits who diſclaim it. He afterwards confutes the Principle with great Strength of Argument, but without obliging the Fathers of his Society to follow his Opinion. He likewiſe wrote a Diſcourſe againſt the Propoſitions paſs'd by the Clergy of *France* at their General Aſſembly in the Year 1682. * *M. Du Pin*, new Eccleſ. Library, Cent. XVII.

GOR, a Kingdom in the *Mogul*'s Dominions. It lies beyond the *Ganges* between *Kanduana*, *Pitan*, and great *Tartary*. There is a Town of the ſame Name which is the Capital of the Province. * *Maty*, *Diction.*

GORDIANA, *Tharſilla* and *Emiliana*, were three Siſters of the Senator *Gordian*, who all profeſs'd ſingle Life. However, they did not retire to a Cloyſter, but liv'd Monaſtically at Home. At laſt *Gordiana* began to grow weary of this Way of living, and relaps'd, as St. *Gregory* ſpeaks, towards an Inclination to the World. When *Tharſilla* and *Emilliana* reprimanded her for forgetting her firſt Reſolution, and letting her Fancy rove and run out, ſhe recollected her ſelf ſeemingly, and put on a ſolemn Humour: But this Conſtraint laſting not long, ſhe return'd to Levity and foreign Amuſements, and delighted only in gay, entertaining Converſation. *Tharſilla* on the other ſide, continues St. *Gregory*, was particularly remarkable for Self-Denial, and ſpending her Time in Prayer: And thus reaching an extraordinary Degree in Piety and Improvement, it pleas'd God to give her a Diſcharge, and acquaint her with her Diſſolution, by the Apparition of *Felix*, *Gregory*'s Grandfather, and Biſhop of *Rome*; who ſhewing her a Place of extraordinary Luſtre, bad her come quickly and dwell in that Region of Light. Next Day ſhe fell into a Fever, and finding her ſelf at the Point of Death, a great many People being about her, ſhe bad them withdraw quickly, for her Saviour was coming: And expiring at this Sentence, there was a ſtrong Perfume in the Room, which ſuppos'd the Preſence of ſomething very extraordinary: Some few Days after *Tharſilla* appear'd to her Siſter *Emiliana*, and told her, *Since I could not keep* Eaſter *with you, we'll keep* Epiphany *together.* But *Emiliana* being uneaſy about her Siſter *Gordiana*, the other reply'd with a diſconſolate Air, *Come you, however, but as for her you ought to look upon her as a Perſon who has deſerted to a ſecular Way of living.* Soon after this Viſion, *Emiliana* fell ſick, and dy'd, as her Siſter had foretold. *Gordiana* now alone, and Miſtreſs of the Fortune of the Family, married the Steward of her Lands, which conſidering her Vow of ſingle Life, is juſtly cenſur'd by St. *Gregory*. * *Gregor. Dial. Lib.* IV. *&* *Homil.* 38.

* GORGONS. *Heſiod* in his *Theogonia*, and *Hyginus* report the *Gorgons* three Siſters, Daughters to *Phorcus*, a marine Deity; that they had all three but one Eye, which they lent each other by Turns. They had long Wings, their Heads were dreſs'd with Snakes, their Teeth were as big as Boars Tuſhes, and their Talons were crooked and ſharp like a Griffon's. *Fulgentius* relates, from one *Theoaritus* an ancient Hiſtorian, that *Phorcus* was a King who left his three Daughters very rich; that *Meduſa* was the eldeſt and moſt powerful; that they call'd her *Gorgon*, becauſe ſhe apply'd her ſelf very much to the Improvement of Land and Tillage; that they repreſented her with Snakes about her Head as an Emblem of her Prudence; that *Perſeus* attacking her with a Fleet, (which makes the Poets give him Wings) ſeiz'd her Dominions and took her Life; that he made uſe of *Meduſa*'s Head, that is, of her Treaſure and Forces to conquer *Atlas*'s Territories; that his having routed this Prince, and obliging him to retire into the Mountains, gave Occaſion to the Story of *Atlas*'s being metamorphos'd into a Mountain. *Diodorus Siculus* reports that theſe *Gorgons* were *African* Women of a very warlike Diſpoſition, that *Perſeus* conquer'd them and kill'd their Queen *Meduſa* by *Minerva*'s Aſſiſtance, that is, by his own Reſolution and Conduct; This Goddeſs being the Emblem of thoſe valuable Qualities.

GORGONIA, (St.) Siſter to St. *Gregory Nazianzen*, was marry'd to a Perſon of Condition in *Piſidia*; ſome call him *Miletius*, and others *Vitalianus*. *Gorgonia* was a very pious Lady, and cur'd of a Diſtemper, as St. *Gregory Nazianzen* reports, by mixing the conſecrated Elements with her Tears, and making an Ointment of 'em. Her Brother St. *Gregory* deſcribes her exemplary Life in his Funeral Oration for her. Her Feſtival is kept on the ninth of *December*. * *Gregor. Nazian. Orat.* II. *Baillet Vies des Saintes.*

GORGUS, Son of *Ariſtomenes* a *Meſſenian*; which *Ariſtomenes* happening to be taken and bound by ſeven *Cretan* Rapparees, was carry'd to a Cottage in the Country of the *Meſſenians*, where a Widow and her Daughter dwelt. The Daughter dreaming one Night that the Wolves had brought a Lyon bound to her Houſe, and that this Lyon being unty'd eat up the Wolves, ſhe believing there was ſomething extraordinary in this Dream, ply'd the *Cretans* with Wine 'till they were drunk, and fell aſleep. And now making uſe of the Opportunity, ſhe drew one of their Swords, and unty'd *Ariſtomenes*, who quickly diſpatch'd theſe *Banditti*. *Ariſtomenes*, by Way of Acknowledgement, married his Son *Gorgus* to this Girl, who was but nine Years old. *Gorgus* afterwards put himſelf at the Head of a Colony of the *Meſſenians*, who ſailing into *Sicily*, and ſeizing the Town *Zancle* call'd it *Meſſina*. There was another *Gorgus*, Son to *Thero*, Tyrant of *Agrigentum*, who help'd his Father to conquer the Country of the *Agrigentines*. * *Pauſan. in Meſſiniacis. Atheneus, Lib.* III. *Deipnoſophiſt. Polyæn. Lib.* VI.

GOUDIMEL *(Claude)*, one of the beſt Muſicians of the ſixteenth Century, ſet Tunes to moſt of *Marot* and *Beza*'s Pſalms; and ſome are of Opinion 'twas for this Performance that he was maſſacred at *Lyons*, when great Numbers of the *French* Proteſtants were deſtroy'd there. *Meliſſus*, an intimate Friend of his, paid his Memory the Reſpect of an Epigram; and tells us that *Goudimel* would have found better Quarter in the *Ægean* Sea, as *Arion* did, than he met with in his own Countrey. The Epigram ſtands thus,

Prenſus ab externo ſi, Goudimel, hoſte fuiſſes
Vector in Ionio Muſice clare Mari;
Ille tibi Vitam vel non voluiſſet ademptam,
Linitus Citharâ, Carminibuſque tuis.
In tutos aliquis vel, ſicut Ariona Delphin
Tergore portaſſet te, quaſi Nave, locos.
Audivere tuos Galli moduloſque probarunt
Indigenæ, decori quêis tua Muſa fuit.
At datus es Letho, licet Inſons, inque Cruenti
Stagnanteis Araris præcipitatus Aquas.
Proh Scelus indigenum! Nam barbarus hoſtis in hoſtem
Barbaricum LANIIS Mitior eſſe ſolet.

* *Lib.* X. *du Martyrologe des Proteſtans. Varillas*, Hiſt. of Charles IX. *Lib.* 9. *Meliſſi Schediaſmatum Reliquiæ.*

GOULART *(Simon)*, Son of *Simon Goulart*, a *Genevian* Miniſter, was Miniſter of the *Walloon* Church at *Amſterdam*, and a warm *Arminian*. Being provok'd by a young Miniſter of the ſame Church, he preach'd one Day againſt thoſe who aſſert that ſome Infants who die as ſoon as they are born, and ſome even before they are born, are damn'd to all Eternity by a Decree of Reprobation. He was ſuſpended for this Doctrine, *A. D.* 1615. This *Goulart* was one of the remonſtrant Miniſters, who for refuſing to ſubſcribe the Synod of *Dort*, were depriv'd and baniſh'd. He retir'd to *Antwerp*, where he wrote ſeveral Letters, which are inſerted in the Collection, entitled, *Animadverſions upon* M. Baſſe-

court's *Tract of eternal Election, and the conſequences of that Doctrine.* He died at *Frederickſtad* in *Holſtein*, *A. D.* 1628, 52 Years old. * *Bayle, Diction. Hiſtor.*

GOURA, a Town in *Poland* five Leagues from *Warſaw*. It is ſo call'd from its Scituation upon an Eminence call'd *Goury* in the *Poliſh* Language. The Town has a Caſtle built with Timber. *Wirsbicki* the Biſhop of *Poſnonia* bought it, founded ſeveral Monaſteries there, and built 'em with Brick, which looks great in that Country. This Prelate chang'd the Name of the Town to *Calvary*, with Reſpect to the Monaſtick *Societies* with which 'tis ſtock'd. It has ſome Reſemblance with the Deſerts of Mount *Libanus*, upon the Score of Hermitages and Cells. * *Memoires du Chevalier de Beaujeu.*

GOURO, a Town in the *Mogul*'s Dominions. 'Tis within the Kingdom of *Bengale* upon the *Ganges*, about five and thirty Leagues above the Place where this River ſubdivides into ſeveral Streams. *Gouro* is a conſiderable large Town. * *Maty, Diction.*

GRABE *(John Erneſt)*, Doctor of Divinity, born in *Pruſſia* in the XVII^th^ Century, was Son to Doctor *Sylveſter Grabe*, Rector of the Univerſity at *Coningsberg*. Doctor *John Grabe*, as the learned Doctor *Hickes* late Dean of *Worceſter* deſcribes him, was a moſt learned and conſummate Divine. He printed Part of the *Septuagint* from the *Alexandrian* Manuſcript; and left Manuſcripts for compleating the reſt, with large Collections for a Volume of Annotations; together with Materials for Diſſertations, *Prolegomena*, &c. upon the four Volumes. He likewiſe left a Manuſcript of the *Alexandrian* Text of the new Teſtament, and of St. *Clemens*'s Epiſtles, firſt publiſh'd by *Junius*, with Notes. To go on a little farther with his Manuſcripts, the next I ſhall mention are upon the two Volumes of his *Spicilegium*, revis'd and corrected in many Places, with large Additions and Collections for a third Volume, wherein he intended to publiſh a Fragment of one of St. *Clemens*'s loſt Books, in which he calls the Holy Ghoſt Θεὸν God.

His *Iræneus*, revis'd and corrected with Collections and References for a new Edition, is another Manuſcript: And here he deſign'd to defend himſelf againſt the Exceptions of *Maſſuet* the learned Editor of the new *Paris* Edition of this *Father*. To proceed, he has left a great many *Greek* Fragments of *Origen*, particularly out of his Commentaries, to the Bulk of 120 Sheets in *Quarto*, and five in *Folio*. There are likewiſe amongſt his Manuſcripts, a numerous Collection of curious and uſeful *Greek* Fragments of other Fathers, and ſome of Hereticks, which would make ſeveral Volumes in Print: Of theſe and a great many more, there's an Account in the Catalogue of his Manuſcripts, lodg'd in the *Bodleian* Library at *Oxford*.

Amongſt his *Plans*, which he intended to fill up, and finiſh, there's one in *Latin*, entitled, *Eccleſiæ Anglicanæ Prerogativæ præ aliis Proteſtantium Cœtibus in Praxi & Doctrina ſpeciatim.* The Title of one of the Chapters of this Treatiſe, in which he aſſigns one Reaſon for his eſteeming the *Engliſh Reformation*, is, becauſe of the Regard the Church of *England* declares for the conſentient Teſtimony of the *Fathers*, and Catholick Tradition: His Words are, *In Veneratione erga univerſalem Patrûm conſenſum, & Catholicam Eccleſiæ Traditionem, &c.*

But notwithſtanding his Preference of the *Engliſh Reformation*, he did not think every thing in the beſt and moſt primitive Scituation. For after ſeveral Articles of Commendation, he ſubjoins ſome *Deſiderata* written in Capitals. For Inſtance, he commends Mr. *Whiſton* for inſiſting upon the Precedent and Cuſtoms of Antiquity, and for declaring againſt the modern Defects of particular Churches, whether *Roman* or *Reform'd*.

And here the Doctor ſhews his Diſlike of not mixing Water with Wine in the Euchariſtick Cup, of eating Blood and Things ſtrangled, and diſcontinuing the ancient Practice of Immerſion in Baptiſm. The learned Doctor *Hickes*, his intimate Acquaintance, reports, that he us'd to deliver his Mind very freely in Defence of the ancient Catholick Uſages of all Churches. Amongſt theſe, the ſame learned Doctor *Hickes*, (with his own Approbation) mentions the Oblation of Bread and Wine, and the Prayer of Invocation to God the Father, to ſend down the holy Spirit upon the conſecrated Elements, to make 'em the Body and Blood of his Son Jeſus Chriſt to the Communicants, not in *Subſtance*, but in *Grace* and *Vertue*. Doctor *Grabe* likewiſe declar'd frankly for Chriſm in Confirmation; for anointing the Sick with Oyl, for Confeſſion and judicial Abſolution, for Prayer for the Souls of the deceaſed, who die in the Faith and Fear of God; for the ancient Commemoration of the Saints in the holy Euchariſt: And of all theſe, as the learned Reporter goes on, there are ſhort Memorandums or Hints rang'd under the *Deſiderata*. The Want of theſe Things, Doctor *Grabe* us'd to mention as Defects in the *Reform'd* Churches. And for this Reaſon he lamented the Alterations made in the *Communion Office*, when the firſt *Reform'd Engliſh* Common-Prayer Book was brought under a Review, and put in the preſent Form.

And to this Senſe he delivers himſelf fully in his Dedication of *Irenæus* to the King of *Pruſſia*: Where taking Occaſion to ſpeak of the Diſagreement between the Proteſtant Churches, he acquaints his *Pruſſian* Majeſty, "That the only Expedient to accomodate "Matters and bring theſe Differences to an happy Con"cluſion, is to make primitive Uſage the Standard of "the Reformation, and govern themſelves by the Belief "and Practice of the Ages prior to *Conſtantine* the "Great. That this ought to be the Rule with Reſpect "to Doctrine, Adminiſtration of the Sacraments, the "Hierarchy and Diſcipline of the Church: That where "*Calvin* and *Luther* go off from this Direction, they "ought to be diſcarded, and given up. And that where "any Divines or modern Authority ſtrike out of the "primitive Path, and remove the *ancient Landmarks* "laid by the *Fathers*, we are to leave 'em. That an "unjudicious Averſion againſt the Corruptions of the "*Roman* Church, has carried ſome *Reformers* to the "other Extream, ſurpriz'd their Judgment, and made "'em undervalue Antiquity. That the beſt Way to "inderſtand primitive Doctrine, primitive Worſhip "and Government, is to conſult the ancient *Fathers*, "who taught and govern'd the Church.

On his Death-Bed he communicated by our firſt reform'd *Liturgy*, refuſing to receive by the *other*. Doctor *Hickes*, who adminiſterd the holy Euchariſt, anointed him with Oyl, Doctor *Lee*, a learned Phyſician, communicating with him. And purſuant to the Form of this firſt *Liturgy*, he left Legacies in his *Will* to be remembred in his Friend's Prayers. And tho' the Uſe is not clearly expreſs'd in the *Will*, 'tis ſufficiently hinted, and underſtood by the Legatees.

And now a Word or two of his Character, as 'tis given by another learned Gentleman in a Letter printed with Doctor *Hickes*'s Diſcourſe already mention'd. He was, ſays he, remarkably diligent and curious in ſearching out the Remains of the ancient Hereticks, as well as of the Orthodox: That thus examining the one by the other, he might be better qualify'd to form a right Judgment of both.

As to the ſettling of his Religion, he enquir'd with Sincerity and Exactneſs, diſcharg'd the Prejudices of Education, and kept his underſtanding well balanc'd. The Proſpect of ſecular Advantage, the Affection of Friends and Relations, ſat with no Byaſs upon his Mind. He had no Regard to any Thing but Evidence and Orthodoxy; and nothing but Reaſon and Truth govern'd his Choice. 'Twas not his Principle to act by an implicit Faith, and take Religion upon Truſt: No, he thought himſelf oblig'd to bring things of this Nature to the Teſt, and compar'd 'em with the Originals. He dy'd at *London* in the Year 1712. His printed Works are, *Juſtin Martyr*'s ſecond Apology with Notes: Part of the *Septuagint* from the *Alexandrian* Manuſcript, with learned *Prolegomena*: *Spicilegium* of the Writings of the Fathers and Hereticks of the three firſt Centuries, in two Volumes: *Irenæus*, *Folio* with learned Notes, &c. * Doctor *Hickes*, *Some Inſtances of the Defect and Omiſſions in Mr.* Whiſton's *Collection of Teſtimonies*, &c.

GRABOWISE, a Town in the Kingdom of *Poland*, it ſtands in the *Palatinate* of *Belczo* in Red *Ruſſia*, between the Towns *Belczo* and *Chelm*, fourteen Leagues from the firſt and ten from the lattter. * *Maty, Diction.*

GRACIA A DIOS; for fifteen or ſixteen hundred in *Morery* Vol. I, read fifteen or ſixteen thouſand.

GRACCHUS *(Rutilius)*, deſcended from a noble but decay'd *Roman* Family. He liv'd about the latter

End

End of the tenth Century, and was one of the beſt Poets in his Time. He had the Misfortune to grow ſplenatick and humourſome to very remarkable Exceſſes. Among the reſt of his Whimſies, he bethought himſelf of an Expedient to mark the Diſtinctions of Quality by a different Manner of ſaluting. For this Purpoſe he wore three Hats put one upon another; when he met with Perſons of private Condition he only put off one; others of better Quality were ſaluted with two Hats; and thoſe of the firſt Rank had all three pull'd off to 'em. This Invention he thought of ſo great Service to the Publick, that he had the Vanity to demand a Penſion from the Exchequer; but we dont find his Expectation gratify'd. * *Janus Nicius Erythræus*, *Pinacoth. Vir. illuſt.*

* GRADO, a Town in *Friuli* built in a Moraſs of the Gulph of *Venice*. 'Twas formerly a Patriarchal See, which Privilege about two hundred Years ſince was conferr'd upon *Venice*. Pope *Alexander* IV. gave Additional Privileges to thoſe formerly granted by *Leo* IX, *A. D.* 1050. But in regard the Biſhops of *Venice*, who then were call'd Biſhops of *Olivola*, upon the Score of their Cathedral's ſtanding in the Iſland *Olivola*, afterwards call'd *Caſtel* in *Venice*; in regard the Biſhops of *Venice* had frequent Conteſts with their Patriarchs of *Grado*; Pope *Eugenius* IV. ordered that when one of theſe Prelates then living, happened to die, the two Churches ſhould remain to the Survivor with all their Titles, Rights and Preeminences: The Matter being thus ſettled, and the Patriarch *Dominico Michaeli* dying firſt, *Laurentio Juſtiniano*, then Biſhop of *Caſtel*, had the Patriarchal Dignity devolv'd upon himſelf and Succeſſors: Who from this time have aſſum'd the Title of Patriarchs of *Venice*. In the Year 602, one *Elias*, a Biſhop, held a Synod at *Grado*, the Acts of which are publiſh'd by *Andrew Dandoli*. * *Baron. A. C.* 602. *Robert, Gall. Chriſt. Dandoli in Chron. Amelot de la Houſſaye*, Hiſtory of the Government of *Venice*.

GRADUATES, a *French* Diſtinction given to thoſe who are Doctors, Licentiates, Batchelors, or Maſters; that is, in Divinity, Civil or common Law, Phyſick or the *Arts*. The Privilege of *Graduates* was granted by the Council of *Baſil*, which broke up in the Year 1438. The Doctors of *Paris* and other famous Univerſities having contributed very much towards the ſuppreſſing of Hereſy, had a great Intereſt in the Councils. Thus when the Reformation of Diſcipline came upon the Board they complain'd that Benefices were ill beſtow'd; either by the Pope upon the Score of Reſervations, and Expectatives; or by the Ordinaries who frequently collated unqualify'd and ignorant Men. They deſir'd therefore that Regard ſhould be had to Perſons of Learning. Upon this Remonſtrance the Council of *Baſil* decreed that the third Part of all Benefices ſhould be ſettled upon the *Graduates* of the more eminent Univerſities. This Decree of the Council was inſerted in the *Pragmatick Sanction*, with this additional Clauſe, that out of the third ſettled upon the *Graduates*, two thirds ſhould be reſerv'd for the *Suppots* or Fellows of the Univerſity. In Conſequence of this Appointment, 'twas ordered the Univerſity ſhould nominate thoſe ſhe deſir'd to prefer. Theſe are call'd *nominated Graduates*, and the reſt *Graduates ſimple*. The *Pragmatick Sanction* likewiſe oblig'd all Collators and eccleſiaſtical Patrons, to keep a Regiſter of all the Preferments in their Gift, that they might beſtow one in three to the *Graduates* as they came up in the Roll. This Privilege was preſerv'd by the *Concordate*; but the Liſt in the Regiſter was ſet aſide, and the Benefices, which fell void in four Months of the Year afterwards ſpecify'd, were to be given to the *Graduates*; which Manner of Diſpoſition ſtill continues. To qualify the reſpective Perſons, a Doctor in Divinity was to be ten Years ſtanding, beginning his Studies with Philoſophy. A Doctor of Civil or Canon Law, or Phyſick, ſeven Years. A Licentiate had the ſame Conſideration with a Doctor. Six Years Study was requir'd from a Batchelor in Divinity. Five Years was the Term for a Batchelor in Law or Phyſick, Noblemen excepted, for whom three Years were ſufficient. Five Years Study were likewiſe requir'd of Maſters of *Arts*. Farther, the Graduate was oblig'd to receive the *Clerical Tonſure*, and to be either a *Secular*, or a *Regular*, according to the Quality of the Benefice.

Thus almoſt all the Degrees in Phyſick were ſtruck off, becauſe few Clergymen ſtudy Phyſick. The Graduates four Months are *January*, *April*, *July*, and *October*. *January* and *July* are call'd Months of *Rigour*, in which the Patron or Collator is oblig'd to preſent or collate the nominated Graduates according to the Order of their Nomination; and in Caſes of Concurrence and Competition they are to be govern'd by the Diſtinction of Degrees and Faculties: And here Divinity is to be preferr'd to Law, Doctors to Batchelors, and Batchelors to Maſters of Arts. *April* and *October* are Months of *Favour*, during which the Patron or Collator may chuſe what Graduate he likes beſt, even *Simple* Graduates not excepted. The Graduate's Claim or Pretenſions reach all ſorts of Benefices, excepting Conſiſtorial and Elective Benefices, Capitular Dignities, and Benefices belonging to Lay-Patrons. The Graduate's Right takes Place only upon an Avoidance by Death. The Pope may throw in his Claim of Prevention; and unleſs they demand the Living within ſix Months after its being void, the Ordinary may collate at Diſcretion. The Graduate is not allow'd to be a Pluraliſt, and his Pretenſions are ſuppos'd ſatisfy'd when he has a Living of four hundred *Livres per Annum*: But this is to be underſtood of a Secular Graduate: for as to a Regular, the ſmalleſt Benefice anſwers his Title, becauſe he has made a Vow of Poverty. The Graduate's Right is not receiv'd in the Province of *Britanny*, no more than the pragmatick Sanction. The Council of *Trent* in the four and twentieth Seſſion ſuppreſs'd this Right with the reſt of the Expectatives; but afterwards in the five and twentieth Seſſion they reviv'd it. * *Fleury, Inſtitution ou Droit Eccleſ.*

GRÆVIUS (*John George*), one of the moſt celebrated Criticks of the ſeventeenth Century. He was born at *Naumburg* in *Saxony*, *A. D.* 1632, and extracted from a creditable Family. After ſome Improvements in his Education nearer Home, he travell'd to the Univerſity of *Leipſick*, from thence he went to *Deventer* in *Holland*, and ſtudied two Years under the famous *Frederick Gronovius*. From *Deventer* he remov'd to *Amſterdam*, where *Alexander Morus* and *David Blondel* had the *Chair* for the *Belles Lettres*. In 1656. the Elector of *Brandenburgh* invited him to the Profeſſorſhip at *Duisbourg*. After having ſpent two Years here, *Gronovius* being call'd to *Leyden*, *Grævius* ſucceeded him at *Deventer*. And now his Reputation ran ſo high that the States of the Province of *Utrecht* gave him an Invitation for Profeſſor in their Univerſity. After his accepting this Offer, he was frequently ſolicited to take the Profeſſor's Place at *Amſterdam*, *Leyden*, and even at *Padua*; But the States of *Utrecht*, who underſtood his Worth, gave him freſh Encouragement to keep him with 'em. Thus he was one and forty Years Politick, Hiſtory, and Rhetorick Profeſſor at *Utrecht*. Young People, that had any Taſte of Learning, came almoſt from all Parts to hear him; and Princes, not indifferently diſtinguiſh'd, made ſometimes Part of his Audience. He dyed ſuddenly in *January* 1703. As for his Temper, 'twas clear of Pride and Pedantry. He publiſh'd a great many *Greek* and *Latin* Authors: To mention ſome of 'em, *Heſiod*, a good Part of *Tully*'s Works, *Lucius Florus* with a learned Preface, *Suetonius*, &c. The Reader may ſee more of his Character and Performances in his Funeral Oration made by Mr. *Peter Burman*.

GRAMMAR, in ancient Times was no more than the Art of teaching to write and read. This is the Definition that *Diodorus Siculus* gives of it where he mentions the Laws of *Charondas*.

Thus in a Manner the Caſe ſtood in *Ariſtotle*'s Time; but after they began to obſerve the Rules of Art, to trace Etymologies, to examine the Force and Propriety of each Language, and that ſome People made it their Buſineſs to explain Authors; when this Improvement came on, Grammar had a more extended Signification, and belong'd only to this Buſineſs. The Method for writing and reading, thus loſing its firſt Name, was call'd *Grammatiſtica*, and look'd on rather as an introductive Step. Some will have it that *Prometheus* was the firſt who taught People to write and read. As to the modern Meaning of Grammar, it may be deſcrib'd an Art which teaches People to expreſs themſelves with Propriety, that is, to make a right Uſe of the Marks of Speech, ſo far at leaſt as to deliver their Thoughts without

out Barbariſm or Obſcurity. As to Grammar taken in this Senſe, *Plato* is the firſt that mentions it in his *Phiebus* and his *Cratylus*; but then the Beginning of this Art was very imperfect, and went no farther than Etymology. *Ariſtotle* may fairly be reckon'd the firſt in this Sort of Skill; for he has thrown Words into ſeveral Claſſes, examin'd their Diſtinctions, and explained ſeveral Things of this Nature in his Tract *de Arte Poeticâ*. *Theodectes* has likewiſe made ſome Progreſs this Way; and 'tis poſſible both one and t'other borrow'd what they had of this Kind from *Lampeus* and *Ileus*. *Diogenes Laertius* relates from *Hermippus*, that *Epicurus* taught Grammar before he apply'd himſelf to the Study of Philoſophy. The *Stoicks* made great Additions to the Precepts which *Ariſtotle* and *Theodectes* had deliver'd: At laſt, this Art came towards Perfection, chiefly by the Aſſiſtance of the *Alexandrians*, who valued themſelves as much upon their Attainments in Grammar, as the *Thebans* did for playing well upon the Flute, and the *Mitylenians* for being a fine Harp. *Crates Mallotes*, King *Attalus*'s Ambaſſador, was the firſt that ſet up the Faſhion of ſtudying Grammar at *Rome*. Some think it ſtrange that the *Jews*, whoſe Language is ſo ancient, ſhould be ſo late in the Rules of Grammar; and that the *Arabians*, who are much more modern, ſhould go before 'em. *Rabbi Juda*, Son of *David Chiug*, born at *Fez* in *Africk*, is reckon'd the firſt *Jewiſh* Grammarian: He liv'd about the Middle of the ſecond Century. The ſecond, who wrote upon this Subject, is *Rabbi Jonas* of *Corduba*; *Aben-Ezra*, a *Spaniard*, is the third. *Rabbi David Himchi* comes next: Now all theſe three liv'd between the tenth and twelfth Centuries. Thoſe amongſt the modern *Jews*, who have diſtinguiſh'd themſelves in this Sort of Learning, are *Rabbi Abraham de Balmis* and *Elias Levita*. *Hebrew*, *Greek*, and *Latin* Grammars have been very much improv'd in this laſt Century. * *Diodor. Sicul. Lib.* II. *Gerard Voſſius*, *de Arte Grammatica Lib.* I. *Cap.* 1, 2, 3, & 4.

GRAMMARIANS: Amongſt thoſe who have been diſtinguiſh'd with the Title of Grammarians as a Mark of more than ordinary Learning, without teaching publickly in this Faculty; amongſt thoſe may be reckon'd *Cornelius Alexander*; *Appion* of *Alexandria*, againſt whom *Joſephus*, the *Jewiſh* Hiſtorian, drew his Pen; *Hyginus*, *Auguſtus*'s manumis'd Slave, and *Solinus*, who calls his Book *Polyhiſtor*. In the twelfth Century *John Tzetzes*, *Iſaac*'s Brother, gain'd the Diſtinction of a Grammarian, not ſo much from his *Scholia* upon *Heſiod*, which ſignify little, as from his Hiſtory in *Greek* Verſe. *Rolandino* of *Padua*, who liv'd in the thirteenth Century, wrote it may be nothing more than the Hiſtory of the four *Ecelini*, his Countrymen; however he has the Title of Grammarian, probably for this Reaſon, becauſe he has diſcover'd more Judgment and Capacity than was commonly met with in the Writers of that Age. * *Gerrard John Voſſius*, *de Arte Grammat. Lib.* I. *Cap.* 10. *Diomedes*, *Lib.* II. *de Arte Grammaticâ*. *Du Cange*, *Gloſſar. Latin.* *Voſſius*, *de Hiſt. Græc.* *Sueton. de Illuſt Grammat.* *Baillet*, *Jugement des Savans des prejugés de titres d'honeur*, *Tom.* I. pag. 189.

GRANCOLAS *(John)*, Doctor in Divinity of the Faculty at *Paris*. Having ſpent a great deal of Time in ſtudying Liturgick and Ceremonial Books, reſolv'd to publiſh his Obſervations upon this Subject. His firſt Performance was a Tract *of the Antiquity of the Ceremonies of the Sacraments*, printed *A. D.* 1692. The next Year he publiſh'd another little Tract, call'd, *The Inſtitution or Cuſtom of dipping the conſecrated Bread in the Wine.* The Buſineſs of *Quietiſm* making a great Noiſe in the World, *M. Grancolas* read the Book of the myſtic *Quietiſts*, and inform'd himſelf of the Particulars of their Hiſtory; and being thus qualify'd, he gave a Relation of the Hereſy, and confuted it in a little Book, entitled, *Quietiſm contrary to the Doctrine of Sacraments.* This Tract gives the Detail of *Molinos*'s Life, of his Doctrine, and the Cenſure paſs'd upon him. And here *M. Grancolas* lays open the Weakneſs and Ill-tendency of the Principles of this *Spaniſh* Prieſt and his Followers, and confutes their Heterodoxies from Scripture and the ancient Fathers.

He has likewiſe written ſome Diſcourſes upon Diſcipline and practical Points: For the Purpoſe, *Religious Inſtructions drawn from Holy Scripture: The Confeſſors Science, or, the Manner for adminiſtring the Sacrament of Penance: The Church's ancient Penitential, or, the Penances formerly impos'd for every Sin, together with the Duty of all Conditions and Profeſſions, preſcrib'd by the Fathers and Councils: The Holy Hours, or, a Chriſtian's Exerciſe to prepare him for hearing Maſs, and coming to the Sacraments, taken out of the Holy Scriptures.* But this Author's principal Works are, his *Treatiſe of Liturgies, or, the Manner of officiating at the Maſs in every Century, both in the Eaſtern and Weſtern Churches*; and *his ancient Sacramentary of the Church*, where all the ancient Practice in the Adminiſtration of the Sacraments both in *Greek* and *Latin* Churches are reported; theſe two Books were printed in 1698, and 1699. It may fairly be ſaid that he has gone to the Bottom of the Matter, and made a full Collection of the Practice of Antiquity upon this Subject: Thus he has extracted from the Fathers and Eccleſiaſtical Writers, from Canons and Liturgies and other Records, from the firſt Ages to the preſent, in order to explain both the ancient and modern Diſcipline and Ceremonies in the *Greek* and *Latin* Churches.

It were to be wiſh'd he had been ſomewhat more exact in the Method and Connection of this Work. In 1713. he publiſh'd a Tract of the Maſs and divine Offices. * *Du Pin*, new Eccleſ. Library Cent. XVII.

GRAND *(Anthony Le)*, ſome call him the Abridger of *Des Cartes*. He publiſh'd a Body of natural Philoſophy, explain'd and prov'd by Experiments according to the Principles of the *Corpuſcularian Hypotheſis*: 'Twas printed at *London* in 1673. He wrote a Book likewiſe in Defence of *Des Cartes*'s Opinion, that Brutes are nothing but Clock-work without Senſation. To theſe we may add his Notes upon *Rohault*'s Phyſicks. * *Memoires du Tems.*

GRAND (Council the), a ſovereign Court of Judicature in *Paris*, which takes Cognizance of all Suits commenc'd, and Differences ariſing from Claims and Pretenſions relating to Archbiſhopricks, Biſhopricks, Abbies, Priories and other Benefices of the King's Nomination, excepting where the Regale is concern'd, which belongs to the Juriſdiction of the Parliament. The Grand Council likewiſe takes Cognizance of the Indults or Papal Grants made to Cardinals and other *French* Prelates; of the Indults given to Officers of the Parliament of *Paris*; of Evocations, or bringing the Cauſe from a lower to an higher Court; touching the Eſtates and Privileges of the great Religious Orders of *France*, as the *Cluniacks*, the *Ciſtercians*, the *Premonſtratenſes*, thoſe of *Grand Mont*, of the Trinity, of *Fontevrault* and St. *John* of *Jeruſalem*; and for recovering the Goods of Eccleſiaſticks. The Juriſdiction of this Court reaches all over the Kingdom. At firſt they us'd to review the Deciſions of the Judges, and the Contrariety of Decrees, which is ſtill done pretty often. The Grand Council was originally the only Board where the King ſat, and of which the Princes, the Officers of the Crown, and the firſt Preſidents of ſovereign Courts were Counſellors. King *Charles* VIII. reduc'd the Number to ſeventeen and an Attorney General; afterwards King *Lewis* XII. added three Counſellors to make the Number twenty, which being divided into tens, each Diviſion were oblig'd to ſerve ſix Months. Afterwards Advocates General and Preſidents were brought to the Board; and the Number of Counſellors augmented from time to time by new Creations: So that at preſent the Council conſiſts of a firſt Preſident, created by Edict in *February* 1690, of eight Preſidents, of four and fifty Counſellors, two Advocates General, and a Procureur or Attorney General who attends all the Year, whereas the reſt are only ſix Months in Buſineſs. The Preſidents us'd to be taken out of the Body of the Maſters of Requeſt; but in *February* 1690. the King, as has been already obſerv'd, created eight Preſidents, each four of which were to ſerve ſix Months, and afterwards made their Office equal to the Quality of a Maſter of Requeſts. They enter'd upon their Charge in *January* and *July*, and the Advocates General came on with 'em, one after another. The ſix Months Counſellors came to the Board in *October* and *April*, the firſt being the Winter, and the other the Summer half Year. Thus the Preſidents and Advocates General ſerv'd three Months in the Winter, and three in the Summer half Year. The Habit of Gere-

mony of the Grand Council is a black Velvet Gown for the Presidents; and a Gown of black Sattin for the Counsellors, Advocates General, and Attorney General. The Chancellor us'd to be born President of the Grand Council; but since the erecting the Office of a First President this Privilege is lost. * *Davity, de la France.*

*GRANIUS *(Petronius)*. For *Scipio* that followed *Cæsar*'s Party, read *Pompey*'s Party, *Morery* Vol. I.

GRAND-PONT or *Ponte-Grand*, formerly *Athyra*; 'tis but a small Town, though an Archiepiscopal See. It stands in *Romania* upon the Sea of *Marmora*, between the Town *Selivrea*, and the River *Aqua-Dolce*. * *Baudrand.*

GRANDPRE, a Town with a Castle. 'Tis in *Champaigne* upon the River *Ayr*, between the Towns of *Rheims* and *Stenaye*, twelve Leagues from the first, and five from the latter. * *Maty, Diction.*

GRATIOSA or *la Gracieuse*, a small Island in the *Atlantick* Ocean. 'Tis one of the *Azores*, and stands fifteen Leagues from *Tercera* to the North. Tho' the Extent is small, 'tis pleasant and well improv'd. * *Maty, Diction.*

GRATUS, sirnam'd *Valerius*, the fifth Governor of *Judea* for the *Romans*. He succeeded *Rufus*, and manag'd his Post with great Conduct eleven Years, when *Pontius Pilate* came after him. Hardly any Kings or Governors of *Judea* made so many Revolutions in the High Priesthood. At his first coming to *Jerusalem* he depriv'd *Ananus* and made *Ismael* High Priest. When *Ismael* had held it about a Year, he was oblig'd to resign to *Eleazer*, Son to *Ananus*. This Gentleman had no better Fortune, being forc'd to quit to *Simon*, Son of *Camit*. *Simon*, about a Year after, gave up his Office by *Gratus*'s Order to *Caiaphas*, who kept the High Priesthood much longer, and almost to the Time of our Saviour's Suffering. *Gratus* was very brave in his Person and Conduct. When *Archelaüs* went to *Rome* to plead his Title before *Augustus*, the *Jews* made several Insurrections both against this Prince and the *Romans*. But *Gratus* always routed 'em, and forc'd 'em to their Duty. Amongst other Instances of his Correction he executed *Atrongius* and four of his Brothers, who had been guilty of barbarous Cruelties. As for *Atrongius*, he had the Impudence to crown himself. * *Joseph. Antiquit. Lib.* XVII. *Cap.* 12. *&* *Lib.* XVIII. *Cap.* 3.

GRAVEDONA, a Town in *Italy* within the Duchy of *Milan*. 'Tis in the Territory of *Como* and on the Western Bank of the Lake *Como*, two Leagues from Fort *Fuentes*, and the County of *Chiavennes*. * *Baudrand.*

GRAVENECK, a great *German* Town in *Suabia*. 'Tis three Leagues from the Town of *Retling* to the South East. *Graveneck* is the chief Town of the County of the same Name: The County lies between the County of *Hohenzollern* and the Duchy of *Wirtemberg*.

At the Diet of *Ausbourg* held *A. D.* 1555. the Counts of *Graveneck* took their Place with the rest of the Counts of *Suabia*, and had a Vote granted 'em in the Diets. * *Maty, Diction.*

GRAUSO, had the Command of *Cunibert*, King of *Italy*'s Army, and restor'd his Master who had been depos'd by the Treachery of *Alachus*, who usurp'd the Crown by the Assistance of *Aldo*. * *Paul. Diac. Longob. Lib.* V. *Cap.* 40. *&* 41. *Sigon. Lib.* II, *&c.*

GRECINUS *(Julius)*, a *Roman* Senator, was a Person of great Probity and Elocution. The Emperor *Caligula* sentenc'd him to Death, because he generously refus'd to manage a Charge against *M. Silanus*. He wrote something concerning Vineyards and Agriculture, as may be collected from *Columella*. * *Seneca, Lib.* II. *de Benefic. Columel. Lib.* I. *Cap.* 1.

*GREGORY the Great, Son to *Gordianus*, a *Roman* Senator, and *Sylvia*, and Great Grandson to Pope *Felix* II. After his Father's Death he spent all his Estate in building and endowing Monasteries. *Pelagius* II. ordain'd him Deacon, *A. D.* 582, drag'd him from his Retirement, and sent him Apocrisiary or Nuntio to the Emperor *Tiberius*'s Court at *Constantinople*. He acquitted himself well in this Employment, and disputed with the Patriarch *Eutychius* concerning the Nature of glorify'd Bodies; *Gregory* maintaining against the other that they were not Aerial Vehicles, but palpable and solid, tho' supernaturally spiritualiz'd and refin'd. At his Return to *Rome*, he was made Secretary to *Pelagius* II, and upon the Death of this Pope was chosen his Successor *September* the 4th, *A. D.* 590. He was desirous to decline the Promotion, and wrote to the Emperor *Mauritius* not to allow the Election. But *Germanus*, Governor of *Rome*, writing to *Constantinople* in his Commendation, prevail'd with his Majesty to confirm it. *Gregory* finding himself thus disappointed, absconded in a Cavern, where, as 'tis said, he was discover'd by a Column of Fire that stood over it. Thus he was forc'd to acquiesce, and accept the Charge. *John*, Bishop of *Ravenna*, reproach'd him for his Incompliance. to defend this Conduct, he wrote his *Pastoral*. *Baronius* and some others are of Opinion that *Gregory* was never a Monk. This Sentiment is contradicted by several Men of Learning, and particularly by the famous *Mabillon*, of the *Benedictine* Order. We have several Editions of St. *Gregory*'s Works; but the fairest and most correct is that publish'd by *Sainte-Marthe*, a *Benedictine*, of the Congregation of St. *Maur*. His Morals upon *Job* were written at *Constantinople* at the Instance of *Leander*, Bishop of *Seville*. He wrote a great many Homilies in his Pontificate. Those upon the Prophet *Ezekiel* and the Gospels are extant. His Dialogues were written during his Retirement. But his twelve Books of Epistles written when he was Pope, are the most serviceable Part of his Works, and furnish Rules and prudent Decisions upon a great many Points of Discipline. Other Works reckon'd to S. *Gregory* don't belong to this Pope; tho' some of 'em are partly borrow'd from his Writings, or Imitations of his Manner. He had a Genius proper for practical Discourses, and was extraordinarily furnish'd with moral and religious Thoughts: And tho' he was not very curious in his Composition, and the Choice of his Words, yet his Stile is flowing, his Discourse connected, and he holds up to his Pitch, with Equality enough. As for beautiful Turns and the Sublime, he does not seem to have made it his Business, but then there's Truth and Solidity in his Reasonings. On the other side, he is full of common Places and Maxims: He runs out too far sometimes in his Periods, and his Explanations and Allegories have more Subtlety than Proportion. * *Isidor. Hispalens. Sigebert, Cap.* 41. *Honorius Augustin. Lib.* III. *Cap.* 32. *Johannes Diacon. in Vit. Gregor. Magn. Gregor. Turon. Bede. Baronius. Bellarmin. Du Pin*, new Eccl. Lib. Cent. VI.

* GREGORY IV. This Pope went into *France* to countenance the Insurrection of *Lewis* the *Debonair*'s Children against their Father: And here his Holiness threatned to excommunicate those who refus'd to assist these unnatural Rebels: But the *French* Bishops had the honest Resolution to tell him that if he came to excommunicate them, he should go back excommunicated himself, *si excommunicaturus veniret ipse excommunicatus abiret*. The Pope wrote a Letter upon this Subject, which is extant among *Agobardus*'s Works. * *Anastasius, Ciaconius, & Baronius, A. C.* 827, 832, 835, 843. *Du Pin*, new Eccles. Library, Cent. IX.

* GREGORY VI, an Arch-Priest of the Church of *Rome*. He got into the Papal Chair by giving a Sum of Money to *Bennet* IX, Son to *Albericus*, Count of *Frescati*, who resign'd to him upon this Consideration. This *Bennet* had *Silvester* III. for a Counter-Claimant. It seems *Bennet* IX. was not punctual as to the time of his Resignation, for there were three Anti-popes at the same time. The Emperor *Henry* IV. marching into *Italy*, got 'em all depos'd as Intruders and Simoniacks. *Bennet* made his Escape; *Gregory* VI. was seiz'd and carry'd off into *Germany* where he dy'd; and *Sylvester* III. was sent back to his Bishoprick of St. *Sabina*. And in the Year 1046. the Emperor procur'd the electing *Suidger*, Bishop of *Bamberg*, who took the Name of *Clement* II. and was own'd by all the Western Church. * *Otho Frisingens. in Chron. Malmsbury, Lib.* II. *Cap.* 13. *Baron. A. C.* 1044, 1046, *&c. Du Pin*, new Eccles. Library, Cent. XI.

* GREGORY IX, of the Family of the Counts of *Signi*, and Nephew to Pope *Innocent* III. There are a great many of his Epistles extant, and better written than the Manner of that Age. 'Twas by his Order that *Raymond de Pennafort* made a Collection of the *Decretals*: This Work was approv'd by his Holiness, who prohibited the Use of any other in the Schools and spiritual Courts. In the Year 1233 he attempted

an Union of the *Greek* and *Latin* Church; but thoſe, who were commiſſion'd on either Side for a Conference, could not agree upon the Terms. * *Genebrard*, *Onuphrius*. *Sigonius*. *Spondanus*. *Lewis Jacob*, *Biblioth. Pont.*

* GREGORY X. There are ſeveral of his Epiſtles extant. This Pope was the firſt who made a Law for ſhutting up the Cardinals in the Conclave upon the Pope's Deceaſe, and keeping 'em there 'till another was choſen: This was done to expedite the Election and prevent a long Vacancy, which had happen'd after the Death of his Predeceſſor.

This Regulation was revok'd by his Succeſſors *Adrian* V. and *John* XXI. But being reviv'd by *Celeſtine* V. and *Boniface* VIII. was afterwards conſtantly obſerved. * *Onuphrius*. *Genebrard*. *Bzovius*. *Spondanus*. *Lewis Jacob*. *Du Cheſne*. *Du Pin*, new Eccleſ. Library, Cent. XIII.

* GREGORY XII, born at *Venice*, call'd *Angelus Corarius*, had been Biſhop of *Venice* and *Chalcis*, and Patriarch of *Conſtantinople*. He was ſent Nuntio into the Kingdom of *Naples* by *Boniface* IX, and made Cardinal by *Innocent* VII, when the *Latin* Church was diſturb'd with a Schiſm. Before his Election all the Cardinals ſign'd a Paper, and ſwore to obſerve the Contents, which was that the Perſon elected ſhould renounce being Pope. *Corarius* being elected confirm'd his Promiſe, and ſent three Ambaſſadors to *Bennet* the Antipope to agree upon Meaſures to execute this Reſolution. 'Twas agreed that the two Competitors ſhould come to *Savonna* in *September* following, with the Cardinals of each Party, to terminate this Affair. In the mean time, notwithſtanding *Gregory* appear'd inclin'd to reſign, he refus'd to appear at *Savonna*, tho' he had been forc'd to remove from *Rome*. The Cardinals of his Party perceiving his Inſincerity, went off from him, appeal'd from the Sentences he had pronounc'd againſt 'em, and met at *Piſa*. *Bennet* having written reproachful Letters to the *French* King, this King proſecuted thoſe that brought 'em, and declar'd his Kingdom ſhould ſtand neuter between the two Claimants. The Cardinals of the two oppoſite Colleges met, with other Prelates, at *Piſa*, *A. D.* 1409; And here having cited *Bennet* and *Gregory*, they condemn'd 'em for Contumacy; and afterwards they depos'd 'em both, and choſe *Alexander* V. in their Stead. In the mean time *Gregory* held a Council at *Udina* in *Friuli*, where he likewiſe intimated another Council. But ſoon after he diſguis'd himſelf and retir'd into the Kingdom of *Naples*, where King *Ladiſlaus* protected him for ſome time. And when this Prince diſengag'd, he took Shelter in *Marca Anconitana*, under *Charles Malateſta*, who was the only Perſon that ſtuck by him. At laſt *July* the 4th 1415. he put his Reſignation of the Popedom into the Hands of *John*, Cardinal of St. *Sixtus*, and *Malateſta*, and ſent it by them to the Council of *Conſtance*.

The Council in return to this Submiſſion, made *Angelus Corarius* Dean of the Cardinal's College, and decreed him Legate in *Marca Anconitana* during Life. He died at *Recanati* near *Loretto*, *A. D.* 1417, a little before *Martin* V. came to the *Chair*. * *Theodoric de Nien*, *Lib.* II. & III. *hiſt. Sciſm.* *Binius*, *Tom.* 8. *Concil.* *Gregorius Polydorius in ſuo Gregor*, &c. *Du Pin*, new Eccleſ. Library, Cent. XV.

* GREGORY NYSSEN. The Works of this Father are, *Commentaries upon the Scripture*: *Dogmatical Tracts*: *Sermons upon the Myſteries of Chriſtianity*: *Moral Diſcourſes*: *Panegyricks upon the Saints*: *Orations*, and ſome Epiſtles upon Church Diſcipline. Notwithſtanding St. *Gregory Nyſſen* profeſs'd Rhetorick, and that *Photius* affirms his Stile raiſed and entertaining, yet he falls ſhort of S. *Baſil*'s and S. *Gregory Nazianzen*'s Elocution. His Stile looks affected and overflouriſh'd, and is too ſtiff and luxuriant for an Orator: He is almoſt always plung'd in Allegory or abſtracted Reaſoning: He blends Philoſophy with Divinity, and argues upon Philoſophical Principles in his Explication of the Myſteries of Chriſtianity; and his moral Diſcourſes are commonly founded upon the ſame Bottom. Thus his Works look more like *Plato* and *Ariſtotle*, than the Performances of other Chriſtians. But notwithſtanding *Origen* was his Model for Allegory; yet 'tis probable the Paſſages, where we meet with ſome of *Origen*'s Miſtakes, are interpolated. That the Fact ſtands thus, *Germanus*, Patriarch of *Conſtantinople*, endeavours to ſhew in a Book, out of which *Photius* gives an Extract in his *Bibliotheca*; and where by precedent and ſubſequent Paſſages it appears that the Aſſertions in this Father for the Non-Eternity of the Puniſhment of the damn'd were foiſted in by the *Originiſts*: He obſerves farther that this Misfortune happen'd to his Dialogue with *Macrino* concerning the Soul, and to his Book of the Perfection of a Chriſtian; to which ſhould have been added his Tract concerning Children before the Age of reaſoning. However, it may be ſaid that St. *Gregory Nyſſen* having his Head full of *Origen*'s Notions and Principles might ſometimes ſlip into his Miſtakes through Incogitancy. Tho' when he gave cloſe Attention, he was not of that learned Man's Opinion. To conclude, 'tis plain, there is a ſuppoſititious Addition at the end of his great *Catecheſis*, where he mentions the Heretick *Severus*. * *Baſil*, *Epiſt.* 43. *Gregor. Nazianz. Orat.* 6. & *in Epiſt.* *Hieron. de Script. Eccleſ. Cap.* 129. *Socrat. Lib.* III. *Cap.* 8. *Lib.* IV. *Cap.* 21. *Lib.* V. *Cap.* 9. *Sozom. Lib.* VII. *Cap.* 10. *Theodoret*, *Lib.* IV. *Cap.* 28. *Photius*, *Biblioth. Cod.* 6. & 7.

GREGORY (Saint), Biſhop of *Langres*, in the fifth and ſixth Centuries, Son of one of the principal Senators of *Autun*, was when young preferr'd to the Dignity of a Count or Governor of the Town: He quitted this Employment, retir'd from the World, and was ordain'd Biſhop of *Langres* at fifty ſeven Years of Age. He dy'd in the Year 539, 33 Years after his Conſecration. * *Gregor. Turon. Hiſt. Francor. Lib.* III. *Cap.* 15. & 19. *Le Cointe*, *Annal.*

* GREGORY of *Betica*. He was Biſhop of *Eliberis* or *Collioure* in *Spain*. *Marcellinus* and *Fauſtinus*, two *Luciferian* Prieſts, report, that when *Hoſius* was going to cenſure this Biſhop, he was inviſibly knock'd down and ſtruck ſpeechleſs: But the Truth of this Story is much to be ſuſpected. St. *Hierom* ranges this Biſhop with *Lucifer Calaritanus*, and 'tis probable he was one of the *Luciferian* Party. He flouriſh'd from the Year 357. to the End of the fourth Century. St. *Hierom* in his Tract *de Viris Illuſtribus*, written in the Year 392, mentions this *Gregory* as then living; where this Father affirms *Gregory* had written a Tract *de Fide*, which has been reputed the ſame with the ſeven little Treatiſes againſt the *Arians* printed at *Rome* under *Gregory*'s Name in the Year 1575: But it has been ſince diſcover'd they belong to *Fauſtinus* a *Luciferian* Deacon, to whom *Gennadius* reckons them. They are dedicated to the Empreſs *Galla Placidia*, Siſter to the Emperor *Honorius*, who, by the way, was not Empreſs 'till a great while after the Death of *Gregory* of *Betica*. 'Tis therefore believ'd that this Tract *de Fide*, which belongs to *Gregory* of *Betica*, is that which goes upon the Divinity of the ſecond Perſon, and is inſerted among the Works of St. *Gregory Nazianzen*. This Author's Stile, according to St. *Hierom*, is but little rais'd. * *Hieron. de Script. Eccleſ. Cap.* 105. *Gennad. Honor. Auguſtodun. Lib.* I. *de Lumin. Eccleſ. Cap.* 106. *Iſidor. de Vir. Illuſt. Cap.* 1, &c.

* GREGORY of *Tours*, one of the moſt famous Biſhops and Authors of his Time, flouriſh'd in the ſixth Century: He was Son to *Florentius*, Brother to *Gallus*, Biſhop of *Clermont*, and deſcended from an illuſtrious Family in *Auvergne*. He wrote a Commentary upon the *Pſalms*, now in Manuſcript, and a Tract *de Curſu Eccleſiaſtico*, or, *of the Church Service*. This Author confeſſes his Stile rough and unpoliſh'd. He was too forward in his Belief of Miracles, and gives fabulous Relations without any Scruple. However, his Hiſtory is a ſerviceable Work, and furniſhes a great deal of uſeful Matter. The beſt Edition of *Gregory* of *Tours* is that publiſh'd by *Ruinart* a *Benedictine*, *A. D.* 1699. * *Hilduin. in Areopag.* *Hincmar*, *Præfat. in Vit. S. Remigii.* *Honor. Auguſtodun. Lib.* III. *Cap.* 23. *Baron. A.C.* 566, 574, &c. *Voſſius*, *de Hiſt. Lat. Lib.* II. *Cap.* 22. *Sainte Marthe*, *Gall. Chriſt. Tom.* 1. pag. 739, &c.

* GREGORY PALAMAS, Archbiſhop of *Theſſalonica* in the fourteenth Century: He fell into the Heterodoxy of ſome *Greeks*, who aſſerted that the Light the Apoſtles ſaw upon Mount *Tabor*, was uncreated Luſtre. *Barlaam* a *Greek* Monk of *Calabria* delated *Palamas* and the other Monks of his Sentiment to the Emperor and Patriarch of *Conſtantinople*. This Controverſy occaſion'd the convening a Council at *Conſtantinople*

tinople in the Year 1340, where *Palamas*'s Opinion was approv'd, and *Barlaam*'s cenſur'd. Some time after one *Gregory Acyndinus* another Monk reviv'd *Barlaam*'s Charge againſt *Palamas*, but without any better Succeſs; for both himſelf and *Barlaam* were condemn'd at a ſecond Synod; but the Event turn'd the other Way in a third, where *John* Patriarch of *Conſtantinople* cenſur'd the *Palamites*. When the Emperor *Cantacuzenus* made himſelf Maſter of *Conſtantinople*, he got *John* depos'd, and *Iſidore* choſen in his Room, by whoſe Intereſt *Palamas* was made Archbiſhop of *Theſſalonica*. Theſe two Prelates were depos'd in the fourth Council of *Conſtantinople* conſiſting of *Barlaamitiſh* Biſhops, and held *A. D.* 1347. However, *Iſidore* kept Poſſeſſion of the See of *Conſtantinople*, and *Caliſtus*, who ſucceeded him, was of the ſame Perſuaſion, and condemn'd the *Barlaamites* in a fifth Council held *A. D.* 1355, where the Doctrine of the *Palamites* was farther explain'd and approved. As for *Barlaam*, he retir'd into the *Weſt*, was reconcil'd to the *Latin* Church, and made Biſhop of *Gieraci* in *Calabria*. There are ſeveral of his Tracts extant both for and againſt the *Latins*. *Gregory Acyndinus* refus'd to follow *Barlaam*'s Precedent, and cloſe with the *Latins*; for he lay conceal'd in *Greece*, and went on writing againſt the *Palamites*. *Palamas* likewiſe wrote a great many Tracts both in Defence of his Opinion touching the Light upon Mount *Tabor*, and againſt the *Latins* upon the Subject of the Proceſſion of the holy Ghoſt. * *Gregoras*, *Hiſtor. edit. Louvre. Cantacuzen. Lib.* I. *Spondan. A. C.* 1337. *Leo Allat*, *de perpet. Eccleſ. Orient. & Occident. conſenſu. Du Pin*, new Eccleſ. Library, Cent. XIV.

GREGORY *(Peter)*, born at *Tolouſe*, read upon the Civil Law firſt at *Cahors*, and afterwards in the Town of his Nativity. He flouriſhed in the Sixteenth Century, was a very knowing Perſon, and has drawn abundance of Learning together in his Books: However, his Judgment ſeems to have fail'd a little in the Choice of his Matter. He had a very honourable Invitation into *Lorrain*, where he was made Civil and Canon Law Profeſſor at *Pont-à-Mouſſon*, lately made an Univerſity by Duke *Charles*. He acquitted himſelf in this Poſt with great Reputation 'till his Death, which happened in the Year 1597. He publiſh'd a great *Folio*, which has ran through ſeveral Editions: 'Tis entitled, *Syntagma Juris univerſi atque Legum penè omnium Gentium, & Rerum publicarum præcipuarum, in tres Partes digeſtum, in quo Divini & Humani Juris totius, naturali & novâ Methodo per gradus ordineque, Materia Univerſalium & Singularium, ſimulque judicia explicantur.* His other Works are, *Syntaxis Artis Mirabilis de Republicâ Libri* XXVI. Two Volumes upon the Canon Law. He likewiſe wrote againſt *Charles du Moulin* to prove the Council of *Trent* ought to be receiv'd in *France*. * *Doujat*, *Droit Canon*.

* GRETZER *(James)*, a Jeſuit, born at *Marckdorf* in *Germany*, was five and twenty Years Divinity Profeſſor at *Ingolſtad*. He was an eminent Controverſialiſt, and apply'd himſelf to the Study of Antiquity both Eccleſiaſtical and Profane. He underſtood the Languages, and wrote with a great Appearance of Eaſe and Learning. He died at *Ingolſtad Janu.* 1635, ſixty three Years of Age. He was a very voluminous Writer, and beſides Polemical Diſcourſes, he publiſh'd a great many *Greek* Authors with *Latin* Tranſlations, and *Latin* Originals with Notes: He wrote a Volume in *Folio* upon the Croſs, printed, *A. D.* 1616. *Gretzer* was certainly a very learned Man, but 'tis to be wiſh'd he had ſhewn himſelf ſomewhat more a Critic, and not miſtaken ſpurious Tracts and Hiſtories for genuine. That for which he is moſt to be valu'd, is the prodigious Variety of his Matter, and his diligent collecting every Thing upon each Head which might ſerve for his Purpoſe. In ſhort, his Books are good Memoirs for thoſe who have Occaſion to treat the Subjects handled by him. * *Spondan. in Annal. Alegambe*, *Biblioth. Script. Soc. Jeſu. Miræus de Script. Sec.* XVII. *&c. Du Pin*, new Eccleſ. Library, Cent. XVII.

GRIBELIN (Mr. *Sim:*) In *Morery* Vol. I. under this *Article* I have mention'd the Curioſity of *Darius*'s Tent: I ſhall now acquaint the Reader with what Mr. *Gribelin* has ſince perform'd with no leſs Art and Reputation. He has drawn and graved the Set of Cartons at *Hampton* Court, done by *Raphael Urbin* the beſt Hand living for at leaſt two thouſand Years. The Originals are above Price, and deſervedly reckon'd ſome of the fineſt Paintings in *Europe*. The Set conſiſts of ſeven Pieces, in which ſome Parts of St. *John*'s Goſpel and the *Acts* of the Apoſtles, relating to the Hiſtory of St. *Peter* and St. *Paul*, are repreſented with ſurprizing Harmony, Nature and Strength. He has likewiſe graved a Set of the choiceſt Pictures in the Galleries at *Windſor* and *Kenſington*, which were well receiv'd by the Court. And he has now drawn ready to engrave on three Copper Plates, the famous Cieling in the Banqueting Houſe at *White-Hall*, painted by the celebrated Sir *Paul Rubens*; and which it may be, will anſwer up to any Thing of this Kind extant.

GRIMBERG or *Grimborg*, a Town with a Caſtle that commands it. This Place is the Head of one of the twenty five *Bailliwicks* belonging to the Archbiſhoprick of *Treves:* It ſtands between *Lorrain* and the Palatinate upon the *Rhyne*, three Leagues from *Birkenfeld*. * *Maty*, *Diction.*

GRIMMUS, youngeſt Son to *Miſcilaus*, King of the *Heruli*, and Brother to *Miſtevo* and *Mizdrache:* He is commonly reckon'd the firſt Prince of the *Rugians*. This *Grimmus* was *Crito*'s Father who built *Lubeck*, and was a cruel Perſecutor of the Chriſtians: Having kill'd *Buthues*, King of the *Obotritæ*, he ſeiz'd his Kingdom; but met with the ſame Treatment himſelf from *Henry*, Brother to the diſpoſſeſs'd Prince: *Raſo* ſucceeded his Father or his Kinſman *Grimmus*; he was a warlike Prince, and built the Town *Razenbourg*. *Jaromarus* I. reign'd next: He built *Straelſund*, and was the firſt of his Family that turn'd Chriſtian. His Grandſon *Wizlaw* exerted his Zeal for the Converſion of the *Livonians*. His Son *Jaromarus* built *Damgarten*. *Jaromarus* left Iſſue *Vizlere* II, who died without Children, *A. D.* 1325. The Princes of *Pomerania* being deſcended in a right Line from *Miſtevo*, *Grimmus*'s Brother, put up their Claim, and enter'd upon the Territories, notwithſtanding the Houſe of *Denmark* and the Princes of *Mekelbourg* enter'd a Counter Title, as being extracted from the ſame Branch, tho' at a greater Diſtance. * *Jacob. Spenner*, *Syllog. Gen. Hiſt. in Famil. Vandal.*

GRONOVIUS *(John Frederick)*, an eminent Lawyer and Hiſtorian, was born at *Hambourg* in the Year 1611. He travell'd thro' *Germany*, *Italy* and *France:* From thence coming into the united Provinces, he ſettled at *Deventer*. From hence he was call'd off to *Leyden* to the *Greek* Profeſſor's *Chair* then void by the Death of *Daniel Heinſius*. He has publiſh'd ſeveral Things, and printed a good many Claſſic Authors corrected with Notes upon 'em. To mention ſome of 'em; in 1637. he publiſh'd a Diſſertation upon *Statius*'s *Sylvæ*; two Years after he publiſh'd two Books of Obſervations much valu'd. In 1651. he printed a Tract upon Eccleſiaſtical Writers. He publiſh'd an excellent Book upon the *Roman Seſtertia* in 1656, afterwards printed in 4to, and entitled, *de Vetere Pecuniâ*. He likewiſe publiſh'd *Plautus*, *Salluſt*, *Livy*, *Seneca*, *Pliny*, *Quintillian*, *Aulus Gellius*, *&c.* He dyed at *Leyden* in 1672. *James Gronovius*, his Son, ſucceeded him at *Leyden* in the Profeſſor's *Chair*, and has likewiſe oblig'd the Publick from the Preſs; particularly, he has lately publiſh'd an excellent Edition of *Herodotus*. * *Konig. Biblioth. Memoires du Tems.*

GROSSA, an Iſland in the Gulph of *Venice* near the Coaſt of the County of *Zara* in *Dalmatia* of which 'tis Parcel. It belongs to the *Venetians*, and makes a conſiderable Length from Eaſt to Weſt, but is very narrow from North to South. There are ſome Towns or rather Villages in it. * *Maty*, *Diction.*

* GROTIUS *(Hugo)*, was without Doubt one of the greateſt Men of his Time; if we conſider him either with reſpect to his Learning, the Beauty of his Imagination, or the Correctneſs of his Stile. He underſtood the Languages in Perfection, was thoroughly acquainted with Mythology and Hiſtory, extraordinarily well skill'd in Eccleſiaſtical and Profane Hiſtory, and an eminent Civil Lawyer. His Book *de Jure Belli & Pacis* is a Maſterpiece in this Kind. His Commentaries upon the holy Scripture exceed thoſe of moſt other Critics. He has been charg'd by ſome People with warping towards *Socinianiſm* and *Pelagianiſm*. However, his Book *de Satisfactione Chriſti*, to mention nothing more, is a Demonſtration he was no Diſciple of *Socinus*. His

Notes

Notes upon *Caſſander*'s *Conſultation* is an Argument he thought the Proteſtants went too far from the Church of *Rome* at the Reformation: *Rivet* wrote againſt theſe *Notes*, to which *Grotius* reply'd. 'Tis ſaid he refus'd the Aſſiſtance of a *Lutheran* Miniſter upon his Death-Bed. * *Meurſius, in Athen. Batav. Valerius Andreas, Biblioth. Belg. Hallervorgius, Biblioth. Curioſa. Imperialis, in Muſæo Hiſtor. Melchior Adam in Vit. Juriſconſult. German.*

GRUBENHAGUE (the Principality of), a Duchy in the Country of *Brunſwick* in the lower *Saxony*. 'Tis divided into two Parts. The Weſtern Diviſion lies between the Principality of *Calemberg*, and the Biſhoprick of *Hildeſheim*; *Eimbecke* is the chief Town, two Leagues from which to the South ſtands the Caſtle of *Grubenhague*, from whence the whole Principality takes its Name. The Eaſtern Moiety lies upon the Confines of the Principality of *Anhalt* and *Thuringia*. 'Tis an hilly Countrey, but conſiderable for Iron Mines. The principal Towns are *Lutterberg*, *Oſterode*, and *Andreasberg*. This Principality and that of *Calemberg*, belong to the Duke of *Hannover*. * *Maty, Diction.*

GRUYERES or *Griers*, a ſmall Town in *Switzerland*. It ſtands upon the River *Sana* in the Canton of *Fribourg* to the South. This Town had formerly Earls of its own, whoſe Territories reach'd up to the Lake of *Geneva*. At preſent 'tis the chief Town of the Head *Bailliage* of *Fribourg*; there's likewiſe a good Caſtle in it, where the Bailiff reſides. *Gruyeres* is famous for good Cheeſe. * *Maty, Diction.*

GRYNEUM or *Grynium*, a Town near *Clazomenæ* in *Greece*: There was a Temple and a Grove conſecrated to *Apollo*, and oracular Reſponſes deliver'd here. The Temple was a ſtately Building of white Marble. From this Place *Apollo* was call'd *Gryneus*. * *Virgil. Ecclog.* 6. *Strabo, Lib.* III.

GRYPHIANDER *(John)*, born in the Country of *Oldenbourg*, was Hiſtory and Poetry Profeſſor in the Univerſity of *Jena* upon the Deceaſe of *Elias Reuſner*, *A. D.* 1612. He commenc'd Doctor of Law in this Univerſity, in 1614; and fifteen Years afterwards return'd into his own Country and was made a Judge. He died in 1652. He wrote a Tract printed in *Quarto* at *Frankford*, entitled, *Joannis Gryphiandri* I. C^ti. *de Inſulis Tractatus, ex* I. C^tis. *Politicis, Hiſtoricis & Philologis collectus, ut omnibus hiſce uſui eſſe poſſet, in quo plurimæ cognatæ Quæſtiones de Mari, Fluminibus, Lacubus, Littoribus, Portubus, Aquæ Ductibus, Aggeribus, Navigationibus, Alluvionis Alveique incremento, &c. excutiuntur.* He wrote a Diſcourſe upon the *Phœnix* publiſh'd, *A. D.* 1618: And in 1625. he publiſh'd a great Curioſity, entitled, *Commentarius de Weichbildis Saxonicis, ſive Coloſſis Rulandinis urbium quarundam Saxonicarum.* * *Konig. Biblioth.*

GUADAGNOLO *(Philip)*, *Arabick* and *Chaldee* Profeſſor at *Rome* in the College *de la Sapienza* in the ſeventeenth Century: He was one of the firſt employ'd in the *Arabick* Tranſlation of the Scripture: This Verſion was reſolv'd on by the Congregation *de propaganda Fide*; ſome *Levantine* Prelates having petition'd Pope *Urban* VIII, *A. D.* 1624. for this Purpoſe. The Archbiſhop of *Damaſcus* and Father *Guadagnolo* were pitch'd upon for this Work; but 'twas not long before the whole Weight of the Buſineſs fell upon this latter. He died at *Rome* in 1656. He wrote a Book, much eſteemed, againſt a *Mahometan* Doctor. 'Tis an Apology for the Chriſtian Religion againſt the Objections of *Abmed Ben Zin Alabedin*: This Book was publiſh'd at *Rome* in *Latin*, and afterwards in *Arabick*. He likewiſe wrote *Linguæ Arabicæ Inſtitutiones* in *Folio*, *A. D.* 1642. * *Giornale de' Letterati Jan.* 29, 1672. *Bayle, Diction.*

GUADALAVIAR, a River in *Spain*. It riſes in the Neighbourhood of *Aragon* and new *Caſtille* near the Head of the *Taio* and the *Xucar*, and having run by *Albarazin* and *Tervel* in *Aragon*, holds on its Courſe thro' the Kingdom of *Valencia*, runs by the Town *Valencia*, and ſoon after falls into the Gulf of that Name. * *Baudrand.*

GUADARRAMA, a River in new *Caſtille* in *Spain*. It riſes in *Sierra Tablada*, runs to *Guadarrama* and the *Eſcurial*, and diſembogues into the *Taio* three Leagues below *Toledo*. * *Maty, Diction.*

GUADAVARI, a Town in the Peninſula of *Indus* on this Side the *Ganges*. It ſtands in the Kingdom of *Golconda* upon the Cape *Guadavari* to the Eaſt of the Town *Maſulipatan*. * *Baudrand.*

GUADILBARBAR or *Magrada*, a great River in *Africk*. It riſes in *Biledulgerid* Proper, at the Confines of *Techort*; and after having held a Courſe thro' *Borgio*, *Peſcara* and *Tebeſſa*, in the Country of *Zeb*, it enters the Kingdom of *Tunis*, waſhes the Walls of *Maſti*, and divides into two Branches. The Eaſtern Stream, called *Magrada*, falls into the Sea at *Porto Farina*, and the Weſtern, after having run by *Beja*, falls likewiſe into the Sea near *Tabarca*, under the Name of *Guadalquiver*. * *Baudrand.*

GUAGNINI *(Aleſandro)*, born at *Verona*, and naturaliz'd in *Poland*, made himſelf famous by his Pen and his Sword. He had conſiderable Poſts in the *Poliſh* Army, and having diſtinguiſh'd himſelf in *Livonia*, *Moldavia*, and the War with the *Muſcovites*, he was created a *Poliſh* Nobleman by King *Sigiſmund Auguſtus*, and made Governor of the Fort *Witebsk*. At laſt applying himſelf wholly to Learning, he wrote the Hiſtory of *Poland*, printed in *Octavo* at *Frankfort*, *A. D.* 1584; 'tis entitled, *Rerum Polonicarum Tomi tres; quorum primus omnium Poloniæ Regum, à Lecho primo Gentis Duce, ad Stephanum Bathoreum etiamnum Regem; tum Principum Lithuaniæ, Chronologicam Recenſionem, ac Singulorum Res geſtas complectitur: Adjectâ recenti Hiſtoricarum in noſtram Ætatem incidentium continuâ narratione.* II. *Provinciarum, quæ uno Sarmatiæ Europeæ nomine vulgò veniunt, Chrorographicam deſcriptionem continet.* III. *Res ſingularitèr à Polonis in Valachia geſtas, Orationes item & Epiſtolas Sceptri Polonici Negotia concernentes habet. Alexandro Guagnino Equite Aurato peditumque Præfecto Auctore. Guagnini* died at *Cracow*, *A. D.* 1614, ſeventy ſix Years of Age. * *Stavorolſcius, ἐκατοντάδ. Scriptorum Polonicorum*, pag. 101, 102.

GUARDAFUN or *Guardafuy*, a Cape in *Ethiopia*. It lies at the fartheſt Eaſtern Point of the Coaſt of *Ayan* over againſt *Arabia* the *Happy*, and the Iſland *Zocotora*, from which 'tis diſtant about forty Leagues. * *Maty, Diction.*

GUARDAMAR, a good Fort in *Spain*, it ſtands upon the Coaſt of the Kingdom of *Valencia*, at the Mouth of the *Segura*. * *Baudrand.*

GUARDE (the Lake of): This Lake is in *Nigritia* in *Africk*, upon the Confines of the Kingdoms of *Gago*, *Guber*, *Cano*, and the *Agades*. 'Tis conſiderably large, and the *Niger* runs thro' it. * *Maty, Diction.*

GUARINI, born at *Verona*, Scholar to *Emanuel Chryſoloras*, was one of the firſt who reviv'd the *Belles Lettres* in *Italy* in the fifteenth Century. He was a conſiderable Maſter in *Greek* and *Latin*, and taught with Reputation firſt at *Venice*, and afterwards at *Ferrara*. He tranſlated *Strabo*, ſome of *Plutarch*'s Lives, and publiſh'd ſomething upon Grammar; to which may be added his Epiſtles, Orations and Verſes. He died at *Ferrara* in 1460. * *Poggio. Leander Alberti. Voſſius, &c.*

GUARINI *(Baptiſta)*, Son of the former, followed the ſame Kind of Study with his Father, and taught the Languages a great while at *Ferrara*. His printed Works are, *De Secta Epicuri*; *de Ordine docendi*; *de Regno adminiſtrando*; Notes upon *Ovid de Faſtis*, and upon *Catullus*; Orations; Epiſtles; Poems, and a Tranſlation of ſome of *Demoſthenes*'s and St. *Gregory Nazianzen*'s Orations. * *Geſner. Biblioth. Henric. Stephanus in dialog. de bene inſtituendis Græcæ Linguæ Studiis.*

GUARINI, Mathematician to the Duke of *Savoy*; he was born at *Modena* and flouriſh'd in the ſeventeenth Century. There are two *Folios* of this Author's publiſh'd at *Paris*, one in 1666, entitled, *Placita Philoſophica*, and the other *Cœleſtis Mathematica*, printed after his Death in 1683. * *Memoires du Tems.*

GUASTECAN, a large Country within the Kingdom of *Mexico* in northern *America*. It takes in the Provinces of *Panuco*, *Guaxaca*, and the northern Part of *Tlaſcala*, as far as the Town *Los Angelos* excluſively. * *Maty, Diction.*

GUASTO or *Guaſto di Amone*, a Town with the Title of a Marquiſate in the Hither *Abruzzo* in *Italy*: It ſtands at the Mouth of the *Trigno*, twelve Leagues from *Moliſſa* and from *Civita di Chieti*. * *Baudrand.*

GUAXO CINGO or *Guaco Cingo*, a ſmall Town in new *Spain*. It ſtands in the Province of *Mexico*, be-

tween *Mexico* and *Los Angelos*. This Town inhabited by *Spaniards* and *Indians* enjoys a great many Privileges, becauſe the Burghers join'd *Ferdinando Cortes* againſt the *Mexicans*. * *Baudrand.*

GUAYAQUIL, a Town of *Peru* in Southern *America*. It ſtands within the Province of *Quito*, fifty Leagues from the Town *Quito*; it has a large Haven at the Mouth of the River *Quayaquil* in the *South Sea* over againſt the Iſland *Puna*. * *Baudrand.*

GUEIHOEU, one of the great Towns in *China*. It is the fourth for Largeneſs in the Province of *Honan*: It ſtands upon the *Guai*, and is the Capital of a Precinct with five great Towns in it. * *Maty, Diction.*

GUELDRIA, a Fort in the *Peninſula* on this ſide the *Ganges*. It lies upon the Coaſt of *Coromandel* in the Kingdom of *Biſnagar*, between *Calecut*, *Narſingna* and *Paliacata*. It belongs to the *Dutch*. * *Maty, Diction.*

GUENETLAN, a Town within the Audience or Territory of *Guatimala* in Northern *America*. 'Tis the Capital of the Province of *Soconuſco*, and ſtands upon the *South Sea*, five and thirty Leagues from St. *Jago de Quatimala* to the Weſt. * *Maty, Diction.*

GUESCAR or *Hueſcar*, a Town in the Kingdom of *Granada* in *Spain*. It has a Caſtle with the Title of a Duchy, and ſtands upon the River *Guadadar*, four Leagues from *Baſa*, upon the Confines of *Andaluſia* and the Kingdom of *Murcia*. * *Baudrand.*

GUET *(James Joſeph du)*, is one of thoſe Authors who are very well known, notwithſtanding the Care they took to conceal themſelves. He was a great while a Prieſt of the *Oratory*, and upon his quitting that *Order* the Preſident *M. Menars* made him his Library Keeper: This *Guet* made it his Buſineſs to write learnedly, entertainingly, and with a ſtrain of Piety. Two Tracts of his were printed in 1707, one upon the Subject of *Publick Prayer*, and the other, entitled, *Proper Qualifications requir'd of thoſe who either offer or partake of the holy Myſteries*. They are written by Way of Letters. He wrote likewiſe *a Tract for the Inſtruction of Novices*. His Tracts are written with a great deal of Spirit and Delicacy, and well receiv'd. * *Du Pin*, new Eccleſ. Library, Cent. XVII.

GUGLIELMINI *(Dominico)*, extracted from a creditable Family, and born at *Bologna* in 1655. He ſtudied Mathematicks under *M. Geminiano Montanari* a *Modeneze*, and Phyſick under the famous *Malpighius*. He commenc'd Doctor in Phyſick at *Bologna* in 1678. The Comet, which appear'd in 1680 and 1681, occaſion'd his writing a Diſcourſe *De Cometarum Naturâ & Ortu*, *Epiſtolica Diſſertatio*, *Bononiæ* 1681. Here he gives a new Syſtem of Comets, which he fancies will account for all the Appearances; notwitſtanding, he has the Singularity at the ſame time to declare that he believes his *Hypotheſis* neither true nor probable. He gave farther Proof of his Skill in Aſtronomy by his Obſervation he made at *Bologna* of an Eclipſe of the Sun *July* the 12th 1684, which was printed in *Latin* the ſame Year. The Senate of *Bologna* made him chief Mathematick Profeſſor, and in 1686. choſe him Superviſor General of all their Water-Courſes belonging to their Precinct. To qualify himſelf the better for this Employment he apply'd to the Subject of *Hydroſtaticks*. And in the Years 1690. and 1691. publiſh'd a Book in two Parts, entitled, *Aquarum fluentium Menſura nova methodo inquiſita*. Here he ſets up a fundamental Principle acknowledg'd by all modern Philoſophers, and draws Conſequences of great Significancy from it. By his Calculation, the *Danube* in a Minute's time throws in about forty two Millions of *Bononian* Cubick Feet of Water into the *Euxine* Sea. This Tract bringing on a Controverſy between him and *M. Papin* occaſion'd the printing two Letters with the Title of *Epiſtolæ duæ Hydroſtaticæ*. And now a Salary for an *Hydroſtatick* Profeſſor being ſettled, himſelf was put in this Poſt. He aſſiſted *M. Caſſini* to mend his famous *Meridian*, which he had drawn forty Years before in St. *Petrania*'s Church, and publiſh'd a Memoir of what had been done for the making and proof of that prodigious Inſtrument. In 1697. he publiſh'd his great Work, *Della Natura de Fiumi*, which is look'd on as his Maſterpiece. This Performance he dedicated to *M.* the Abbot *Bignon*, who the Year before had got him made Fellow of the Academy of *Sciences*. This Book being an Original in the Subject, made a great Noiſe. *Cremona*, *Mantua*, and ſome other Places, apply'd to this famous Water-Philoſopher. He ordered what Works and Drains he thought neceſſary, but his chief Excellency conſiſted in contriving Moles, which he made in the *Po* above *Placentia*, where this River had done great Damage, and threatned more. The Republick of *Venice* grudging *Bononia* this great Man, made him Mathematic Profeſſor at *Padua* in 1698. But notwithſtanding his accepting this new Employment, *Bononia* would have him keep the Name of Profeſſor of their Univerſity, and continued his Salary. In 1700. the *Venetians* diſpatch'd him into *Dalmatia* to repair the Ruins of *Caſtle Novo*; and ſoon after he was ſent into *Friuli*, where an impetuous Torrent had already deſtroy'd a great many Villages, and was ready to fall upon the Fort *Palma*. In 1702. he was made Phyſick Profeſſor, and quitted the *Chair* he read in before. About this time he publiſh'd two Diſſertations, one *De Sanguinis natura & conſtitutione*, the other *De Salibus Diſſertatio Phyſico-Medico-Mechanica*. He reply'd to *M. Homberg*, who differ'd from his Aſſertion that acid Salts make an uniform Figure in their Chryſtallization. He publiſh'd two more Books upon natural Philoſophy, one entitled, *Exercitatio de Idearum vitiis, correctione & uſu, ad ſtatuendam & inquirendam morborum naturam*; and the other, *De Principio Sulphureo*: The firſt was printed in 1707, and the other in 1710. in which Year the Author died. He never minded any thing but Learning; as for his Behaviour it appear'd ſomewhat rugged and unpoliſh'd, eſpecially to thoſe who were not us'd to him. *He deſpis'd*, ſays the *Italian* Journal of the Learned, *that ſuperficial Genteelneſs, which a great many make their main Buſineſs; as for himſelf he would not have his Manners either in his Limbs or in his Language, but lie all in his Heart.* * *Hiſtoire de l'Académie Royale des Sciences de* 1710.

GUIBERT, Abbot of *Nogent Sous Couci*, was born in a Village belonging to the Dioceſe of *Beauvais*, and extracted from a wealthy Family. He was choſen Abbot of *Nogent* in the Dioceſe of *Laon*, *A. D.* 1104, and dy'd *A. D.* 1124. His Works were publiſh'd by *Lucas Dacherius*, *A. D.* 1651. There's an excellent Tract upon the Subject of *Preaching* among 'em; a great many other uſeful and curious Diſcourſes, together with an Hiſtory, entitled, *Geſta Dei per Francos*, which furniſhes a Relation of the firſt *French Cruſade*, and the Conqueſts they made in the holy Land, and other Places in the *Levant*, particularly under the Conduct of *Boëmond* Duke of *Puglia*, and *Godfrey* of *Bologn* King of *Jeruſalem*. * *M. Du Pin*, new Eccleſ. Library, Cent. XIII.

GUILLEMETTE of *Bohemia*, was Head of a ſcandalous Sect which appear'd in *Italy* in the thirteenth Century. Her artificial counterfeiting gave her the Reputation of a Saint, *A. D.* 1281. But the Impoſture being diſcover'd after her Death, her Corps was dug up and burn'd, *A. D.* 1300. *Boſſius* charges this Sect with Licentiouſneſs; but *Puricellus* brings the Imputation no higher than *Fanaticiſm*; and to confirm this, the Charge of the Inquiſition only ſets forth that the Sectaries, who follow'd this Woman, held that ſhe was the Holy Ghoſt Incarnate, that her Mother was *Conſtantia*, marry'd to the King of *Bohemia*; that her lying in the Grave would be only for a particular Period; that ſhe would riſe again before the general Reſurrection and fly up to Heaven in Sight of her Diſciples; that ſhe had left one *Maifreda* a Nun, of the *Order* of the *Humiliati*, for her Vicar, who was to ſay Maſs upon *Guillemette*'s Tomb, and who at laſt ſhould be poſſeſſed of the Apoſtolick See of *Rome*, and be attended with four Doctors who ſhould make four new Goſpels. Her Diſciples kept the three following Anniverſary Feſtivals at her Tomb; *viz.* St. *Bartholomew*'s Day, being the Day on which ſhe dy'd; the Day her Corps were remov'd from the Church-Yard in *Milan*, to the Convent of *Caravalla*; and *Whitſunday*. In the Year 1306. one *Dulcinus* of *Verceil*, maintain'd reſembling Opinions; and much the ſame Heterodoxies, as *Gulielmus Poſtellus* reports, were held by *Jane de la Mere*. * *Mabillon, Iter. Italic.*

GUISCARD *(Lewis de)*, deſcended from an ancient and noble Family, was Count *de la Bourlie*, Marquis of *Magny*, &c. He was Son to *George de Guiſcard* and *Genevieve de Longueval*, and was born in *September*

1651. He began to make himſelf known in the *Field*, being only a Captain in the Years 1672. and 1673, when the *French* King beſieg'd *Maeſtricht* and a great many Towns in *Holland*. The next Year he was Collonel of a Regiment in *Normandy*; and 'twas at the Head of this Regiment that he had a Share in the Honour the Garriſon of *Grave* gain'd by defending this Town. His rallying the Foot at the Battle of *Conſarbrick*, and his honourable Behaviour at the Sieges of *Bouchain*, *Fribourg*, the Fort of *Keil*, *Luxembourg*, and *Philipsbourg*. The Poſts of Brigadier, Inſpector or Comptroller General, Field Marſhal, and Lieutenant General; his being Commander in Chief in ſeveral Towns in *Flanders*, and upon the Frontier of the *Maeſe*; his being Governor of *Sedan* and *Namur*; the Battle of *Boſſu*, where the Enemy, notwithſtanding the great Superiority of their Numbers, were entirely routed; and the Defence of *Namur* in 1695, were the Steps which rais'd him to the Reputation and Diſtinctions he deſerv'd. In 1695. the *French* King made him Knight of the Order of the Holy Ghoſt; and as a farther Mark of Eſteem ſent him Ambaſſador to *Sweden* in 1698. His Brother *Anthony de Guiſcard*, Abbot of *Bonnecombe* in *Roüvergue*, was a very unhappy Perſon, endeavour'd to raiſe an Inſurrection to ſupport the *Camiſars*. Upon his Miſcarriage in this Attempt he quitted *France*, and went into *Holland*; where his Propoſals and Projects againſt his Country were rejected by the *States* as either too ſcandalous or impracticable. From hence he remov'd into *England*, and had a Penſion of five hundred Pounds a Year from the Court there. But upon *March* 19th 1711. he was ſeiz'd, brought to the Secretary's Office, and charg'd with a Correſpondence with *France*. The Proof coming ſtrong, and being reproach'd with Ingratitude, he fell into a Rage, ſnatch'd a Penknife, and gave Mr. *Harley* two Wounds. Upon which the reſt of the Company drew their Swords, gave him three Wounds, and ſent him to *Newgate*, where he dy'd ſoon after. * *Memoires du Tems.*

* GUISE *(Claude de Lorrain* Duke of*)*, ſecond Son of *Renatus* Duke of *Lorrain*, ſettled in *France*, after having (as 'tis ſaid) made an unſucceſsful Attempt to diſinherit his elder Brother *Anthony*. Being a Perſon of great Courage and other valuable Qualities, he quickly made himſelf much eſteem'd. He married *Antonietta de Bourbon*, a Princeſs of the Blood, and was promoted to great Poſts of Truſt and Honour. 'Twas out of Regard to him that the County of *Guiſe* was made a Duchy, with the Privilege of Peerage.

'Tis ſaid King *Francis* I. being after ſome time diſguſted with him, would not allow him the Title or Reſpect of a Prince. But let this be as it will, *Claude* of *Lorrain* wrought up an Intereſt, and ſtrengthned his Family to ſuch a Degree, that his Deſcendants were very near mounting the Throne, and carrying their Point over the Houſe of *Bourbon*. *Claude* ſignaliz'd himſelf upon ſeveral great Occaſions, and particularly at the Battle of *Marignan*. His Brother *John*, Cardinal of *Lorrain*, was a great Support to him. *Claude* dy'd in the Year 1550, leaving Iſſue ſix Sons and four Daughters, the eldeſt of which marry'd *James* V. King of *Scotland*. * *Hiſtoire de France*

GUISE *(Lewis de Lorrain* Cardinal of*)*, was Son of that *Henry* Duke of *Lorrain* who was kill'd at *Blois*. This *Lewis* notwithſtanding his being a Churchman, had ſo ſtrong a military Diſpoſition that he was pleas'd with nothing ſo much as Campaigns and Fighting. He was Cardinal and Archbiſhop of *Rheims*, when he attended the *French* King in his Expedition into *Poictou:* And here he diſtinguiſh'd himſelf no leſs than the boldeſt Officer, at the Siege of St. *Jean d'Angeli*. Some few Days after he fell ſick and dy'd *June* 21st 1621. The Duke of *Nevers* and this Cardinal happened to have a Suit about a Priory, which at laſt came forward to a fighting Quarrel: And here the Cardinal ſhew himſelf very ready to decide the Controverſy Sword in Hand. * *Bayle*, *Diction. Hiſtoire.*

GUMANAPI, an Iſle in *Aſia*. 'Tis in the *Archipelago* of the *Moluccas*, to the North of the Iſlands *Nera* and *Banda*. This Iſland has a Town of the ſame Name built at the Foot of a Mountain, which, like *Ætna*, diſcharges Flame. * *Maty*, *Diction.*

GUNCZ, a Town in *Germany*. It ſtands in the Lower *Auſtria* upon the River *Guncz*, near the Frontier of *Hungary*, five Leagues above *Sarvar*. 'Tis thought *Guncz* is the ſame with the ancient *Baſiana* in the Upper *Pannonia*, which notwithſtanding ſome Geographers make *Poſſega*; and others will have it the ſame with *Bantz*. * *Baudrand.*

GUNDAMUND, Grandſon to *Genſeric* III. King of the *Vandals* in *Africk*, ſucceeded *Hunneric*, and was no leſs unfavourable to the Orthodox than that Prince. After twelve Years Reign he was ſucceeded by his Brother *Thraſimond.* * *Procop. Grotius*, *Hiſtor. Vandal.*

GUNDELFINGEN, a great Town within the Circle of *Suabia*. It ſtands upon the *Danube* three Leagues from the Town *Burgaw* to the North; and is the Head of a Barony which belongs to the Counts of *Furſtenburg Blomberg*. * *Maty*, *Diction.*

GUNDIS, *Gondes* or *Gonthey*, a Town in the Country of *Valais*, Confederate with the *Swiſs*. It ſtands upon the *Rhoane* a little below the Town of *Sion*, and is conſiderable for Chryſtal Mines, Saffron, and good Wine. * *Maty*, *Diction.*

GUNTZBURG, a ſmall Town in the Circle of *Suabia*. 'Tis within the Marquiſate of *Burgaw* upon the River *Guntz* about two Leagues from the Town *Burgaw* to the North. *Guntsburg* has a very magnificent Caſtle, where the Marquiſes of *Burgaw* us'd formerly to reſide, and where the Chancery of the Marquiſate is ſtill kept. * *Maty*, *Diction.*

GUPLO, a Lake in the Lower *Poland*. 'Tis in the Province of *Cujavia*, between the Towns *Gneſna* and *Brezeſtie*. The Caſtle of *Kruſwick* ſtands upon the Northern Bank of this Lake, where 'tis ſaid *Popielus* II. King of *Poland* was eaten up by Rats. * *Baudrand.*

GURCK, formerly call'd *Corcoras*, a River within the Circle of *Auſtria*. It runs through *Windiſmarck* a Country of *Carniola*, flows under the Walls of *Seiſſenburg* and *Rudolfwerd*, and falls into the *Save* at the Confines of *Croatia* and the County of *Cilley*. * *Baudrand.*

GURIEL or *Ghuria*, Part of *Georgia* in *Aſia*. Formerly it made the Southern Part of *Colchis*; and now it is ſometimes taken for Part of *Mingrelia*, from which notwithſtanding 'tis disjoin'd by the River *Phaſis* to the North. 'Tis bounded with the Kingdom of *Imirette* to the Eaſt; with *Turcomania* to the South, and with *Natolia* and the Black Sea to the Weſt. This Country has a Prince of its own, who governs under the Protection of the Grand Seignior. There's never a City within theſe Territories, *Warthi*, and *Guni* or *Goni* being the beſt Towns. * *Baudrand.*

GURIUS and *Samoneus* (Saints), Martyrs and Confeſſors of *Edeſſa* in *Meſopotamia* in the fourth Century. *Gurius* withdrew into the Country, where he practis'd great Auſterities, and liv'd 'till he was very old. *Samoneus* and a Deacon *Abibelius* came to him and were all three apprehended, *A. D.* 304. in the *Diocleſian* Perſecution. *Gurius* and *Samoneus* were kept a long while in Priſon, where they ſuffered Variety of Torments, and were beheaded together, *November* 15. *A. D.* 306. * *Tillemont*, *Memoires pour l'Hiſtoire Eccleſ. Tom.* 5. *Baillet*, *Vies des Saintes.*

* GUTTEMBERG *(John)*, invented Printing in the fifteenth Century. *Trithenius*, the earlieſt Author who mentions the Invention of Printing, affirms *Guttemberg* the firſt in this Art, and that *John Fuſt* and *Peter Schoeffer*, or *Opilio* aſſiſted his Preſs; the Abbot *Trithenius* receiv'd this Account from *Peter Schoeffer* himſelf. The firſt Thing they printed was a Bible, finiſh'd in 1450; therefore we have Reaſon to believe that all Books printed with a Date prior to this Year are antidated. *William Fichet* and *John de la Pierre* Prior of the *Sorbonne* brought the firſt Printers to *Paris*, ſet up a Preſs in the *Sorbonne*, and printed a great many Books there. Two other *Germans*, *Peter Cæſaris* and *John Stole*, ſet up another Preſs at *Paris* in the Year 1473. But the Myſtery of Printing was convey'd into *England* nine or ten Years ſooner. The Contrivance was this, *Bourchier* Archbiſhop of *Canterbury*, being inform'd that *John Guttemberg* had ſet up a Preſs at *Harlem*, prevail'd with King *Henry* VI. to diſpatch one *Turner*, belonging to the Wardrobe, to *Harlem:* Where having ſettled in Diſguiſe, and ſpent a great deal of Time and Money, at laſt he perſuaded *Frederic Corſelli* one of the *Compoſitors* to carry off a *Set of Letters*, and embark with him in the Night for *London*. Upon their Arival *Corſelli* was ſent down to *Oxford* by the Archbiſhop, where they gave

gave the firſt Specimen of that Art. Not long after Preſſes were ſet up at *Weſtminſter*, *St. Albans*, *Worceſter*, and other Monaſteries of Note. As to foreign Countries, Printing was carry'd from *France* into *Italy*. The firſt Prints were made in *Roman* Characters; the *Gothic* Letter was the next: It began in *Germany*, and laſted almoſt a whole Century; after which Period, the *Roman* Character came again into Faſhion. * *Chevillier*, *Diſſertation ſur l'Origine de l'Imprimiere*, printed in the Year 1694. *Serrarius*, *Lib.* I. *Cap.* 37. *Hiſt. Mogunt. Polydor Virgil*, *de Rer. Invent. Lib.* II. *Cap.* 7. *Chaſſanæus*, *Catal. Glor. Mundi. Pancirollus*, *Rer. Invent. & Salmuth. Melchior Adam*, *in Vit. Phil. Germ. Collier*'s Eccleſ. Hiſt. Vol. I, *&c.*

GUZMAN *(Alphonſo Perez)*, a famous *Spaniſh* Officer, living at the latter End of the thirteenth Century. He had ſerv'd the Kings of *Morocco* a great while in the Poſt of Lieutenant General. After having acquir'd a great deal of Reputation and Wealth in *Africk* he came into *Spain*, where he began the Family of the Dukes of *Medina Sidonia*. He was Governor of *Tariff*, when this Town was beſieg'd by *John Infant* of *Caſtille*. This Prince, who had one of *Guſman*'s Sons in his Cuſtody, threatned to cut his Throat before his Father's Face unleſs he ſurrendred. But *Guſman* ſcorning this Menacing, told him, that rather than be guilty of Treaſon he would furniſh him with ſomething to cut his Son's Throat, and at the ſame time throwing his Sword over the Wall went to Dinner with his Lady. This inflexible Reſolution provok'd the *Infant* to ſuch a Degree that he immediately had young *Guſman*'s Head chopt off. The Garriſon, who look'd on, cry'd out at the barbarous Execution. *Guſman*, who heard the Noiſe, being apprehenſive of an Aſſault, left his Dinner, and mounted the Ramparts; but when he underſtood the Occaſion, he ſaid, *This is a Thing of nothing, keep you your Poſts, and take Care of the Town.* Upon this he went back to his Dinner, without the leaſt Sign of Diſturbance, and without ſaying any thing to his Lady of what had paſſed. Now ſome People queſtion whether this was not Courage over puſh'd, and carry'd to Stupidneſs and Brutality. * *Turquet*, Hiſt. of *Spain*.

GYMNETÆ, an *Æthiopian* Clan, anciently ſo call'd becauſe they went naked. They were forc'd to lodge a Nights upon Trees for Fear of wild Beaſts: But in the Day time ſheltring themſelves in other Trees upon the Banks of Rivers, they lay perdue for wild Cows, Leopards, and other fierce Creatures, which came to quench their Thirſt; and after having ſhot as many as they thought fit, fed their Family with 'em. Now this being their only Subſiſtence, they exercis'd themſelves in ſhooting with Bows and Arrows very early, and gave their Children no Meat 'till they could hit the Mark ſet up for 'em. * *Diodorus Siculus*, *Antiq. Lib.* IV.

H. HABDALA,

H.

HABDALA, a Sort of Ceremony among the modern *Jews* at the End of the *Sabbath*: The manner is this, when People are come Home from Prayers and the Stars appear, they light a Torch or a Lamp, and then the Maſter of the Houſe takes ſome Wine and rich Spices, bleſſes 'em and ſmells to 'em to begin the Week with Pleaſure, and wiſhes that every Thing may ſucceed well the ſeven Days enſuing: Afterwards he pronounces a Benediction over the Flame newly kindled, and then begins to think of falling to Work. All this Ceremony is call'd *Habdala*, that is to ſay, *Diſtinction*, to let 'em know the *Sabbath* is ended, and the holy Period divided from the Time for Work. The *Jews*, when they ſalute one another this Evening, don't ſay, *Good Even*, but *God ſend you a good Week*. * *Leo de Modena. Diction. des Arts.*

HACHA, *Rio de la Hacha*, or, *Noſtra Segnora de los Remedios*, a Town in Southern *America*. It ſtands at the Mouth of the *Hacha* in the *Atlantick* Ocean. 'Tis the Capital of a Government of the ſame Name, which lies between *St. Martha* and *Venezuela*. This Country has a rich Soil, and is conſiderable for Salt-Works, for Gold and precious Stones found there. * *Maty, Diction.*

HACKSPAN *(Theodore)*, liv'd at *Weimar*. He was born in 1607, and dy'd in 1659. He was Divinity Profeſſor, and taught the Oriental Languages at *Altdorf*. He wrote a Tract of the Serviceableneſs of *Rabbinical* Books in Divinity: He likewiſe wrote an *Arabick* Grammar, and a Book, entitled, *Interpres Errabundus*. After his Death his *Miſcellanea Sacra* were publiſh'd, together with a Collection of Philological and Theological Diſputes; and Annotations upon ſome difficult Places in the Old and New Teſtament. * *Spizelius, in Templo Honoris*, pag. 140.

HADELLANTD, or *Hadeln*, a Country of the Duchy of *Bremen* in the Lower *Saxony*. It ſtretches along the Marſh and the River *Elbe*, from the River *Oeſt* to the *German* Sea. 'Tis divided into two Parts: The *Eaſtern*, of which *Nienhuys* is the Capital, and belong'd to the *Swede*: The *Weſtern*, where there's nothing remarkable, is a Dependency of the Duchy of *Saxe-Lawembourg* excepting the Bailliage of *Ribenbuttle* or *Ritzenbuttle*, which lies along the Coaſt, and belongs to *Hamburg*. * *Maty, Diction.*

HADEMAR or *Hadamar*, a ſmall Town of *Weſterwald*, within the Lower Diviſion of the Circle of the Upper *Rhine*. It lies in the Territories of *Naſſau* upon the River *Ells*, two Leagues from *Dietz*. This Town gives the Title of a Principality, and has two Caſtles, where the two Branches of the Houſe of *Naſſau Seigen* us'd to reſide. * *Maty, Diction.*

HAGIAR, a Town in *Arabia Petrea* with a fine Caſtle. It ſtands in the midſt of Mountains and Deſerts of Sand, where there is but one Well call'd *Thomud*. The Town lies upon the Road from *Damaſcus* to *Medina* forty Leagues from the latter to the North, and thirty Leagues from *Madian* to the Red Sea. 'Tis thought to be the *Petra* of the *Ancients*. * *Nubienſis*, pag. 110, 119. There are two other Towns of the ſame Name in *Arabia Felix*; but they are not conſiderable.

HAJACAN or *Hiacan* (the Kingdom of), is a Province belonging to the *Mogul* in *Aſia*. It lies on this ſide the *Indus* between the Provinces of *Candahar*, *Attock*, *Multan*, *Buckor*, and *Sitziſtan* in *Perſia*. *Chatzan* is the principal Town. This Province is ſtock'd with *Bulloques*, a Sort of ſtrolling Gipſey-like People. * *Maty, Diction.*

HAIDENHEIM, a ſmall Town commanded by the Caſtle of *Hellenſtein*. It ſtands in *Suabia* upon the River *Brentz* about ſeven Leagues from *Ulm* to the North. *Haidenheim* is the Capital of a large Seigneury which belongs to the Houſe of *Wirtemberg*. * *Maty, Diction.*

HAIN, a Town of *Miſnia* in Upper *Saxony*. It ſtands upon the River *Reder* three Leagues from *Meiſſen*, and at the ſame Diſtance from *Dreſden*, to the Eaſt of the firſt, and to the North of the latter. * *Maty, Diction.*

HALITGARIUS, Biſhop of *Cambray* and *Arras* in the ninth Century, ſucceeded *Hildoardus* in the Year 816. He was ſent Miſſionary with *Ebbo* of *Rheims* to preach Chriſtianity to the *Danes*; and was afterwards diſpatch'd by *Lewis* the *Debonair* with a publick Character to *Michael* the *Stammerer* the *Greek* Emperor. In his Return from this Embaſſy he died, *A. D.* 830. At the Inſtance of *Ebbo* of *Rheims* he wrote a Book, entitled, *de Vitiis & Virtutibus & Ordine Pœnitentiæ*. 'Tis a long Penitential divided into five Books, publiſh'd by *Caniſius* in the fifth Volume of his *Lectiones Antiquæ*, and likewiſe inſerted in the *Bibliotheca Patrum*. This Work is reckon'd by ſome to *Rabanus Maurus*. *Miræus* will have it that 'twas *Charlemain* who ſent *Halitgarius* to *Conſtantinople*. * *Sigebert, C.* 122. *de Vir. Illuſt. Valerius Andreas Biblioth. Belg. Sainte-Marthe, Gall. Chriſt. Du Pin*, new Eccleſ Library, Cent. IX.

HALLERVORD *(John)*, a *Poliſh* Author born at *Coninsberg* in *Pruſſia*: This *Hallervord* in the Year 1676. publiſh'd a Catalogue of Books, entitled, *Bibliotheca Curioſa*, where he mentions ſome modern Authors, and gives Account of their Writings together with other Circumſtances belonging to 'em. This Work, tho' only deſign'd for a Supplement to *Geſner*'s *Bibliotheca*, makes ſome Addition to *Voſſius*'s Hiſtorians.

HALLIER *Francis*, Doctor of Divinity in the Faculty at *Paris* and *Regius Profeſſor* in the *Sorbonne*, Arch-Deacon of *Dinan* in the Dioceſe of *St. Malo*, and at laſt Biſhop of *Cavaillon*, was born at *Chartres*. He made three Voyages to *Rome*, was known to Pope *Urban* VIII, and had a Penſion offer'd him by Cardinal *Barbarini* to dwell there; Cardinal *Richlieu* made him a fair Propoſal to be his Confeſſor; both which Offers he refus'd. In his ſecond Voyage to *Rome*, *A. D.* 1652. he ſolicited ſtrongly againſt the *five Propoſitions*, which made ſo great a Noiſe in *France*, and procur'd the Bull againſt them *cum Occaſione*. At his third Voyage to *Rome*, *A. D.* 1656, *Alexander* VII. gave him the Bulls for the Biſhoprick of *Cavaillon*, to which Promotion he was recommended by ſtrong Teſtimonials from the *French* Clergy. He dy'd in the Year 1659. 63 Years of Age: And was ſo far ſunk with the Palſy and a Complication of other Diſtempers, that he forgot all his Learning, and could not remember ſo much as the Lord's Prayer. This Prelate's Life was not always undiſturb'd: His Writings in Favour of the Clergy againſt the *Regulars*, and the Diſputes the *Five Propoſitions* engag'd him in, made him a great many Enemies, and drew a Storm from the Preſs upon him: 'Twas rais'd by the Attacks of *Cellotius*, *Bauny*, *des Faux*, the Abbot of *Boyſic*, *Paulus Irenæus*, &c. All which receiv'd a Reply from him. His printed Works are theſe, *Philoſophia Moralis, Lyricis Cantionibus abſolutiſſima*; *Analyſis Logicæ*; *Vindiciæ Cenſuræ Sacræ Facultatis*; *de Sacris Electionibus & Ordinationibus*; *de Hierarchia*; *Ordinationes Cleri Gallicani circa Regulares, cum Commentariis, &c.* * *French Morery.*

HALYATTES II, King of *Lydia*, and Father to *Cræſus*, ſucceeded *Sadyattes* in the Year of the World 3385, and 619 before our Lord's Incarnation. He carried on the War begun by his Father, five Years againſt the *Mileſians*, haraſſed their Country, and laid it in Aſhes, and amongſt other Damages burn'd *Diana*'s Temple. Hiſtorians report he was puniſh'd for this Affront to Religion by a troubleſome Diſtemper: and no medicinal Applications could reſtore him to his Health, 'till he had rebuilt the Temple. At laſt, having finiſh'd the War againſt the *Mileſians*, he turn'd his Arms againſt *Cyaxares* King of the *Medes*, to whom he afterwards marry'd his Daughter *Ariene*. He dy'd at the End of five and thirty Years Reign, and left *Cræſus* his Succeſſor. * *Herodotus, Thalia. Euſeb. Chronic.*

HAMATH or *Hemath*; the Name the *Hebrews* gave to all the Country from *Paleſtine* to the *Euphrates*. In the 2d of *Samuel* chap. viii. *Toi* is ſaid to be King of *Hamath*. According to St. *Hierom Antioch* is the Capital

tal of this Country is call'd *Amath* or *Emath* in Scripture. * *Hieron. de Loc. Hebraic.*

HAMEL *(John Baptiſt du)*, was born in 1624. at *Vire* in Lower *Normandy*, where his Father *Nicholas du Hamel* was an Advocate or Barriſter. He began his Studies at *Caen*, and went through a Courſe of Rhetoric and Philoſophy at *Paris*. At eighteen Years of Age he wrote a little Tract, where in a very ſhort Scheme he explain'd *Theodoſius*'s *Spherica:* To this he added a very clear and ſuccinct Eſſay in Trigonometry; the Deſign was to make the firſt Entrance in Aſtronomy more eaſy. At nineteen Years of Age he was admitted in the Society of the *Oratorians*. After ten Years ſpent with theſe Fathers he quitted *their Order* to be made Cure of *Neuilli* upon the *Marne*. About this Time natural Philoſophy was like a great Kingdom ſplit into ſeveral Sovereignties, in a Manner independent upon each other. Aſtronomy, Mechanicks, Opticks, Chymiſtry, *&c.* were diſtinct Sciences, and had no Communication with that Part of Learning call'd Phyſicks. Natural Philoſophy being thus robb'd and impoveriſh'd, had nothing but a few barren and knotty Queſtions left her. *M. du Hamel* endeavour'd to break this Uſurpation, and reſtore that uſeful and entertaining Part of Learning wreſted from her. He began to execute this Deſign in his *Aſtronomia Phyſica*, and his Tract *De Meteoris, & Foſſilibus*, both printed in 1660. They are done by way of Dialogue: The Perſons are *Theophilus*, a great Admirer of the *Ancients*; *Menander*, a warm *Carteſian*, and *Simplicius*, a Philoſopher indifferent between both Parties, who for the moſt Part makes it his Buſineſs to reconcile, and over and above reſerves himſelf the Privilege of chooſing the beſt out of both. This *Simplicius* is *M. du Hamel*. His Form by Way of Dialogue has not only *Tully* for a Precedent, but he has imitated this great *Roman* in the Correctneſs of his *Latin*, and, which is more, in his entertaining Manner and beautiful Expreſſion. He was cenſur'd for maltreating *Des Cartes*: To this he anſwers, That 'twas *Theophilus*, a Perſon over fond of Antiquity, and who had no Taſte for any modern, that gave this rough Uſage, and that *Simplicius* never ſpoke to his Diſadvantage. 'Tis granted what he ſaid was true, but for all that 'twas *Simplicius* that put *Theophilus*'s Words in his Mouth. In 1663. he reſign'd the Cure of *Neuilli*, and publiſh'd his famous Book *De Conſenſu veteris & novæ Philoſophiæ*. In 1666. King *Lewis* XIV, at *M. Colebert*'s Inſtance, approv'd the erecting the Royal Academy of *Sciences*, to which *M. du Hamel* was choſen Secretary. His beautiful *Latin* Stile, ſo remarkable in his Works, made him pitch'd upon for tranſlating a *French* Tract into *Latin*, entitled, *The Right of the Queen of* France *to* Brabant, Namur, *and ſome other Seignuries in the* Spaniſh *low Countries*. The next Year he publiſh'd another Tract for maintaining the Juriſdiction of the Archbiſhop of *Paris* againſt the Exemptions of the Abbot of *St. Germain des Prez*. 'Twas *M. de Pereſixe*, then Archbiſhop, that engag'd *M. du Hamel*, and 'twas the only time that he forc'd his Humour to appear an Aggreſſor. But then the Diſpute was manag'd with all the Temper and Genteelneſs requir'd in Conteſts of this Kind. His great Reputation for the *Latin* Language occaſion'd *M. Colebert de Croiſſy*, Plenipotentiary for the Peace at *Aix-la-Chapelle*, to take him along with him in 1668. After the Concluſion of the Treaty, *M. Croiſſy* went into *England*, whither *du Hamel* travell'd with him. And here his chief Curioſity was making an Acquaintance with Men of Learning, particularly with the illuſtrious Mr. *Boyle*, who diſcover'd all his experimental Philoſophy to him. He took a Turn in *Holland* with the ſame View; and from theſe two Voyages made a rich Collection of Experiments and other Diſcoveries in Phyſicks, which ſerv'd both for Inſtruction and Ornament in his Books afterwards publiſh'd. In 1670. he publiſh'd his Tract *De Corporum Affectionibus*; and two Years after that *De Mente Humana*. In 1673. his Book *De Corpore animato* paſs'd the Preſs: Experimental Philoſophy, and eſpecially Anatomy make great Part of this Performance. Some time after he was ordered to write a whole Courſe of Philoſophy purſuant to the Method us'd in the Colleges. This Work appear'd in the Year 1678. under the Title of *Philoſophia vetus & nova, ad uſum Scholæ accommodata in Regia Burgundia pertractata*. This Work run thro' ſeveral Editions: Some Years after 'twas printed the Miſſionaries, who had carry'd it to the *Eaſt Indies*, wrote back that they had taught this Philoſophy with great Succeſs, eſpecially the Phyſicks. Father *Bouvet* a Jeſuit and famous Miſſionary in *China*, ſent an Account that when himſelf and his Brethren drew up a Body of Philoſophy for the Cham of *Tartary*, in that Emperor's Language, to diſpoſe him for the Chriſtian Religion; one of the chief Books they made uſe of was *du Hamel*'s *ancient* and *modern Philoſophy*. In 1691. he printed a Courſe of Divinity in ſeven Tomes, entitled, *Theologia Speculatrix & Practica juxta* S. S. *Patrum dogmata pertractata, & ad uſum Scholæ accommodata*. This Work produc'd another, for being deſir'd to abridge his Body of Divinity, he ſatisfy'd the Requeſt, and printed the Epitome with the Title of *Theologiæ Clericorum Seminariis accommodatæ ſummarium*. It makes five Volumes. He begun to write the Hiſtory of the *Academy* in *Latin* from its firſt Eſtabliſhment in 1666. to 1696: He choſe to conclude his Hiſtory with this Period, becauſe in the Beginning of 1697. he laid down his Secretary's Pen, acquainting the *Academy* that he was grown too infirm to ſerve 'em. He was ſucceeded by *M. de Fontenelle*, who manag'd that Employment to Admiration. In 1698. his Hiſtory was publiſh'd under the Title of *Regiæ Scientiarum Academiæ Hiſtoria*. In 1701. a ſecond Edition enlarg'd with four Years for compleating the Century was printed. And to go backward a little; in the Year 1698. laſt mention'd, he likewiſe publiſh'd a very learned Book in Divinity, entitled, *Inſtitutiones Biblicæ, ſeu Scripturæ Sacræ Prolegomena, una cum ſelectis Annotationibus in Pentateuchum*. In 1701. he publiſh'd the *Pſalms*, and two Years after the Proverbs of *Solomon*, *Eccleſiaſtes*, and the Book of Wiſdom, with reſembling Notes. And in 1705. he publiſh'd the whole Bible with Annotations upon all Paſſages which ſeem'd to require 'em. And now, notwithſtanding he was 81 Years of Age, he attempted a *Latin* Tranſlation of the Hiſtory of the *French Academy*, and went thro' the incomparable Preface; but in 1706. he departed this Life, and had a gentle Paſs into the other World. He us'd to go every Year to *Neuilli* upon the *Marne*, to make a Viſit to his old Pariſhioners; and the Day that he ſtaid with 'em, was kept as a Feſtival by the whole Town: They were ſo overjoy'd to ſee him, that no body would do the leaſt Work. When he was at *London*, the *Engliſh Roman* Catholicks, who went to the *French* Ambaſſador's Chapel, us'd to ſay commonly, *Let us go to the Holy Prieſt's Maſs*. * *Hiſtoire de l'Academie Royale des Sciences de l'Année* 1706.

HAMON, *(John)*, Doctor in Phyſick of the Faculty at *Paris*, was born at *Cherbourg* within the Dioceſe of *Coutance* in *Normandy*. His devout Temper made him prefer Retirement to all the Advantages his Parts and Profeſſion might have furniſh'd. After having ſold his Library, and given all his Eſtate to the Poor, he retir'd to the Solitude of *Port-Royal des Champs*, and was Phyſician to that Abby, where for eight and thirty Years together he went thro' all the Stages of Mortification and Penance. He faſted 'till the Evening, and drank nothing but Water. The laſt ſixteen Years of his Life he eat nothing but Dogs Bread, which was not known 'till after his Death. He eat always ſtanding, roſe every Morning at two a Clock, and ſlept upon a Board. He viſited all the Poor that were ſick in the Neighbourhood, and furniſh'd 'em for their Health and ſpiritual Neceſſities. He read all the *Latin* and *Greek* Fathers, the Councils, and a great Number of Eccleſiaſtical Hiſtorians, and collected the moſt ſerviceable and beautiful Paſſages out of 'em. Several of his Devotional Tracts are printed. He dy'd in *February* 1687. ſixty nine Years of Age. The Verſes ſet to his Picture are as follow,

Tout brillant de Savoir, d'eſprit & d'éloquence,
Il courut au deſert chercher l'Obſcurité:
Aux Pauvres conſacra ſon bien & ſa Science,
Et trente ans dans le jeûne & dans l'auſterité,

Fit ſon unique volupté
Des travaux de la Pénitence.

The Luſtre of his Learning and his Wit,
He caſt into the Shades of Solitude:

Upon the Poor he ſpent his Wealth and Skill,
And thirty Years in holy Diſcipline:
Reſtraints and Faſting were his Entertaiment;
And that which ſhock'd the Senſes, pleas'd the Mind.

* *Memoire Manuſcript.*

HANAMEEL, an *Iſraelite*, Son of *Shallum*, and Couſin German to the Prophet *Jeremy*. When *Jeremy* was in Priſon, his Couſin came to him to offer him the Sale of his *Field* in *Anathoth*. The Purchaſe was agreed for ſeventeen Pieces or Shekels of Silver, each of which amounted to about half a Crown. If 'tis ask'd how *Hanameel*, who was a Prieſt, could ſell a Field, ſince the Prieſts were excluded a Share in the Diviſion of the Country. To this it may be anſwer'd, that the *Levites* and Prieſts had Portions of Land belonging to their Towns to a certain Extent: 'Tis true their Bounds were but ſmall, ſerving moſtly for Gardens, Orchards, or little Vineyards, or for Paſture to maintain their Cattle. * *Jeremy* 32. *Simon Dictionaire de la Bible.*

* HANNIBAL, for *Silurus Italicus*, in *Morery* Vol. I. read *Silius Italicus*, and for *Paulus Æmilius* read *Lucius Æmilius.*

HANNO, a *Carthaginian* General and Admiral, was ordered to ſail round *Africk*. He came into the Ocean by the Streights of *Gibraltar*, ſail'd upon the Back of *Africk* Southward, and diſcover'd a great many Countries: He had held on his Courſe farther if his Proviſions had not fail'd. Some Authors will have it that he ſail'd the Length of his Deſign, and came up to the fartheſt Part of *Arabia*. There's a Book which goes under *Hanno*'s Name call'd *Hanno* King of *Carthage*'s Voyages beyond *Hercules*'s Pillars: This Book ſome People have believ'd more ancient than *Homer:* But 'tis pretty apparent that the *Hanno* mention'd in this Voyage is the famous *Carthaginian* General, who was at the Head of the War againſt *Agathocles*, when the Republick of *Carthage* was in a flouriſhing Condition, as *Pliny* obſerves where he mentions this Voyage. This Book therefore ſuppos'd to be written before *Homer*, deſerves no Credit: *Athenæus* reckons it no better than a ſpurious Piece forg'd by ſome *Greek*; However, ſome will have it an Abridgment of *Hanno*'s Voyage. Notwithſtanding the Marks of Ungenuineneſs, Geographers and Criticks have made uſe on't. *Gelenius* is the firſt who printed it in *Greek*, *A. D.* 1533. *Geſner* publiſh'd a *Latin* Tranſlation of it in 1559; and *Henry Bekler* printed it in *Greek* and *Latin* in 1661. 'Twas likewiſe printed with *Stephanus de Urbibus* at *Leyden* in 1674, and at *Oxford* in 1698. **DuPin, Biblioth. Univerſ. des Hiſt. Prof. l'an.* 1707.

HANYANG, a Town in *China:* 'Tis the ſecond in the Province of *Huquang*, which has but one great Town more in't. *Maty, Diction.*

HAOAXES, a River in *Africk:* It riſes in the high Mountains of *Ethiopia*, upon the Frontiers of the Provinces of *Xaoa* and *Ogge*. It receives another River call'd *March*, and runs Eaſtward by the Kingdom of *Adel*, or *Zeila* as the *Portugueſe* call it. *Iſaac Voſſius* makes it as big as the *Nile:* It overflows the Country in the ſame Manner, and improves the Land with the Mud. * *Ludolfus, Hiſt. Ethiop. Iſaac Voſſius, de Inundatione Nili.*

HARDOUIN *(John)*, a learned Jeſuit both as to Philology and Divinity. As to ſecular Learning, he has ſhewn himſelf much a Scholar in his Editions of *Pliny* and *Themiſtius*, and in his Book of old Medals, of People and Towns, publiſh'd in the Year 1684. Afterwards, applying himſelf to Eccleſiaſtical Subjects, he printed a Diſcourſe three Years forward, entitled, *De Baptiſmo Quæſtio Triplex*, or, *Three Queſtions concerning Baptiſm:* The firſt is touching the Baptiſm for the Dead mention'd by St. *Paul* (1. *Cor.* 15.): The ſecond Queſtion is touching Baptiſm adminiſtred in Wine, mention'd in an Anſwer of Pope *Stephen* II: The third is touching the Validity of Baptiſm, where the ſecond Perſon in the Trinity is only mention'd. In 1689. he publiſh'd St. *Chryſoſtom*'s Epiſtle to the Monk *Ceſarius*, with a Diſſertation upon the Sacrament of the Altar: This Tract has a *French* Preface. Here he advances a very extraordinary Opinion touching old Eccleſiaſtical and Profane Authors, whoſe Works he believes to be ſpurious. He has likewiſe publiſh'd ſeveral other learned Performances; *viz. De Nummis Herodiadum*, &c. All Father *Hardouin*'s Works were printed together at *Amſterdam* in 1709: But the publiſhing this Edition was prohibited at *Paris*. He wrote a Tract upon our Saviour's laſt Paſſover, where he proceeds upon a ſingular Notion for reconciling the Evangeliſts. *Hardouin* was born at *Kimper-Corentin* in *Britany*. As to his learned Character, he ſtudied with great Application, writes very good *Latin*, and gives his Thought a beautiful Turn. He has nothing of the Barbarouſneſs and unpolite Manner of ſome Antiquaries; but manages with Correctneſs and Spirit. * *Du Pin*, new Eccleſ. Library, Cent. XVII.

HARMONIA, *Thraſibulus*'s Daughter. The Burghers of *Syracuſe* running to Arms againſt her Father for making himſelf King againſt their Inclination, forced him to fly, and kill'd all they could find of his Family. In ſhort, there was none left undiſpatch'd but his Daughter *Harmonia*, who was narrowly ſearch'd for to be deſtroy'd: But her Governante produc'd another Girl to the Aſſaſſins of the ſame Age, dreſſed like a Princeſs, who ſuffer'd herſelf to be ſtab'd rather than diſcover the Miſtake. *Harmonia* admiring the Courage and Generoſity of this young Lady, would by no Means ſurvive her, but calling back the Murderers, and letting 'em know who ſhe was, had the ſame Fate with the other. * *Diodor. Sicul. Lib.* V.

* HAROLD, for eighth of *September*, in *Morery* Vol. I. read eighth of *October*. This *Harold* was Son to *Goodwin* Earl of *Kent*. He was adviſ'd by one of his Brothers not to command the Army, nor appear in the Field: For having broken his Oath to *William* Duke of *Normandy*, no Succeſs could be expected where he appear'd.

* HARPAGUS: for caus'd him to be ſerv'd up at his Father's Table in *Morery* Vol. I. read caus'd him to be ſerv'd up at his own Table.

HARPALICUS, King of the *Amymnæi* in *Thrace*, had a Daughter cally'd *Harpalyce:* This Girl was fed with Cow's and Mare's Milk mix'd together, and us'd to handle Arms very young. This Diet and Education gave her a martial Humour, inſomuch that ſhe ſerv'd her Father in the Field againſt *Neoptolemus Achilles*'s Son, who was routed by her. Some time after *Harpalicus* being murthered by his Subjects, *Harpalyce* retir'd into the Woods; from whence ſhe us'd to ſally upon the Cattle of the Neighbourhood, and carry 'em off. At laſt, ſhe was taken and kill'd; at her Death the Peaſants quarrell'd with each other, and came to Blows for the Cattle ſhe had ſtole. Some time after, they us'd to meet and tilt at this Lady's Tomb to expiate the killing her. * *Hygin. Virgil. Æneid. Lib.* I.

HARPOCRATES. *Varro* declares he'll ſay nothing more about this pretended God for Fear of breaking the Silence recommended by him. The Finger he puts upon his Mouth, is the Forefinger call'd *Salutaris* in *Latin*, which 'twas cuſtomary to make uſe of for Silence. *Harpocrates* had his Statues in Temples and publick Squares, and the *Egyptians* cut his Figure upon precious Stones and Metals, which they engrav'd under certain Conſtellations, to receive the Influence of the Stars for Cures and Prophylacticks.

The *Romans* valu'd themſelves upon Rings of this Kind, as *Pliny* obſerves; *Our* Romans, *ſays he, begin to make a Faſhion of wearing* Harpocrates, *and other* Egyptian *Deities in their Rings.*

M. Spon, in his ſeventh Diſſertation *des Recherches de l'Antiquité*, has furniſh'd ſeveral Prints of *Harpocrates* pag. 124. in one of which *Harpocrates* ſits mounted on an Oſtrich, with the Sun and Moon upon the Reverſe; for *Oſiris* and *Iſis*, *Harpocrates*'s Father and Mother, were the ſame with the *Egyptians* with the Sun and Moon amongſt other People. And here, without going too far in the Moral, it may be obſerv'd that the Ancients repreſented *Harpocrates* with the reſt of their Deities to ſilence the overhardy, who were apt to be too forward to give out that all the Gods were no better than Mortals, living a great while ſince; or, it may be, the Moral of the Emblem might ſuggeſt that all their Deities were properly compris'd in one, who ordered Silence about his Nature and Perfections.

The Letters upon the Reverſe of this Medal are whimſical Characters of the *Gnoſtick* and *Baſilidian* Hereticks, who blended the Myſteries of Chriſtianity with *Pagan* Superſtition. In another Medal *Serapis* and *Harpocrates* are repreſented with this Legend, *conſervate me.* From whence we may collect 'twas a Sort of *Taliſman*

Poeple carry'd about 'em to beg Health and Security of theſe Deities. *Harpocrates* is cut upon another Stone ſitting on a *Lotus* Flower, which was a Plant conſecrated to the Sun; becauſe this Flower opens at the Sun riſing, and ſhuts at the ſetting: The Letters engrav'd upon the Reverſe are ſome *Baſilidian* Superſtitions. There's another Medal of *Harpocrates* with a Lion's Head and Birds round about it.

Alexander Halenſis will have it theſe Birds were Angels or Intelligences aſſign'd the Planets by the *Baſilidians*, and that they call'd *Saturn*, *Caſſiel*; *Jupiter*, *Sachiel*; *Mars*, *Samuel*; the Sun and Moon, *Michael*; *Venus*, *Anahel*; *Mercury*, *Raphael*. *Harpocrates* is likewiſe repreſented ſitting upon the Head of an Aſs overturn'd, with theſe Words on the Reverſe, ΙΣΧΥΡΟΝ ΚΑΙ ΑΝΙΚΗΤΟΝ, *Strong* and *Invincible*, Epithets the *Baſilidians* gave their *Jao*. The ſame pretended God is likewiſe engraven with the ſeven *Greek* Vowels ſignifying the Word *Jehovah*. Theſe are in a Manner all the Figures remaining of *Harpocrates* taken from Sculptures and old Medals. * *Plin. Hiſt. Nat. Spon. Natalis Comes, &c.*

HARTZ, formerly *Nelibocus Mons*. Mountains in the Duchy of *Brunſwick* in Lower *Saxony*. In old time they parted the *Cheruſci* from the *Catti*. At preſent they reach from the River *Leyne* to the River *Selke*, ſtretch thro' the Eaſtern Diviſion of the Principality of *Grubenhague*, thro' the Weſtern of the Principality of *Anhalt*, and thro' the Counties of *Reinſtein* and *Hohenſtein*. The Summit of this Mountain which is between *Oſterode* and *Wernigerode* is call'd *Blockesberg*. The Foreſt of *Hartzwald* lies within this Range of Mountains, and is the ſame with that the Ancients call'd *Bacenis Sylva* or *Semana Sylva*. * *Baudrand*.

HARTZERODE, a Town within the Circle of Upper *Saxony*. 'Tis in the Principality of *Anhalt* upon the *Selke*, ſeven Leagues from the Town *Halberſtad* to the South. * *Maty, Diction.*

HASBAYE, or the County of *Hasbain*: A Country belonging to the Biſhoprick of *Liege* in the Circle of *Weſtphalia*. This County has *Liege* and its Territory to the Eaſt; the *Condros* to the South; the County of *Lootz* to the North; and *Brabant* to the Weſt. *St. Tron* is the Capital Town. Formerly this County reach'd as far as *Louvain* in *Brabant*. * *Maty, Diction.*

HASSAN-SABAH, Head of the Dynaſtie of the *Iſhmaelites* of *Perſia*, who reign'd in the Province *Irack*, the ancient Country of the *Parthians*. He made himſelf Maſter of the ſtrong Caſtle *de Almont*, *A. D.* 1090, died in 1124, and was ſucceeded by *Kaia-Buzruk*. This *Haſſan* was a famous Impoſtor, became Head of the Aſſaſſins under the Name of the *old Man in the Mountain*, mention'd in the Hiſtories of the Holy Land. * *Herbelot. Biblioth. Orient.*

HASSELS *(John)*, Doctor and Divinity Profeſſor at *Louvain*, was ſent to the Council of *Trent* where he dyed in 1551. The Commentaries upon *Iſaiah* and St. *Paul*'s Epiſtles printed under the Name of *Adam Sasbouth Cordelier* are reckon'd to *Haſſels*. There's a Diſſertation printed under his own Name, concerning the Suppreſſion of the penitentiary Prieſt's Office done by *Nectarius* Patriarch of *Conſtantinople*. In this Diſcourſe *Haſſels* maintains that this Order did not ſet aſide Confeſſion, but only the Cuſtom of having but one Prieſt to take Confeſſions. * *Du Pin*, new Eccleſ. Library, Cent. XVI.

HATSATSON-TAMAR, or *Aſaſon Thamar*, a Town belonging to the Tribe of *Judah* near the Lake *Aſphaltites*. It belong'd at firſt to the King of the *Amorites*; 'twas demoliſh'd by *Chedarlaomer* and other *Aſſyrian* Princes, who made War upon the Kings of *Sodom*, *Gomorrha*, &c. *(Geneſ.* xiv.). This Place is likewiſe remarkable for a great Victory that *Jehoſaphat* King of *Judah* gain'd upon the *Moabites*, *Amonites*, and *Arabians*, who encamp'd at *Engaddi*, the Precinct of this Town, with a Deſign to overrun his Dominions: But God made ſuch an Impreſſion upon their Mind and Senſes, that taking their own Army for the Enemy, they fell upon each other with great Fury, not giving over 'till they were all deſtroy'd. Thus the *Jews* became Maſters of the Field without ſtriking a Blow, and ſpent three Days in ſtripping the Dead, and gleaning the Plunder. The fourth Day the People came out of all the neighbouring Towns to the Army, and rendevouz'd in the Valley of *Beracha*: And here returning God Thanks for ſo unexpected a Bleſſing, they call'd it the Valley of *Benediction*. And here it may be obſerv'd that *Hatſatſon-Tamar* or *Engaddi* lies all along the Lake *Aſphaltites* or the *Dead Sea*, over againſt *Saul*'s Cave and *Lot*'s Cave; the Pits of *Bitumen*, the Valley of Salt Works, and the City of Salt; and the Valley of *Benediction* is between *Gabaa*, *Modin*, *Tamna*, and the Lake *Aſphaltites*. There's no Town in *Judæa* more rich in the Soil of the Precinct, than *Hatſatſon-Tamar* or *Engaddi*. The holy Scripture mentions Cluſters of *Camphire* in the Vineyards of *Engaddi (Cantic.* chap. i. ℣. 14. But theſe Cluſters of *Camphire* or *Copher* are ſuppos'd to be ſmall Shrubs planted in a Row like Vines, and which furniſh'd the Balm of *Gilead*. This Town has undergone a great many Revolutions; and at preſent there's not the leaſt Remain of its former Conſiderableneſs. * *Joſeph. de Bell. Judaic. Lib.* III. *Cap.* 4. *Simon Dictionaire de la Bible.*

HATTO, King of *Armenia*, who in the Year 1256. finding his Dominions overrun and haraſſed by the *Saracens*, went to *Cublay* the great *Cham* of *Tartary* for Succour: He prevail'd with the *Cham* to turn Chriſtian and furniſh him with a ſufficient Reinforcement. In ſhort; *Cublay* ſent his Brother *Haolone* at the Head of an Army with *Hatto*; and thus the *Saracens* were driven out of *Armenia*, *Syria*, and the Holy Land. * *Kircher's China.*

HAVEL, a great River within the Marquiſate of *Brandenbourg*. It riſes in the Duchy of *Meckelbourg* waſhes the Walls of *Furſtenberg*, and after having parted the *Marche* of *Uckerane* from the County of *Kappin*; continues its Courſe thro' the middle *Marche*, running by *Oranjebourg*, *Spandaw*, *Potzdam*, *Brandenbourg*, *Plaw*, *Ratenaw*, and *Havelberg* within the Barony of *Pregnitz*; ſome Leagues below which laſt Town it falls into the *Elbe*. * *Maty, Diction.*

HAY *(John)*, a *Scotch* Jeſuit, enter'd into that Society in 1566, and paſs'd his *Noviciate* at *Rome*. He travell'd into *Poland*, the Low Countries, and *France*, and taught Divinity, Mathematicks, and *Hebrew* in the College of *Tournon*. He dy'd at *Pont-á-Mouſſon*, where he was Chancellor of the Univerſity. His Fancy lying much for Controverſy, he wrote ſeveral Tracts againſt the Proteſtants, *viz. Un Recueil de demandes aux Miniſters. L'Apologie de ces demandes. Antimonium ad Reſponſa Bezæ. Diſputatio contra Miniſtrum Anonymum Nemauſenſem.* His *Helleborum Johanni Serrano* found among his Papers is kept at *Rome* in the Archives of the *Society*. He likewiſe wrote *Scholia Brevia in Bibliothecam Sanctam Sixti Senenſis*, and a *Latin* Tranſlation of ſome Jeſuits Letters written from *Japan* and *Peru*. This Verſion was printed at *Antwerp* in *Octavo*, *A. D.* 1605. * *Sotuel. Biblioth. Script. Societat. Jeſu. Alegambe, &c.*

HAY *(Alexander)*, a Jeſuit, was convicted of frequent ſeditious Diſcourſe againſt *Henry* IV. of *France* after the Reduction of *Paris*: He carry'd his Exceſſes ſo far as to ſay, that in Caſe the King ſhould happen to walk under the Jeſuits College, he would throw himſelf headlong out of the Window upon him to break his Neck. For this intemperate Sally, and other treaſonable Diſcourſes, he was condemn'd to perpetual Baniſhment by an *Arrêt* of *Jan.* 10th 1595: And in Caſe he fail'd in obeying the Sentence he was to be hang'd without farther Tryal. * *Mezeray, Hiſt. Tom.* III. pag. 1135, 1136. *Anticoton.* pag. 38.

* HEBED-JESU, Patriarch of the *Neſtorians*, reconcil'd to the Church of *Rome* in the Pontificate of *Pius* IV, *A. D.* 1562. He was otherwiſe call'd *Abdiſſi*, and made Patriarch of the *Neſtorians* by *Julius* III. after the Death of *Simon Sulacha*. He had formerly been *Metropolitan* of *Soba*, and wrote ſeveral Books in Favour of the *Neſtorian* Tenets; but travelling to *Rome* during the Popedom of *Julius* III. he abjur'd *Neſtorianiſm*, and was declar'd Patriarch; which Dignity was confirm'd to him by *Pius* IV. at his ſecond Voyage to *Rome*. He brought over a great many *Neſtorians* to the *Roman* Communion. *Abathalla* ſucceeded him, and living but a ſhort time had *Denha Simon*, formerly Archbiſhop of *Gelu*, for his Succeſſor. This laſt was forc'd to quit *Caraemit* where his Predeceſſor us'd to reſide. He withdrew into the Province of *Zeinalbeck* in the

the fartheſt Part of *Perſia*, being forc'd to give Way to the Patriarch of *Babylon*. Father *Paul* relates that *Hebed-Jeſu* wrote a Letter to the Council of *Trent*; but this Matter of Fact is conteſted by Cardinal *Palavicini*. * Father *Paul* & *Palavicin. Hiſt. du Concile de Trente. Richard Simon, Hiſt. Critique des Egliſes du Levant.* See *Aldiſſi* in Vol. I.

HEBER, Son of *Salah*. *Huetius* in his *Demonſtratio Evangelica* endeavours (concurrently with other learned Men) to ſhew that the Name of *Hebrews* comes neither from *Heber* nor from *Abraham*; but from the word *Hever*, which ſignifies *beyond*, becauſe they came from beyond *Euphrates*. This Opinion ſeems the moſt probable; for *Abraham* is call'd a *Hebrew* upon the Score of his coming from the farther ſide of the River *Euphrates*, and not becauſe of his being deſcended from *Heber*; for why ſhould *Abraham* and his Poſterity be call'd *Hebrews* upon the Account of their Genealogy, any more than the reſt of *Heber*'s Deſcendants, who had none of this Diſtinction? The xiv^th^ of *Geneſis* is the firſt Place where the *Vulgate* and the *Engliſh* Tranſlation calls *Abraham* the *Hebrew*: But this Text in the *Septuagint* is turn'd Ἀβραμ τῦ περάτη i. e. *Abraham* the Paſſenger, or one that had paſs'd the *Euphrates*. And in the ſame Senſe the People beyond this River are call'd the Children of *Heber*, *Geneſ.* x. ℣ 21: And thus *Joſeph* told *Pharoah* that *he was carry'd out of the Country of* Heber, that is to ſay, out of the Country where the People formerly of *Meſopotamia* dwelt; for at that time of Day the Land of *Canaan* could not be call'd the Country of the *Hebrews*. * *Joſeph. Lib.* I. *Antiquit. Cap.* 7. *Euſeb. in Chron. Hieron. in Trad. Hebr. in Cap.* 10. *Geneſ. Cajetan. Salian. in Annal. Sacr. Spondan. Huet. Demonſtrat. Evang. &c.*

* HEBREW; A Name, as 'twas obſerv'd in the laſt Article, given to *Abraham* upon his coming from *Meſopotamia* into *Canaan*, becauſe *Heber* ſignifies *beyond*. From this Time downwards, *Abraham*'s Deſcendants were call'd *Hebrews*, 'till the ten Tribes went off, and form'd the Kingdom of *Samaria*, as the other two did that of *Judah*: And now thoſe who reign'd over the greateſt Diviſion were call'd Kings of *Iſrael*, and the other Kings of *Judah*. Farther, the ancient *Jews* are call'd *Hebrews* of the *Hebrews*, to diſtinguiſh 'em from thoſe *Jews* who made uſe of the *Septuagint*, or were proſelyted from the *Pagan* Religion. The *Jews* Language was call'd the *Hebrew* Tongue only ſince the *Helleniſt Jews*, who ſpoke *Greek*, diſtinguiſh'd themſelves from thoſe who ſpoke the old Language of their Countrymen. After the *Jews* return'd from the Captivity of *Babylon*, the *Syriac* Language was call'd *Hebrew*, as appears by the *Syriac* Words in the Goſpels, where they are call'd *Hebrew*: But for a great while ſince, the old Language of the *Jews* is call'd *Hebrew*; in which Language moſt of the Books in the Old Teſtament were written. * *Du Pin*, Preliminary Diſſertation upon the Bible.

HECATEUS ABDERITES, was a Philoſopher and Hiſtorian. There's was one *Hecatæus*, who wrote the Hiſtory of *Egypt*. 'Twas *Hecatæus* of *Abdera*, and not the *Mileſian*, that was bred with *Alexander* the Great, and liv'd afterward at *Ptolomæus Lagus*'s Court, as *Joſephus* informs us in his firſt Book againſt *Apion*. *Diodorus Siculus* in the firſt Book of his Hiſtory mentions this *Hecatæus*, and in his Hiſtory of *Egypt* he has theſe Words, *This is not only reported*, ſays he, *by the Prieſts of* Egypt *out of their holy Records*; *but a great many Greeks who wrote the Hiſtory of* Egypt *in* Ptolomæus Lagus's *Reign, and amongſt the reſt*, Hecatæus, *agree with what we have deliver'd upon this Subject*. *Ælian* in his ſecond Book *De Naturâ Animalium*, *Cap.* 2. obſerves that *Hecatæus Abderites* wrote the Hiſtory of the *Hyperboreans*: This Work is likewiſe cited by the *Scholiaſt* upon *Apollonius*. *Joſephus* relates that *Hecatæus* wrote *Abraham*'s Life. 'Tis probable 'twas Part of the *Jewiſh* Hiſtory, mention'd in his Books againſt *Apion*, and which *Euſebius* informs us was written by *Hecatæus Abderites*; who beſides his Talent at writing Hiſtory was a great Philoſopher and Stateſman. *Euſebius* cites a Paſſage from this Hiſtory; but *Origen* takes notice that this Book was ſo favourable to the *Jews*, that *Herennius Philo* ſuſpected *Hecatæus* was not the Author: *Origen*'s Paſſage runs thus; *There's a Book*, ſays he, *concerning the Jews which goes under the Name of the Hiſtorian* Hecatæus, *in which the Author runs ſo high in the Commendation of the Wiſdom of this Nation, that* Herennius Philo *queſtions the Hiſtorian, and adds, that if it was written by* Hecatæus, *'tis probable he was prepoſſeſs'd to a partiality by being a Proſelyte to their Religion*. *Scaliger* in his 115^th^ Epiſtle to *Caſaubon* pretends this Book was forg'd by ſome *Helleniſt Jews*, which is more than *Philo* abovementioned ventures to ſay. *Stephanus* cites *Hecatæus*'s *Æolicks*, but does not ſay whether they were written by *Hecatæus Abderides* or not. *Plutarch* in his Tract *De Iſide & Oſiride* mentions a Book of *Hecatæus Abderites*, which ſeems to be the ſame with that cited by *Laertius*; 'tis poſſible this Book was Part of the *Egyptian* Hiſtory. *Suidas* under the Article *Hecatæus Abderites* makes him only a Philoſopher and Grammarian, and ſays, he wrote Notes upon *Homer* and *Heſiod*, without taking any notice of the Hiſtory abovemention'd. * *Origen, Contra Celſ. Lib.* I. *Euſeb. Præpar. Evang. Lib.* IX. *Du Pin, Biblioth. des Hiſt. Prof.*

* HECTOR, King *Priam*'s eldeſt Son by his Queen *Hecuba*: He defended *Troy* almoſt ten Years againſt the *Greeks*, challeng'd all the Officers, and fought *Telamon Ajax* in a Duel, where *Homer* does not give him the Advantage of the Combat; afterwards he deſtroy'd great Numbers of the Enemy with his own Hand, ſtorm'd their Lines, drove 'em to their Fleet, and ſet one of their Ships on Fire. *Achilles* having a Quarrel with *Agamemnon*, lay by diſcontented, and refus'd to fight: But being apprehenſive their Fleet might be burnt, and their Return Home made impracticable, he gives *Patroclus* his Suit of Arms, and ſends him at the Head of his *Myrmidons*, to repel the *Trojans*. Here *Homer*, who had repreſented *Hector* in his ſingle Perſon an Overmatch to the *Græcian* Army, makes him turn Coward all on the ſudden, gallop out of the Field firſt, and adviſe his Men to follow him. This Behaviour of *Hector*, ſo ill ſuited to his former Character, encourag'd the Enemy, and occaſion'd the Loſs of a great many *Trojans*. At laſt *Hector* recollecting his Spirits, fought *Patroclus*, kill'd him, and carry'd off his Arms. *Achilles* enrag'd at the Loſs of his Friend, is reconcil'd to *Agamemnon*, and comes into the Field. Here *Hector* fights him, and, as we may conclude by *Homer*'s telling the Story, had kill'd him twice, had not *Minerva* ſtruck in, and turn'd off the Lance from *Achilles*'s Body. *Hector* had no Iſſue but *Aſtyanax* by *Andromache*, who at the taking of *Troy* was thrown down from the Top of an high Tower. *Chevrau* in his Hiſtory of *Empires*, obſerves that ſome Hiſtorians write that *Hector* kill'd *Achilles*; and *Spanhemius* mentions that the *Ilienſes*, who built either upon or near the Ruins of old *Troy*, had Statues and Medals of *Hector*. * *Homer. Iliad. Euripid. in Andromach. Virgil, Æneid. Spanhem. de uſu & præſtantiâ Numiſmatum.*

HEDMORE, a Town in *Sweden*, in the Province of *Dalecarlia* upon the River of that Name, near the Confines of *Geſtricia* and *Weſtmania*. * *Baudrand.*

HEGENDORPHINUS *(Chriſtopher)*, a Lawyer living about the Middle of the ſeventeenth Century. He profeſs'd the Law at *Francfort* upon the *Oder*. His Works are Commentaries upon ſome of *Tully*'s Orations; the Hiſtory of our Saviour's Paſſion; Annotations upon St. *Peter*'s Epiſtles; a Book, entitled, *Dialectica Legalis*; to which may be added his Tranſlation of *Nonnus* upon St. *John*. * *Konig. Biblioth.*

HEGESILOCHUS, a ſovereign Magiſtrate of the *Rhodians* call'd *Prytaniſt*: This *Hegeſilochus* 171 Years before the *Incarnation* perſuaded the Burghers to equip a Fleet of forty Sail to joyn the *Romans* againſt *Perſeus* King of *Macedonia*. The *Rhodians* follow'd his Advice, partly to ſhew their Strength, and partly to take off the Suſpicion propagated by *Eumenes* King of *Pergamus*, as if they had been diſaffected to the *Romans*. Thus when *T. Claudius Tiberius*, *P. Poſthumus*, and *M. Julius*, who had a publick Character to the Towns in *Aſia* to engage 'em in a Confederacy againſt *Perſeus*; when theſe Ambaſſadors ariv'd at *Rhodes*, they found there was no Occaſion to ſolicit, for *Hegeſilochus* had got the Armament ready, which had no ſmall Weight in deciding the War. * *Polyb. Legat.* 64. *Livy, Lib.* XLII.

HEGESILOCHUS, one of the Sovereign Magiſtrates in the Iſle of *Rhodes* when the *Democracy* was

chang'd into an *Ariſtocracy*; He liv'd in the Reign of *Philip* of *Macedon*, Father to *Alexander* the Great. At this Time the *Rhodian* Senators misbehav'd extreamly, and gave themſelves up to all Manner of Licentiouſneſs; they debauch'd Men's Wives, and run the laſt Lengths of Scandal: They carried their Impudence ſo far as to play at Dice for Women: And here the Looſer made uſe of all Sort of Stratagem and Violence to deliver the Lady to the Perſon that won her. *Hegeſilochus* was one who came up oftneſt with this Licenſe, and did it in the moſt publick Manner. In ſhort, his Drunkenneſs, and other Diſorders, made him ſo uncapable of Buſineſs, that he loſt his Poſt, and was counted infamous even by his Friends. * *Athen. Deipnoſ. Lib.* X.

* HEGESIPPUS, an Eccleſiaſtical Hiſtorian, born ſoon after the Death of the Apoſtles in the Beginning of the ſecond Century: He quitted the *Jewiſh* Religion, in which he had been bred, and turn'd Chriſtian. He travell'd to *Rome* in the Pontificate of *Anicetus*, and ſtay'd there 'till that of *Eleutherius*, *i. e.* from *A. D.* 165. to the Year 180. or thereabouts. He is the firſt Author who wrote an Eccleſiaſtical Hiſtory, which he divided into five Books: In this Collection of Records he has given a Recital of what paſs'd in the Church from our Saviour's Paſſion, to the time of his writing. This Performance was written in a plain unornamented Stile, becauſe, as St. *Hierom* relates, he was deſirous to imitate the Stile of thoſe whoſe Life he deſcrib'd. We have nothing remaining of *Hegeſippus* but ſome Fragments preſerv'd by *Euſebius* in his Eccleſiaſtical Hiſtory. The moſt remarkable of theſe Fragments are, 1. *An Account of the Martyrdom of St.* James *firſt Biſhop of* Jeruſalem. 2. *Of our Saviour's Relations being called for by the Emperor* Domitian. 3. *A Narrative of the Martyrdom of St.* Simeon *Son of* Cleophas *Biſhop of* Jeruſalem: *This happen'd in the Reign of* Trajan. 4. *The* Catamite Antinous's *being deify'd by the Emperor* Adrian. 5. *An Account of the Author's Voyage to* Rome, *of the Election of St.* Simeon *to St.* James's *See, and concerning* Thebutis *the firſt Schiſmatick.* As for the five Books of the Deſtruction of *Jeruſalem*, and the *Jewiſh* War, which go under the Name of *Hegeſippus*, publiſh'd by *Gualterius*, *A. D.* 1559, and inſerted in the *Bibliotheca Patrum*, 'tis now generally agreed they don't belong to this Author, but to another *Hegeſippus*, who liv'd after *Conſtantine* the Great.

This Hiſtorian did little more than tranſcribe *Joſephus*, and it may be wrote in *Latin*, tho' ſome of the learned are of Opinion that St. *Ambroſe* tranſlated his Book out of *Greek*; others charg'd this Author with tranſcribing *Joſephus*'s Verſion made by *Ruffinus*: But *I. F. Gronovius* ſhews theſe Men miſtaken, and obſerves that the pretended *Hegeſippus* has tranſcrib'd a Paſſage from *Ammianus Marcellinus*. He mentions *Conſtantinople*, the *Saxons*, and the *Scots*. In ſhort, according to *Gronovius*, his Stile is much like St. *Ambroſe*'s; however, it may fairly be conjectur'd that this Work was written ſince the Reign of *Nicephorus Phocas*, that is, ſince the tenth Century, becauſe the Author ſpeaking of the City of *Antioch*, ſays it belong'd formerly to the *Perſians*, and that at preſent 'tis a ſtrong Barrier or Bulwark againſt 'em; which may be underſtood of the taking this Town by *Phocas*. But let this be as it will, this Author has either copyed or tranſlated *Joſephus*, and has made a very imperfect Abridgment of his Hiſtory. The *Latin* Author, who tranſlated from *Joſephus*, entitled the Book *Joſephi* or *Joſipi*, as appears from ſome very old Manuſcripts; now ſome ignorant Tranſcriber, not underſtanding his Name, put *Iſigippi* or *Egeſippi* inſtead of it. * *Euſeb. Lib.* II. III. & IV. *St. Hieron. Cap.* 22. *Catal. Photius*, *Cod.* 232. *Bellarmin*, *de Scriptor. Eccleſ. Baron. Annal. Tom.* II. *A. C.* 167. *Scaliger. Petav: Gronovius*, *in Obſerv. Eccleſ. Voſſius de Hiſt. Græc. & Latin. Du Pin*, *new Eccleſ. Library*, *Cent.* II.

* HEGIRA, that is to ſay the *Flight*, a famous *Epocha* of the *Arabians* and other *Mahometans*. 'Twas ſo call'd, becauſe the Affairs of this falſe Prophet proving ſucceſsful after his Flight from *Medina* to *Mecca*, the *Arabians* began their Computation from this Time, which happen'd on *Friday July* the 15th, *A. D.* 622, in the Reign of the Emperor *Heraclius*.

To underſtand the *Hegira* rightly, it muſt be obſerv'd 1. that the Year of theſe modern *Arabians* or *Mahometans* is purely Lunar, conſiſting of twelve Lunary Months, which reach to thirty, and nine and twenty Days alternatively; and thus their common Year makes 354 Days. 2. We muſt take notice, they make uſe of a Period of thirty Years, conſiſting of nineteen common Years, and eleven extraordinary, that is, which have each of 'em 355 Days. Theſe longer or extraordinary Years are the 2, 5, 7, 10, 13, 16, 18, 21, 24, 26, & 29. The other, that is to ſay, the 1, 3, 4, 6, 8, 9, *&c.* are the ordinary ones. It muſt be obſerv'd farther that this Lunary Year is ſhorter by eleven Days than the Solar or *Julian* Year of 365 Days. Thus thirty two *Arabian* Years compleat, falls ſhort of the *Julian* thirty two times eleven Days, which amount to 352 Days; (almoſt a whole *Arabian* Year:) Or take it thus, in thirty three *Arabian* Years there want three and thirty times eleven Days, which reach in a Manner the Length of the *Julian* Year. Thus thirty three *Arabian* Years make about two and thirty *Julian* Years; and by this tolerable Computation, which ſerves to mark the time pretty near, and ſerve the Purpoſes of Hiſtory, it may be ſufficient to throw in a three and thirtieth Intercalary Year, and repeat the Intercalation every three and thirtieth Year. To explain this Matter farther, and avoid the Miſtakes of a great many Hiſtorians, who miſcompute in their References of the *Hegira* to the Chriſtian *Æra*, we are to remember that the firſt Year of the *Hegira* began *July* 15, *A. D.* 622; that the ſecond began *July* 4, 623; the third *June* 23, *A. D.* 624. And thus going commonly backwards eleven Days thro' all the Months of the *Julian* Year: Father *Riccioli* has publiſh'd Tables for the Reduction of the Years of the *Hegira* to the Chriſtian Computation; but 'tis ſomewhat difficult to make uſe of 'em; becauſe, like a learned Chronologer, he examines Matters with the utmoſt Exactneſs: However, the Reader ſhall have ſo much of his Calculation, as may be ſufficient for this Purpoſe. 'Tis this, after having added 621 to the Year of the *Hegira*, we muſt ſubſtract from the Total the Number ſet down in the Table following:

33—1	363—11	693—21	1023—31
66—2	396—12	726—22	1056—32
99—3	429—13	759—23	1089—33
132—4	462—14	792—24	
165—5	495—15	825—25	
198—6	528—16	858—26	
231—7	561—17	891—27	
264—8	594—18	924—28	
297—9	627—19	957—29	
330—10	660—20	990—30	

For Example, to bring the 757th of the *Hegira* to an Agreement with the Year of our Lord, we muſt in the firſt Place add 621, which makes the Total 1378: We muſt then look in the Table whether the Number 757 is there. If we can't find it there, then the Number which ſtands immediately above it muſt be taken, which is 726; and the Number which ſtands in the right Hand Column over againſt it, which is 22, muſt be ſubſtracted from 1378, and then the Remainder will be 1356, which is the exact Year of the Chriſtian *Æra*.

757
621
1378
22
1356

Thus the Year 757 of *Mahomet*'s *Hegira* is the Year 1356 of the *Incarnation*

This Subſtraction is made, becauſe the *Mahometan* Year is not equal to the Chriſtian, as has been already obſerved; and therefore from 33 *Mahometan* Years we muſt ſubſtract or cut off 1, from 66, 2, from 99, 3, and ſo onward. * *Petavius*, *de Doctrina Tempor. Scaliger*, *de Emendatione Temporum. Riccioli*, *Chronol. Tom.* I. *Lib.* II. *Cap.* 24.

HEGOW and *Klegow*, a ſmall Country within the Circle of *Suabia*. It lies between the Territories of *Furſtemberg*, *Conſtance* and *Schaffouſe*. This Country takes in the *Langraviate* of *Nellembourg*, of which *Stockack* is the Capital, and which belongs to the Houſe of *Auſtria*. There's likewiſe another ſmall Country within the Precinct of *Hegow*; and here ſtands the Fort *Hohen-Twil*, the Town *Ballingen*, and ſome other Places all belonging to the Dukes of *Wirtemberg*. This

Country is ſuppos'd to be the ſame with that anciently call'd *Eremus Helvetiorum*. * *Baudrand.*

HEIDANUS *(Abraham)*, Divinity Profeſſor at *Leyden*, was born at *Frankendale* in the *Palatinate*, *A. D.* 1597. He was an eminent Preacher, and being a Perſon of Probity and bright Parts, was much eſteem'd. He made an Acquaintance with *Deſcartes*, and by the Advantage of his Converſation finiſh'd a Tract he had begun, when he was one of *Jachæus*'s Audience, then Philoſophy Profeſſor at *Leyden*. This *Jachæus* was a great Champion for ſubſtantial Forms, and occaſion'd the Queſtion's being much bandied in that Univerſity. *Heidan* drawn into the Diſquiſition by the Noiſe, examin'd the Objections to the Bottom, and compar'd 'em with *Jachæus*'s Anſwers. And here upon the Concluſion, he found that People did loſe but their Time by philoſophizing upon theſe Principles: And by reading *Deſcartes* and converſing with him, he fancy'd he had found out the Rout to Truth in Metaphyſicks and Natural Philoſophy. But how ſerviceable ſoever his Reſearches were for ſolid Knowledge, they diſoblig'd his Fortune, and gave him a great deal of Trouble. To give the Reader a brief Recital: The *Curators* of the Univerſity publiſh'd an Order to lay the Diſturbances aſleep occaſion'd by Diſputes. By this Order *Jan.* 6. 1676. they forbad all Profeſſors reading or arguing upon certain Propoſitions lately debated, and particularly *Deſcartes*'s Metaphyſicks. *Heidan* animadverted upon this Decree, and pretended there were Nullities, or Want of due Form in it: He aſſerted that the twenty cenſur'd Propoſitions had not been argu'd in the Univerſity of *Leyden*, as the *Curators* ſet forth: He complain'd that theſe Gentlemen were impos'd on by unfair Extracts. He made odious Compariſons between the Jeſuits and thoſe who deliver'd theſe Extracts; the Jeſuits, I ſay, who got thoſe Propoſitions condemn'd as written by *Janſenius*, which were not in that Author's Writings. In fine, *Heidanus* ſet the cenſur'd Propoſitions in a true Light. Theſe explanatory Animadverſions were printed firſt in *Flemiſh*, and afterwards in *Latin*. *Heidanus* was not the ſole Author; two of his Friends had a Share in the Buſineſs: However, to ſcreen his Aſſiſtants he took the whole upon himſelf. The *Curators* were ſo offended with this Diſcourſe, that they turn'd *Heidanus* out of the *Chair*, ſo that now he was only Miniſter of a *Flemiſh* Church. He printed Speeches upon ſeveral Subjects: An Examination of the *Remonſtrants* Catechiſm: A Diſcourſe in *Quarto De Origine Erroris*, and a Book in *Flemiſh* againſt the *Pelagians* and *Semipelagians*, written with ſuch Strength, that 'twas thought no body could anſwer it. As to his *Corpus Theologiæ Chriſtianæ in quindecem Locos digeſtum*, 'twas publiſh'd after his Death in two Volumes *Quarto* by his Grandſon *Crucius* Burgomaſter of *Leyden* in 1686. * *Wittichius*, in his Funeral Oration for *Heidanus*. *Bayle, Diction. Hiſtoire.*

HEILA or *Heyla*, a ſmall Town of Royal *Pruſſia* in *Poland*. 'Tis fortified and ſtands upon a Cape at the Entrance into the Gulph of *Dantzick*, from which 'tis parted only by the Bay of *Pautzko*.

* HELDINGE *(Michael)*, born in the County of *Feringen* within the Territories of *Wirtemberg*, and died *A. D.* 1561. being 55 Years of Age. He was ordain'd Prieſt and made Suffragan at laſt to *Sebaſtian d'Hauſſenſtein* Archbiſhop of *Mentz*, Succeſſor to *Albert* Cardinal of *Brandenbourg*, under whom *Heldinge* ſeems to have had the ſame Employment. The Pope gave him the Title of Biſhop of *Sidon*. Some time after he was preferr'd to the See of *Merſembourg*. When he was Suffragan to the Archbiſhop of *Mentz*, he wrote a practical Diſcourſe for young People, which probably is the ſame with that *Melchior Adam* calls the *Mentz* Catechiſm. This *Heldinge*, call'd *Sidonius* from his Titular See, was employ'd with *Pfluggius* and *Iſlebius* to draw up the *Interim*. He aſſiſted at the Council of *Mentz*, and publiſh'd the Decrees made there. And having done a great deal of Service to the Church of *Rome* he was promoted to the See of *Merſembourg*, but was not put in Poſſeſſion without a great deal of Trouble. However, *Charles* V.'s Authority, who had conquered the Elector of *Saxony*, and broke the *Smalcaldick* League, ſurmounted the Difficulties, and carried the Point. This Prelate being ſurrounded with *Proteſtants*, manag'd with great Gentleneſs and Moderation. He ſat in the Dyet at *Ausburg*, *A. D.* 1550, and ſeven Years forward had a principal Share in the Conference at *Wormes*. He likewiſe aſſiſted at the Council of *Trent*, where he ſhew'd himſelf a Perſon of great Learning. And to conclude with him, the Emperor *Ferdinand* made him an Aſſeſſor in the Imperial *Chamber* at *Spire*. * *Obſervationum Selectarum ad Rem Litterariam Spectantium. Tom.* I. pag. 60, &c.

* HELIODORUS, a Friend of St. *Hierom*. 'Tis to him this Father wrote his ingenious Epiſtle for recommending Solitude, which begins thus, *Quanto Studio & Amore contenderim.*

The Time and Place of his Birth are uncertain: However, that he was of *Dalmatia*, that his Parents were wealthy Chriſtians is ſufficiently clear. St. *Hierom* having prevail'd with him to quit his Country and travel into *Italy*, he went as far as *Aquileia* to meet him, and adviſ'd him to live an *Aſcetic* Life. *Heliodorus* went along with St. *Hierom* in his Voyage to the *Levant*. They ſtay'd ſome time at *Antioch*, where they made an Acquaintance with the famous *Apollinarius*. Farther, he accompanied St. *Hierom* to his Solitude in the Province of *Chalcis*; but at laſt, being deſirous to ſee his own Country and Relations, he took leave of St. *Hierom*, but not without a Promiſe to ſee him again after ſome ſtay at Home. But St. *Hierom* thinking him too long abſent, wrote him a Sort of Panegyrick upon Retirement, ſoliciting him to return. *Heliodorus* notwithſtanding travell'd no more into the *Levant*; He only made a Journey into *Italy*, where he was admitted into ſome of the lower Orders: Some Years after he was ordain'd Prieſt, and at laſt conſecrated Biſhop of *Altino* within the Province of *Aquileia* near *Trevizi:* This Town was afterwards demoliſh'd by the *Huns* and the See remov'd to *Torcello*. *Heliodorus* aſſiſted in Quality of a Biſhop at the Council of *Aquileia*, *A. D.* 381. S. *Hierom* in his Commendation of *Nepotian* aſſures us that *Heliodorus* during his laſt Character manag'd with all the Diſcipline and Auſterity of a Monaſtick Life. 'Tis not certain in what Year he died. He is mention'd in the modern *Roman* Martyrology on the 3d of *July*. * *Hieron. Epiſt.* 1. *ad Heliodor. Epiſt.* 41. *ad Ruffin.* 43. *ad Chromat.* 65. *ad Pammach. in Epitaph. Nepot. Acta Concil. Aquileienſ. apud Ambroſ.*

HELIUS, the Emperor *Claudius*'s manumis'd Slave, had ſuch an Aſcendant upon his Succeſſor *Nero*, that this Prince, when he made a Year's Progreſs in *Greece*, *A. D.* 67, left him at *Rome* as it were Regent of the Empire, with ſuch an abſolute Authority over all Degrees of Perſons, that 'twas within his Commiſſion to put Senators to Death without writing for new Powers, or conſulting the Emperor. *Helius* back'd by *Polycletus*, another manumis'd Slave of the ſame Temper, went to the utmoſt Extremity of Cruelty: But Affairs growing diſturb'd, and foreboding an Inſurrection, he wrote to *Nero* firſt, and afterwards went to him to preſs his Return into *Italy*. After *Nero*'s Death, *Helius* was made to follow his Maſter, and had ſome of his Deſerts from the Emperor *Galba*. * *Dion Caſſius, Lib.* LXIII. & LXIV. *Tacit Annal.* 14. *Sueton. in Neron. & Galba.*

HELLANICUS of *Mitylene*, was born twelve Years before *Herodotus* according to *Aulus Gellius*; Hellanicus, ſays he, *was* 65 *Years old when the* Peloponneſian *War broke out.* Herodotus *was* 53, *and* Thucydides 40; *that this was the Diſtance of Time between 'em we are aſſur'd from* Pamphilus's *eleventh Book.* This Paſſage fixes the *Epocha* of theſe three famous Hiſtorians; for the *Peloponneſian* War began the ſecond Year of the LXXXVIIth Olympiad: Thus *Thucydides* was born the ſecond Year of the LXXVIIth Olympiad: *Herodotus* the firſt Year of the LXXIVth, and *Hellanicus* the firſt Year of the LXXI. *Hellanicus* wrote an Hiſtory of the Kings of the earlieſt Antiquity, and of the firſt Founders of Towns, entitled, κτίσεις ἐθνων καὶ πόλεων: *Dionyſius Halicarnaſſæus* mentions *Hellanicus*'s Hiſtory of the *Trojan* War, and aſſures us, that what this Author has written about *Æneas*'s quitting his Country, has a ſtronger Appearance of Truth, than what others have written on the ſame Subject: *Halicarnaſſæus* cites *Hellanicus* farther upon this Argument, and mentions how the ancient Inhabitants of *Italy* were forc'd to tranſplant themſelves into *Sicily*. *Athenæus*, *Arrian*, and *Aulus Gellius* mention *Hellanicus*'s Hiſtory of *Egypt*.

To

To conclude, there's no Neceſſity of making more than one *Hellanicus*, for 'tis not improbable but that the *Mitylenian*, the *Mileſian* and the *Lesbian* were the ſame Perſon. * *Gellius, Noct. Att. Lib.* XV. *Cap.* 23. *Halicarnaſſ. Antiquit. Rom. Lib.* I. *Athen. Lib.* II.

HELMONT, a ſmall Town with a good Caſtle. It ſtands in the *Peeland*, a Country within the *Dutch* Part of *Brabant* upon the River *Aa*, between the Towns of *Boiſleduc* and *Ruremonde*, ſix or ſeven Leagues from each. From this Town *John Baptiſt Van Helmon*, the famous Chymiſt, took his Name. * *Maty, Diction.*

HELVETII, an ancient People of *Gallia Celtica*. They were bounded on the North by the *Rauraci* and by *Vindelicia*; they had *Rhetia* to the Eaſt, the *Sequani* to the Weſt, and the *Allobroges*, the *Seduni*, and the *Veragri* to the South. Thus their Country anſwer'd to the modern *Switzerland*, the Canton of *Baſil* excepted, which was poſſeſſed by the *Rauraci*, who, tho' they are now reckon'd *Switzers*, did not then paſs for Part of the *Helvetian* Body. The old *Helvetians* were divided into four Clans, the *Ambroni*, *Tigurini*, *Tugenii* & *Urbigenii*. Their chief Towns are, *Aventicum*, *Eburodunum*, *Salodurum*, *Vindoniſſa*, *Vitodurum* & *Urba*; which are now call'd *Avenches*, *Tverdum*, *Soleurre*, *Vindiſch*, *Winterthern* and *Orbe*. * *Baudrand.*

HELVII, Inhabitants of *Gallia Celtica*, mention'd by *Cæſar* in the firſt Book of his Commentaries *De Bello Gallico*. He makes the Mountain *Gebenna*, now call'd *Les Cevennes*, the Barrier between them and the *Auvergnati*; and in his ſeventh Book he takes notice of their being ſettled in the *Roman* Province of *Gallia Narbonenſis*; for when the *Gauls* of *Auvergne*, *Chartres* and *Berri* revolted, the *Helvii* continu'd firm in their Alliance with the *Romans*, and join'd their Neighbours the *Vellani* and the *Gabali* againſt *Verlingentorix*, who attack'd *Cæſar*. The *Helvii* according to ſome Geographers were ſeiz'd on the Country now call'd *Vivares* of which *Viviers* is the Capital, which was formerly a fourth Rate Town within the *Provincia Viennenſis*. Amongſt the Epiſcopal Cities under the Juriſdiction of the Archbiſhoprick of *Vienne*, *Viviers* is the next in Rank to *Valence*, and precedes *Die*, *Grenoble*, *St. Jean de Maurienne* and *Geneva*. *Venantius* Biſhop of *Viviers* aſſiſted at the Councils of *Epaunum* and *Auvergne* in the Reign of King *Theodebert*, and *Cantinus* another Biſhop of the ſame See was at the fifth Synod of *Orleans*. * *Adrian Valeſius, Notitia Galliæ.*

HEMINA, that is to ſay, a *French Demiſetier*: The Grammarian *Feſtus* ſays, " The *Hemina* is ſo call-" ed from the *Greek* ἡμισυ *dimidium*, becauſe it con-" tains the half of a Setier." This Etymology is confirm'd by *Aulus Gellius*, who obſerves, " That when " an *Hemina* is pour'd out of a Setier, we muſt ſay a " *Demiſetier* is emptied, and not a Setier divided in half; " *Dimidium, non dimidiatum Sextarium.*" The *Roman Hemina*, as *Garaut*, Maſter of the *French* Mint, aſſures us, makes the *Paris Demiſetier*, which holds eight Ounces of Liquor: And *Fernelius* affirms the ſame thing. *Apuleius* makes the *Cotylus* and the *Hemina* ſynonimous terms, and that each of 'em was a *Demiſetier*, " The *Hemina*, ſays he, was the Half of a Se-" tier, which made the *Greeks* call it *Cotylus*, that is to " ſay, *Inciſion* or *Diviſion*, becauſe it divided the Setier " to two equal Parts. 'Twas the *Romans* Cuſtom to lay up the ſtandard Meaſures in Temples; and by them thoſe publickly us'd, were examin'd. *Varro* reports that the Scales for trying the weight of the Coin were lodg'd in *Saturn*'s Temple: And we read in *Fannius* that the *Amphora*, which held eight *Congii*, that is to ſay 48 Setiers, was conſecrated to *Jupiter Capitolinus*.

Quam ne violare liceret
Sacravere Jovi, Tarpeio in Monte, Quirites.

And when the Emperor *Veſpaſian* rebuilt the Capitol, which had ſuffer'd in the Civil Wars, he lodg'd the old ſtandard Meaſures there. The *Congius* held ten Pounds, that is, an hundred and twenty *Roman* Ounces; their Pound conſiſting of no more than twelve Ounces; And theſe 120 Ounces make ſomewhat more than three Pints *Paris*. St. *Bennet* in his monaſtick Rule allows every Religious a ſingle *Hemina* of Wine *per Diem*, which has given Occaſion to diſpute the Quantity of the Meaſure. Some make it as much as a *Paris* Pint, and others leſſen it to a *Roman Hemina*, which was but ten Ounces: Some fix it at twelve Ounces, and others mount it to eighteen or thereabouts. * *Lancelot, Traité de l'Hemine. Mabillon*, IV. *Siecle Benedictin. Martenne, de Ritib. Monach. Pelletier, Diſſert. ſur l'Hemine. Du Pin, new Eccleſ. Library, Cent.* XVII.

HENAULT *(N.)*, a *French* Poet of the XVII^th^ Century, ſuppos'd to be the Author of the famous Song, call'd *De l'Avorton*. He printed a ſmall Collection of his Works in twelves at *Paris* in 1670, entitled, *Oeuvres diverſes*, or Miſcellanies ——— *par le Sieur D. H.* He was a Man of Learning and Wit, but a Libertine, and took Pains in his Vice to make the Impreſſion go deep, and engage farther. He valu'd himſelf upon his Atheiſm, and appear'd a Sceptic with Confidence, Parade and Affectation. He wrote three different Syſtems of the Mortality of the Soul, and travell'd on Purpoſe into *Holland* to ſee *Spinoſa*. In his laſt Sickneſs his Sentiments were quite different: He was wonderfully touch'd with Remorſe, and would have carried his Penance towards an Exceſs. Had his Confeſſor not reſtrain'd him he would have receiv'd the *Viaticum* in the Middle of his Chamber with an Halter about his Neck. There's an Eclogue and an Elegy of this Author's in the *Fureteriana*. * *Bayle, Diction. Hiſtor.*

HENETI, a Clan of the *Vandals*, were conquered according to ſome Writers by *Ziemowits*, who headed the *Poles*, *A. D.* 892. His Son *Leſcus*, who lov'd his Eaſe better than fighting, dropt the War againſt theſe People, as he did that of *Pomerania* and *Caſſubia*, notwithſtanding the Succeſſes of that Enterprize. Afterwards they were beaten by *Leo* or *Lion* Duke of *Bavaria* and *Saxony*; And here after a haraſſing War, in which their King *Nicolot* was ſlain, moſt of this Nation were deſtroy'd; and the Remainder driven to the Frontiers of *Poland*. Thoſe, who were contented to live under Diſadvantage rather than quit their native Country, were thrown out of all Offices and Diſtinction; and Colonies were brought from Eaſt *Friezland* to plant the Country. This happen'd in the XII^th^ Century. There were likewiſe *Heneti* in *Paphlagonia*, a Province of *Aſia Minor*. The *Venetians* have likewiſe been call'd *Heneti*, and *Venice Henetia*. * *Cromer. Lib.* II. *Strabo, Lib.* V. *Euripides in Hippolit. &c.*

HENICHIUS *(John)*, Divinity Profeſſor in the Univerſity of *Rinthel* in the Country of *Heſſe*, was a Miniſter's Son and born in 1616. He had been a Superintendant at *Bardewick* five Years and manag'd to great Commendation. *Auguſtus* Duke of *Brunſwick* would have put the Dioceſe of *Wolfenbuttel* under his Care, but he declined the Promotion. He was a Perſon of great Candor and Moderation, and earneſtly deſir'd a Coalition between the *Lutherans* and *Calviniſts*. His reconciling Temper gave him ſome Trouble. He dy'd at *Rinthel*, *A. D.* 1671. His Works are, *Diſſertatio de Majeſtate Civili. Rintel.* 1653. in 4^to^. *De Cultu Creaturarum & Imaginum Diſſertatio.* ibid. 1653. in 4^to^. *De Libertate Arbitrii, imprimis de Concurſu Cauſæ ſecundæ cum primis.* ibid. 1645. in 4^to^. *De Officio boni Principis piique Subditi.* ibid. 1661. in 12^mo^. *Diſſertatio de Pœnitentiâ Lapſorum.* ibid. 1659. in 4^to^. *Compendium Sacræ Theologiæ.* ibid. 1657, 1671. in *Octavo*. *De Veritate Religionis Chriſtianæ.* ibid. 1667. in 12^mo^. 'Tis an Addition to that of *Grotius* upon the ſame Subject. *Inſtitutiones Theologicæ. Brunſvigæ.* 1665. in 4^to^. *Hiſtoriæ Eccleſiaſticæ & Civilis Pars prima, Rintel.* 1669. *Pars ſecunda*, 1670. *Pars tertia*, 1674. in 4^to^. *Diſputationes aliquot, ex quibus eſt, de Myſterio S. S. Trinitatis: De Confeſſione Auguſtini: De Fide & Operibus, &c.* * *De Witte, Memor. Theolog.*

* HENNUIER *(John)*; for one thouſand five hundred and ſixty in *Morery* Vol. I, read one thouſand five hundred fifty ſix.

HENRY, Son of *Otho*, of the Houſe of *Bavaria*; had the lower *Bavaria* for his Share at his Father's Deceaſe; his elder Brother *Lewis* having the *Upper* together with the *Palatinate* for his Diviſion. In 1282. theſe two Brothers made an Alliance at the Diet of *Ausburg* for recovering *Auſtria*, *Stiria* and other Territories, which had been taken from their Anceſtors. *Henry*'s Poſterity fail'd in 1340, his Grandſon *John* being the laſt of that Branch.

HENRY

HENRY, call'd the *Rich*, Son of *Frederic* of *Landſhut*, and Nephew to the Emperor *Lewis*, after the Death of *Lewis Longbeard*, which happen'd in 1447, was ſeiz'd of the entire Territory of *Ingolſtad* excluſively of his Couſins. This *Henry* was Father of *Lewis*, whoſe Son *George*, Founder of the Univerſity of *Ingolſtad*, was the laſt of this Family, which dy'd with him in 1503. He made one *Elizabeth*, marry'd to *Robert* Count *Palatine*, his Heir, which gave Occaſion to the *Bavarian* War.

HENRY, call'd the *black* or the *little Dog*, Son of *Guelphe* I, poſſeſs'd the Duchy of *Bavaria* after the Deceaſe of his Father, and his Brother *Guelphe* II. By his Ducheſs *Wulfilla* of the Houſe of *Saxony* he had two Sons, *Guelphe* III. and *Henry* ſirnam'd the *Proud*, who was inveſted with the Duchy of *Saxony* by the Emperor *Lotharius* his Father in Law, *A. D.* 1137. He was likewiſe Duke of *Bavaria*, and built *Munich*. Afterwards being beſieg'd in *Vinsberg*, his Lady preſerv'd him by carrying him out of Town like a Pedlar upon her Shoulders: Not long after his Eſcape the Emperor *Conrade*, who had formerly been his Enemy, was reconcil'd to him. This *Henry* was Father to *Henry* ſirnam'd the *Lyon*, of whom the Reader may ſee an Account in *Morery* Vol. I.

HENRY II, call'd the *Younger*, an unquiet and ambitious Prince, bought the Primogeniture of his Brother *William*, and got the Purchaſe confirm'd by *Charles* V. in 1537. He did the Emperor good Service in *Italy* againſt the *French*; diſtinguiſh'd himſelf handſomely againſt the Boars in *Germany*, and in 1556. engag'd in the Intereſt of the Party call'd the *Holy League*. But ſitting very hard upon the Towns of *Goſlar* and *Brunſwick*, the Princes of the *Smalcaldic League* ouſted him of his Duchy in 1542: After this Misfortune being ſupply'd with Money from the *French* King he gave ſome farther Diſturbance, but was taken Priſoner with his Son by *Maurice* Duke of *Saxony*, and did not recover his Liberty 'till 1547. And now his enterprizing Humour being not quite ſpent, he met with ſeveral rough Accidents: At laſt, to get himſelf unembarraſs'd, to recover the Loſſes ſuſtain'd, and put his Country in a State of Repoſe, he apply'd himſelf wholly to Civil Adminiſtration, and the Intereſt of his Subjects: And after having waited a long time in vain for a General Council, he went in to the *Ausburg Confeſſion*, made a publick Declaration of his Belief, and dy'd in 1568.

HENRY, the Hermit of *Toulouſe*, a Diſciple of *Peter de Bruys*; after having gone along with his Maſter, and preach'd his Heterodoxies in *Provence*, came into the Country of *Lauzanne*, and ſent two of his Diſciples into the Dioceſe of *Mans*, who were well receiv'd there; which Encouragement made him come thither himſelf: But *Hildebert* Biſhop of *Mans* appearing againſt his Novelties, broke his Deſign, and order'd him to quit that Province. Upon this, he return'd into *Languedoc*, and publiſh'd the ſame Doctrine with the Addition of ſome new Opinions. The Misbelief of this *Henry* and *Peter de Bruys*, conſiſted chiefly in their declaring againſt external Worſhip; againſt Pædobaptiſm; againſt ſaying Maſs; the Uſe of Churches and Altars, and Prayers for the Dead. *S. *Bernard*'s Life, *Lib.* II. *Cap.* 5. *Baronius*, *A. C.* 1147. *Du Pin*, *new Eccleſ. Library*, *Cent.* XII.

HENRY of *Suſa*, Archbiſhop of *Embrun*, and Cardinal Biſhop of *Oſtia*, *A. D.* 1262: Upon the Score of which laſt Preferment he is commonly known and cited by the Name of *Oſtienſis*. He is reckon'd the beſt Civil and Canon Lawyer of his time. He wrote a Sum upon this joint Subject commonly call'd the *Golden Sum*: This Book was twice printed at *Baſil*, and twice at *Lyons* in the XVI^th^ Century. He likewiſe wrote a Commentary upon the Book of the Decretals at the Inſtance of Pope *Alexander* IV, printed twice at *Rome* and twice at *Venice*. Theſe Performances of the Cardinal's are much valu'd by the Canoniſts, and may reaſonably paſs for Originals: For thoſe, who wrote afterwards upon this Subject, do little more than copy *Oſtienſis*. Authors differ about the time when this Cardinal dy'd; But his Death is moſt probably fix'd to the Year 1271. * *Du Pin*, *new Eccleſ. Library*, *Cent.* XII.

HENRY CRUMP, a *Ciſtertian* belonging to the Abby of *Baltinglaſſe* in *Ireland*, and Doctor of Divinity in the Univerſity of *Oxford*, flouriſh'd in the Year 1382. He gave in to the Sentiments of the famous *Richard* Archbiſhop of *Armagh*, and like that Prelate was a great Enemy to the Fryars Mendicant: And happening to aſſert ſome harſh Propoſitions againſt their Inſtitution, and which ſeem'd to preſs a little upon the Papal Authority, he was forc'd to recant at *Stamford* before *William Courtney* Archbiſhop of *Canterbury*. This *Henry* was afterwads charg'd with Hereſy by *William Andrew* a *Dominican*, Biſhop of *Meath* in *Ireland*: The Article was, that he had taught that *the Body of Jeſus Chriſt in the Sacrament of the Altar was no more than a Mirror or Repreſentation of his Body in Heaven*. *Crump*'s Works are, *Determinationes Scholaſticæ*, *Lib.* I. *Contra Religioſos Mendicantes*, *Lib.* I. An Account of the Foundation of all the *Engliſh* Monaſteries from the time of *Birinus* firſt Biſhop of *Dorcheſter*, to *Robert Groſthead* Biſhop of *Lincoln*, who dy'd in the Year 1253. * *Thom. Waldenſis*, *Faſcicul. Zizaniorum a Reverendiſſimo Archiep. Armach. citat. in Lib. de Religione Antiq. Hiber. & Britan.* *Acta Gulielm. Andreæ.* *Balæus*, *Cent.* 14. *Num.* 98. *Sir James Ware*, *de Script. Hiberniæ*, *Dublin*, 1639.

HENRY HARPHIUS, or *de Herph*, a Cordelier of the XV^th^ Century born at *Herph* a Village in *Brabant*. His Talent lay moſtly in myſtical Divinity. He wrote a Book call'd, *Epithalamium: A Golden Directory for the Contemplative: Eden*, or, *the Contemplative's terreſtrial Paradiſe: The Golden Mirror upon the Decalogue: The Mirror of Perfection: A Diſcourſe touching the three Parts of Penance*; and another *of the threefold coming of our Saviour Chriſt*. He wrote all theſe Tracts in *Flemiſh*, but they were afterwards tranſlated into *Latin*. His *Myſtical Theology* was tranſlated into *French*, and printed in 4^to^ at *Paris* in 1617. *Harphius* died at *Malines* in 1478. * *Valerius Andreas*, *Biblioth. Belg.* *Poſſevin. in Appar. Sacr.* *Bellarmin. de Script. Eccl. &c.* *Du Pin*, *new Eccleſ. Library*, *Cent.* XV.

HEPHRON, a Town beyond *Jordan* within the Tribe of *Manaſſeh*, near that of *Gad*. 'Tis famous for the great Slaughter made there by *Judas Maccabæus*. This General coming from the Defeat of the *Macedonian* Army commanded by *Timotheus*, deſir'd the Burghers of *Hephron* to give his Army free Paſſage through their Town, with a Promiſe not to do 'em any Damage. The *Hephronites* or *Ephronites* gave him a flat Denial, ſhut their Gates, and put themſelves in a Poſture of Defence. *Judas* enrag'd with this churliſh Uſage, commanded his Men to approach the Walls, and fall on by Scaladoe. The Attack laſted but four and twenty Hours, tho' the Service was very hot and dangerous. At laſt the Enemy enter'd the Town Sword in Hand, ſet the Streets on Fire, and gave Quarter not ſo much as to a ſingle Man. The Women, Boys and Girls were carried Priſoners to *Jeruſalem*. And thus this Town having five and twenty thouſand ſlain was entirely deſtroy'd in the Year of the World 3891, and 160 Years before the *Incarnation*. * 1 *Maccab.* v. 46. 2 *Maccab.* xii. 27.

* HERACLAS (Saint), Brother to the famous Martyr *Plutarch*, was of *Alexandria* in *Egypt*, and bred a *Pagan*. His Brother and himſelf were converted during the Heat of the Perſecution rais'd by the Emperor *Severus*. They were both afterwards *Origen*'s Diſciples. *Plutarch* ſuffer'd Martyrdom, *A. D.* 204. and *Heraclas* liv'd retir'd, and wore the Philoſophick Habit. He ſtudied Philoſophy under *Ammonius Saccas* a Chriſtian *Platoniſt*, who had likewiſe been *Origen*'s Maſter for that Purpoſe. *Heraclas* was ordain'd Prieſt, but neither chang'd his Habit, nor gave over his Reſearches in Philoſophy. *Origen* made him his Partner in the Catechiſt's Office at *Alexandria*, and put the new Converts and *Catechumens* under his Government. When *Origen* withdrew into *Paleſtine*, he left him the ſole Care of the *Catechetic* School. In the Year 232. *Heraclas* was choſen Biſhop of *Alexandria*, and govern'd that Church to his Death, which happen'd in the Year 247. *Dionyſius* of *Alexandria*, who was his Succeſſor, reports that Biſhop *Heraclas* would never receive thoſe who went to Heretical Meetings but upon Condition of their making a publick Declaration of every thing they had heard; and that then he admitted 'em to Communion without Rebaptization. He recover'd one *Ammonius* a Biſhop from his Hereſy. *Uſuardus* and the *Roman* Martyrology ſet his Feſtival to the 14^th^ of *July*. * *Euſebius*

ſebius, Lib. VI. *Hiſt. Cap.* 3, 4, 15, 19, 33. *Lib.* VII. *Cap.* 7. *Hieron. de Vir. Illuſt. Cap.* 54. *Epiſt.* 85. *De Tillemont, Hiſt. Eccleſ. Tom.* III. *Baillet, Vies des Saints au* 14. *de Juillet.*

HERACLEONITES, a Branch of the *Gnoſtick* Hereſy: They took their Name and Heterodoxy from *Heracleon*, of whom *Origen* gives a large Account in his Commentary upon St. *John*'s Goſpel. He is repreſented by *Epiphanius* as a Perſon that refin'd upon the *Gnoſtick* Divinity in a great many Points; but this was not done without Reſervation and keeping cloſe to the main Articles: However, to make himſelf the Head of a Sect, he went off from the uſual Expoſition of many Texts of Scripture, and ſometimes chang'd the reading to make it comply with his Notions. For the Purpoſe, he pretends that by theſe Words in S. *John*'s Goſpel, (chap. i.) *All Things were made by him*, we are not to underſtand the World and every thing that is excellent in it. The World, which he calls an *Æon*, was not made, ſays he, by the *Word*; and to fortify his Fancy, he ſubjoins to theſe farther Words of St. *John*, *Without him nothing was made*, this ſupplemental Interpolation, *of Things which are in the World.* He diſtinguiſh'd two Sorts of Worlds, one of which was divine and the other corruptible, and limited St. *John*'s Word πάντα or all Things, to ſignifie the latter. *Origen* therefore with great Reaſon reprimands his Boldneſs for throwing in ſupplemental Additions into St. *John*'s Goſpel, as if himſelf had been a Prophet or an Apoſtle. This *Heracleon* argued from his own falſe Principles upon a great many Places in St. *John*'s Goſpel, as *Origen* in his Commentary informs us. He maintain'd that the World was not the immediate Production of the *Word*, but that he was only the occaſional Cauſe of its being created by the *Demiurgus*. The *Heracleonites* deny'd the Authority of the Prophecies in the old Teſtament: This was done in Conformity to their Maſter, who held that St. *John Baptiſt* was really a Voice which directed to the *Meſſiah* or *Saviour*; but that the Prophets were nothing but Random Sounds in the Air without any Meaning. All theſe *Gnoſticks* fancied themſelves better Divines than the Apoſtles; and in Confidence of this Superiority of Knowledge, advanced ſtrange Paradoxies under Pretence of explaining the Scripture in a more ſpiritual and ſublime Manner. Thus they run out into groſs Impertinencies to ſuch a Degree, that *Origen*, who was much given to Myſtical Expoſitions of Scripture, thought himſelf obliged to reproach *Heracleon* with an abuſive Latitude, and exceeding the Bounds of Allegory. *Epiphanius* dilates upon the Syſtem of this ancient Heretick, and ſhews his having borrow'd a great many Things from another Branch of the *Gnoſticks* call'd *Marcoſians.* * *Orig. Comment. in S. Johan. Epiphan. Hæreſ.* 36.

HERALDUS *(Deſiderius)*, an Advocate in the Parliament of *Paris*, has given good Proof of his Learning in ſeveral printed Performances. Some time after the Death of King *Henry* IV. he publiſh'd a Political Diſſertation upon the Independence of Princes under the Name of *David Leidkreſſerus.** He dy'd in 1649. *Salmaſius* and he wrote againſt each other. He publiſh'd his *Adverſaria* in 1599. He repented the printing this little Book if we may believe the *Scaligerana.* His Notes upon *Tertullian*'s Apologetick, upon *Minutius Felix* and *Arnobius* are well receiv'd. He likewiſe wrote Notes upon *Martial*'s Epigrams. His Performance prepar'd againſt *Salmaſius* was publiſh'd in the Year 1650: 'Tis a *Folio*, entitled, *Quæſtiones Quotidianæ, & Obſervationes ad Jus Atticum Romanum.* He likewiſe wrote *De Rerum Judicatarum Authoritate, Libri duo*, printed at *Paris*, *A. D.* 1640. *Obſervationum & Emendationum Liber unus*, ibid. * *Bayle, Diction. Hiſtor.*

HERMIONE, a Town of *Argia* in *Peloponneſus.* It ſtands upon the Coaſt of the *Sinus Argolicus*, or the *Argolick* Gulph: There was a famous Temple in it dedicated to *Tellus*, or the Earth. The Town gave its Name to the Gulph, and is now call'd *Maria. Plutarch* mentions it in his Lives of *Themiſtocles* and *Pompey.* * *Lubin. Tabulæ Geographicæ in Vit. Plutarch.*

HERMIANI, an old *German* Clan, and one of the moſt powerful in that large Diviſion of *Europe:* According to ſome Writers they dwelt in the Country now call'd *Pomerania* upon the *Baltick* Sea; but this does not agree with *Tacitus*'s Deſcription. *Baudrand* makes the *Hermiani* one of the five principal Clans of *Germany*, and ſays they took in the *Cheruſci*, the *Catti*, the *Hermonduri*, the *Armalauſii*, the *Oſii*, the *Lugii*, the *Allemanni*, and the *Marcomanni*, all of 'em ſeated very remote from the *Baltick* and *Pomerania.* * *Cluverius, German. Antiq. Lib.* III.

HEROD, Son of *Herod the Great* by *Mariamne* Daughter to *Simon* the High Prieſt. His Father had declar'd him his Succeſſor to the Kingdom of *Judæa*; but becauſe his Mother was charg'd with being an Accomplice in *Antipater*'s Conſpiracy, he revok'd his Declaration, and excluded him. *Joſephus* reports that this *Herod* was *Herodias*'s Husband, and that ſhe elop'd and marry'd his Brother *Antipas* Tetrarch of *Galilee.* But this is a Miſtake, for the Scripture ſays expreſly that *Herodias* was *Philip*'s Wife. * *Matth.* 14. 3. *Marc.* 6. 17. *Joſeph. Antiquit. Lib.* XVIII. *Cap.* 7.

*HERODOTUS, of *Halicarnaſſus* in *Caria*, Son of *Lyxus* and *Dryo*, was born in the firſt Year of the LXXIV^th^ Olympiad, and 484 Years before the *Incarnation.* 'Tis ſaid that being ſolicitous

What he ſhould do to be for ever known,
And make the Age to come his own,

he concluded the beſt Expedient would be to go to the Olympick Games, where all *Greece* was drawn together, and make a Rehearſal there of the nine Books of his Hiſtory: This Thought ſucceeded: His Performance was much admir'd, and where-ever he paſs'd he heard 'em cry out, *There goes the Man, who has handſomely flouriſh'd upon our Victories, and made a noble Recital of the Advantages we gain'd upon the* Barbarians. His Hiſtory was much admir'd for the natural Eaſineſs, beautiful Expreſſion, and Delicacy of the *Ionick* Dialect. He wrote his Hiſtory in the Iſle of *Samos* according to the general Opinion. *Pliny* is of another Mind, and affirms his nine Books were written at *Thuria*, a Town in that Part of *Italy* then call'd *Magna Græcia*, whither he retir'd with an *Athenian* Colony, and dy'd there. Notwithſtanding a great many Hiſtorians wrote before him, he is the oldeſt whoſe Works are extant: For at preſent we know nothing but the Names of the Hiſtories of *Pherecydes*, of *Dionyſius* the *Mileſian*, of *Hecatæus*, of *Xanthus* the *Lydian*, of *Charon* of *Lampſacum*, of *Hellanicus*, and ſome others. Theſe nine Books according to *Dionyſius Halicarnaſſæus*'s Computation take in the moſt remarkable Occurrences within the Period of 240 Years, from the Reign of *Cyrus* firſt King of *Perſia*, to that of *Xerxes*, when the Hiſtorian was living, as *Photius* and *Diodorus Siculus* report; but then this laſt Author is miſtaken in ſaying that *Herodotus*'s Hiſtory reaches from the Deſtruction of *Troy* to *Xerxes*'s Reign, which takes in the Compaſs of 700 Years. *Diodorus Siculus* ſeems to have made this Slip, becauſe *Herodotus* in his firſt Book touches a little upon the fabulous Age, and relates ſome Stories current in his Time about the taking of *Troy*. *Herodotus*'s Manner is agreeable, beaten into Length, clear and flowing: But then his Narration is leſs rais'd and affecting than *Thucydides*. However, *Dionyſius Halicarnaſſæus*, in his Compariſon of theſe two Hiſtorians, gives *Herodotus* almoſt always the Advantage. His Dialect, which is a Way of ſpeaking particular to ſome *Greek* Colonies, is altogether *Ionick*; and 'tis ſaid that he made himſelf Maſter of this Way of ſpeaking at the Iſland *Samos*. 'Tis not univerſally agreed that *Homer*'s Life, which follows the ninth *Muſe*, was written by *Herodotus*; but whoever was the Author, 'tis certainly very ancient. His Hiſtory is come down to us entire, notwithſtanding 'twas abridg'd by one *Theopompus* mention'd by *Suidas*. Several Criticks charge *Herodotus* with ſtraining towards Romance, and giving his Hiſtory ſo Poetical a Turn, that 'tis hard to diſcover what is Matter of Fact. Thus, where he writes any thing extraordinary and uncommon, they conclude there's either Ignorance or Deſign in him. *Caſaubon* will have it that *Herodotus*'s Stories occaſion'd the inventing the *French* Word *Radoter*, that is, to talk Whimſy and Fiction. But then it muſt be ſaid *Herodotus* has had Friends as well as Enemies. *Aldus Manutius*, *Joakim Camerarius*, and *Henry Stephens*, have written Apologies for him. In ſhort, modern Travellers have given no leſs bold and improbable Relations

than *Herodotus*. * *La Mothe le Vayer*, *Jugemens des Hiſtoriens Grecs & Latins*. *Voſſius Lib. de Hiſt. Græc.*

HEROLD *(Baſil John)*, was born at *Hochſted* upon the *Danube* in *Suabia* in the Year 1511. He ſettled at *Baſil* in 1539, and made Divinity and Hiſtory his chief Study. He was living in 1566. His printed Works are theſe following.

Philopſendes, ſive Declamatio pro Deſid. Eraſmo Rot. contra Dialogum famoſum Anonymi cujuſdam Medici. Belli ſacri Hiſtoriæ continuatæ. Leges antiquæ Germanorum. Princeps Juventutis, ſive Panegyricus Ferdinando Archiduci Auſtriæ dicatus, cum Hiſtoriolâ Belli Turcici anno 1556. geſti. Pannoniæ Chronologia, commonly printed with *Bonfinius*'s Decads. *De Germaniæ veteris veræ, quam primam vocant, Locis antiquiſſimis; item de Romanorum in Rhætia littorali Stationibus, & hinc Ortorum ibidem Vicorum atque Municipiorum hodie ſuperſtitum Originibus*, inſerted in the firſt Volume of *Simon Schardius de Scriptoribus Rerum Germanicarum*. He publiſh'd ſix Chyliads of Stratagems; a Funeral Oration for the Emperor *Ferdinand*: *Hereſiologia, ſeu Syntagma veterum Theologorum tam Græcorum quam Latinorum numero* 18, *Qui graſſatas in Eccleſia hæreſes confutârunt, & præcipua Theologiæ capita tractârunt*. * *Bayle, Diction.* And the Authors cited by him.

HEROS, Biſhop of *Arles* in the V^th^ Century, was depriv'd of his See, and *Patroclus* conſecrated in his Room. He was one of the Proſecutors of *Pelagius* at the Synod of *Dioſpolis*, *A. D.* 415. Notwithſtanding this Orthodox Conduct he was cenſur'd by Pope *Zozimus* as a Prelate expell'd and depos'd. Afterwards the ſame Pope condemn'd *Pelagius*, but without revoking what had paſs'd againſt *Heros*, and *Lazarus* Biſhop of *Aix*. * *Acta Concil. Dioſpolit. Auguſtin. Epiſt. paſſim. Epiſt. Zozim.*

HERRERA *(Ferdinand de)*, of *Seville*, a *Spaniſh Caſtillian* Poet of the XVI^th^ Century: His Lyrick and Heroick Poems were printed at *Seville* in 1582. He is one of the beſt *Spaniſh* Lyrick Poets. His Stile is clear and very correct; and he had the Talent to write copiouſly, without leſſening the Entertainment. His Heroick Performance has likewiſe a beautiful Manner; but then he does not hit the Character of that Way of writing exactly. * *Nicholas Antonio, Tom.* I. *Biblioth. Hiſpan.*

HERSENT *(Charles)*, a *French* Prieſt of the XVII^th^ Century: He publiſh'd a little Book in 1640, entitled, *Optatus Gallus de cavendo Schiſmate*: 'Tis dedicated to the Primates, Archbiſhops and Biſhops of the *Gallican* Church; which Church, as the Book pretends, was in Danger of making a Schiſm from the *Roman*. This Performanee being written with a great deal of Spirit and Freedom, and not unlikely to embroil Matters and make a Colliſion between Church and State, 'twas condemn'd to be burnt by an *Arrêt* of the Parliament of *Paris*, *March* 23^d^ 1640: And the ſame Authority order'd the Author and Printer to be proſecuted. *John-Francis de Gondy* firſt Archbiſhop of *Paris*, and his Suffragans meeting together, condemn'd it in *May* following, and publiſh'd ſeveral Pamphlets againſt the Argument. The Author believing himſelf not ſafe in *France*, travell'd to *Rome*, and was well receiv'd there at firſt; but happening to preach upon St. *Lewis*'s Day in 1650. running out in a Panegyrick upon this royal Saint, and intermixing ſome Queſtions upon the Subject of *Grace*, he was charg'd with *Janſeniſm*, and had been put in the Inquiſition, if *M. de Valencé* the *French* Ambaſſador had not ſhelter'd him. He entreated the Pope that he might have the Liberty to juſtify himſelf: But this Application was to no Purpoſe, for inſtead of granting the Requeſt his Holineſs ſummon'd him publickly to appear at the Court of Inquiſition. Upon theſe Proceedings he printed his Sermon with an Apology, and return'd into *France*, where he died about the Year 1660. * *Memoires du Tems.*

HERVE, Archbiſhop of *Rheims*, was a young Lord belonging to the Court, and Nephew to *Hugband*. He was conſecrated Archbiſhop of *Rheims* by the unanimous Conſent of the Biſhops of the Province in the Year 900. He quickly gave Proof of his Capacity for anſwering his Station. His Charity and his Zeal for reſtoring the Diſcipline of the Church made him much eſteem'd. He held ſeveral Provincial Councils where the Repoſe of the Church and State were jointly conſidered, and Proviſion made for the farther Converſion of the *Normans* who turn'd Chriſtian about this Time. His Regard for this Nation occaſion'd his writing a Letter to *Guy* Archbiſhop of *Rhoan*: The Matter is divided into three and twenty *Chapters*, drawn from the Canons and Papal Decrees concerning the Manner how thoſe ought to be manag'd, who having apoſtatiz'd after Baptiſm, had recollected themſelves, and return'd to the Church. In the Year 909. he held a Council at *Troſly*, where ſeveral Regulations paſs'd for reviving Diſcipline upon ſecular Eccleſiaſticks and Monks. He held another Council in 911. at the ſame Place, where Count *Erleband*, who had been excommunicated for ſeizing ſome Church Lands, was abſolv'd. This Archbiſhop aſſiſted *Charles* the *Simple* in his March againſt the Enemy in *Lorrain*, and was the only Perſon of Quality that continu'd firm to this Prince, when the reſt of the *French* Lords deſerted him. He brought off the King into *Rheims*, and found Expedients to reſtore him. But not long after, the Lords breaking out into a new Revolt, met at *Rheims* and choſe *Robert* for their King. And here *Herve* made a wrong Step, and crown'd the Uſurper. This Want of Reſolution 'tis likely ſat hard upon his Spirits, for he dy'd four Days after, *A. D.* 922. *Du Chêne* in his Genealogy of the Houſe of *Châtillon* is poſitive that this Prelate was Brother to *Odo* Lord of *Châtillon* upon the *Marne*. * *Flodoard, Lib.* IV. *Cap.* 11. *Hiſt. Rem. Haymo, in Supplem. Lib.* V. *Cap.* 42. *Robert & Sainte-Marthe, Gall. Chriſt. Baronius, in Annal.*

HERVETUS *(Gentianus)* of *Olivet* near *Orleans*, Doctor of the *Sorbonne*, and Canon of *Rheims*, was born in 1499. and bred to Learning. He aſſiſted *Edward Lupſet* an *Engliſhman* in publiſhing *Galen*'s Works, tranſlated into *Latin* by *Thomas Linacer*. Afterwards leaving *Paris* and travelling with *Lupſet* into *England*, he had the Care of Sir *Arthur Pool*'s Education, and ſome time forward was invited to *Rome* by Cardinal *Pool* to turn ſome *Greek* Authors into *Latin*. His extraordinary Learning and the Benigneſs of his Temper, gain'd him the Eſteem and Friendſhip both of Cardinal *Pool*, and all the eminent Men of Learning in *Italy*. At his Return into *France*, he taught publickly in the College at *Bourdeaux*. He took a ſecond Journey into *Italy*, was entertain'd in Cardinal *Marcello Cervini*'s Family; and 'twas at this Cardinal's Houſe where he tranſlated moſt of the *Greek* Fathers into *Latin*. He attended this Cardinal to the Council of *Trent*, and made ſome Speeches there. And when this Synod was reviv'd after ſome Diſcontinuance, he went thither with the Cardinal of *Lorrain*, who made him Canon of *Rheims*, where he ſpent the reſt of his Life in Study. He died in 1584. Beſides his Tranſlations of a great many *Greek* Fathers, he wrote a Diſcourſe for reſtoring Eccleſiaſtical Diſcipline: And here he takes the ſixth Canon of the Council of *Chalcedon* for his Ground, in which 'tis decreed that no Clerk ſhall be ordain'd without a Title: He ſpoke a Diſcourſe at the Council of *Trent* that the Marriages of Children, under the Juriſdiction of their Parents, and contracted without their Conſent, are null: He has two Epiſtles concerning the Reſidence of Biſhops: To which may be added his Controverſial Tracts in *French*; ſeveral *French* Verſions of *Greek* and *Latin* Authors. His Manner was not proportionably beautiful to his Learning. * *Poſſevin, Appar. Sacr. Du Verdier, Biblioth. Franç. la Croix du maine. Biblioth. Franç. Miræus, de Script.* XVI. *&c. Du Pin.*

HESCHAM, Son of *Abdalrahman*, was the ſecond *Caliph* of the Family of the *Ommiades* in *Spain*. He ſucceeded his Father in the 172^d^ Year of the *Hegira*, that is, *A. D.* 788. He drove his two Brothers out of *Spain*, who ran to Arms againſt him, and forc'd 'em to tranſport themſelves into *Africk*. In the Year of the *Hegira* 175. he made great Incurſions into *Galicia*. In the Year of the *Hegira* 177. he took *Gironne* and *Narbonne* from the Chriſtians; but the *French* diſlodg'd him from *Narbonne*: At laſt, he was defeated by *Alphonſus* King of *Galicia* and *Aſturia*, and dyed in the Year of the *Hegira* 179. * *D'Herbelot, Orient. Diction.*

HESCHAM II, Son of *Hakem* II, was the tenth *Caliph* of the Family of the *Ommiades* in *Spain*. He ſucceeded his Father in the 366 Year of the *Hegira*, that is, *A. D.* 976. not fully eleven Years old. His Governor, who had the Adminiſtration of Affairs, was one *Ebn Amer*;

Amer; his Title was Great Chamberlain, and afterwards he was call'd *Almanſor* upon the Score of the great Victories he gain'd upon the *Spaniards*, and for his ſuppreſſing ſeveral Inſurrections of the *Arabian* Rebels. *Heſcham*, after having reign'd 33 Years under the Direction of his Great Chamberlain, fell into the Hands of one *Almahadi*, who ſhut him up in a very private Place, ſpread a Report of his being dead, and got another Man buried for him. But ſome time after a ſtrong Party of the *Arabians* attack'd this Miniſter and reſtor'd *Heſcham*, who took Care to diſpatch *Almahadi* in the firſt Place. At ſome Diſtance of Time the Burghers of *Toledo* revolted, and proclaim'd *Obeidallah* Son of *Almahadi*, King: This Revolt encourag'd the Town of *Corduba* to ſet up *Soliman Heſcham*'s Nephew; inſomuch that he was forc'd to lay down the Scepter, and fall into *Africk*. Upon this *Soliman* was own'd by all the *Arabians* in *Spain* for their lawful Prince and *Caliph*. * *D'Herbelot, Orient. Diction.*

* HESSE: for *William* the *Elder* who died in one thouſand five hundred and fifteen in *Morery* Vol. I. read one thouſand five hundred and five.

HESSELS, Doctor of Divinity of *Louvain*, was born in 1522. After ſeveral creditable Poſts in Learning, he was made King's Divinity Profeſſor. In 1563. he went to the Council of *Trent* with *Cornelius Janſenius* Biſhop of *Ghent*. *Heſſels* died of an Apoplex in 1566. forty four Years of Age. His large Catechiſm is his moſt conſiderable Performance. 'Tis not only a brief Expoſition of Catholick Tenets, as the *French Supplementer* ſays, but a Body, or Collection of Divinity and Morality, extracted from the *Fathers*, and chiefly from St. *Auguſtin*. This Work was printed at *Louvain*, *A. D.* 1571. *Heſſels* has likewiſe ſeveral controverſial Tracts extant; *viz.* Upon the holy Euchariſt: Upon the Invocation of Saints: Upon the Indefectibility of S. *Peter*'s *Chair*, *&c.* He wrote againſt *Caſſander*'s Book *de Officio Pii Viri*, and againſt his Tract for communicating in both Kinds. He defended the Cuſtom of the *Roman* Churches having the publick Service in *Latin*, and animadverted upon ſome Lives of the Saints publiſh'd by *Molanus* at the End of his Martyrology. In fine, *Heſſels* made a Commentary upon St. *Matthew*'s Goſpel: Upon the firſt Epiſtle to *Timothy*: Upon the firſt Epiſtle of St. *Peter*, and upon St. *John*'s Epiſtles: To which may be added his Reflections or Conſiderations upon our Lord's Paſſion, and an Epiſtle upon the bleſſed Virgin's Conception. Theſe are all this Author's printed Works; who, as the *French Supplementer* continues, was a great Ornament to the Univerſity of *Louvain*, not only for his Elocution, his Skill in Languages, and the Extent of his Learning, but likewiſe upon the Score of his Judgment and Penetration, his Love for Truth and the Church, his conſtant Application to Study, and the Serviceableneſs of his Works. * *Valerius Andreas*, *Biblioth. Belg.* *Miræus*, *de Script. Sæcul.* XVI. *Ghilini*, *Theat. d'Huom. Letter.* *&c.*

HESSELS ( ), one of the twelve Judges of the Sovereign Council, which the Duke of *Alva* ſet up in *Flanders* for trying Criminals; this *Heſſels*, who was a *Flanderkin*, was commonly aſleep upon the Bench, and when they awak'd him to give his Opinion, he us'd to rub his Eyes, and cry out in a Slumber, *ad Patibulum*, *ad Patibulum*, that is, *to the Gallows*, *to the Gallows*. Afterwards *Imbiſe* and *Rihowe*, who headed the Mob at *Ghent*, hang'd this Judge upon a Tree without the Ceremony of a Tryal: It ſeems he had frequently ſworn by his grey Beard, that he intended them the ſame Uſage. * *Du Maurier*, *en la Vie de Guillaume Prince d'Orange.*

* HILARY (Saint), born at *Poictiers*, and Biſhop there. He was bred to Letters and the *Pagan* Religion. His Reflections upon the Marks of Impoſture in Heatheniſm, led him towards Truth by Degrees; which Beginnings of Improvement were farther carry'd on by reading the holy Scriptures. When he was perfectly inſtructed in the Chriſtian Religion, he was admitted to Baptiſm, his Wife and his Daughter being converted with him: He was conſecrated Biſhop of *Poictiers* not many Years before his Baniſhment, which happened, *A. D.* 356. He was a great Champion for the Catholick Doctrine againſt the *Arians*, maintain'd the *Nicene* Faith with Strength and Reſolution at the Council of *Milan*, held *A. D.* 355; and at the Council of *Beziers*. *A. D.* 356. And now by the Intereſt and Application of *Saturninus* an *Arian* Biſhop of *Arles*, he was baniſh'd into *Phrygia*. And being call'd to the Council of *Seleutia*, held *A. D.* 359. he ſtill defended the *Nicene* Belief. He ſtay'd at *Seleucia* 'till the Council broke up, and follow'd the Delegates to *Conſtantinople*; and now perceiving the Weſtern Biſhops had been impos'd on, and the Eaſtern overpower'd, he petition'd the Emperor for an Hearing: But the *Arians* willing to get rid of ſo powerful an Adverſary, prevail'd with the Emperor to ſend him back into *Gaul*. Upon his Arrival here, *A. D.* 360. he conven'd ſeveral Councils for reſtoring the ancient Belief, and in order to condemn the Synods of *Ariminum* and *Seleucia*. In the Year 364. he delated *Auxentius* Biſhop of *Milan* for an *Arian* to the Emperor *Valentinian*; which made this Prelate declare his Belief of the Divinity of our bleſſed Saviour. St. *Hilary* ſuggeſted to the Emperor that this Profeſſion was without Sincerity: At laſt, having gone thro' a great deal of Fatigue in defending the Catholick Faith, he departed this Life at the End of the Year 367 or the Beginning of the Year 368. The Martyrologies ſet his Feſtival at the 13th of *January*, tho' 'tis not certain he dy'd that Day. His Works extant are twelve Books upon the Trinity, begun in the Year 346. and finiſh'd in his Exile; a Tract *De Synodis* wrote during his Baniſhment, *A. D.* 359; three Books addreſſed to the Emperor *Conſtantius*: They are written in a Strain of Freedom and Remonſtrance. After his Return from Baniſhment he wrote a Diſcourſe againſt *Urſacius* and *Valens* two *Arian* Biſhops, Part of which are ſtill remaining among his Fragments. Being not ſuffer'd to live at *Milan* for refuſing to communicate with *Auxentius*, he wrote a Tract againſt that Biſhop. He wrote Commentaries upon the holy Scripture, almoſt all of 'em extracted from *Origen*. His Commentaries upon St. *Matthew* are extant, and Part of thoſe upon the *Pſalms*. He likewiſe wrote ſeveral Hymns; but his Epiſtle and Hymn to his Daughter *Afra* ſeem ungenuine. We have loſt his Book againſt *Dioſcorus* a Phyſician, dedicated to the Præfect *Salluſtius*; and another Diſcourſe upon the Number 7 inſcrib'd to *Fortunatus*. Some Writers make him the Author of the *Gloria in Excelſis*; of the *Te Deum*; and of the *Pange linguâ glorioſi prælium Certaminis*; but this is without Proof. This *Father*'s Works have been printed ſeveral times: But the moſt correct and beautiful Edition is that of the *Benedictines* printed in the Year 1693. Almoſt all the *Fathers* poſterior to St. *Hilary* ſpeak in Commendation of him. St. *Hierom* calls him *Latinæ Eloquentiæ Rhodanus*, alluding not only to St. *Hilary*'s Country, but to the Character of his Stile, which is as one may ſay, ſtrong and rapid like the River *Rhone*. * *Socrat. Sozomen. Hieron. Præf. in Lib.* II. *Comment. in Galat. Epiſt.* 7. 13. *Auguſtin. Lib.* I. *cont. Julian. Cap.* 3. *Lib.* VI. *de Trin. Cap.* 10. *Athanaſ. Caſſiodor. Du Pin, new Eccleſ. Library, Cent.* IV, *&c.*

HILARY of *Arles* (Saint) a *French* Man. *Chelidonius* depos'd by a Council, appeal'd to Pope *Leo* I, who conven'd the Synod to try the Appeal. Upon this *Hilary* follow'd *Chelidonius* on foot to *Rome*. And after having paid his Regard to the Tombs of the Apoſtles and Martyrs, he waited upon Pope *Leo*, treated him with due Reſpect, and humbly beſought him not to alter the cuſtomary Diſcipline of the Church; remonſtrating withal that he had ſeen Biſhops at *Rome* at the holy Altars, who ſtood cenſur'd in *Gaul*; that this was a ſcandalous Practice: However, his Buſineſs here was only to pay his Devoirs to his Holineſs, without giving his Vote upon either ſide of the Queſtion; that what he had deliver'd was only by Way of Proteſt, and not with Deſign to proſecute: And that in Caſe his Holineſs refus'd to hearken to him, he ſhould importune him no farther. In ſhort, he declin'd communicating with theſe cenſur'd Biſhops. However afterwards he left nothing unattempted to bring the Pope to a friendly Temper. Firſt he diſpatch'd *Ravennius* a Prieſt to *Rome* who was afterwards his Succeſſor. Being diſappointed in this Application, he ſent *Nectarius* and *Conſtantius* two Biſhops to negotiate with the Pope: Theſe Prelates, tho' furniſh'd with large Inſtructions, ſolicited without Effect. *Auxilius* Governor of *Rome* acquainted *Hilary* in a Letter, that in Caſe he would relax, he might gain a great deal of his Point; but this

Biſhop not thinking it ſafe to make any more Conceſſions, and deſpairing of any good Iſſue from farther Applications, gave himſelf wholly to Prayer and Study, and ſpent the reſt of his Life in Diſcipline and ſelf Denial. Notwithſtanding Pope *Leo* treated S. *Hilary* roughly in his Life-time, he commended him for his Piety after his Death. * *Gennad. de Vir. Illuſtr. Cap.* 69. & 99. *Proſper. in Chron. & Lib.* II. *Cap.* 9. *de Vitâ contempl. & de Vocatione Gentium. Leo, Epiſt.* 87. *Ado Viennenſis, in Chron. Baronius in Martyrol. & Annal. Queſnel in Oper Leon. Du Pin, new Eccleſ. Library, Cent.* V. *&c.*

HILDEBERT DE LAVARDIN, Biſhop of *Mans*, and afterwards Archbiſhop of *Tours* in the XI^th^ and twelfth Centuries, ſtudied firſt under *Berengarius*, and afterwards under St. *Hugo* of *Cluni*, who made him a Monk of his own Order. He ſucceeded *Hoel* in the See of *Mans*, *A. D.* 1098, and was before Archdeacon in that Church. He was at firſt diſturb'd by a War which broke out between *Helie* Earl of *Mans*, and *William Rufus* King of *England*. This Count being taken Priſoner by the King, the Town fell into the Hands of *Foulque* Earl of *Angiers*. The King of *England* ſeiz'd it afterwards. *Hildebert* adhered to the Earl of *Mans*, and was inſtrumental in his getting into the Town again. Some time forward he travell'd to *Rome* to wait upon Pope *Paſchall* II. where he was well receiv-ed. Soon after his Return he was made Priſoner at *Nogent-le-Rotrou*. Upon his Inlargement he conſecrated the Church of *Mans* then newly built, and ſat undiſturb'd 'till the Year 1115, when upon the Death of *Guillebert* he was tranſlated to the Archbiſhoprick of *Tours*. And here at firſt he had ſome Conteſt with *Lewis* the *Groſs* who ſeiz'd his Temporalties: But he quickly gain'd this Prince's Favour, went on ſmoothly, and dy'd in the Year 1132, having been twenty ſeven Years Biſhop of *Mans*, and ſix Years Archbiſhop of *Tours*. This Biſhop has eighty three Epiſtles extant; not to mention thoſe in *Dacherius*'s *Spicilegium*. They are very well written, and go upon the Subjects of Morality, Diſcipline, and Hiſtory. He likewiſe wrote ſome Poetical Pieces, Sermons and Lives of Saints: All his contemporary Writers mention him with Commendation. Cardinal *Baronius* and *Sirmondus* upon a Paſſage in the 27^th^ Epiſtle of *Ivo Carnutenſis*, charge this Biſhop with Licentiouſneſs; but other Authors have clearly prov'd that the right Reading in *Ivo*'s Epiſtle is *Aldebertus*, and not *Hildebertus*. * *Bellarmin. de Script. Poſſevin, in Appar. Sacr. Voſſius, de Hiſt. Lat. Lib.* II. *Cap.* 49. *Sainte-Marthe, Gall. Chriſt. Du Pin, new Eccleſ. Library, Cent.* XII.

HILTEN *(John)*, a *German* Cordelier, living in the latter End of the XV^th^ Century, pretended to raiſe Predictions from the Book of *Daniel*. *Melancthon*, who had ſeen the Original, reports that the Author foretold the Papal Power would begin to decline in 1516, that 'twould farther roll down the Deſcent, and never recover its former Heigth: And that about the Year 1600 the *Turks* would extend their Empire into *Italy* and *Germany*. Some will have it that in the Year 1600. *Hilten* predicted the appearing of a very cruel Perſon; and that in 1606. *Gog* and *Magog* would be Maſters of all *Europe*. After having beſtow'd a great deal of Pains about calculating the End of the World, he fix'd it at laſt to the Year 1651. *M. Bayle* pretends that *Mornay du Pleſſis* only pick'd what he thought for his Turn out of theſe Predictions. *Hilten* thought himſelf bound in Charity to Mankind to publiſh his Prognoſtications, and not to ſmother the Intelligences he had receiv'd from Heaven. * *Bayle, Diction. Hiſtor.*

HIMILCO, a famous *Carthaginian* of a military Profeſſion: He had the Command of a formidable Army againſt the *Syracuſians*. The Forces were three hundred thouſand Foot, and two thouſand Men of War. He landed in *Sicily*, inveſted *Himera* now call'd *Termini*, and repell'd the beſieged in their firſt Sally. But *Gelo*, who march'd from *Syracuſe* at the Head of fifty five thouſand Men, burn'd his Ships, attack'd and routed his Army, and kill'd moſt of his Troops, himſelf being likewiſe ſlain: Thus the *Carthaginians* were forc'd to beg a Peace in the LXXV^th^ Olympiad, 480 Years before the *Incarnation*. * *Diodorus Siculus Lib.* II.

HIN, a *Hebrew* Meaſure. It contain'd Half a *Roman Modius* or Buſhel, and weigh'd an hundred and ſixty Ounces, which make ten Pounds *Haverdupoize*. * *Exod. Cap.* 29. & 30. *Levitic.* 21. *&c.*

HIPIS or *Hippis*, liv'd in the Reigns of *Darius* and *Xerxes*. He is the firſt that wrote the Hiſtory of *Sicily*, afterwards abridg'd by *Myes*. His Work was divided into five Books. He likewiſe wrote five Books of *Chronicles*, and an Account of the Origine of the People of *Italy*. *Suidas* cites a Book of his entitled, *Argolicks* or *Argologics*, 'tis probable it ſhould be *Aſtrologicks*, as the Scholiaſt upon *Aratus* read it; for *Plutarch* in his Book *De Defectu Oraculorum* takes notice that *Phanias* reports that one *Petro* believ'd there were an hundred and eighty Worlds according to *Hippis* of *Rhegium*. *Aratus*'s Scholiaſt cites him under the *Hyades*; and *Stephanus* under the Name of the *Prælunaries*, as the *Arcadians* were call'd, which may confirm the Conjecture that the Title abovemention'd ſhould be *Aſtrologicks*. * *Du Pin, Univerſal Library of Profane Hiſtorians, Tom.* I.

HIPPARCHUS, a Mathematician of *Nice* according to *Strabo*, or of *Rhodes*, as *Ptolomy* will have it, flouriſh'd in the Reigns of *Ptolomy Philometor*, and *Evergetes*, Kings of *Egypt*. He left ſeveral Obſervations upon the Stars, and a Commentary upon *Aratus* now extant. *Pliny* makes frequent mention of *Hipparchus* with great Commendation: He makes him the next after *Thales* and *Sulpicius Gallus*, who laid down a Method for calculating Eclipſes exactly. He admires him for his Skill in computing the Number of all the Stars, and marking their reſpective Magnitude and Situation. *Strabo* on the other ſide charges this Aſtronomer with going too far in Criticiſm, and affecting Cenſure and Contradiction. * *Pliny, Hiſt. Nat. Lib.* II. *Strabo, Lib.* I. & II. *Voſſius, de Scient. Mathem. Cap.* 33. *Sect.* 4.

HIPPOCENTAURS, a Sort of Monſters, half Men and half Horſes, as the Poets and Painters will have 'em. *Lucretius* notwithſtanding his Poetry would not believe there were ever any ſuch Things: But *Plutarch* in his *Convivium Septem Sapientum* tells a Story of a Shepherd's bringing a Child in a Basket newly foaled from a Mare, the upper Part of which had the Shape of a Man, and the lower of an Horſe: moſt of the Company were ſurpriz'd at this Prodigy, and adviſ'd diverting the Omen by a Sacrifice. *Thales*, who was wiſer than the reſt of theſe Sages, told 'em that the beſt Way of Expiation, and which would prevent ſuch Misfortunes, was to order none but Women to look after the Mares. *Pliny*, who ſometimes ſeems to ſtrain Truth, ſays poſitively he ſaw an Hippocentaur which was brought to *Rome* embalm'd in Honey, according to the Cuſtom of that time. *Phlego Trallianus* reports the ſame thing. St. *Hierom* deſcribes the Hippocentaur which St. *Anthony* met in the Deſert when he went in Queſt of *Paul* the Hermit. The unuſual Sight gave ſomething of Surprize: However, St. *Anthony* having croſs'd himſelf, ask'd the Monſter where *Paul* dwelt: The Hippocentaur pointed to his Cell with his Hand, and ran off immediately. That which gave Occaſion to the Mythology of Centaurs, was the *Theſſalians* near Mount *Pelion*, who it ſeems were the firſt near that Country who ventur'd to mount an Horſe. This new Spectacle made their ignorant Neighbours fancy them all of a Piece, and that the Man and Horſe grew together. * *Plin. Hiſt. Nat. Danet.*

HIPPOCRATIA, Feſtivals in Honour of *Neptune*. The *Romans* built a Temple to *Neptune mounted*, and ordered Holidays call'd *Hippocratia* by the *Arcadians*, and *Conſualia* by the *Romans*. During this Solemnity the Horſes and Mules did no Work, but were led thro' the Streets of *Rome* richly harneſs'd and trimmed with Flowers. * *Antiq. Rom.*

HIPPODAMUS of *Miletum*, Son to *Euriphon*, drew up a whimſical Plan of a Common-wealth. He would have it conſiſt of ten thouſand Men, ſubdivided into three Claſſes, Artificers, Labourers, and Soldiers. He likewiſe canton'd the Country into three Shares, one for the Prieſts, another for the publick Revenue, and a third for private Property. * *Ariſtot. Polit. Lib.* II. *Cap.* 8.

*HIPPOLYTUS (Saint), Biſhop and Martyr. He wrote a great many Commentaries upon the Scripture: For Inſtance, upon the *Hexameron*, and the reſt of *Geneſis*,

neſis, upon *Exodus*, the *Canticles*, the *Pſalms*, *Zachary*, *Iſaiah*, upon part of *Ezekiel*, upon *Daniel*, the *Proverbs*, *Eccleſiaſtes*, and the *Revelations:* To which may be added, his Diſcourſes concerning *Saul* and the Witch of *Endor*, concerning Antichriſt and the Reſurrection; againſt Hereſy, particularly that of *Marcion:* His Diſcourſe upon *Eaſter*, and a great many Homilies mention'd by *Euſebius* and St. *Hierom*; beſides ſome others, the Titles of which are cut upon his Statue. The Tract touching the End of the World, of Antichriſt, and the ſecond coming of our Saviour, printed under the Name of *Hippolytus*, is no genuine Piece; neither does that concerning Antichriſt publiſh'd by *Combefis* in *Greek* and *Latin*, belong to this Author; tho' this laſt Tract is much ancienter than the other. Farther, the Book of Demonſtration againſt the *Jews*, publiſh'd in *Latin* by *Turrianus*, is equally uncertain as to its Author. The ſame Uncertainty may be affirm'd of the Extracts cited by *Anaſtaſius Bibliothecarius*, of *Hippolytus*'s Sermons upon the *Incarnation*, againſt the *Valentinian* Hereticks *Hero* and *Felix*, and of the Homily which *Voſſius* printed with *Gregory Thaumaturgus*, entitled, of *one God in three Perſons*, and *of the Incarnation*, againſt *Noetus*'s Hereſy: However, tho' theſe Works can't be pronounc'd genuine, they are undoubtedly ancient: which is more than can be ſaid of the Lives of the twelve Apoſtles printed by *Combefis*, and reckon'd to *Hippolytus*; for this is plainly the Production of a much later Author; and ſo is the Hiſtory of our Saviour's ſeventy two Diſciples. *Photius* ſaw *Hippolytus*'s Tract againſt Hereſy and his Commentary upon *Daniel*. St. *Hierom*, *Palladius*, and *Theodoret* cite ſome of *Hippolytus*'s Fragments. *Photius* reports this Author wrote with Perſpicuity, that his Stile was not charg'd with unneceſſary Ornament, tho' after all, he fell ſhort of the Beauty and Correctneſs of the *Attick* Manner. That this Biſhop was a Martyr is out of Diſpute; but the time and the Manner of his Suffering is not agreed. Some aſſign his Martyrdom to the Year 235 in the Reign of *Maximin*, becauſe St. *Hierom* mentions him as an Author prior to *Origen*. Others make him live to the Year 250 upon the Score of his Exhortation to *Severina*, which Lady they pretend is the ſame with the Empreſs *Severa*, marry'd to the Emperor *Philip*, who began his Reign in the Year 244. Their other Reaſon for bringing him down ſo far in Time, is his Diſcourſe againſt the *Noetians*, who according to St. *Epiphanius* did not appear 'till *Philip*'s Reign. Some Writers are of Opinion he ſuffer'd Martyrdom at *Antioch:* The Day of his Death is differently regiſter'd in the Martyrologies. But here we are to obſerve there were three *Hippolytuſes:* The firſt, whoſe Writings are mention'd in the preſent Article, and whoſe Feſtival is ſet to the 22[d] of *Auguſt:* The two other *Hippolytuſes* are likewiſe Martyrs, whoſe Feſtival ſtands on the 13[th] of *Auguſt*; that is, *Hippolytus* a Martyr at *Rome* converted by St. *Lawrence*, *A. D.* 258, and apprehended ſoon after with his whole Family. His Name ſtands in the old *Roman* Calendar upon *Auguſt* the 13[th]: The third *Hippolytus* was a *Roman* Prieſt, who ſuffer'd Martyrdom at *Oſtia* or *Porto* in the *Decian* Perſecution. This laſt was ty'd to wild Horſes and pull'd in Pieces: His Martyrdom is deſcrib'd by *Prudentius*. The Martydom of the firſt of theſe two is taken from the Acts of St. *Lawrence*, which deſerve no Credit. The Suffering of the laſt is atteſted by *Prudentius*. 'Tis probable the Biſhop, who makes the Bulk of this Article, was call'd Biſhop of *Porto*, only upon the Score of his having the ſame Name with him that ſuffer'd at that Town. * *Euſeb. in Chron. &. Lib.* VI. *Hiſt. Cap.* 16. *Hieron. Cap.* 16. *Catal. Quæſt.* 3. *in Damaſ. Epiſt. ad Mag. & Proœm. in Math. Gelaſ. Lib. de duabus Natur. Photius in Biblioth. Cod.* 121. 122. *De Tillemont, Memoires Eccleſ. Du Pin, new Eccleſ. Library, Cent.* III.

HIRCANUS, Son of *Joſeph*, Nephew to *Onias* II. a *Jewiſh* High Prieſt; that is to ſay, he was Son to *Solim*'s Daughter, Brother to this *Onias*. *Hircanus* was a young Man of extraordinary Quickneſs and Capacity. His appearing with ſo early and diſtinguiſhing a Luſtre, drew the Envy and Diſaffection of his ſeven Brothers upon him. His Father ſent him to *Alexandria* to ſolicit for King *Ptolomy*'s Favour, and congratulate him upon the Birth of his Son: Having receiv'd this Commiſſion, his Father's Steward refus'd to furniſh him with Caſh ſufficient for his Equipage, and the Preſents he was to make the King of *Egypt*. *Hircanus* provok'd with this Diſappointment, got the Steward impriſon'd, and kept him confin'd: Inſomuch that at laſt this Steward *Arion* (for that was his Name) was forc'd to come too, and ſupply *Hircanus* with ten thouſand Talents. The young Gentleman thus plentifully provided, was particularly well receiv'd by the King of *Egypt* and his Queen *Cleopatra*. At his firſt Audience he preſented their Majeſties with an hundred Boys, and as many Girls, each of which coſt him a Talent; every one of 'em having a Talent in their Hand to preſent the young Prince. *Ptolomy* was wonderfully ſurpriz'd with ſo rich and unuſual a Magnificence. Thus *Hircanus* wrought ſtrongly into the King's Favour, receiv'd all the Marks of Friendſhip and Eſteem, which could be expected, and was richly preſented at his taking leave. This honourable Reception rais'd the Envy of his Brothers: Theſe unhappy Men were puſh'd ſo far by their Paſſion, as to way-lay him in his Return with a Deſign to murder him: But he defended himſelf ſo well, that two of 'em were left dead upon the Place, and the other five were forc'd to fly with all their Retinue. Upon his coming to *Jeruſalem*, and perceiving his Father diſguſted at his ſpending ſo much Money, he retir'd beyond *Jordan*, and built a Fort at a Place call'd *Tyri* near *Eſſedon* upon the Frontiers of *Arabia:* From this Place of Strength he made frequent Incurſions upon the Neighbourhood, and carry'd on a Sort of War for ſeven Years. But upon the Death of *Seleucus* King of *Syria*, he was ſo apprehenſive of falling into the Hands of his Succeſſor *Antiochus Epiphanes*, and being call'd to Account for the Ravage he had made in *Arabia* and *Syria*, that he kill'd himſelf. * *Joſeph. Antiquit. Lib.* XII. *Cap.* 4. & 5.

HISTO, an old Town within new *Caſtille* in *Spain*. 'Tis nine Leagues from *Cuença* to the South Weſt. * *Maty, Diction.*

HITA, an old Town of new *Caſtille* in *Spain*. It ſtands upon the River *Henares*, between *Aſcala de Henares* and *Siguença*, nine Leagues from each. * *Baudrand.*

HOANG, or the *Yellow River*, which is the biggeſt in *China*. *M. Witſen*, in his large Map of great *Tartary*, makes it riſe from a Lake which lies about 15 Leagues from the Lake *Chiamay* to the Eaſt: The River *Hoang* runs from the Weſt to the Eaſt thro' the Kingdom of *Tangut* and the *India* beyond the *Ganges* as far as *China*; from hence bending its Courſe to the North Eaſt, it parts that Diviſion of the Kingdom of *Tangut*, which lies to the Weſt from the Province of *Xenſi*, up to the famous Wall of *China*. Afterwards it croſſes Part of *Xenſi*, paſſes thro' the Wall of *China*, and runs into the Deſert of *Xamo* in *Tartary*. Here it winds towards the South, repaſſes the Wall, parts *Xanſi* from *Xenſi*, waſhes the Provinces *Honan*, *Xantung*, and *Nanquin*, and falls into the Gulph of *Nanquin*. The *Chineſe* have made a Communication between this River and the Gulph of *Cang:* 'Tis done by making a great Canal, which begins in the Province of *Nanquin*, traverſes that of *Xantung*, and Part of the Province of *Peking*, and joins the farther End of the Gulph of *Cang*. * *Witſen.*

HOE *(Matthias)*, a *Lutheran* Miniſter born at *Vienna* in 1580. He ſtudied Divinity at *Wirtemberg*, and in 1602. was invited to the Court of *Saxony* to preach before the Elector. The next Year he had the Direction of ſome Churches in the *Voigtland*; after he had held this Poſt eight Years he was ſent to *Prague*, and made Superintendant of the High *Dutch* Churches. Two Years after he was recall'd to the Elector of *Saxony*'s Court, and rais'd to the Station of an Eccleſiaſtical Counſellor, and firſt Preacher to his Highneſs. *Hoé* was equally an Enemy to *Roman* Catholicks and *Calviniſts*. 'Twas he that negotiated the League which the Elector of *Saxony* and the Landgrave of *Heſſe* made with the Emperor againſt *Sweden*. *Hoé* wrote a great many Books, ſome in *Latin*, others in High *Dutch*; among which he publiſh'd a Tract upon the *Revelations*: 'Tis violently ſatyrical againſt the Church of *Rome*; but tho' he call'd this Communion the Church of Antichriſt, he throws the ſame Imputation upon the *Calviniſtic* Sect. He has likewiſe publiſh'd an Expoſition upon the *Pſalms*, and a Book, entitled, the *Popiſh Laby-*

rinth. He dy'd in 1645. * *Herman Witte, Memor. Theol. Renovat. Spizelius, in Templo Honoris.*

HOEL-DA, a *Welch* Prince, who in the Year 914 conven'd the chief of his Subjects, among which 150 were Eccleſiaſticks. The Place where they met was call'd the *White Houſe* upon the *Taf:* Here having repeal'd the old Laws of the Country, he paſs'd new ones, call'd from his Name the *Laws* of *Hoel-Da.* There are ſome Manuſcript Copies of theſe Regulations both in *Latin* and *Welch*; but afterwards theſe Laws were partly alter'd by King *Edward* I, and partly by *Henry* VIII. * *Spelman. Gloſſar. & Concil. Tom.* I.

HOEL, natural Son of *Alain* call'd *Twiſted-Beard* Duke of *Bretagne:* This Prince after a long Conteſt with *Conan* for the Duchy of *Bretagne* was at laſt aſſaſſinated by a Soldier, *A. D.* 959. *Guerec*, his Fellow Baſtard Brother, was poyſoned at the ſame time with the Surgeon's Launcet, who let him Blood. * *Argentré, Hiſtoire de Bretagne. Mezeray*, in the Reigns of *Lotharius* and *Lewis* the *Groſs.*

HOEL, ſucceeded *Conan* Duke of *Bretagne*, whoſe Siſter he married. In the Year 1148. another *Hoel*, whom *Conan* the *Groſs* diſclaim'd being his Son, diſputed the Duchy of *Bretagne* with *Eudes* Earl of *Penthiévre*, who had ſeiz'd it in Right of his Lady, *Bertha*, Daughter to *Conan* laſt mention'd. * *Argentré, Hiſtoire de Bretagne. Mezeray*'s Hiſtory of *France.*

HOFMAN *(Melchior)*, a plain Handycraft'sman, who ſet up for a Preacher in *Livonia*, *Saxony*, and *Holſtein.* The King of *Denmark* ſettled him at *Kiel* notwithſtanding *Luther*'s Remonſtrance. He preach'd *Zuinglianiſm* and *Fanaticiſm*, and entertain'd his Audience with the Building of the *Tabernacle*, the Viſions of the *Revelations*, and ſuch myſtical Subjects. He pretended the Day of Judgment would happen in the Year 1534. *Freherus, Schuldorpius* and ſome other *Lutheran* Miniſters, endeavouring to confute him, he gave 'em a rough and angry Reply. The King of *Denmark*, to prevent the ill Conſequences of theſe Diſputes, had a Conference held in 1529; where *Hoffman* being baffled, and perſiſting in his Whimſies, was expell'd *Holſtein.* From hence he ſtroll'd to *Strasburg*, and making a great many Proſelytes there, remov'd to *Embden*, where he continu'd his Courſe of *Fanaticiſm.* His Diſciples gave out he was the Prophet *Elias*, who was to appear before the General Judgment. One of 'em foretold he ſhould be impriſon'd at *Strasburg*, and diſcharg'd within ſix Months. The Matter of Fact holds thus far, that he return'd to *Strasburg*, was apprehended there in the Year 1532, came out of Priſon in the Year 1533. to hold a Conference with the *Lutheran* Miniſters; but then he was remanded to Confinement with one *Polterman*, who call'd himſelf *Enoch.* And here he dyed in Goal, notwithſtanding the ſanguine Predictions of his Diſciples. His chief Hereſies were, 1. That the *Word* was not united to any Fleſh taken from the bleſſed Virgin, becauſe all Fleſh is polluted: 2. That there is but one Nature in our bleſſed Saviour: 3. That the natural Freedom of the Will, is a Principle of ſufficient Force to procure Salvation: 4. That Pædobaptiſm is the Devil's Invention. * *Mollerus, Iſagoge ad Hiſtoriam Cherſoneſi Cimbricæ. Frederic Spanheim, de Orig. & Progreſſu Anabapt.*

* HOHENLOE or *Holach*, an ancient Family: They were Counts of the Empire, and of the firſt Rank of that Quality in the Circle of *Franconia.* The Counts of *Hohenloe* are related to the beſt Houſes in *Germany.* They pretend to draw their Genealogy from *Italy*, where they carried the Title of *Alta Fiamina*, or *Flaminii:* This ſeems to agree with the Name *Hohenloe*, which ſignifies the ſame Thing. Theſe Counts are ſeiz'd of a large Tract of rich Country, between the Duchy of *Wirtemberg* and *Franconia*; and were it not for their being divided into ſeveral Branches would be very powerful. At preſent their Houſe runs out into the Subdiviſions of *Nevenſtein*, *Valbourg*, *Fedelbach*, *Lauguembourg*, and *Schelingsfurt.* * *Louis du May*, preſent State of the Empire. *Heiſs*, Hiſtory of the Empire.

HOHENZOLLERN, an old Caſtle in *Suabia*, built upon the Top of a Mountain: 'Tis furniſh'd with a Garriſon, one Part of which belongs to the Prince of *Hohenzollern*, and the other ſwears Allegiance to the Emperor. Some time after it was demoliſh'd by *Henrietta* Counteſs of *Wirtemberg* and *Mont Belliard*; 'twas rebuilt in 1460. by *Jocelin Nicholas* Count of *Hohenzollern*; and here, *Philip* Duke of *Burgundy*; *Albert* Elector of *Brandenbourg*; *Albert* Duke of *Auſtria*, and *Charles* Marquiſs of *Baden*, laid the firſt Stone: This was done with great Solemnity, theſe Princes making uſe of a Hod, a Trowel and Hammer all Silver. The Lords of this illuſtrious Family are extracted from the ſame Stock with the Marquiſſes of *Brandenbourg*, and draw their Genealogy from *Eitel-Frederic*, and his Wife *Elizabeth* Daughter of *Adalbert* Count of *Hapsbourg*, and Siſter to the Emperor *Rodolphus* I, who were living in the Year 1252. The Counts of *Hohenzollern* are Hereditary Chamberlains to the Emperor, ſince the Reign of *Maximilian* I, who to reward *Eitel-Frederic* II. for publick Services, ſettled this Office upon himſelf and his Deſcendants. Farther, this Houſe being a Branch of that of *Brandenbourg*, the Chief is Vice-Chamberlain to the Empire, and gives the Emperor the Baſon when he eats in State, if the Elector of *Brandenbourg* happens to be abſent. *Eitel-Frederic* Count of *Hohenzollern* was made a Prince of the Empire in the Dyet at *Ratisbon*, *A. D.* 1623. Theſe Princes belong to the Circle of *Suabia.* * *Heiſs*, Hiſtory of the Empire. *Imhoff, Notitia Imperii.*

HOLDEN, an *Engliſhman*, after having read publickly in ſeveral Univerſities, came to *Paris*, and commenc'd Doctor in Divinity in the Year 1646. He dy'd in 1662. and was a Perſon of Probity and Learning. He wrote a Book, entitled, *Analyſis Fidei:* This Performance, tho' ſmall in Bulk, is comprehenſive in the Matter: He gives a Reſolution of the Chriſtian Faith (according to the Opinion of the *Roman* Catholick Divines) into its Principles and Motives, and applies his Principles to controverſial Queſtions. At the End of this Tract there's a ſmall Diſcourſe of the ſame Author upon Schiſm, where he handles the Subject of Schiſm in general, and likewiſe with a particular Regard to the Proteſtant Schiſm. In the ſecond Edition there's a Letter of *Holden*'s concerning Uſury; where he makes Uſury conſiſt preciſely in taking of Profit for the Uſe of a Thing convey'd to the Poſſeſſion of another, and which grows worſe, and ſuffers ſome Conſumption by the uſing. In 1656. he wrote two Letters to *M. Arnauld*, where he declares for *Efficacious Grace*, and goes into the Sentiment of the *Thomiſts.* This Divine printed ſhort marginal Notes upon the New Teſtament: They go moſtly upon the literal Senſe. *Holden*, as *M. Du Pin* deſcribes him, argues with Strength and Method, is clear and categorical in his Manner, and exact in his Definitions and Diviſions. He ſtrikes out a Plan, and treats his Subject in a Manner very different from other Scholaſtic and Controverſial Divines. * *M. Du Pin, new Eccleſ. Library, Cent.* XVII.

HOLSTENIUS *(Lucas)*, of *Hamburgh*, travell'd into *France*, and gain'd a great Reputation there. He quitted this Country, took a Journey to *Rome*, and ſettled in Cardinal *Francis Barbarini*'s Family, who made him a Canon in St. *Peter*'s Church, and recommended him to the Pope, who made him Library Keeper of the *Vatican.* In 1655. he was ſent to meet the Queen of *Sweden*, and receiv'd her Profeſſion of the *Roman* Catholick Belief at *Inſpruck.* He dy'd at *Rome Feb.* 2d 1661. being ſixty five Years of Age. He left his Books to Cardinal *Barbarini*, who ſet up a Marble Tomb for him. *Holſtenius* was very knowing in Eccleſiaſtical and Profane Hiſtory, had a nice Taſte for Criticiſm, and was very clear and correct in his Manner. His Reputation ran high throughout *Europe.* 'Tis true he was no Voluminous Writer; but his Diſſertations and Notes upon Authors are written with Judgment and well finiſh'd: Moſt Part of 'em were publiſh'd after his Death, or inſerted in the Works of ſome of his Friends. In the Year 1638, he publiſh'd the Moral Sentences of *Demophilus*, *Democrates* and *Secundus* in *Greek*, with a *Latin* Tranſlation. In 1651. he publiſh'd *Chriſtianus Ranzovius*'s Letter to *Calixtus* a *Lutheran* Miniſter, in which he lays down the Motives of his turning *Roman* Catholick. About twenty Years backward in 1630. he printed *Pythagoras*'s Life written by *Porphyry*, with a Diſſertation upon the Life of *Porphyry* and his Writings, together with Obſervations upon *Pythagoras*'s Life. *Holſtenius*'s Notes upon *Euſebius Cæſarienſis*'s Book againſt *Hierocles*, were printed at *Paris* with *Euſebius*'s Works.

He was preparing an Edition of the *Codex Regularum* or *Monaſtick Rules* of St. *Bennet* of *Aniana* in *Languedoc*, which he deſign'd to improve with Notes, Diſſertations, Prefaces, and a Gloſſary, but Death prevented his finiſhing this Work: 'Twas printed at *Rome* in 1662, and at *Paris* the Year after with few or no Notes. The ſame Year a Collection in two Parts, of Canons, and Acts of Councils, of Popes Letters, and other Eccleſiaſtical Records, collected and put in Order by *Holſtenius*, with his Notes upon 'em, was printed at *Paris*. And here *Henry Valeſius* publiſh'd the Acts of St. *Perpetua* and St. *Felicitas*, which *Holſtenius* had tranſcrib'd from a Manuſcript at *Mont-Caſſin*. *Ruinart* afterwards inſerted theſe Acts in his *Acta Martyrum Sincera*. His Notes upon *Charles de St. Paul*'s, *Cluverius*, and *Ortelius*'s Geography, lately printed at *Amſterdam*, were firſt printed at *Rome* in 1666. The Expoſition of the *Nicene* Creed made by *Theodorus* of *Ancyra* againſt *Neſtorius*, which *Holſtenius* diſcover'd, and left amongſt his Papers, was printed at *Rome*. *Allatius* has inſerted in his *Symmicta* two of *Holſtenius*'s Diſſertations; one upon the *Abyſſin*'s receiving the holy Euchariſt in one Kind, and the other upon the River *Sabbatarius*. *Labbeé* at the End of his 13th Volume of his Councils has thrown in a Diſcourſe of this Author's againſt the Council of *Baſil*. *Henry Valeſius*, at the End of his Edition of *Theodoret*'s Eccleſiaſtical Hiſtory, has inſerted three of *Holſtenius*'s Diſſertations, two of which relate to the Council of *Nice*; and the third goes upon the Reaſons *Syneſius* gave for his declining the Epiſcopal Character. And in fine, two little Tracts of *Holſtenius* concerning the Manner of adminiſtring, and the Form of Confirmation us'd in the *Greek* Church; both printed in 1668. with the poſthumous Works of *Morinus*. There are likewiſe a great many of *Holſtenius*'s Letters in a Collection of Letters publiſh'd by Father *Simon* with *Morinus*'s Life, entitled, *Les Antiquités de l'Egliſe Orientale*. * *Du Pin, new Eccleſ. Library, Cent.* XVII.

HOLZAUSER *(Bartholomew)*, Founder of the Order of the Clerks who live in common call'd *Barthelemites*, was born in *Germany* in 1613. He made a great Progreſs in Philoſophy and Divinity at the Univerſity of *Ingolſtad*, where he commenc'd Doctor in 1640; the ſame Year he went to *Saltzbourg* to form his Society of *Barthelemites*. He was Vicar General to the Biſhop of *Chiemſée:* The Elector of *Mentz* invited him to bring this Order into his Dioceſe, and for his Encouragement made him Dean of *Bingen* near *Mentz*, where he continu'd 'till his Death, which happen'd in *May* 1658. Pope *Innocent* XI. confirm'd this Congregation in 1680. They have three Sorts of Houſes belonging to 'em; Seminaries for the Inſtruction of young Clerks, Parſonage Houſes for benefic'd and other Prieſts, and Houſes to receive old People paſt their Labour. This *Order* is ſettled in a great many *German* Towns, and in *Spain* and *Poland*. * *Conſtitut. & Exercit. Spirit. Cleric. in Comm. vivent.*

HOMBER AM FLAUM, a Town in the Lower Langraviate of *Heſſe* in *Germany*. It ſtands upon a ſmall River four Leagues from the Town of *Marpourg* to the Eaſt, and three from *Newſtad* to the South. *Homber* is fortify'd with a Caſtle, and belongs to the Landgrave of *Heſſe-Caſſel*. * *Maty, Diction.*

HOMBLINE (Saint), St. *Bernard*'s Siſter, and born in the Year 1092. Her Father marry'd her to a young Nobleman related to the Ducheſs of *Lorrain*. This Lady happening to go to *Clairvaux*, to make a Viſit to St. *Bernard* and the reſt of his Fraternity, they refus'd to ſee her becauſe her Equipage and Retinue were rich and pompous. One *Andrew* a Monk, who happening to be at the Gate, reproach'd her for her Manner of living: She told him ſhe deſign'd to reform, and came thither for that Purpoſe. Upon this St. *Bernard* appear'd, and made her paſs her Word to retire from the World. Two Years after, in the Year 1124, her Husband gave her Leave to turn Nun: And thus being at Liberty ſhe took the Veil in the Nunnery of *Billette*, in the Dioceſe of *Landres*; where ſhe went thro' the cuſtomary Monaſtick Diſcipline 'till her Death, which happen'd about ſeventeen Years after. * *Guill. de S. Thierri, Vie de S. Bernard. Annal. de Cîteaux.*

HOMER or *Chomer*, the largeſt *Hebrew* Meaſure. It held as much as the *Greek Chorus*, that is to ſay, ten Ephahs or *Roman Amphoraes*, which make 240 *Paris* Pints. It weighs ſix hundred *Paris* Pounds, or 9600 Ounces. * *Simon, Dictionaire de la Bible.*

HOMMAGE, *Homagium & Hominium*, a *Feudal* Term deriv'd from *Homo*. 'Tis a Submiſſion the Vaſſal or Tenant makes to his Lord to ſhew his Dependance: And here to give the better Aſſurance of his Acknowledgment and Fidelity, he gives the Lord an Oath. Hommage both in the Term and Thing was unknown to the ancient *Romans*, this Cuſtom not coming up 'till the *Goths*, and other Northern *Barbarians* overrun the Empire. 'Twas then the Language and Practices of Fiefs and Hommages began; and they call'd him a *Vaſſal*, *Man* or *Tenant*, whom his Lord put in Poſſeſſion of ſome Land, to hold of him, and deſcend to the Heirs of the Tenant. At firſt the Conditions and Services the Vaſſal was oblig'd to, were pretty ſhocking and tireſome. The Form of the Oath anciently taken in *England*, and common to moſt other Nations was this; whoever was to be infeof'd was bound to make his Appearance before the Lord, without a Sword or other Arms: And here he was to kneel to the Lord bareheaded, to cloſe his Hands in a ſupplicating Manner, which the Lord ſitting was to take between his own; and in this Poſture of Submiſſion, the Vaſſal was to pronounce the following Form, *Devenio Homo veſter ab hac die in poſterum, de vita, de membro, & de terreno honore, verus & fidelis vobis ero, & fidem vobis præſtabo, ob terras, quas à vobis teneo, ſalvâ fide Domino noſtro Regi & Hæredibus ſuis:* in *Engliſh* thus, *I become your Man, from this Day forth for Life, for Member, and for worldly Honour, and ſhall owe you my Faith, for the Land I hold of you, ſaving the Faith that I owe to our Sovereign Lord the King, and to mine other Lords.* Afterwards the Lord kiſſes the Vaſſal, who then riſing takes the Oath of Fidelity. This Ceremony of putting the Vaſſal's Hands between the Lord's, ſignifies Countenance and Protection on the Lord's Part, and Submiſſion and Reſpect on the Tenant's. The Vaſſal is oblig'd to do Hommage but once in his Lifetime, notwithſtanding he may have ſeveral Lords in that Period. It can't be done by Proxy, but in the proper Perſons both of Tenant and Lord: The Ceremony is publickly perform'd, and commonly in the Lord's Mannor-Houſe or Palace. For this Reaſon *Philip* the *Fair* King of *France* refus'd to receive the Homage of *Edward* III. King of *England* by Proxy: 'Twas to be done for the Duchy of *Guienne*, and for the Earldoms of *Ponthieu* and *Montreuil:* King *Edward* therefore did this Service in Perſon at *Amiens*, *A. D.* 1328: He appear'd here with a pompous Equipage, and took the Oath to *Philip de Valois*. However, in ſome Caſes this Rigour was relax'd. As to Hommage to be done by Eccleſiaſticks, there have formerly been great Conteſts upon this Head. Pope *Urban* II. in a Synod held at *Rome*, *A. D.* 1099. excommunicated thoſe who did Hommage for their Biſhopricks to ſecular Princes. This Controverſy ran high with the *Engliſh* in the Reign of *Henry* I; however, at laſt Pope *Paſcal* thought fit to come to a Temper, and make ſome Advances towards gratifying the King. For tho' he would not yield up the Point of *Inveſtitures*, yet he diſpens'd ſo far as to give the Biſhops and Abbots leave to do Hommage for their *Temporalties*. *Lewis* the *Groſs* likewiſe King of *France* exempted *Godfry* Biſhop of *Bourdeaux* from doing Hommage. But a great while before this time we meet with a Form in which the Biſhops did their Hommage in Aſſemblies of their own Order: 'Tis recited by *Haymo (Lib.* V. *Cap.* 24.) in theſe Words,

Ego Hincmarus, Eccleſiæ Laudunenſis Epiſcopus, Seniori meo Carolo R. ſic fidelis & obediens ero, ſicut Homo ſuo Seniori, &c. *eſſe debet.* Liege Hommage is that which is paid only to the King upon the Score of his Sovereignty, and which ties the Subject to the King's Perſon, the Word *Liege* being deriv'd from *Ligare*, which ſignifies to tie: And wheras other Hommages determine by throwing up the Lands which require 'em, Liege Hommage on the contrary cannot be diſclaim'd or renounc'd by any Subject. * *Bracton. Lib.* II. *Cap.* 35. *Eadmer, Hiſt. Novor. Spelman, Gloſſar. Archæol. Roſenthal, de Feud. Cap.* 6. *Concluſ.* 85. *& Sequ. Nichol. Myler. in Tractat de Princip. & Stat. Imper. Cap.* 38 *per tot. Coke, Inſtit. upon Littleton.*

HONOLSTIN, a ſmall Town with a Caſtle that commands it. It ſtands in the Electorate of *Tréves:* 'Tis

'Tis the chief Town of one of the Bailliages, and ſtands about a League from *Weldentz*. * *Maty*, *Diction.*

HONT *(le Hont)*, is the Weſtern Mouth of the *Scheld*. It reaches from the ſmall Town *Sandyliet* to *Fluſhing* between *Zeland* and *Dutch Flanders*. 'Twas formerly no more than a Canal made by the Emperor *Otho* II. in the Year 980. But happening to overflow in the Year 1377, and ſwallowing up a great many Villages, is now become a Sort of Gulph, thro' which moſt of the *Scheld* falls into the *German* Ocean. * *Maty*, *Diction.*

HONTORST *(Gerard)*, was reckon'd one of the beſt Painters of his Time. He was born at *Utrecht* in 1592. ſtudied firſt under *Blomart*, and afterwards travell'd to *Rome*; where having ſpent ſome time in drawing, he practis'd upon Night Pieces with ſuch Application and Succeſs, that no Perſon hitherto is thought to exceed him. At his Return to *Utrecht* he painted Hiſtory. He taught the Queen of *Bohemia*'s Children, the Prince *Palatine* and Prince *Rupert* to deſign and paint. *Charles* I. King of *England* invited him to *London*, where he painted a great many Pieces for this Prince. At his coming back to *Holland* he painted Poetical Stories for the Prince of *Orange* in ſeveral of his Palaces; particularly at his Houſe call'd *La Maiſon du bois*, a League and an half from the *Hague*. * *De Piles*, *Abrégé de la vie des Peintres.*

HOOCHSTRATEN, a conſiderable Town with a good Caſtle and a large Juriſdiction in the Country. 'Tis in the *Spaniſh* Part of *Brabant* upon the *Mercke*, four Leagues above *Breda* to the North. * *Maty*, *Diction.*

* HOOPER. For Biſhop *Latimer*, who had been at Variance with him about Ceremonies in *Morery* Vol. I, read Biſhop *Ridley*.

HOPHRA, King of *Egypt*, call'd *Vafres* by the *Septuagint*, and *Apries* by *Herodotus*; he was Son to *Pſammis* and Grandſon to *Necho*, who kill'd *Joſiah* King of *Judah*. *Clemens Alexandrinus* relates that *Nebuchadnezzar* took *Jeruſalem* in the ſecond Year of this *Egyptian* Prince. Some will have it that *Hophra* was the laſt King that carry'd the Name of *Pharaoh*. For *Amaſis* ſet up by *Nebuchadnezzar* never took the Name of *Pharaoh*, poſſibly becauſe he was a Vaſſal of the *Chaldæans*, as *Genebrard* and *Torniel* will have it. But let this be as it will, *Herodotus* and *Diodorus Siculus* affirm that this *Hophra* was made Priſoner by *Amaſis*, and put into the Hands of the *Chaldæans*, that is, he was delivered up to *Nebuchadnezzar*, who had him ſtrangled. Some are of opinion that *Hophra* mention'd by the Prophet *Jeremy* was this *Apries*. He began his Reign in the Year of the World 3427. * *Jeremy* xliv. ℣. 30. *Simon*, *Dictionaire de la Bible.*

HORLOGE DU PALAIS, is the firſt great Clock made at *Paris*. King *Charles* V. call'd the *Wiſe*, had it fix'd on the Tower of his Palace by *Henry de Vic*, who came at this Prince's Inſtanee from *Germany:* The Reaſon why *Vic* was ſent for, was becauſe at this time of day there was never a Clock-maker at *Paris* capable of this Performance. This Clock ſtrikes at publick Rejoycings, as at the Birth of the Princes of the Blood, the Proclamations of Peace, *&c.* It ſtrikes likewiſe at the King's Death, *&c.* * *Regitres du Parlement*, 1451.

HORN *(Guſtavus)*, a *Swediſh* Marſhal much eſteem'd by the King *Guſtavus Adolphus*, who in the Year 1632. ſent him to treat an Alliance with *France*. He aſſiſted with the other Ambaſſadors in drawing the Articles. At the Battle of *Leipſick*, *Guſtavus* gave him the Command of the left Wing, where he diſtinguiſh'd himſelf handſomely, and had a Share in gaining the Victory. Afterwards he was beaten, and forc'd to retreat, by General *Tilly*; but being reinforc'd by *Bannier* he defeated ſix *Bavarian* Companies of Foot beyond the *Danube*, and took all their Baggage. After this, he took *Pappenheim* by Storm, made himſelf Maſter of *Neumark* in the Upper *Palatinate*, forc'd *Bibrac*, brought *Kempten* and *Memmingen* to a Surrender, and after theſe Succeſſes was taken Priſoner in the Battle at *Norlingen*, *A. D.* 1634. He ſurviv'd this Misfortune but a ſhort time. * *Le Blanc*, *Hiſt. de Baviere. Loccenius*, *Hiſtor. Suevica.*

HORNES, one of the moſt ancient and noble Families in the Low Countries; *Butkens*, an Hiſtorian of unqueſtionable Credit, gives an honourable Account of 'em. " The Family of the *Hornes*, ſays he, may be " reckon'd amongſt the Nobility of the firſt Claſs, up- " on the Score of their Antiquity, Power, and Al- " liances: Theſe three Advantages make 'em equal " to ſome Sovereign Houſes. And 'tis certain that the " Lords of *Hornes* have for a long time held their Ter- " ritories without paying any Acknowledgment or Ho- " mage.

The Country, which is the Earldom of *Hornes*, lies to the Weſt of *Gelderland* along the *Meuſe*, and gave its Name to this Family. They were Sovereigns of the Towns of *Wert*, and *Nedewert*, *&c.* But at preſent they have no Marks of Sovereignty remaining, excepting ſome Pieces of Money ſtamp'd with their Effigies, which is ſtill currant in the Country of *Liege*. *Giles* a Monk of *Orval* in his Annals of the Biſhops of *Liege* reports, " That in the Year 1071. *Conrad* Earl of " *Hornes*, *Henry* Biſhop of *Liege*, *Albert* Earl of *Na-* " *mur*, *Henry* his Brother, *Conrard* Earl of *Luxembourg*, " *Henry* Earl of *Limbourg*, *Arnold* Earl of *Los*, and " *Henry* Earl of *Louvain* made a joint Edict againſt *Ho-* " *micides*, Highwaymen, and Aſſaſſins. Thus it appears this Houſe made Edicts in the eleventh Century. 'Twas likewiſe probably well diſtinguiſh'd in the preceding Centuries: But the *Normans*, as every Body knows, making great Ravages about the *Meuſe*, burning Churches and Repoſitories of Records, deſtroy'd the Memoirs for Hiſtory, and made the Account of former times but lame and imperfect.

Butkens reports that in the Year 1106. the Emperor *Henry* V. diſſeis'd the Duke of *Limbourg* of the Duchy of *Brabant*, and made a Grant of it to *Godfrey* Earl of *Louvain*.

Theſe Proceedings of the Emperor brought on a War between theſe two Princes, the neighbouring Potentates engaging themſelves in the Conteſt. *William* I. Count *Hornes*, *&c.* went into the Intereſt of the Earl of *Louvain* Duke of *Brabant*. *Butkens*, without going much thro' the Detail of this War, takes notice that *William* Count *Hornes* was beſieg'd in his Town of *Hornes*, that the Earl of *Louvain* and Duke of *Brabant* came to his Relief, and that in Acknowledgment of this Aſſiſtance, he reſign'd the Sovereignty of his Territories, and held them of the Duchy of *Brabant*. The remaining Hiſtory of this Family conſiſting moſtly in Genealogy, and brought down to the Year 1703. is too long and foreign to be inſerted.

HORTENSIUS *(Quintus)*, Son to the Orator, was ſo licentious at firſt that his Father was going to diſinherit him. 'Tis probable therefore he mended his Manners, if the Hiſtory of him holds that he was Proconſul of *Aſia*, and went into the Intereſt of *Brutus* and *Caſſius*. He was taken Priſoner at the Battle of *Philippi*, executed by *Mark Antony*'s Order, and made a Sacrifice to the *Manes* of *C. Antonius*. He is ſuppos'd to be Father to *Quintus Hortenſius Corbio*, who was a Scandal to his Family by his Libertiniſm; another of *Quintus*'s Sons was *Marcus Hortenſius Hortalus*, who ſunk ſo deep into Poverty, that unleſs *Auguſtus* had given him a little Money, he could not have married. *Tiberius* was not ſo liberal, for when *Hortulus* was diſtreſs'd with ſtreight Circumſtances, and a numerous Family, this Emperor had the ill Nature to let him ſtarve, notwithſtanding he was recommended by the Senate.

HORTENSIUS *(Martin)*, born at *Delft* in *Holland*, and Mathematick Profeſſor at *Amſterdam*, would have gone a great way in his Profeſſion, had he not been taken off by Death in the Flower of his Age in the Year 1639. In his Preface prefix'd to a Book of *Philip Lansbergius*, which he tranſlated into *Latin*; in this Preface *Hortenſius* makes ſtrong Objections to *Tycho-Brahé*'s Syſtem, which ſhews his great Progreſs in Aſtronomy. This Book of *Lansbergius* is entitled *Commentationes in Motum Terræ diurnum & annuum, & in verum aſpectabilis Cœli Typum:* 'Twas printed at *Middelburg*, *A. D.* 1630. *Hortenſius* likewiſe tranſlated *William Blaeuw*'s Aſtronomical Inſtitution, and wrote an original Diſſertation *De Mercurio ſub Sole viſo & Venere inviſa* dedicated to *Gaſſendus*; with an Anſwer to *Kepler*'s *Prolegomenon* to his Almanack, *A. D.* 1624. *Gaſſendus*'s Letters to *Hortenſius* ſhew how great a Value that Aſtronomer had for him. There are ſome Speeches of his extant; one, *De Utilitate & Dignitate Matheſeos*,

and another *De Oculo ejuſque Præſtantiâ.* After all, *Deſcartes* does not ſpeak to his Advantage: *As to the publick Profeſſors*, ſays he, *there is not one of 'em that underſtands my Geometry, I mean, neither* Golius, *much leſs* Hortenſius, *who has not gone far enough in Mathematicks for that Purpoſe.* * *Bayle, Diction. Hiſtor.*

HORVAT *(John)*, Governor of *Croatia*, put *Elizabeth* Queen of *Hungary* to Death, *A. D.* 1386; but being afterwards taken Priſoner by the Emperor *Sigiſmund*, his Empreſs *Mary*, Daughter to this Queen, prevail'd with her Husband to tie him to a Gibbet at *Five Churches* in *Hungary*, where after having been roughly handled, he was quartered *in Terrorem*, moſt of his Accomplices being beheaded. * *Bonfinius, Lib.* II. *Decad.* 3.

HORUS, Son of *Iſis*; 'twas under this Name the *Egyptians* ador'd the Sun. Some Authors make him King of *Aſſyria*, and a celebrated Philoſopher, that he diſtinguiſh'd the Seaſons of the Year, the Days and the Hours, which were call'd *Horæ* from him. Some Writers are of Opinion that *Harpocrates* is likewiſe the ſame pretended Deity with the Sun and *Horus.* * *Danet.*

HOSPITAL, a Place where the Poor are entertained and ſupported. In the earlieſt Ages of Chriſtianity the Biſhop had the Care of all the Poor, and directed Proviſion for Widows, Strangers, Orphans and the ſick. Afterwards, when the Church had ſettled Revenues, a fourth Part was aſſign'd to the Poor; and for their better Convenience, Houſes, now call'd Hoſpitals, were built on Purpoſe to receive 'em. Prieſts and Deacons had the Management of the Eſtate, and the Government of the Place, but within the Reſerve of giving Account to the Biſhop. The Founders of ſome of theſe Hoſpitals gave the Government of 'em to Monks or Nuns, and exempted them from the Juriſdiction of their Biſhop; and by this Encroachment, the Biſhops were barr'd the Right of Inſpection and Superintendance of theſe Houſes, which originally belong'd to their Character. Thus, when the Force of Religion decay'd, and Diſcipline was relax'd, the Clergy, who had the Government of Hoſpitals, converted 'em to Benefices, not giving an Account to the Dioceſan, but putting the greateſt Part of the Income in their own Pockets; inſomuch that the Deſign of the Founders was defeated. For this Reaſon the Council of *Vienne* forbad the giving Hoſpitals under the Title of Benefices to ſecular Clerks; and decreed that the Management of 'em ſhould be put into the Hands of Laymen of Capacity and Fortune, who ſhould be oblig'd to take a Guardian's Oath, and give an Account to their reſpective Ordinaries: And all this with a Clauſe of ſaving the Rights of the *Military Orders*, and other Hoſpitalers. This Decree was executed, and confirm'd by the Council of *Trent*, who gave the Ordinaries the entire Inſpection or Superintendance of the Hoſpitals. The Ordinance or Regulation at *Blois* makes a ſupplemental Proviſion, and decrees that the Adminiſtrators of Hoſpitals ſhall neither be Eccleſiaſticks, Lay Gentlemen, nor Officers; but plain Burghers, who might without Difficulty be obliged to paſs their Account. The Founders are to name the Adminiſtrators, who were to continue in their Office but three Years. * *Fleury*, Manners of the Chriſtians, *&c.*

HOSSCH, or *Hoſſchius (Sidronius)*, a *Flemiſh* Jeſuit, born at *Marke* in the Dioceſe of *Ypres*, *A. D.* 1596. He got the Reputation of a conſiderable Author in the XVII^th^ Century by his *Latin* Poems, which were collected after his Death, and printed at *Antwerp* in the Year 1656. They make ſix Books of *Elegies*; one *Sylva*, conſiſting of *Odes*; ſome *Eclogues*, and other ſmaller Compoſitions. All his Poems are written with great Correctneſs and Delicacy. He had the Talent to write with Propriety and Elevation, two excellent Qualities which ſeldom go together. Pope *Alexander* VII, who was a good Poet himſelf, had a great Value for *Sidronius*'s Poems. The Panegyrical Elegy upon the Poet *Caſimir Sarbiewski* a Jeſuit, is one of *Hoſſchius*'s moſt beautiful Productions. He dy'd at *Tongres September* the 4^th^ 1653. * *Olaus Borrichius, Diſſert.* 3. *de Poet Latin. Ren. Rapin, Reflexions ſur la Poëtique. Baillet Jugement des Savans ſur les Poëtes modernes.*

HOSSEIN *(Baſſhaw)*, who from a Governor of the Town *Baſſera* or *Balſora* for his own Nation, ſet up for a Sovereign of the Place, and commanded there independently for ſome time, and maintain'd his Ground againſt the Arms and Artifices both of the *Turk* and *Perſian.* He was, as may well be ſuppos'd, a Perſon of great Abilities, and of a bold enterprizing Spirit; which Reſolution, had it not been temper'd with a great Share of Senſe and Conduct, would have appear'd rather brutal than brave. *Soliman* III. was lately come to the *Perſian* Crown, and in an Age little capable of governing. His natural Bent dragg'd him towards Pleaſure, and the Reſtraints he had been kept under during his Minority gave him a keener Appetite. In the mean time the *Perſian* Dominions had ſuffer'd very much by a long War, and were over and above menac'd by their Neighbours, who enter'd into Alliances againſt 'em. The *Mogul* and the *Tartars* made great Preparations; which, as 'twas eaſy to diſcover, were pointed againſt *Perſia.* Now 'twas too much Buſineſs for a Prince, no better furniſh'd than *Soliman*, to defend himſelf againſt ſuch formidable Enemies, and attempt *Balſora* at the ſame time. The *Turk* always watching an Opportunity for new Conqueſts, made uſe of this Juncture to fall upon the Town. He immediately diſpatch'd Couriers to all the *Baſſhaws* of *Syria*, and other Provinces, and particularly to the *Baſſhaw* of *Babylon*, with Orders to march to *Balſora* with their beſt Troops at the Day appointed. And here the Command of the Army was given to the *Baſſhaw* of *Bagdad.* Theſe formidable Forces advanc'd to the *Euphrates* and the *Tigris.* The Burghers of *Balſora* were terribly ſtruck to ſee themſelves beſieg'd by the *Turks*, who commonly were extreamly cruel where they found Reſiſtance: Beſides, they were the more ſurpriz'd, becauſe the *Turk* being engag'd againſt the Chriſtians in *Candia*, they had no Apprehenſions of his making War elſewhere. *Hoſſein* had but a few Soldiers in the Place: And the Burghers, whoſe Profeſſion was not fighting, grew very troubleſome. They did what they could to work a Surrender before they were inveſted; and while he was endeavouring to quiet and ſuppreſs the Mutiny, he underſtood ſome of 'em were practiſing to deliver a Gate to the Enemy. Thus he found himſelf oblig'd to capitulate upon the beſt Conditions he could get, having firſt gained the *Turkiſh* General by rich Preſents. In ſhort, the Articles were that the *Ottoman* Army ſhould riſe and march off, and that the Town ſhould continue in *Hoſſein*'s Poſſeſſion, paying from henceforward an annual Tribute of four hundred thouſand Crowns to the Grand Seignior. To ſucceed in this Negociation, he pitch'd upon *Hiaya* a rich intriguing *Baſſhaw*, to whom he had lately marry'd his Daughter: This Lady was an ambitious Woman, and ready to ſacrifice every thing to humour her Pride. She always aim'd at a Royal Match, and us'd to ſay ſhe would find her Husband a Sovereign or make him one. The *Arabian* Prince her Husband met with more Difficulties with the Miniſtry at *Conſtantinople* than he expected; however, he found Means to ſatisfy his Ambition. He was told the Treaty at *Balſora* was concluded againſt the Sultan's Mind; that the Conditions were diſhonourable to the *Ottoman* Empire, and that there was no inſiſting upon the Articles unleſs *Balſora* was put in the Grand Seignior's Hands; as for the *Baſſhaw* of *Bagdad*, he would be diſown'd, and have Reaſon to repent him for acting without Order in a Buſineſs of ſuch Conſequence. The *Turkiſh* Miniſtry at the ſame time felt the Pulſe of *Hoſſein*'s Envoy, and finding him a Mercenary Perſon, let him underſtand that they would ſettle him in *Balſora* with the ſame Privilege and Authority his Father enjoy'd, provided he would go into the Meaſures of the *Porte*, and aſſiſt in gaining the Place. His own and his Wife's Ambition made him overlook his Honour, and cloſe with the Offer. In the mean time *Baſſhaw Hoſſein* had brought in new Troops, and drove the Mob and ſeditious Burghers out of the Town: And over and above he had furniſh'd himſelf with Ammunition, repair'd the Citadel, thrown up new Works, and put the Town in a Condition to hold out a long Siege. But the greateſt Strength is ſeldom impregnable againſt Infidelity and Treaſon. As for *Hiaya*, he was a Knave of Capacity, manag'd with great Fineneſs, and gave a coarſe Inſide an handſome Complexion: He made *Hoſſein* believe that he had put upon the Grand Seignior to ſerve his Father in Law; and in ſhort, conceal'd his Treachery under ſpecious

Appearances. The Varniſh was ſo well laid on, that *Hoſſein*, 'tis poſſible, would not have ſeen thro' it, had not the *Turks* diſcover'd the Secret contrary to their Promiſe. But theſe *Infidels*, when they had drawn their Army together, declar'd openly they were marching to *Balſora* to expel *Hoſſein*, and put his Son in Law in Poſſeſſion of the Place. This unexpected Treachery of *Hiaya* threw *Hoſſein* off his Conduct and his Courage. He was ſo diſturb'd to find himſelf betray'd and miſtaken in his Choice; to ſee his Town inveſted again, and that by an Enemy who ſeldom make a ſecond Attack upon a Place: This unlook'd for Misfortune diſconcerted him ſo far, as to make him miſtake his Way, and run into extream Reſolves. He ſent an Envoy to the Sophy of *Perſia* with an Offer to return *Balſora* into his Hands, provided he would grant him the Government of the Place during Life. The *Perſian* ſent him an ambiguous Anſwer, from which he might eaſily collect that Prince was too much embarraſſed to venture a Conteſt with the *Turk*. *Hoſſein* being thus diſappointed, concluded it more eligible to retire, than run thro' the Fatigue of a long Siege, and then fall under the *Turkiſh* Cruelty. On the other ſide, the *Ottoman* Army was upon their March, and the *Basſhaw* of *Bagdad* was reſolv'd to carry *Balſora*, being well aſſur'd his Head muſt be loſt in caſe he miſcarried. As for *Hoſſein*, the *Indians* having lent him ſome Ships and ſmall Craft, he put his Money and richeſt Furniture on board: He alſo embark'd his *Seraglio*, conſiſting of a great Number of the fineſt Women in all the Levant. He likewiſe ſlighted the Fortifications he had rais'd, and demoliſh'd the Town: In ſhort, every thing was level'd and raz'd, not excepting the *Moſch*'s and his own Palace; inſomuch that when he quitted *Balſora* to his Son in Law he left him nothing but Ruins and Rubbiſh. Being thus on board the *Indian* Veſſels he ſail'd to *Suratte*, from whence he went forward with his Wealth and his Women to the *Mogul*'s Court: and thus remaining in a Condition of Plenty and Repoſe, he left other People the Trouble of defending their Country againſt the *Turks*.

To finiſh the Hiſtory of *Hiaya* and *Balſora* in few Words; the *Turkiſh* Army came before the Place in the latter End of the Year 1668. *Hiaya* according to the Treaty was put in *Hoſſein Basſhaw*'s Place. Being thus ſettled, he encourag'd the Burghers to build their Houſes, and the Merchants to revive their Commerce. He diſcharg'd all Taxes and Cuſtoms for a certain time, and advanc'd conſiderable Sums of his own Money for the publick Service. And thus having reſtor'd Things to their former Condition, he grew wealthy in a ſhort time, even to a formidable Fortune: In ſhort, his Greatneſs might have given a Jealouſy to the *Porte*, had not the Sultan taken care to get rid of him. The Grand Seignior, who projected to be abſolute in *Balſora*, and put the Government of the Town into the Hands of a *Turkiſh Basſhaw*, reſolv'd to expel the *Arabian* Prince. For this Purpoſe they quarrell'd, made new Demands upon *Hiaya*, and extorted ſo much Money, that he was forc'd to quit the Town, and live in the Field at the Head of an Army. The *Turks* behaving themſelves inſolently, *Hiaya* inveſted the Town and carry'd it by Storm. The *Turks* were all put to the Sword excepting four hundred, who were permitted to retire to the Citadel of *Gourna:* 'Tis a Day's Journey above *Balſora*, and ſtands upon a Point of Land above the Confluence of the *Tigris* and *Euphrates*. And here *Hiaya* made a falſe Step; for attempting ſeveral times in Perſon to drive 'em from thence, he was always repuls'd. The Siege laſted a great while: *Hiaya* loſt the beſt Part of his Troops in the Enterprize, and at laſt was forc'd to retire to *Balſora* in Confuſion. And now receiving Advice the *Turks* were advancing upon him, he went out of the Town a ſecond time with his Women and his Treaſure. 'Twas a great while before he knew whither to withdraw for Shelter. At laſt he went on board the *Portugueſe* Fleet, got himſelf tranſported to the *Eaſt Indies*, and was protected by the famous *Seva-Gy*, who ſhall be mention'd under his Name: This *Seva-Gy* gave *Hiaya* an Employment in his Troops ſufficient to buſy him, but not big enough to enable him to do Miſchief. * *Carre, Voyages des Indes Orientales.*

HOULIERES *(Antoinette de la Garde* Widow of *N. de la Fonde Boiſguerin* Lord of), a Lady of diſtinguiſh'd Merit, and one of thoſe who about the End of the XVII^th^ Century conteſted with the Men who wrote the beſt *French* Poetry. There are few of either Sex who have carried this Way of Writing farther than *Houlieres*, eſpecially in Paſtorals. Her Invention was eaſy, and her Imagination rich: Her Stile was correct and well poliſh'd: She thought nicely, and dreſs'd as well. She was over and above a fine Perſon, and 'twas ſaid the Perfections of Mind and Body met in her. Notwithſtanding all theſe Qualities were not lucky enough to furniſh her with the Circumſtances ſhe deſerv'd: Her Husband who had ſome Employment in the Artillery, and being too ſtiff to bend to *M. de Louvois*, was, as 'twas ſaid, the Cauſe of her Misfortune. She dy'd at *Paris February* 1694. fifty ſix Years of Age. Her Works are publiſh'd in two Volumes *Octavo*. She left two Daughters, one of which was a famous Poeteſs, and carry'd the *Prize* of *Eloquence* in the *French* Academy. * *Memoires du Tems.*

HOUPELANDE *(William)*, born at *Boulogne* in *Picardy*, Doctor in the Univerſity of *Paris*, Curé of St. *Severin*, Canon of *Notre-Dame*, Archdeacon of *Brie*, and Dean of the Faculty of Divinity in *Paris*, dy'd in *Auguſt* 1492. He wrote a Book of the Immortality of the Soul, and of its Condition in a State of Separation: This Diſcourſe is full of Citations from the Fathers, from the Philoſophers, Poets and other learned Writers. * *Du Pin, new Eccleſ. Library, Cent.* XV.

HOWARD *(Thomas-Philip)*, Cardinal and Brother to the Duke of *Norfolke:* He took the Habit of a *Dominican*, and had a Cardinal's Cap given him by Pope *Clement* X. *May* 27^th^ in 1675, with the Title of St. *Cecilia*. He was likewiſe Lord Almoner to *Catherine* Queen of *England*, and dy'd at *Rome June* 16^th^ 1694. in the ſixty fifth Year of his Age. He lies buried in S. *Mary Minerva*'s Church.

HOY *(Andrew)*, born at *Bruges*, and King's Profeſſor at *Doway*, dy'd in the Beginning of the XVII^th^ Century more than eighty Years of Age: He was a *Latin* Poet of Character: He wrote Tragedies upon Scripture Subjects; Elegies; a Poetical Paraphraſe upon *Ezekiel*, and ſome other Compoſitions well receiv'd. He imitated *Catullus* handſomely enough: His Diction is correct, and his Manner puſh'd towards the Sublime. He printed four Diſſertations about making a *Greek* Grammar; the firſt diſcourſes of the Cauſes of the Corruption of this Language; the ſecond treats of the Dialects and their Alterations; the third goes ſomewhat upon the *Septuagint*; the fourth lays down the beſt Way of pronouncing *Greek*. * *Valerius Andreas, Diſſer. Biblioth. Belg.*

* HUBERT (Saint): The Account of the Life and Adventures of St. *Hubert* in *Morery* before he was Biſhop of *Maeſtricht*, is taken from romantick Memoirs, written by an obſcure Author remote from the time of the Perſon deſcrib'd. All that is certainly known concerning St. *Hubert* is, that he was ordain'd by St. *Lambert* Biſhop of *Maeſtricht*, that after *Lambert* was kill'd, *A. D.* 708, he was choſen to his See; that he was not conſecrated, as was pretended, by Pope *Sergius*, his Holineſs being dead ſeven Years before: To go on with St. *Hubert*; he carry'd St. *Lambert*'s Corpſe from *Maeſtricht* to the Village of *Liege*, where he fix'd his Epiſcopal See in the Year 721: Afterwards going Miſſionary into the Foreſt of *Ardennes* he converted a great many *Pagans* and dy'd in a Village between *Louvain* and *Bruſſels May* 30^th^, *A. D.* 727. His Corpſe was carry'd to *Liege*, and buried in St. *Albin*'s Chapel. In the following Century the Monks of the Abby of *Andain* in the Foreſt of *Ardennes* deſir'd his Body: 'Twas granted to 'em by an Order of the Council then held at *Aix-la-Chappelle*, and was remov'd to *Andain* in the Year 825. In the XI^th^ Century St. *Hubert* was particularly addreſs'd againſt Madneſs. His Feſtival ſtands at the 3^d^ of *November*. * *Vita apud Surium. Le Cointe, Annal Francfort. Chapeauville, Geſta Epiſcoporum Leodienſium. Baillet, Vies des Saints.*

'Tis ſaid the Relations of this Saint cure the ſame Diſtemper by ſaying ſome Prayers; this, continues the *French* Supplementor, is believ'd by ſome People, whoſe Piety, it may be, exceeds their Underſtanding: But ſince theſe Perſons are unauthoris'd by the Church, no Body is bound to rely upon their Benedictions, or any thing preſcrib'd by 'em. However, it may not be amiſs

to dilate a little upon the Hiſtory of theſe Sort of Cures. Thoſe who draw their Genealogy from *St. Martin*'s Family pretend to cure the *Falling Sickneſs:* The Ceremonies they make uſe of, and the Sol with a Hole in't, which they hang about the Patient's Neck, look like ſuperſtitious Circumſtances. The Deſcendants of the Houſe of *Coutance* in the *Vendômois*, cure, as 'tis ſaid, Children troubled with a Diſeaſe the *French* call *Le Carreau* only by touching 'em; but the learned won't allow theſe Cures for Matter of Fact. 'Tis ſaid that thoſe of the Family of *St. Roch* are Proof againſt the Plague, and can ſometimes cure that Diſtemper: But notwithſtanding this Tradition, it may be thoſe Gentlemen would not be willing to be put to the Teſt, and venture themſelves in a Peſthouſe. The eldeſt Son of the Family of the Baron *d'Aumont* Count of *Châteauroux*, cures, as 'tis reported, the *King's Evil*, not by the Touch, but by *Panis Benedictus*, or, *Holy Bread*; and that this miraculous Quality was beſtow'd upon him, becauſe he has a Fountain within his Seigneury, near which, as 'tis pretended, a Lord of this Family formerly lodg'd the Relicts of the three Kings of *Cologn*. 'Tis believ'd in *Flanders* that the Children born on *Good Fryday* have the Faculty of curing *Tertian* and *Quartan* Agues, with many other Diſtempers. In *France*, the common People are perſuaded that ſeven legitimate Boys born ſucceſſively without a Girl between 'em, can likewiſe cure Fevers, and even the King's Evil, after having ſaid their Prayers to St. *Marculphus*. The *French* Kings cure the King's Evil only by touching, making the Sign of the Croſs upon the Patient, and pronouncing theſe Words, *The King touches you, God heals you*; this, ſays the *French* Supplementor, has much better Grounds of Belief; for this miraculous Quality is not only acknowledged by the *French*, but by moſt other Nations; as by *Leonard Vair*, *Valdeſius Delrio* the Jeſuit, and a great many others. *Janſenius*, tho' a Subject of the King of *Spain*, and an Enemy to *France*, has made no Scruple to own this Truth in his Book, entitled, *Mars Gallicus*, wherein he has us'd *France* very ſcurvily.

The Reader, if deſirous to be farther inform'd about this Matter, may conſult *Laurentius* and *de Priezac* in his *Vindiciæ Gallicæ*. In *England*, *Edward the Confeſſor* was the firſt Prince who cur'd the King's Evil; ſince which time thoſe afflicted with this Diſtemper have frequently been perfectly recover'd by the Touch of the Kings of *England*. * *Thiers, Traité des Superſtitions. Collier, Eccleſ. Hiſt.* Vol. I.

HUBERTIN DE CASA, of the Order of the Fryars *Minorites*, was one of the Heads of the *Spiritual* Party againſt the other Monks, who maintain'd the Lawfulneſs of having Property in common, that is, belonging to a Monaſtick *Society*, tho' not by Way of ſeparate Share to every Perſon in that Society: This *Hubertin* maintain'd the Writings of *Peter de Oliva* before Pope *Clement* V: Now this *Oliva* would allow of no Property under any Conditions. *Hubertin* likewiſe wrote ſeveral Diſcourſes both before and after the Council of *Vienne*, in Defenſe of this Party: One of theſe Tracts begins with theſe Words, *Sanctitati Apoſtolicæ*; another with theſe, *Super tribus Sceleribus*; and the laſt, written ſince the Council of *Vienne*, with theſe Words, *Ne in poſterum*. He defended himſelf before Pope *Clement* V, and got a Bull of Abſolution: But a freſh Charge was brought in againſt him by Fryar *Bonagratia* in the Pontificate of Pope *John* XXII. His Holineſs referr'd the Hearing to Cardinal *William*, Biſhop of *St. Sabina:* To this Cardinal in the Year 1321. *Bonagratia* preſented a Libel againſt the Conduct and Writings of *Hubertin de Caſa*, and cites ſome of the Tracts abovemention'd. In the Year 1322 *Hubertin* was interrogated by the Pope upon the Queſtion of the Poverty of our Saviour and his Apoſtles: His Anſwer was, that *quatenus*, or as conſidered Prelates of the Church, they had Goods to diſtribute to the Poor, and to the Clergy: But if we conſider'd 'em as private Perſons who practis'd the Monaſtick Perfection, we muſt diſtinguiſh two Sorts of having Property; the one by Way of Civil or Worldly Tenure, where a Man has a Right to defend it, and recover when 'tis ſeiz'd; the other Sort of having Property is Civil or Natural, and accrues by the Right of common Charity; that our Saviour and the Apoſtles had nothing by the firſt Claim, but by the ſecond they had a Right to the Neceſſaries of Life. This Anſwer being read in the Conſiſtory, was approv'd by the Pope, and afterwards maintain'd by *Hubertin de Caſa* in the Year 1330. He wrote likewiſe two Tracts; the one entitled, *Arbor Vitæ crucifixæ*; and the other, *De Septem Conditionibus Eccleſiæ*; both printed at *Venice*. * *Trithem. in Cat. Petreius, Biblioth. Cart. Baluz. Miſcellan. Tom.* I.

HUETIUS *(Peter Daniel)*, of *Caën*, formerly Biſhop of *Avranches*; one of the moſt celebrated Authors of the preſent Century, upon the Score of his great Learning both in Languages and Things.

The late *M. Montauſier* Governor of the *Dauphin*, who valu'd Men of Learning, pitch'd upon *Huetius* for Subpræceptor to this Prince. He was firſt Biſhop of *Soiſſons*, and afterwards of *Avranches* in the Year 1686. And after having executed the Epiſcopal Function ſeveral Years, he reſign'd the See to ſpend the reſt of his Days in Retirement. He is ſtill Abbot of *Aulnei*, and one of the forty Members of the *French* Academy. He wrote two Books upon the Subject of Tranſlation; one, entitled, *De optimo genere interpretandi*; and the other, *De claris Interpretibus:* To proceed, he wrote a Cenſure in *Latin* of the *Carteſian* Philoſophy; publiſh'd *Origen*'s Commentaries, and prefix'd a learned Tract to the Edition call'd *Origeniana*, which takes in *Origen*'s Life, an Examination of his Doctrine, a Critic upon his Works, and the Hiſtory of the Controverſies which happened concerning *Origen*'s Perſon and Writings. *Huetius*'s principal Performance is, his *Demonſtratio Evangelica*, or, the Evidence of the Truth of the Chriſtian Religion. Farther, he wrote a Tract of the Harmony between Faith and Reaſon, entitled, *Quæſtiones Alnetanæ*; a *French* Tract concerning the Situation of the Terreſtrial Paradiſe, and of the Voyage *Solomon*'s Fleet made to the Land of *Ophir*. *M. Huetius* is a Perſon of almoſt prodigious Learning, as appears plainly by his Works. He is a perfect Maſter of *Latin*, *Greek* and *Hebrew*; and no modern Author writes better *Latin*. His Poems run through the fifth Edition in 1709, which is a good Argument they were well receiv'd both for Thought and Expreſſion. * *Du Pin, new Eccleſ. Library, Cent.* XVIII.

HUGO *(Hermanus)*, a Jeſuit born at *Bruſſels* in the Year 1588, and dy'd of the Plague at *Rhinberg* in 1629. He has the Reputation of a good *Latin* Poet, and is better diſtinguiſh'd by his Muſe, than by his larger Performances in Proſe, notwithſtanding ſome of theſe are well written. His Poetry, entitled, *Defideria Pia*, is divided into three Books. This Performance has a great many ingenious Emblems and Pathetick Reflections extracted from the Fathers. They go in the Elegiack Form, and are very pious and affecting. * *Olaus Borrich. Diſſert. de Poët. Lat. & Alii, paſſim. Baillet, Jugement des Sav. ſur les Poëtes modernes.*

HUGO DE FLAVIGNI, a *Benedictin* of St. *Vannes* of *Verdun*, afterwards Abbot of the Monaſtery of *Flavigni* in *Burgundy* in the XII^th^ Century. He wrote the Chronicle of *Verdun* in two Parts. The firſt of which begins with the *Incarnation*, and ends with the Year 1002; and the other carries on the Hiſtory juſt an hundred Years forward. This Work is publiſh'd by *Labbé*, who ſets a particular Value upon it in the firſt Tome of his new Library of Manuſcripts. But the ſecond Part is much preferable to the firſt. *Hugo de Flavigni* mentions his being choſen Abbot in the Year 1097. * *Labbé, Tom.* I. *Biblioth. Nov. Trithem. Poſſevin, &c. Du Pin, new Eccleſ. Library, Cent.* XII.

HUGO DE FLEURI, Monk of the Abby of St. *Bennet* upon the *Loire* in the XII^th^ Century: He left a Chronicle in ſix Books dedicated to *Ivo Carnutenſis*. This Chronicle, which begins with the World and reaches to *A. D.* 840, was printed at *Munſter* in 1638. This Author likewiſe wrote two Books, *De Poteſtate Regia, & de Dignitate Eccleſiaſtica*, inſcrib'd to *Henry* I, King of *England: Baluzius* has publiſh'd 'em in the fourth Tome of his *Miſcellanea*. * *Voſſius. Poſſevin. &c. Du Pin, new Eccleſ. Library, Cent.* XII.

HUGO D'AMIENS, or of *Roan*, remov'd from *Amiens* the Place of his Nativity into *England*, where he was made Abbot of *Reading*, and afterwards elected Archbiſhop of *Roan*, and conſecrated in the Year 1130.

He was one of the moſt pious and moſt learned Prelates of his time; and made a great Figure in his See

'till

'till his Death, which happen'd in the Year 1164. He wrote three Books by Way of Paſtoral Inſtruction, to fortify his Clergy againſt the Heterodoxies of that time: In the firſt, after a brief Explication of what we ought to believe with Reference to the Trinity and Incarnation, he treats of the Sacraments of Baptiſm, Confirmation, and the holy Euchariſt, and confutes thoſe Hereticks who argued againſt the Neceſſity of Baptiſm, againſt Pædobaptiſm, and againſt the Benefit and Neceſſity of the Euchariſt. In the ſecond Book he diſcourſes of holy Orders, and the reſpective Functions belonging to 'em. In the third he dilates upon the Dignity of the Prieſthood, and the proper Behaviour of the Clergy: He likewiſe treats of Unity and other Notes of the Catholick Church. Farther, there are two Letters extant of this Archbiſhop's; one to *Thierri* Biſhop of *Amiens:* Here he gives his Thoughts concerning the Abſolution granted to Penitents, who wrought in the building of a Church, upon Condition they had come to Confeſſion, been put under Penance, and reconcil'd to their Enemies: The ſecond is a Letter of Compliment to the Count of *Toulouſe*. Theſe Diſcourſes are publiſh'd by *Dacherius* in his *Spicilegium*, at the End of the Works of *Guibert de Nogent*, * *Bernard*, *Epiſt.* 25. *Robert & Sainte-Marthe*, *Gall. Chriſt. Du Pin*, *new Eccleſ. Library*, *Cent.* XII.

HUGO DE SAINT VICTOR, a famous Divine, Canon Regular and Prior of *St. Victor*, was a *Flanderkin*, born in the Precinct of *Ypres*, and not a *Saxon*, as is commonly believ'd. He enter'd into the Society of St. *Victor* in *Paris* at eighteen Years of Age, *A. D.* 1115, when this Congregation of Canons Regular of St. *Auguſtin* was under the Government of their firſt Abbot *Gilduin*. He read upon Divinity from the Year 1130. 'till his Death: And was ſo eminently learn'd, that they call'd him a *Second Saint Auguſtin*. We have three Tomes of his Works printed at *Paris*, at *Venice*, at *Mentz*, and *Roan*, with his Life prefix'd. The Authors of the Office of the holy Sacrament endeavour to juſtify *Hugo*'s Memory againſt *du Pleſſis-Mornay*, and other Proteſtants, who cite him as one of their Opinion touching the holy Euchariſt. He dy'd in the Year 1142. forty four Years of Age. There are extant of this Author's two Sorts of Commentaries upon the holy Scripture. The one are drawn from the literal and hiſtorical Senſe of the Text; the other are Allegorical Commentaries, interſpers'd with Queſtions and common Places. *Trithemius* reckons theſe laſt to *Richard de St. Victor*, for they can't belong to *Hugo*, in regard the Author continues the Succeſſion of the Kings of *France* to *Philip* Son of *Lewis the Younger*, born in 1165, when *Hugo* was dead. There are likewiſe in the ſecond Tome ſome Diſcourſes upon Monaſtick Diſcipline reckon'd to *Hugo de St. Victor*, which belong to *Hugo Foliet* a Monk of *Corbie*. The laſt Tome conſiſts of Dogmatical Tracts, which plainly belong to *Hugo de S. Victor*, particularly his large Diſcourſe upon the Sacraments, where he explains the Queſtions treated in a very intelligible Manner, diſengag'd from Logical Terms, and without hamp'ring himſelf with Intricacy and obſcure Matter: He reſolves his Caſes from Scripture Paſſages, and Principles laid down by the Fathers: And here St. *Auguſtin* is his chief Inſtructor. He govern'd himſelf by this Father's Doctrine, and imitated his Stile. * *S. Bernard*, *Epiſt.* 77. *Jacobus de Vitriaco*, *Lib.* II. *Cap.* 24. *Henric. Gandavenſ. Cap.* 25. *Trithemius. Bellarmin. Du Pin*, *new Eccleſ. Library*, *Cent.* XII.

* HUGUES *(William)*. Expunge the Sentence in *Morery* Vol. I, which ſays King *James* I. gave leave to confirm ten thouſand *Roman* Catholicks.

HUNDSRUCK or *Undſruck*, a Country of the Electoral Circle of the *Rhine*. It takes its Name from the *Huns* a *Sarmatian* Clan, who ſettled Colonies there. 'Tis bounded by the County of *Sponheim*, the Duchy of *Simmeren*, the *Moſelle*, and the *Rhine* near *Coblentz*. The chief Towns are *Coblentz*, *Boppart*, *St. Goar* and *Obber-Weſel*. *Hundſruck* has ſometimes a larger Extent given it: The Length is ſtretch'd along the *Rhine* as far as *Nahe*, and thus it takes in the Duchy of *Simmeren*, and Part of the County of *Sponheim:* And with this Survey, formerly made one of the five Provinces of the *Palatinate* upon the *Rhine*. * *Baudrand.*

* HUNERICK, King of the *Vandals*, *&c.* for Patriarch of the *Arians* in *Morery* Vol. I, read Patriarch of the Orthodox.

* HUNNIADES: For at the Battle of *Varna*, *Anno* one thouſand ſix hundred forty four in *Morery* Vol. I, read a thouſand four hundred forty four.

HUSINGO, a Precinct within the Low Countries. 'Tis one of thoſe call'd the *Ommelandes*, Parcel of the Province of *Groningen*. The *Hunſingo* ſtretches along the *German* Sea up to the River *Hunſe*, and comes down as far as the Territory of *Groningen* and the *Fivelingo*. There are a great many Villages within it: but no conſiderable Place excepting the ſmall Fort of *Soltcamp*. * *Maty*, *Diction.*

HURONS (the Lake of the), or the freſhwater Sea of the *Hurons*, otherwiſe call'd the Lake of *Karegnondi*. 'Tis a great Lake in New *France* within the Northern *America*. 'Tis ſaid to be two hundred Leagues from Eaſt to Weſt, and ſeven hundred in Circumference. The Lake of *Ilinois* falls into it. This Lake makes the Spring of St. *Lawrence*'s River. * *Maty*, *Diction.*

HUSSARS, a particular Sort of Cavalry in *Hungary* and *Poland*, whimſically accoutred, and mounted upon ſmall Horſes, but which are high mettled, and good Travellers. The *Huſſars* are good Partymen and Forragers, but not at all proper for cloſe fighting. Their Heads are ſhaven with only a Tuft of Hair left in the Middle, with a large Muſtache hanging down to their Stomach, and a Fur Cap with a Cock's Feather upon it. The Officers have a Plume of Eagles Feathers, and their Cloaths are of the *Turkiſh* Faſhion: They wear Doublets with large Breeches, without ſtrait Coats, Cloaks or Shirts: However, to fence againſt bad Weather they have each of 'em a Tyger's Skin or Sheep's Skin ty'd to their Neck, which they take care to turn to the Weather. Moſt of 'em have no Stockings to their Boots. They give no Quarter, nor ask any when they are worſted. They have Fire Arms, but uſe 'em awkwardly: But are very dextrous with their Sabres: And a great many of 'em when marching up to a Trooper of the Enemy ſeldom fail of making him ſhorter by the Head. An Officer taken Priſoner, when the *Huſſars* were defeated by the *French* at *Fribourg* in the Year 1690, was ſo great a Maſter at this Exerciſe, that 'twas confidently reported that if twenty Men came ſucceſſively within his Reach, he would not leave one of their Heads upon their Shoulders. When the *Huſſars* have made their Campaign, the General gives 'em as many Pieces of Silver Money as they have Heads to preſent him with. The Puniſhment for Deſerters is extreamly frightful: They ſpit 'em alive, and lay 'em down 'till they are roaſted. * *Memoires du Tems.*

HUTTERUS *(Leonard)*, Divinity Profeſſor at *Wittemberg*, was born at *Ulm* in 1562. where his Father was a Miniſter. His Proficiency in Learning was ſo conſiderable, that when but thirty three Years of Age he was prefer'd to the Divinity *Chair* at *Wittemberg*, the moſt celebrated *Lutheran* Univerſity, he acquitted himſelf to great Commendation. He was one of the rigid *Lutherans*, and particularly zealous for his Perſuaſion. He writes with Warmth not without Satyr, and gives a Character of Diſadvantage to thoſe call'd Martyrs of the *Geneva Confeſſion*. He dy'd in the Year 1616. He was a Voluminous Author: Some of his Works are as follow, *Concordia Concors*, *ſive de Origine & Progreſſu Formulæ Concordiæ Eccleſiarum Auguſtanæ Confeſſionis*, *Liber unus*, *Rudolpho Hoſpiniano oppoſitus*, in *Folio*, *à Wittemberg*, 1614. *Diſputatio pro Formulâ Concordiæ. Collegium Theologicum de Articulis Confeſſionis Auguſtanæ*, *& Libro Chriſtianæ Concordiæ*, *Irenicum verè Chriſtianum*, *ſive de Synodo & Unione Evangelicorum non fucata concilianda*, *Tractatus Theologicus. Sadeel Elenchomenus*, *hoc eſt*, *Tractatio pro Majeſtate humanæ Naturæ Chriſti.* He wrote likewiſe ſeveral Tracts againſt the Church of *Rome*. * *Bayle*, *Diction. Hiſtor.*

HUTTERUS *(Elias)*, publiſh'd a Bible in four Languages, *Hebrew*, *Greek*, *Latin* and High *Dutch:* 'Twas printed at *Hamburg* 1597. He afterwards enlarg'd it with *Italian*, *French*, *Sclavonian* and *Saxon*. His New Teſtament was printed in the Year 1600. in twelve Languages, that is, *Syriac*, *Hebrew*, *Greek*, *Latin*, *High-Dutch*, *Bohemian*, *Italian*, *Spaniſh*, *French*, *Engliſh*, *Daniſh* and *Poliſh*. Theſe he reduc'd to four in his Edition of 1603, that is, *Hebrew*, *Greek*, *Latin*, and

and High *Dutch*. This *Polyglott* is very ſcarce. There's a Collection of Letters, which give an Account what the Learned thought of this Work. * *Bayle*, *Diction. Hiſtor.*

HYCCARE, a Town in *Sicily* built by the old *Sicanians*, and fallen to Rubbiſh many Ages ſince. The Criticks are not agreed about the Etymology of *Hyccare*; ſome derive it from the *Greek*, and others from the *Phœnician* Language; but they all concur that the Name ſignifies *Fiſhy*; which anſwers well enough to the Gulph *Hyccare*. The Place is now call'd *Muro Carini* twelve Miles from *Palermo*, and was an Epiſcopal See in the time of *Gregory* the Great. * *Fazellus Dec.* 1. *Lib.* 7.

HYDASPES, the Name of two Rivers in *Aſia*. The one runs thro' *Suſiana*, and comes up to *Suſa* the Capital of that Province: The other, ſometimes call'd *Hypaſus*, on this ſide the *Ganges*, runs from Mount *Taurus*, and after having paſs'd by the Town *Lahor* in the *Mogul*'s Dominions, falls into the *Indus* near the City *Niſa*. *Lucan*, *Horace*, *Seneca* and *Claudian* ſpeak of this River, and the two latter report that Gold and precious Stones were fiſh'd in it.

HYDASPES or *Hiſtaſpes*, is reckon'd one of the *Perſian Magi*, much more ancient than *Homer* and contemporary with *Zoroaſtres*. Some Writers by Miſtake ſuppoſe him the ſame with *Hiſtaſpes Darius*'s Father. *Lactantius* believes him a *Perſian* King much more ancient. *Ammianus Marcellinus* reports that *Hiſtaſpes* march'd thro' *India* as far as the Retirement of the *Brachmans*, that having learn'd Natural Philoſophy, Aſtronomy and religious Ceremonies from theſe Sages he inſtructed the *Magi* with his Improvement. St. *Juſtin Martyr*, *Clemens Alexandrinus* and *Lactantius* cite *Hiſtaſpes*'s Books where he predicts the End of the World; but 'tis probable theſe Books like thoſe of the *Sibyls* are ſpurious Records. * *Du Pin*, *Biblioth. Univerſ. des Hiſtor. Prof.*

* HYGINUS, Biſhop of *Rome*, his Pontificate begins in the Year 140, and according to *Euſebius* ends in 143. The ancient Catalogues of the Popes diſagree about the Length of his ſitting; one Regiſter gives him four Years, another ſix, and a third twelve: But *Euſebius*'s Chronology is beſt vouch'd. For according to *Epiphanius*, *Marcion* did not come to *Rome* 'till after the Death of this Pope; and *Tertullian* relates that *Marcion*'s Hereſy began in the Reign of *Antoninus Pius*. 'Tis certain this Hereſy had ſpread to notice in the Year 150, when St. *Juſtin* preſented his Apology. By this Computation 'tis plain that when *Marcion* came to *Rome* he had not publiſh'd his Hereſy; from whence 'tis plain that the End of *Hyginus*'s Pontificate muſt be ſet before the Year 150. The two Decretal Epiſtles reckon'd to *Hyginus* are plainly ungenuine; and the Ordinations ſaid to be made by him deſerve no Credit. * *Euſeb. in Chron. & Hiſt. Eccleſ. Lib.* IV. *Du Pin*, *new Eccleſ. Library*, *Cent.* II.

* HYMENEUS, Biſhop of *Jeruſalem*, ſucceeded *Mazabanes*, *A. D.* 260. He aſſiſted at the Council of *Antioch* in the Year 264, and in another at the ſame Place againſt *Paulus Samoſatenus*, *A. D.* 270. *Zabdas* ſucceeded him in the Year 270. * *Du Pin*, *new Eccleſ. Library*, *Cent.* III.

HYMN, a religious Song in Honour of the *Pagan* Deities. They commonly conſiſted of three Sorts of Stanzaes. One of which they call'd *Strophe*, ſung when the *Chorus* mov'd from the Eaſt to the Weſt; the other call'd *Antiſtrophe* mov'd from the Weſt to the Eaſt: Afterwards they halted before the Altar and ſung the *Epodos*, which was the third *Stanza*. * *Danet.*

* HYPATIA, was a very learned Lady, and read Lectures in *Plato*'s School, where *Plotinus* had formerly the *Chair*: She exceeded all the Philoſophers of her time, and read upon all the Branches of their Profeſſion: Her Reputation ran ſo high, that all People who had any Taſte for Learning, made Part of her Audience. And having gain'd Credit and competent Aſſurance by reading Lectures, ſhe us'd ſometimes to appear abroad, and make Viſits to the Judges and Governor. Now her Correſpondence with *Oreſtes* the Præfect or Governor made ſome of the Populace among the Chriſtians ſuſpect her of doing ill Offices, as if ſhe help'd to keep up a Miſunderſtanding between *Oreſtes* and the Archbiſhop *Cyril*. Upon this Jealouſy, ſome of the *Mob*, headed by one *Peter* a *Reader*, ſet upon the Gentlewoman as ſhe was going home, pull'd her out of her Chair, drag'd her to a Church call'd *Cæſar*'s Church, pull'd off her Cloaths, and murther'd her with Sherds. And when they had pull'd her in Pieces carry'd off her Limbs and burn'd 'em. This barbarous Murther drew a Blemiſh upon St. *Cyril* and the Chriſtians in *Alexandria*: Quarreling and Aſſaſſination being altogether foreign to Chriſtianity. * *Socrat. Hiſt. Eccleſ. Lib.* VII. *Cap.* 15.

HYPPICOS, a Tower in *Jeruſalem* built by *Herod* the *Great*. When *Titus* took the Town, he gave Orders that this Tower and two others ſhould be preſerv'd undemoliſh'd, there being nothing of this Kind like 'em for Height and Magnificence. His Deſign was to inform Poſterity that the Courage and military Skill of the *Romans* muſt have been extraordinary; for that otherwiſe they could not have made themſelves Maſters of a Town ſo unuſually fortify'd. * *Joſeph. De Bell. Judaic. Lib.* VII. *Cap.* 1.

HYVERT, Cape *Hyvert* or *Winterſhoeck*. This Cape ſtands upon the Northern Coaſt of *Nova Zembla*, and has its Name from its Situation. * *Maty*, *Diction.*

I.

IACI, *Giaci*, or *Aci*, in *Latin Acis*, a conſiderable Town in *Sicily* in the Valley *de Demona*, near the Gulph of St. *Tecla*, at the Foot of Mount *Gibel*, about three Leagues from the Town *Catanea* to the North. The Town is fortify'd with a good Caſtle, built upon a Rock, ſteep on all Sides. * *Baudrand.*

JACOB (Son of *Leits*), Founder of the Dynaſty of the *Soffarides*, ſo call'd becauſe his Father was a *Soffar*, that is, a Braſier or Tinker. The Son diſliking his Father's Trade turn'd Soldier. A Prince of the Province of *Segeſtan* taking a Fancy for him, gave him a Commiſſion, and finding him brave and ſucceſsful, rais'd him to the higheſt Poſt in the Army: And being Commander in chief of the Forces of *Segeſtan*, when this Prince dy'd the Troops declar'd for him, and thus he was made Sovereign of the Country, and his Maſter's Son ſet aſide. Soon after he attack'd the Neighbouring Princes, and took a great many Towns from 'em; and in the Year of the *Hegira* 255, that is, 868 of the *Incarnation*, he enter'd *Perſia*, and made almoſt an entire Conqueſt of it.

Two Years after he took the Remainder of *Khoraſſan*, and the Capital *Balkhe*; march'd from thence to *Tharabeſtan*, where he met with little Reſiſtance. He finiſh'd this War by gaining a great Battle two Years forward againſt *Mohammed*, who reign'd over all the Provinces lately conquered by *Jacob:* And having made this Prince Priſoner, he put an End to the Dynaſty of the *Thaherites*, and began that of the *Soffarides* his Succeſſors. He afterwards march'd into the *Babylonian* Province *Iraque*, with a Deſign to beſiege the Caliph *Motamed* in *Bagdat:* But this Caliph ſending his Brother with a great Army againſt him, *Jacob* was forc'd to retire with the Loſs of a conſiderable Part of his Troops. Five Years after having recruited his Army, he marched a ſecond time towards *Bagdat*, but dy'd of the Cholick before he reach'd the Place. He reign'd eleven Years after his firſt Incurſion into *Perſia*, and left his Dominions to his Brother *Amrou.* * *D'Herbelot. Biblioth. Orient.*

JACOB, Son of *Joſeph*, Grandſon of *Abdal-Moumen*, Founder of the Dynaſty of the *Almouhades* in *Africk*. Being challeng'd in the Year of our Lord 1194 by *Alphonſus* IX. King of *Caſtille*, he ſail'd from *Africk* into *Spain*, defeated the *Caſtillians*, and the *Almoravides*, who were ſplit into Factions, and with this Succeſs ſet up the Dynaſty of the *Almouhades*, which laſted to the Year of our Lord 1273. This *Jacob* had the Title of *Almanſor.* * *D'Herbelot. Biblioth. Orient.*

JACOB *Begh*, ſecond Son of *Haſſan-Begh*, was the eighth Prince of the ſecond Dynaſty of the *Turcomans* in *Aſia:* This Dynaſty had the Diſtinction of the *White Sheep.* He began his Reign upon the Deceaſe of his Brother, againſt whom he made an Inſurrection in the Year of our Lord 1481: His elder Brother had made him Governor of *Diarbek:* Here he began his Revolt, and engag'd another of his Brothers call'd *Macſoud:* In ſhort, he routed his elder Brother, who was ſlain in his Flight, having reign'd only ſix Months. The next Turn was *Jacob*'s Death at *Carabagh* in the Neighbouhood of *Tauris*, being poyſon'd as 'twas thought, by his Courtiers in the Year of our Lord 1490. He dy'd at 28 Years of Age, and left his Son *Baiſancor* large Dominions, which ſoon after fell into the Hands of *Schah Iſmael*, who had been his Priſoner. * *D'Herbelot. Biblioth. Orient.*

JACOBÆUS *(Oliger)*, was born at *Arhuſen* in the *Peninſula* of *Jutland* in *July* 1650. and extracted from a very conſiderable Family. For to go no higher in his Genealogy, his Great-Grandfather *James* Son of *Matthias* was Biſhop of *Fuinen. Matthias Jacobæus* Son of *James* was firſt Phyſician to *Chriſtian* IV. King of *Denmark*; and his Father *James* Son of *Matthias* was Biſhop of *Arhuſen*, and took all poſſible Care about his Son's Education. But his Father dying in 1671, his Mother, Daughter to the famous *Gaſpar Bartholin*, ſent *Oliger* to *Copenhagen*; where having taken the cuſtomary Degrees in that Univerſity, he began his Travels, and made the Tour of *France*, *Italy*, *Germany*, *Hungary*, *England* and the low Countries. Here he found his Account, and improv'd himſelf in ſeveral Parts of Learning, eſpecially of his Profeſſion, which was Phyſick. He made an Acquaintance with ſeveral Perſons eminent in his own Faculty, and other Branches of Learning. Theſe Perſons of Diſtinction, not to mention any more, were, *Redi*, *Malpighius*, *Charles Patin*, *Borelli*, *Brown*, *Sydenham*, *Boyle*, *Moriſon*, *Drelincourt*, *Diemerbroek*, *Ray*, *Swammerdam*, *Spanheim*, *Cruſius*, *Grævius*, *Du Verney*, *Du Hamel*, *Ettmullerus.*

When he came off his Travels in the Year 1679, the King made him Profeſſor of Phyſick and Philoſophy at *Copenhagen.* He took the Chair in 1680, and apply'd himſelf to the Study of the different Productions of Nature. He explain'd whatever he thought any conſiderable Difficulty and worthy the Curioſity and Reſearches of the Audience. In a Word, he acquitted himſelf in his Poſt to great Reputation. The King of *Denmark Chriſtiern* V. had a great Eſteem for him, gave him the Superviſing of his Cloſet of Curioſities, where his Buſineſs was to encreaſe and put in Order the Rarities lodg'd there. The King likewiſe, made him one of the Bench of Juſtice. He dy'd in 1701, having been remarkable for a regular and exemplary Life. His Works are as follow: *De Ranis Diſſertatio, Romæ* 1676 *in* 8vo, *& Pariſiis. Bartholomæi Scalæ Equitis Florentini Hiſtoria Florentinorum, edita ab Oligero Jacobæo, ex Bibliotheca Medicæa, Romæ* 1677. *Jacobæus* was oblig'd to the famous *Magliabecchi* for this Manuſcript. *Oratio in Obitum Bartholini*, 1681, 4to. *Compendium Inſtitutionum Medicarum, Hafniæ* 1684, *in* 8vo. *De Ranis & Lacertis Diſſertatio, Hafniæ* 1686, *in* 8vo. *Franciſci Arioſti de Oleo Montis Zibinii ſeu Petroleo Agri Mutinenſis, edita ex MSS. Membranis ab Olig. Jacobæo Hafniæ* 1690, *in* 8vo. *Panegyricus Chriſtiano Quinto dictus* 1691, *Fol. Gaudia Arctoi Orbis ob thalamos Auguſtos Frederici & Ludovicæ*, 1691, *Fol. Muſæum Regium, ſive Catalogus Rerum tam Naturalium quam Artificialium, quæ in Baſilica Bibliothecæ Chriſtiani Quinti Hafniæ aſſervantur. Hafniæ* 1696. * *Programme contenant l'Eloge de ce Savant en Latin; & Memoires pour l'Hiſtoire des Sciences, &c. Octob.* 1702. pag. 283, *&c.*

JAFEI, *(Abdalla Ben Aſaad Al Jemeni)*, dy'd in the Year 770 of the *Hegira.* He wrote ſeveral Hiſtorical Books, the chief of which is that which begins with the firſt Year of the *Hegira*, and ends with the 750 of that *Æra.* This Hiſtory takes in the Lives of the *Mahometan* Saints. * *D'Herbelot, Biblioth. Orient.*

JAICK, antiently call'd *Rhymnus.* 'Tis a large River in great *Tartary.* It riſes in *Muſcovy*, and running towards the South Weſt, divides the *Kalmouck Tartars* from thoſe of the *Nagays*, who belong to the Province of *Aſtracan.* This River falls into the *Caſpian* Sea between the Mouth of the *Volga* and the *Cheſel.* * *Baudrand.*

JAICUBI, a River in Great *Tartary* It runs thro' the Country of the *Kalmouks*, takes in the *Coſir*, and falls into the *Caſpian* Sea between the *Jaick* and the *Cheſel. Sanſon* in his large Maps calls it *Yem*, and makes it take this Name at the Confluence of the *Rudha* and the *Margha.* * *Maty, Diction.*

JAKOTIN, a Town with a good Fort. It ſtands in the Lower *Volhynia* upon the River *Supoi*, ſeventeen Leagues from the Town *Kiovia* to the Eaſt. It belongs to the *Muſcovite.* * *Baudrand.*

JAKS or *Jaektſie*, a Town which according to Mr. *Witſen* is ſituate in *Dauria* in Great *Tartary.* 'Tis about ten Leagues from the River *Yamour* to the North, and forty from *Albazin*, a Town belonging to the *Muſcovite*, and bordering upon *China* to the Eaſt.

JALAM-

JALAMLAM, a Place in *Arabia* the Happy, where the Pilgrims of the Country, who travel to *Meccha*, meet and form their *Caravan*. * *D'Herbelot. Biblioth. Orient.*

* IAMBLICUS, not the ſame with the *Platonick* Philoſopher of that Name mention'd in *Morery*. This *Iamblicus* was born at *Apamea* in *Syria*, much eſteem'd in the Reign of *Julian* the Apoſtate, who wrote ſeveral Letters to him. 'Tis not improbable but that it may be this *Iamblicus* to whom *Symmachus* wrote, to entreat his Friendſhip and Correſpondence. 'Tis ſaid this Philoſopher poiſon'd himſelf in the Reign of the Emperor *Valens*. * *Eunap. in Vit. Sophiſt. Julian, Epiſt.* 40. *Symmach. Lib.* IX. *Ep.* 2.

One of theſe *Iamblicuſes*, and moſt likely the Philoſopher of *Chalcis*, wrote the Life of *Pythagoras*, where he gives an Account of the Doctrine of that Sect. There is likewiſe an Epiſtle of *Iamblicus*'s extant againſt *Porphyry*'s Letter to *Anebo* an *Egyptian* Prieſt, for *Iamblicus* perceiving the Credit of Magick vigorouſly attack'd in this Letter, endeavour'd to maintain it. * *Tillemont, Hiſtoire des Empereurs.*

IAMBLICUS, King of the *Arabians*, and Brother of *Alexander:* He follow'd *Mark Antony*'s Fortune in the Conteſt between him and *Auguſtus*, for which Reaſon he was ſtrip'd of his Dominions after the Battle of *Actium*. The Son of this Prince, who was likewiſe call'd *Alexander*, was reſtor'd by the ſame Emperor 22 Years before the *Incarnation*. * *Dion. Caſſius Lib.* XXIV.

* JAMES (Saint, of *Niſibis*, the Frontier Town between the *Perſians* and *Romans* in *Meſopotamia*. He liv'd at firſt in Solitude, practis'd great Auſterities, was famous for being a Confeſſor under the Emperor *Maximin*, wrought a great many Miracles, and was choſen Biſhop of the Town abovemention'd. He continu'd his mortifying Manner, wrought Miracles as formerly, and, as 'tis ſaid, rais'd ſome dead People to Life. *Theodoret* reports that this Saint happening to be at *Conſtantinople*, when the Government endeavor'd to oblige *Alexander* Biſhop of that Church to receive *Arius* to Communion, he advis'd the Catholicks to apply to Prayer and keep a Week's Faſt, to form their Reſolution the better upon this Emergency. St. *Athanaſius* mentions this Biſhop as an Author, who wrote on the Catholick Side; the Reaſon why St. *Hierom* has not put him in the Liſt of his Eccleſiaſtical Writers, is, according to *Gennadius*, becauſe this *Father* did not underſtand *Syriac:* And reading the *Syriac* Authors only in a Tranſlation, we need not wonder he makes no mention of the Works of St. *James* of *Niſibis*, conſidering none of 'em were tranſlated into *Greek*. *Gennadius* gives a Catalogue of 'em, and mounts 'em to twenty ſix Books: However, he mentions only twenty three. Each Book runs upon a different Subject: For Inſtance, of Faith, againſt Hereſies, of Charity in general, *&c.* The Reader may ſee an exact Liſt of 'em in the IV^th^ Century of *Du Pin*'s Eccleſiaſtical Library. This holy Perſon, according to *Gennadius*, dy'd in the Reign of *Conſtantius*, probably in the Year 350, after the Siege of *Niſibis*. He was buried in this Town purſuant to the Order of the late Emperor *Conſtantine* the Great: But *Julian* the Apoſtate, probably in Affront to the Memory of that Prince, commanded St. *James*'s Corps to be taken up, and buried without the Town. * *Theodoret, in Vit. Religioſ. & Hiſt. Lib.* II. *Gennad. in Cat. c.* 1. *Baron. A. C.* 325.

JAMES and *Simon*, two Sons of *Judas Galilæus*, and no leſs hot headed and ſeditious than their Father: Of this Phrenſy they gave ſufficient Proof by appearing in the Field againſt the Emperor *Auguſtus*'s Order for taking a Liſt of the Subject. They made an Inſurrection when *Cyrenius*, otherwiſe call'd *Quirinus*, was Governor of *Syria*. Thus by raiſing a Rebellion they did a great deal of Miſchief, but were at laſt taken and crucify'd. * *Joſeph. Antiquit. Lib.* XX. *Cap.* 3.

JAMES-CAPE, call'd likewiſe the *Cape of the States*, *Cape Cod*, and *White Cape*, lies in the Northern *America*, at the Extremity of the *Peninſula* of New *Holland*, and over againſt the Town of *Plimouth*. * *Baudrand.*

JAMOGOROD, in *Latin Jama*. 'Tis a very conſiderable Fortreſs in *Ingria*, it ſtands upon the River *Laga*, five Leagues from the Town *Narva* to the Eaſt. * *Maty.*

JANAGAR, a Town within the *Mogul*'s Empire in *Aſia*. It lies in the Province of *Soret*, near the Bottom of the Gulph. 'Tis conjectur'd to be the ſame with the old *Aſtacapra*, a Town of *India* on this ſide the *Ganges*. * *Baudrand.*

JANBOU, a Spring and the Name of a Caſtle ſituate in an *Arabian* Province call'd *Higiaz*. 'Tis diſtant from the Town *Medina* eight Days Journey of a Caravan, and is one of the Stages where the Pilgrims to *Meccha* always reſt, for the Benefit of the Water. This Caſtle is but a Day's Journey from the Red Sea. for which reaſon the *Africans* who embark upon this Sea join the Pilgrims Caravan who come from *Turkey* to *Meccha*. The Neighbouring Country is not ſo barren as the Soil more remote upon this Route; for here are a great many Date Trees which produce excellent Fruit, and beſides the Country produces good Corn. * *D'Herbelot. Biblioth. Orient.*

JANNA or *Janina*, a Town in *Greece*; it ſtands upon a little Lake of the ſame Name near the Head of the River *Peneus*, about 30 Leagues from *Lariſſa* to the Weſt. Some Geographers will have it, that all *Theſſaly* is call'd *Janna* from this Town. 'Tis commonly taken for the old *Caſſiope Dolopum*. 'Tis ſtill pretty conſiderable in the Reſidence of a Governor, and the See of an Archbiſhop. * *Baudrand.*

* JANSENIUS (*Cornelius*), Biſhop of *Ypres*. To what has been already obſerv'd upon this Article in *Morery*, a farther Account may be added concerning this Biſhop's Works; for inſtance, a moral Diſcourſe for reforming the *Inward Man*, deliver'd in a Speech when he enter'd into the Monaſtick Society: His *Alexipharmacum* againſt the Miniſters of *Bois-le-Duc*; His *Spongia Notarum*, in Defence of his *Alexipharmacum* againſt *Voetius*: His Commentaries upon the *Pentateuch* and the four Goſpels; Two Reſolutions of Caſes of Conſcience concerning the obligatory Force of the King of *Spain*'s Edicts with Reference to the Coin, and the Oaths requir'd of the Magiſtracy; he likewiſe wrote a Book, entitled, *Mars Gallicus*, under the Name of *Alexander Patricius Armachanus*, in which he endeavours to make out that *France* was to blame in giving Aſſiſtance to the rebellious and heretical *Dutch*. But of all his Works his *Auguſtinus* made the greateſt Noiſe. 'Tis written upon the Subject of Grace, and treats the Points of Free Will and Predeſtination, and runs counter to the Doctrine of *Molina* and his Party. He wrought a great while with Application upon this Performance, finiſh'd it before his Death, and by his laſt Will and Teſtament ſubmitted his Aſſertions to the Pope's Determination. *Fromond* and *Calenus* his Executors printed this Book at *Louvain*, *A. D.* 1640, where very little time paſs'd before it occaſion'd great Diſturbances in the Univerſity, and a great many Tracts appear'd both for and againſt it. The Jeſuits in particular printed ſeveral Theſes on the contrary ſide. Pope *Urban* VIII. in Order to lay the Diſpute aſleep, confirm'd the Conſtitutions of *Pius* V. and *Gregory* XIII. againſt ſome Propoſitions maintain'd by *Baius:* This was done in his *Bull* dated *March* 6^th^ 1642, where he forbids the publiſhing of *Janſenius*'s Book and the Jeſuits *Theſes*, with a particular Cenſure of the *Auguſtinus*, charging it with reviving the Propoſitions condemn'd in his Predeceſſor's *Bulls*. This *Bull* publiſh'd at *Louvain*, inſtead of ſilencing the Diſpute, made it grow warmer. It was not long before this Conteſt reach'd *France*, where 'twas manag'd with no leſs Heat. The Judgment paſs'd upon it was afterwards carry'd to *Rome* by the *French* Biſhops, who mov'd his Holineſs to condemn five Propoſitious, which contain'd the main Doctrine of *Janſenius*'s *Auguſtinus*. *Innocent* X. condemned theſe Propoſitions, and reckon'd 'em to *Janſenius* in his *Bull* of *May* 31, 1653. The Aſſembly of the *French* Clergy meeting in 1654 and 1655, receiv'd Pope *Innocent* X.'s *Bull*, and the latter Aſſembly drew up a Form for cenſuring theſe Propoſitions, faſtening all of 'em upon *Janſenius*. Thoſe, who appear'd for *Janſenius*, went ſo far as to condemn the five Propoſitions, but maintaining withal, that they were not in the *Auguſtinus*, and that *Janſenius*'s Doctrine was very different from the Meaning of theſe cenſur'd Propoſitions. *Anthony Arnaud*,

Arnaud, Doctor of the *Sorbonne*, having aſſerted in a printed Letter that he queſtion'd whether theſe five Propoſitions could be found in *Janſenius*, was cenſured and expell'd the Faculty of Divinity in *Paris*, with ſeveral other Doctors who refus'd ſubſcribing the Cenſure. The Form drawn up in the Aſſembly of the Clergy in 1655, was confirm'd in another, *A. D.* 1656. And Pope *Alexander* VII. by his *Bull* dated *October* 16 the ſame Year, declar'd the five Propoſitions extracted from *Janſenius*, and that they had been already condemn'd in the Senſe aſſerted by that Author. The Aſſemblies of the Clergy met in 1660, 1661, and 1664 ordered the ſigning of the Form abovemention'd, which was farther ſupported by the King's Declaration of *April* 29th.

Being thus reinforc'd, 'twas carry'd thro' all the Dioceſes of *France*, and ſign'd by the Eccleſiaſticks, Monks, and Nuns. Thoſe who refus'd ſigning were interdicted and excommunicated. They were likewiſe upon the Point of proſecuting four *French* Biſhops, who in their publick Mandates had diſtinguiſh'd the Fact from the Right, and declar'd they requir'd no more than a Submiſſion of Silence with Reſpect to the Fact; However, the Buſineſs was accommodated, *A. D.* 1668. under the Pontificate of *Clement* IX, who was contented that theſe Biſhops and their Clergy ſhould only ſubſcribe the Form without farther Explanation, tho' at the ſame time they had declar'd they ſhould not require the ſame Submiſſion for the Fact, as for the Right. Afterwards the Conteſt about ſigning the Form reviv'd both in *Flanders* and *France*. As to the Diſputes in *Flanders Innocent* XII. declar'd by his Brief of *February* 6th 1694, directed to the *Flemiſh* Biſhops, that there was no Neceſſity of making any Addition to the Form, and that 'twas ſufficient that thoſe that ſign'd it did it ſincerely, without Diſtinction, Reſtriction or Expoſition; condemning the Propoſitions drawn out of *Janſenius*'s Book in the Senſe which lies fairly upon the Letter, and in the obvious Terms couch'd in the Propoſitions. The Reſolution of a Caſe of Conſcience ſign'd by forty Doctors, where the Diſtinction between Fact and Right was allow'd, renew'd the Controverſy in *France* at the Beginning of the preſent Century. In fine, Pope *Clemens* XI. in his *Bull* of *July* 15th 1705. declared with reference to all theſe Diſputes, that a reſpectful Silence was not a ſufficient Length of Obedience due to the *Conſtitutions*, and that all the Faithful ought to condemn the Senſe of *Janſenius*'s Book in the five Propoſitions as Heretical Aſſertions; and that this Cenſure ought to come from the Heart as well as from the Tongue, and that no body can fairly ſign the Form any lower than this Sentiment.

This Conſtitution, notwithſtanding it was receiv'd by a general Aſſembly of the *French* Clergy held, *A. D.* 1705, and publiſh'd by the late King's Authority thro' the Kingdom, was not ſucceſsful enough to ſilence the Conteſt, eſpecially in the Low Countries, where they found the Expedient of putting different Senſes upon the Conſtitution.

And here the *Dutch Supplementer* ſubjoins, that the Conteſt has grown higher ever ſince the Pope by his Conſtitution *September* 13th 1713. condemn'd 101 Propoſitions extracted from the Annotations or Moral Reflections upon the New Teſtament publiſh'd by Father *Queſnel*, the leading Perſon of thoſe call'd *Janſeniſts*: For, notwithſtanding the late *French* King, the *Gallican* Clergy, and the *Sorbonne* enjoin'd Submiſſion to the Conſtitution, there are ſome Biſhops and Doctors who refus'd to ſubſcribe without a Latitude for Explanation. * *Vit. Janſ. à la tête de ſon Auguſtin. Valere André, Bibliot. Belg. Sandere, Fland. Illuſt. Sainte-Marthe, Gall. Chriſt. Le Mire, Hiſtoire du Janſeniſme. Ecrits pour & contre le livre de Janſenius. Leideker, Hiſtoria Janſeniana. Du Mas, Hiſtoire des Cinq Propoſitions.*

JANSON (*Arſenius*), a Monk of the Abby *la Trape*, who, while he was a ſecular Perſon, had the Diſtinction of Count *Roſemberg*. He was born in *Paris*, *A. D.* 1655. After having gone thro' the Education and Exerciſes cuſtomary for young Gentlemen, he engag'd in a military Profeſſion, where he diſtinguiſh'd himſelf very honourably, and manag'd the Commiſſions he carried with great Reputation. At laſt, being weary of the World, and prompted by Religious Inclination, he retir'd to *la Trape*, receiv'd a Religious Habit there, *December* 1702, and was profeſſed the Year following. In 1704. he was pitch'd upon to carry the Reformation of his Houſe into the Dominions of the Duke of *Florence*.

The Abbot *de la Trape* ſent him off with eight Monks, four Novices, and four *Freres Convers*, or converted Brothers. This religious Colony was received by the Great Duke with all imaginable Marks of Eſteem and Veneration. His Highneſs aſſign'd him the Abby of *Buon-Sollazzo*, where *Arſenius Janſon* dy'd *June* 1710; having ſpent his time there in a very exemplary and ſelf denying Manner. * *Compendio della Vita de Franceſco Arſenio di Gianſon, &c.*

JANUARY, the firſt *Roman* Month of the Year. 'Twas not in *Romulus*'s Calendar, but added by *Numa*, who plac'd it about the Winter Solſtice; whereas before, *March* ſtood at the Head of the Year, being fix'd by *Romulus* at the Vernal Equinox.

January was ſo call'd in Honour of *Janus*, becauſe the *Romans* ſuppos'd this pretended Deity preſided over the Beginning of all Buſineſs, and therefore 'twas thought proper the Month dedicated to him ſhould lead the Year: or, it may be, they went upon the Fancy of *Janus*'s being painted with two Faces, as an Emblem of his ſingular Prudence in looking backwards and forwards; and upon this Score they thought it ſuitable to conſecrate a Month to him, which looks back upon the paſt, and forward upon the enſuing Year. And tho' the firſt Day of this Month, like the Kalends of the other Months, was under the Protection of *Juno*, yet this did not hinder the Kalends of *January* being particularly appropriated to the Honour of *Janus*, who had a Cake of new ſifted Meal ſacrific'd to him, with new made Salt, Incenſe and Wine. Upon this Day all the Mechanicks began ſomething of their Art and their Trade; the Men of Letters did the ſame, fancying that an active Beginning of the Year would carry their Induſtry to the End of it. This we may learn from *Ovid*,

Poſtea mirabar cur non ſine litibus eſſet
Prima dies. Cauſam percipe, Janus ait.
Tempora commiſi naſcentia rebus agendis,
Totus ab Auſpicio ne foret Annus iners.
Quiſque ſuas Artes ob idem delibat agendo,
Nec plus quàm ſolitum teſtificatur Opus.

The Conſuls before choſen, took the Chair, and enter'd upon their Office this Day, eſpecially when the Government was in the Emperor's Hands; and to ſpeak preciſely, this Cuſtom began during the latter End of the Republick, in the Conſulate of *Quintus Fulvius Nobilior*, and *Titus Annius Luſcus*, in the Year of *Rome* DCI. To return, upon this Day the Conſuls march'd to the Capitol attended with a Crowd all in new Cloaths; and here *Jupiter Capitolinus* had two white Bulls never yoked ſacrific'd to him, beſide a great deal of Incenſe and other Perfumes ſpent in the Temple. The *Flamines* together with the Conſuls, during this religious Solemnity, offer'd their Vows for the Proſperity of the Empire and the Emperor, after having taken an Oath of Allegiance, and confirm'd all publick Acts done by his imperial Majeſty the preceding Year. Theſe Vows were likewiſe made, and the ſame Oath taken by the reſt of the Magiſtracy and the People. *Tacitus* relates that an Information was preferr'd againſt *Thraſeas* for purpoſely declining every Year to appear at the Solemnity, where the Magiſtracy ſwore Allegiance, and the publick Vows were offer'd for the happy Reign of the Emperor. *Ovid* gives a Detail of all theſe Ceremonies.

Cernis odoratis ut luceat ignibus Æther,
Et ſonet accenſis ſpica ciliſſa focis?
Flamma nitore ſuo Templorum verberat aurum,
Et tremulum ſummâ ſpargit in æde jubar.
Veſtibus intactis Tarpias itur in arces:
Et Populus Feſto concolor ipſe ſuo eſt.
Jamque novi præeunt faſces, nova purpura fulget,
Et nova conſpicuum pondera ſentit ebur.

Colla rudes Operum prebent ferienda Juvenci,
Quos aluit Campis Herba Faliſca ſuis.

This Day the *Romans* laid aſide all old Grudges and ill Humour, and took care not to ſpeak ſo much as one ominous or untoward Word, as *Pliny* informs us; *Cautum erat apud Romanos, ne quod mali ominis Verbum Kalendis Januariis efferretur.*

Upon this Day 'twas cuſtomary for Friends an Acquaintance to preſent each other, the Preſents were called *Strenæ*. The Beginning of theſe New-Years Gifts is reckon'd to *Tatius* King of the *Sabines*, after the Alliance made between him and *Romulus:* For the Tradition goes that this Prince, to ſhew his Regard for thoſe who had done him good Service in his Conteſts with the *Romans*, us'd to ſend each of 'em on New-Year's Day a Branch of Laurel, taken out of the Grove of the Goddeſs *Strenua*, together with a Compliment, and wiſhing them an happy Year. This we may learn from *Symmachus* in a Letter from him to the Emperors *Theodoſius* and *Arcadius*; *Strenarum uſus adolevit Auctoritate Tatii Regis, qui verbenas felicis Arboris ex Luco Strenuæ anni novi Auſpices primus accepit.* The *Romans* took eſpecial Care to keep themſelves pleaſant and diverted this firſt Day, believing the reſt of the Year would take its Complexion from thence. * *Ovid. de Faſt. Lib.* I. *Verſ.* 75. & 161. *Tacit. Annal, Lib.* XVI. *Symmach. Lib.* X. *Epiſt* 28. *Danet.*

* JANUS, for King of *Arcadia* in *Morery* Vol. I, read King of *Crete.*

JAPHA, a Town in *Galilee* near *Jotapata*, within the Tribe of *Zabulun.* 'Twas the largeſt, beſt fortified and moſt Populous Town in the Province. *Joſephus* ſurrounded it with a double Wall to make it impregnable againſt the *Romans* in Caſe they ſhould beſiege it. But theſe Fortifications, tho' very conſiderable, were too weak for the Bravery of the Enemy. While *Veſpaſian* was employ'd at the Siege of *Jotapat*, he detach'd *Trajan*, afterwards Emperor, to *Japha* with a Body of two thouſand Foot and a thouſand Horſe. Theſe Troops kill'd and routed twelve thouſand Burghers, who were ſo hardy as to take the Field, and fight this *Roman* Detachment. Soon after, when *Titus* came up with a Reinforcement of Fifteen hundred Men, an Aſſault was made at two diſtant Places, and the Town was taken by Storm. To be ſomewhat particular, the ſcaling Ladders were mounted on all Sides, inſomuch that the *Galileans* after a ſlight Reſiſtance quitted the Walls, and *Titus* with his Men enter'd pell-mell. And now the Burghers did all that could be expected from Men of Reſolution to defend their Liberty and their Lives: Even the Women exceeding the Courage of their Sex, charg'd the *Romans*, kill'd 'em a great many Men, and ſold their Lives very dear. This Diſpute continu'd ſix Hours; but at laſt the braveſt being either kill'd or diſabled, the Remainder threw down their Arms. And now all the Men the *Romans* met with, either in the Streets or Houſes, were put to the Sword; and none ſpar'd but the Women and little Children, who were made Slaves. This happen'd upon the 15th of *June* in the 3d Year of *Nero*'s Reign. By the way, this Town is call'd *Japhia* in *Joſhua* xix. 12. * *Joſeph. in Vita ſua & Lib.* III. *Cap.* 21. *de Bello Judaico. Simon, Dictionaire de la Bible.*

* JARETTA, one of the largeſt Rivers in *Sicily.* It riſes in the Valley *De Demonâ*, between the Mountain *Madonia* and *Mont Gibel*, and after having taken in the *Detaino*, it runs along the Skirts of the Valley *del Noto*, and falls into the Gulph of *Catanea.* Some Geographers take it for the *Simœtheus* of the Ancients, which others make the River of *St. Paul*, which falls into the ſame Gulph two Leagues from *Jaretta* to the South. * *Baudrand.*

IBEK *(Cothbeddin Ibek)*, Slave to *Schehabeddin* Prince of the Dynaſty of the *Gaurides* or *Gourides*, made himſelf Sovereign of *Deli* in *India.* He was at firſt ſix Years Governor of this Province: But the Prince, who gave him his Commiſſion, was no ſooner dead, when *Ibek* made himſelf Maſter of the Country, with an Acquiſition of ſeveral other Provinces in *Indoſtan.* He reign'd 14 Years after the Death of *Schehabeddin*, and his Conqueſts were reckon'd conſiderable enough to have a Book written on Purpoſe to deſcribe 'em. This Hiſtory is entitled *Tage al Marther.* * *D'Herbelot. Biblioth. Orient.*

IBEK *(Azzeddin Ibek)*, firſt Sultan of the *Mamaluke Turks* who reign'd in *Egypt.* He was Cup-Bearer to *Malek al Seleh* Sultan of *Egypt*, of the Line of the *Jobites.* This Sultan being dead, and his Son *Turanſchah* aſſaſſinated, his Widow *Schagredor* married *Ibek*, who got himſelf elected Sultan by the *Mamalukes*, to reign jointly with *Malek al Aſchraf* a Child of ſix Years old, who was the laſt Sovereign of the *Jobites* in *Egypt.*

Ibek ſoon diſpatch'd this Child, and reign'd alone. But his Government was but ſhort: For his Princeſs the Sultaneſs, who rais'd him to the Throne, quickly threw him out by a violent Death: This Lady, it ſeems, had a Mind to govern by herſelf, which ſhe did during her Son's Minority. *Ibek* was ſlain in the Year of the *Hegira* 655, having reign'd ſix Years and eleven Months. He was ſucceeded by his Son *Al Malek al Manſor.* * *D'Herbelot. Biblioth. Orient.*

IBELIN; a Town in *Paleſtine* formerly call'd *Gath.* 'Tis famous by this Name of *Ibelin*, for having been the rendevous of the *Cruſade* in 1099, when *Godfrey* of *Bollen* after the taking of *Jeruſalem* defeated the Soldan of *Egypt* near *Askelon*, who came to relieve this Town with a formidable Army. This *Mahometan* Prince coming up too late, after the taking of the Place, and being forc'd upon fighting, had an hundred thouſand Men kill'd upon the Field of Battel, without reckoning thoſe that were drown'd and crowded to Death at the Gates of *Askelon.* On the other ſide, the Chriſtians loſt never a Man of Note, not ſo much as one Trooper, and very few of the Foot. * *Hiſtoire des Croiſades Lib.* III. *Ann.* 1099.

IBRAHIM, *Son* of *Maſſoud* VIII. Sultan of the Line of the *Gaznevides.* He was Grandſon to Sultan *Mahmoud* Son of *Sebecteghin*, Founder of this Dynaſty, and ſucceeded his Brother *Ferokhzad.* This Sultan kept on the Peace which his Brother had made with the *Selguicides*, upon Condition they made no Incurſions upon him. He had the Reputation of a very juſt and pious Prince, notwithſtanding the frequent Wars he was engag'd in with his Neighbours in *Indoſtan.* He was very ſucceſsful in his military Undertakings, which gave him the Title of *Modhaffer* or *Manzor*, that is, Conqueror. He reign'd 42 Years and dy'd in the Year of the *Hegira* 492, which anſwers to the Year *A. D.* 1098. This *Ibrahim* built a great many Moſques, Chapels and Hoſpitals. That Part of the Night which was not ſpent in Prayer, he employ'd in going round the Town *Gazna*, where he gave large Alms to all in want. He faſted three Months in the Year. He had thirty ſix Sons, who were all Perſons of Reputation either in the military or the Learned Liſt: He had likewiſe forty Daughters, who were all married to Perſons of Probity and Doctors of the Law; for *Ibrahim* refus'd to diſpoſe of 'em to other Princes, who notwithſtanding had ſo great a Regard for him, that they ſtil'd him the Lord and Maſter of all the Sultans. He built a great many Towns, which he call'd the *Habitation of Goodneſs*, the *Reſidence of Faith*, and ſuch other religious Names. Being a good Penman, he copy'd every Year an Alcoran with his own Hands, and ſent it with rich Preſents to *Meccha.* Does not ſuch *Mahometan* Exemplarineſs as this, ſays *D'Herbelot*, make Chriſtian Princes aſham'd of falling ſo much ſhort of it? * *D'Herbelot, Biblioth. Orient.*

ICHMIAZIN, a large Town in *Perſia* in the Province of *Erivan*, about four Leagues from the Town of that Name to the Weſt. There is a Monaſtery in this Town where the *Armenian* Patriarch reſides, and where the Patriarchal Church is magnificently built. There are likewiſe two other Churches, and 'tis for this Reaſon that they ſometimes call it *Tre Chieſe* or *Uck-Kliſſe*, that is, three Churches. * *Maty.*

ICONOLOGY, a Science which deſcribes the Figures and Repreſentations both of Men and pretended Deities. And here, every one has the Properties which belong to 'em, and diſtinguiſh 'em from the reſt. Thus for the Purpoſe, *Saturn* is repreſented as an old Man with a Scythe: *Jupiter* has a Thunderbolt in his Hand with an Eagle by his Side: *Neptune* is

painted or engraven with a Trident, ſitting in his Chariot drawn with Sea Horſes: *Pluto* has a Fork with two Tines, riding in a Chariot with four black Horſes: *Cupid* has a Bow and Arrows, a Quiver and a Torch, and ſometimes a Muffler over his Eyes: *Apollo* is ſometimes repreſented with a Bow and Arrows, and ſometimes with a Harp: *Mercury* has a *Caduceus* or Wand in his Hand, with Wings on his Hat, and at his Heels: *Mars* is arm'd cap-a-pe with a Cock, which was conſecrated to him: *Bacchus* appears crown'd with Ivy, arm'd with a *Thyrſus*, with a Tyger's Skin over him, ſometimes drawn with Tygers, and follow'd with a Train of *Menades*: *Hercules* has a Lyon's Skin for his Surtout with a Club in his Hand: *Juno* rides in a Cloud with a Peacock at her Side: *Venus* travels drawn with Swans or Pigeons in her Chariot: *Pallas* has an Head-piece on, leans upon her Shield call'd *Ægis*, with an Owl for her Attendant: *Diana* is dreſs'd like a Huntreſs with Bow and Arrows in her Hand: *Ceres* has a Sickle and a Sheaf, *&c.* And as the Heathens multiply'd their pretended Deities to a vaſt Number, the Poets and Painters carry'd their Fancy farther, and gave an Emblematical Figure to imaginary Beings. Thus, they repreſented the Divine Attributes, the Seaſons, Provinces, Rivers, Arts and Sciences, Virtues and Vices, Paſſions and Diſeaſes in corporeal Shapes, which mark'd the Quality and Diſtinction of thoſe Things. Thus Force is painted a Woman with a Martial Air, leaning upon a Cube with a Lion at her Feet: The Emblem of Wiſdom is a Looking-Glaſs with a Serpent twiſted about it: Temperance has an Hieroglyphical Bridle: Juſtice has a Sword and a Pair of Scales: Fortune is painted with a Muffler and a Wheel: And Opportunity has a Tuft of Hair on the Forepart of her Head, with Baldneſs behind. The Emblematick Figures for Rivers are Crowns of Reed and Pitchers. *Europe* has a clos'd Crown, a Scepter and a Horſe. *Aſia* has a Cenſor to burn Perfumes in, *&c.* But to go no farther in the Detail of the different Figures invented by Poets, Painters and Medaliſts, it were to be wiſh'd the Painters were better Maſters in Iconology; for ſometimes out of Ignorance in this Faculty they fall into very groſs Miſtakes. * *Philoſtratus. Apollodorus. Hyginus. Lillius Giraldus de Imagin. Deor. &c.*

IDRA, a ſmall Town unwall'd. 'Tis the Capital of *Dalecarlia* in *Sweden*, and ſtands upon the River *Elſinam*, about twenty five Leagues above its falling into the Lake of *Silian*. * *Baudrand.*

* IDUMEA. For *Eſau* the youngeſt Son of *Abraham* in *Morery* Vol. I, read the eldeſt Son of *Iſaac.*

JENA or *Jeſne*, *Jena Deſna* in *Latin*; a Town of the Upper *Hungary*. It ſtands upon the Confines of *Tranſilvania*, five Leagues from *Giula* to the Eaſt, and ſeven from *Great Waradin* to the South Eaſt. *Jena* is fortify'd according to the old Manner, with a Wall flank'd with Towers, and ſurrounded with a Ditch: It has likewiſe a Citadel with Fortifications much of the ſame Strength. * *Baudrand.*

JENIZZAR, a Town in *Macedon* about nine Leagues from the Town *Salonichi* to the South Eaſt. Some Geographers believe it built upon the Ruins of the old *Pella*, where *Alexander* the Great was born. * *Baudrand.*

* JERICHO: For the Wilderneſs of *Jordan* in *Morery* Vol. I, read the Wilderneſs of *Judah.*

* JEROBOAM II. For his Grandfather *Jehoaz* in *Morery* Vol. I, read his Grandfather *Jehu.*

* JEROM. To what is ſaid upon this Article in *Morery* Vol. I, a more particular Account of his Works may be ſubjoin'd: Amongſt theſe may be reckon'd his Critique upon the Bible. He firſt corrected the *Greek* Text of the *Septuagint*, and reform'd the common Edition upon *Origen*'s *Hexapla.* He afterwards made a new Tranſlation from the *Septuagint*, in which with two Crotchets or Hooks he mark'd thoſe Places of the *Septuagint*, which were not in the *Hebrew* Text, and added the Verſion of what was in the *Hebrew* Text, but omitted by the *Septuagint*, diſtinguiſh'd theſe Additions with an Aſterisk; ſo that both what was added, and what was wanting in the *Septuagint*, might be ſeen at a ſingle View. We have this Verſion of St. *Jerom* upon the Prophets thrown in to his Commentaries.

This was St. *Jerom*'s firſt Performance upon the Bible, which he undertook, when young, in his firſt Retirement. Afterwards, having made himſelf Maſter of the *Hebrew* Language, he conceiv'd a whole Tranſlation of the Bible from the Original would be no ſmall Service to the Church. Upon this Thought he undertook the Task, and publiſh'd a new *Latin* Tranſlation of all the Books of the old Teſtament, which the *Jews* reckon *Canonical*, together with the Books of *Judith* and *Tobit*, prefixing a Preface to each Book.

This new Verſion of St. *Jerom* was ill receiv'd at firſt: The Generality being much prepoſſeſs'd in Favour of the *Septuagint*, St. *Jerom*'s Tranſlation was look'd upon as a raſh and dangerous Novelty. Even St. *Auguſtin* diſlik'd it, and took the Freedom to acquaint him that he had better have kept to the *Septuagint*'s Tranſlation than have given Scandal and Diſturbance to the Church by making a new one. *Ruffinus*, and the reſt of his Enemies mounted the Impeachment higher, and charg'd him with corrupting the holy Scripture, and with putting a ſlight upon the Authority of the Apoſtles, in rejecting the *Septuagint* which they made uſe of: And all this to bring in a new Verſion, borrow'd, as one may ſay, from the *Jews*. All this Reproach did not hinder St. *Jerom* from publiſhing his Tranſlation.

However, he took care to vindicate himſelf, and ſhew the Injuſtice of theſe Cenſures, which he has done in moſt of his Prefaces. Sometimes he complains of the Ingratitude of his Contemporaries, who inſtead of Commendation made a Crime of the Service he had done the Church. And for a farther Defence, he declares he did not engage in this Undertaking to condemn the *Septuagint*, which he both approves and commends, having formerly beſtow'd ſome Pains in the correcting and tranſlating part of it; and that his preſent Deſign was only to publiſh a ſerviceable Performance. To this he ſometimes ſubjoins that he thought himſelf oblig'd to make a new Tranſlation, becauſe the *Septuagint* was faulty. But he inſiſts moſt commonly that the principal Motive, which led him to a new Tranſlation, was the Unaccurateneſs of the *Septuagint*, and the frequent Diſconformity it bears to the *Hebrew* Text, to which we ought to adhere as the true Original. For this Reaſon almoſt always, when he mentions the Original, he calls it the *Hebrew Verity*. Farther, he reinforces his Apology by obſerving that the *Jews*, when we diſpute with 'em, charge us with unfair Citations of the Scriptures, always objecting that the *Septuagint* does not keep cloſe to the Original: Now the Chriſtians who neither underſtood *Hebrew*, nor had a Tranſlation from that Language, found themſelves at a Loſs for an Anſwer, and were forc'd either to ſay nothing, or apply to the *Rabbies.*

To proceed, the Tranſlation of the *Pſalms* in the *Vulgate* is certainly not St. *Jerom*'s: 'Tis not done from the *Hebrew* but from the *Septuagint*, tho' it ſometimes falls in with the Verſions of *Theodoſion*, *Aquila* and *Symmachus*. In ſhort, there are ſeveral Places in the *Vulgate*, which are Remains of the old *Italick* Verſion which lie intermix'd with St. *Jerom*'s new one. The Tranſlations likewiſe of Wiſdom, *Eccleſiaſticus*, the *Maccabees*, *Baruch*, *Jeremy*'s Letter, and the Additions to *Eſther* and *Daniel* are none of this Father's. For theſe Books, neither the *Jews* nor St. *Jerom* himſelf (as appears by his *Prologus Galeatus*) believed any Part of the *Canon.*

As to the *New Teſtament*, St. *Jerom* undertook no new Tranſlation. Here he went no farther than comparing the old *Latin* Tranſlation with the *Greek* Original, and correcting that Verſion where it differ'd moſt remarkably from the Text. That this was the fartheſt of his Performance he acquaints us in his Preface to the Goſpels addreſs'd to *Damaſus*, in his Epiſtle to St. *Auguſtin*, and in his Book of Eccleſiaſtical Writers. This Undertaking was much better receiv'd, than his Verſion of the old Teſtament from the *Hebrew*, becauſe moſt People underſtood the *Greek*, but very few the *Hebrew* Original.

St. *Jerom* wrote Commentaries upon the Great and Leſſer Prophets, upon *Eccleſiaſtes*, the Goſpel of St. *Matthew*, and on the Epiſtles of St. *Paul* to the *Galatians* and *Epheſians*, to *Titus* and *Philemon*. In his Commentaries, his Method is, firſt to give the old *Italick* Tranſlation for the old Teſtament, to which he commonly joins his new one. After this he takes care to find out the Meaning of the *Hebrew* Text, and compares it with the ſeveral *Greek* Verſions. Then he cites the other Places of Scripture, which carry a Reſemblance to what he is expounding. By Virtue of theſe Obſervations he endeavours to clear the literal Senſe of the Scripture, to explain the Prophecies, and ſhew the Time and Manner of their Accompliſhment. And here he is ſo frank as to confeſs, that in the Courſe of his Expoſitions, he frequently does no more than tranſlate ſome Paſſages of *Origen*'s Commentaries, and other *Greek* Writers without ſo much as naming 'em: For this Reaſon he pretends himſelf not anſwerable for the Miſtakes and Contradictions that occur in his Commentaries, becauſe he is only a Reporter of other Men's Sentiments without approving 'em: Neither ought his Aſſent to be inferr'd becauſe ſuch Paſſages are not condemn'd by him; for he ſuſpended his Cenſure only in Tenderneſs to the Reputation of others: And in ſhort, that his charitable Silence ought not to be made a Handle for Calumny: And that his Enemies were unfair in charging him with Errors foreign to his Thoughts, and which he had refuted in other Places.

Farther, St. *Jerom* wrote Polemical Tracts againſt *Helvidius*, *Jovinian*, and *Vigilantius*; againſt the *Pelagians*, the *Originiſts*, and *Ruffinus*; He likewiſe wrote an hundred and fifty four *Epiſtles*, ſome of which are Panegyricks, ſome go upon Moral Inſtruction, and many of 'em are a Critique upon the Bible. He wrote a Tract concerning Authors of Character, in which he gives an Account of the Lives together with the Titles of Books, of thoſe Eccleſiaſtical Writers who flouriſhed before him. He tranſlated ſome of *Origen*'s Homilies, and *Euſebius*'s *Chronicon*: But as to this laſt Performance we are to obſerve, that 'tis more than a bare Tranſlation of *Euſebius*: For here St. *Jerom*, as he declares in his Preface, has added a great many things. For Inſtance, all the Hiſtory, as this Father informs us, from *Ninus* and *Abraham*, to the Deſtruction of *Troy*, is a cloſe Tranſlation from the *Greek*; but that after the taking of *Troy* to the 20th Year of *Conſtantine*, he has added and alter'd a great many things, collected from *Suetonius* and other *Latin* Authorities; and laſtly, he has continu'd *Euſebius*'s Chronicon from the 20th Year of *Conſtantine*'s Reign to the ſixth Conſulate of *Valens*, and the ſecond of *Valentinian*, that is, to *A. D.* 378.

To add ſomething by way of Character; St. *Jerom* was certainly the moſt learned of all the *Fathers*. He was a great Linguiſt, and underſtood the Polite Part of Learning: He was very well ſkill'd in Profane and Eccleſiaſtical Hiſtory, and was Maſter of the *Pagan* Philoſophy: He was thoroughly acquainted with the Poets, Hiſtorians and Orators both *Greek* and *Latin*: He underſtood the ſublime Manner, and has ornamented his Writings with ſome of their fineſt Thoughts and Expreſſions. He wrote with a great deal of Life and Correctneſs. 'Tis true he does not affect a pompous Elocution, where the Language ſwells, and the Periods are round and muſical; but then he thinks and dreſſes nobly enough. In a Word, he has drawn the fineſt Paſſages in moſt Arts and Sciences into his Writings, where they look naturally handſome, without Whimſy and Dragging. His Commentaries upon the *Scripture* are written in a Stile different from the reſt of his Works. Here he throws off Flouriſh and Ornament, and aims no farther than to explain the Text with Eaſe and Perſpicuity. As to his Temper, he was warm and puſhing. He attacks his Adverſaries with a great deal of Fire, rallies 'em to Ridicule, ſtings 'em with Satyr, and treats 'em with Language of Contempt. But notwithſtanding his great Learning his Heat ſometimes exceeds his Judgment in his controverſial Writings, and here the Spirit and Vehemence is overproportion'd to that which is ſolid. To conclude, the beſt Edition of this Father's Works is publiſh'd by the *Benedictines*. * *Marcellin, Chron. Baron, Annal. Du Pin, Nouvelle Biblioth, &c. Tom.* III. *Cent.* V.

JERON, in *Latin Jerona*, *Jovis Urii Fanum*. 'Twas formerly a Town in *Bithynia* in the Leſſer *Aſia*: But now 'tis only a ſmall Fort upon the Streight of *Conſtantinople*, near the Town *Scutari*. * *Baudrand.*

JEROVILIA or *Anſiloca*, in *Latin Argos Amphilochium*, or *Amphilochia* a Town in *Greece*, in the Diviſion of *Epirus*, upon the River *Aſpri*, to the Eaſt of the Town *Larta*: This Town is conſiderably large, and has a great many Remains of its Antiquity. * *Baudrand.*

JERVENLAND or *Jerveland*, a little Country in *Eſtonia*, Part of *Livonia*. There's nothing conſiderable in it but the Town *Witenſteim*, which is the Capital. * *Baudrand.*

JESI, in *Latin Aeſium*, *Aeſis*, a Town in the Eccleſiaſtical *State* in *Italy*: It ſtands upon the River *Fiumeſino* in the South Weſt Part of *Marca Anconitana*. 'Tis not very large; however, 'tis a Biſhop's See, who has the Privilege of being Suffragan only to the Pope. * *Baudrand.*

JESUITESSES, an Order of *Nuns*, who had Monaſteries in *Italy* and *Flanders*. They follow'd the Jeſuits Rule, and notwithſtanding their *Order* was not approv'd by the See of *Rome*, they had ſeveral Houſes which they call'd Colleges, and others call'd Noviciates, where they had a Superior or Lady Abbeſs, who took their Vows of Poverty, Chaſtity, and Obedience; but then they did not confine themſelves to the Cloyſter, but gallop'd abroad and preached. They were two *Engliſh* young Women in *Flanders*, who being inſtructed and puſh'd on by Father *Gerard*, and ſome other Jeſuits, ſet up this Order. The Jeſuit's Deſign was to ſend theſe Women for Miſſionaries into *England*. One of 'em, whoſe Name was *Ward*, was a Sort of a General over more than two hundred Nuns. Pope *Urban* VIII. ſuppreſs'd this Order in his Bull bearing date *January* 13th 1630; which Inſtrument was diſpatch'd to his Nuntio for the Lower *Germany*, and printed at *Rome*, *A. D.* 1632. * *Heidegger, Hiſt. Papatûs. Sect.* 35. *M. Simon, Bibliothec. Critic.*

JESUS, Son of *Gamala*, a Perſon of extraordinary Vertue, and one of the moſt conſiderable in the *Jewiſh* Sacerdotal Family. He omitted nothing for checking the Sallies of the ſeditious *Zealots*, who under that pompous Title committed all Manner of Barbarity and Profanation in the Temple at *Jeruſalem*. He likewiſe made Head againſt the *Idumeans*, who came to join theſe Wretches: But being not ſtrong enough to diſpute their Paſſage, himſelf and *Ananus* were the firſt that were cut in Pieces. * *Joſeph, de Bell. Judaic. Lib.* IV. *Cap.* 18.

JETSENGEN or *Jetſeſem*, a Country in *Japan*. 'Tis one of the five principal Diviſions in the Iſle of *Niphon*. It ſtretches thro' the whole Breadth of the Iſland from North to South, with the Province *Quanto* to the Eaſt, and *Jetſengo* to the Weſt. There are ten Principalities within it. * *Baudrand.*

JEWS (the modern): Amongſt the Things moſt remarkable in the Religion and Cuſtom of the modern *Jews* may be reckon'd the following Particulars. I ſhall mention only thoſe which relate to Death, or the other World.

When any Perſon is buried, his neareſt Relations, that is, Father, Mother, Children, Husband, Wife, Brother, or Siſter, keep the Houſe a Week after the Funeral, ſitting on the Ground all the Time, excepting on the *Sabbath* Day when they go to Prayers, on which Day they have moſt Viſits and conſolary Diſcourſe made them than upon any other: During this Week they are neither to work, nor diſpatch any Buſineſs. The Husband and Wife are to lodge aſunder: And there comes at leaſt ten People Morning and Evening to ſay the cuſtomary Prayers with theſe near Relations, who are not to ſtir abroad. Their Devotions are concluded with a Prayer for the Soul of the Perſon deceaſed. They go into Mourning according to the Cuſtom of the Country where they lived, without being oblig'd to any ſuch Diſtinction

ction of Habits. When the Week is ended, they go abroad to the Synagogue, where generally they light up Lamps, pray, and promiſe to give Alms for the Soul of the deceaſed. This charitable Service is repeated at the End of every Month, and every Year. If the dead Perſon is a *Rabbin*, or one of Figure and Condition, they make a Funeral Oration, by way of Panegyrick upon him. 'Tis cuſtomary for the Son to ſay the *Gadiſe* or holy Prayer every Morning and Evening in the Synagogue for his Father's or Mother's Soul, and this is to be done eleven Months together, and ſome amongſt 'em faſt upon every Anniverſary of their Death. After this Account of the *Jews* praying for the Souls of the deceaſed, it may not be amiſs to touch upon the Reaſon of this Practice: We are to obſerve then, that they believe there is a Paradiſe, which they call *Gan-Hedem*, where the bleſſed enjoy the beatifick Viſion. As for Hell, which they call *Gheinam*, they believe the Souls of the wicked are tormented there with Fire, and other Kinds of Puniſhment; that tho' ſome of 'em will be damned to all Eternity, yet others are thrown in for a certain Time. This Temporary Torture is that call'd Purgatory, which differs not at all from Hell in the Place, but only in the Time. They hold that no *Jew* uninfected with Hereſy, or Diſconformity to the *Rabbins* Regulations will be kept above a Year in Purgatory, and that moſt of 'em fall under this Claſs; for they believe there are but few damn'd to eternal Puniſhment for their Sins.

To proceed, ſome *Jews* believe *Pythagoras*'s Tranſmigration, and that Death removes the Soul from one Body to another: This Travelling of Human Spirits they call *Ghilgul*, and endeavour to ſupport their Sentiment from ſeveral Paſſages in *Job* and *Eccleſiaſtes*. But this Opinion is not univerſal, and every body has Liberty to hold either ſide of the Queſtion.

It may not now be improper to give the Reader a ſhort Account of the thirteen Articles of the *Jewiſh* Creed: The Account ſhall be taken from a celebrated *Jewiſh Rabbin Maimonides*. This learned Author in his Explanation of the *Miſna* in the Tract *Sanedrim* and the Chapter *Helec* makes the following Report, receiv'd by all the *Jews* without the leaſt Contradiction.

I. That there is one God Creator of all things, the firſt Principle of all Beings, who is able to ſubſiſt and continue his Perfections without any Part of the Univerſe, but that nothing in the World can maintain their Exiſtence without him.

II. That God is an uncompounded indiviſible Eſſence; but that his Unity is different from all other Unities.

III. That God is an immaterial Being, and that no Corporeal Quality, however refin'd, can poſſibly make Part of his Eſſence.

IV. That God is eternal *à Parte antè* as well as *à Parte poſt*, and that every thing excepting the Deity had a Beginning in Time.

V. That God alone ought to be worſhipped, and that we ought to adore no other Beings either as Mediators or Interceſſors.

VI. That there has been Prophets qualified to receive divine Inſpiration, and that there may be ſuch for the future.

VII. That *Moſes* was the greateſt Prophet that has hitherto appeared, and that the Degrees of ſupernatural Light communicated to him were altogether ſingular, and much above the Communications and Illapſes vouchſaft to other Prophets.

VIII. That the Law which *Moſes* left them was all of it dictated by God Almighty, that there is not ſo much as a Syllable in it not receiv'd by Inſpiration; and that by Conſequence, the Traditionary Expoſitions of theſe Precepts, are entirely a Divine Revelation given to *Moſes*.

IX. That this Law is immutable, and that 'tis lawfull neither to add or diminiſh.

X. That God knows all our Actions, and governs them according to his Pleaſure.

XI. That God rewards the Obſervance, and puniſhes the Violation of his Law; that the beſt Rewards for Virtue are reſerv'd for the other World, and that the Damnation of the Soul, is the deepeſt Puniſhment.

XII. That a *Meſſiah* will appear of much more Merit and Luſtre than all the Kings before him; that tho' his coming is delay'd, we ought neither to doubt the Certainty, nor preſcribe the Time, and much leſs offer to foretel it from the *Scripture*.

XIII. That God will raiſe the dead at the laſt Period of Time, and paſs Judgment upon all Mankind; This Truth with the Conſequences of it, they maintain from the xii[th] of *Daniel* ℣. 2. *And many of them that ſleep in the Duſt ſhall awake; ſome to everlaſting Life, and ſome to Shame and everlaſting Contempt.*

Before this Article is taken leave of, a Word or two of their Excommunications and Confeſſions may not be amiſs. When they excommunicate any body they have him publickly curſed: When this Form has paſt upon him, 'tis not lawful for any *Jew* to ſpeak to him, or come near him within two Yards. He is bared coming into the Synagogue, and oblig'd to ſit barefoot upon the Ground, as if ſome Relation was dead: This Penance is to continue 'till he is abſolv'd by one or more *Rabbins*, and receives their Bleſſing. When the Caſe requires a ſolemn and extraordinary Excommunication, they meet in the Synagogue, light black Torches, and then winding a Horn, they pronounce Malediction upon the Perſon that has, or ſhall do ſuch a Thing, to which the Congregation anſwers, *Amen*.

As for *Confeſſion* they make none but to God Almighty in their Devotions: They have commonly a Form drawn up in Alphabetical Order, which they call *Viddui*. Every Letter takes in a Capital Sin, eſpecially one moſt frequently committed; thoſe of Knowledge and Ability, are particular in the Roll, and ſet down the Kinds and Circumſtances of their Sins. 'Tis cuſtomary to make this Confeſſion upon *Mondays* and *Thurſdays*, and upon all Faſt Days: On the Great Day of *Expiation*, they repeat this Confeſſion ſeveral times, and likewiſe when they are ſick, or in any great Danger, they make their Confeſſion before they go to Bed, and when they riſe. The Time appointed for Penance begins with the Month *Elul*, and laſts to the Day of *Expiation:* But moſt commonly they begin it with the Year, and carry it on to the ſolemn Day laſt mention'd. But if any Perſon finds his Conſcience uneaſy, all times are proper for him to ſhew his Compunction: If he is a Perſon of low Education, he asks ſome *Rabbin*'s Advice: But provided he underſtands his Condition, and has been bred to read, he applies to thoſe Books which treat of Penance and reads what is proper for his Recovery, and upon the Directions he meets with there, he governs his Practice, and goes thro' Diſcipline, Faſting, Prayers, or Works of Charity. * *Simonville* or *P. Simon Supplement Touchant les Samaritans, dans ſa Traduction de Leon de Modene.*

IGUR or *Aigur*, a Clan of the Eaſtern *Turks*, who march'd to the Aſſiſtance of *Ogouzkhan*, when he was hard preſs'd in a War he was engag'd in againſt his Father and his Uncles, upon the Score of his Religion. Theſe *Pagan* Princes it ſeems would not ſuffer that *Ogouzkhan* ſhould renounce their Idolatry, and profeſs the Unity of the Godhead. They attack'd him with all their Force for this Diſconformity of Belief: And he muſt have ſunk under them, if his Neighbours of the ſame religious Perſuaſion had not join'd him with their Troops. *Ogouz* thus reinforc'd broke the Enemy, and call'd theſe Auxiliaries *Igur* or *Aigur*, which in the Language of the Country ſignifies Defence, Protection and Alliance. He form'd a diſtinct Militia out of this Clan,

Clan, which encreaſing very much upon the Progreſs of time, ſettled in that part of *Turkeſtan*, which confines upon *Cathai*. Their Language is the ſame with that of the *Cathaians*, and ſo is their *Calendar*. After ſome time they turn'd Chriſtian, and had Biſhops in the Reign of *Genghiskan*; but they were not ſo happy to maintain their Creed, for at preſent they are either Idolaters or *Mahometans*. *Idi Koub* or *Idi Gou*, King of the Country of *Igur*, recogniz'd *Genghiskan* for his Sovereign, after he ſaw him Maſter of all the other Clans in *Cathai* and *Turkeſtan*. * *D'Herbelot. Biblioth. Orient.*

ILACK the Capital of a ſmall Territory of the ſame Name. 'Tis ſituate in *Usbeck* within Great *Tartary*, to the North of the River *Cheſel*, and twenty Leagues from the Town *Alſhaſh*. * *Baudrand.*

ILACK; ſee *Ialak* in *Morery* Vol. I.

ILDEPHONSUS, *Hildephonſus*, *Iſleſonſus*, or *Alfonſus* (Saint), a Diſciple of St. *Iſidore* of *Sevil*: *Ildephonſus* liv'd in the VII^th^ Century, and was firſt an Abbot, and afterwards Archbiſhop of *Toledo*. In the Year 653. he was preſent at the eighth Council held in this Town, but was then no more than a Prieſt. St. *Engenius* Biſhop of *Toledo* dying, *A. D.* 657. *Ildephonſus* was choſen to ſucceed him, and preſided nine Years in this Church, that is, 'till *February* 23^d^ 667, which was the Day of his Death. He wrote a Book of Eccleſiaſtical Authors, for a Continuation to that of *Iſidore*, and compos'd ſeveral other Works, of which his Succeſſor *Julianus* has given a Catalogue. Of all theſe Performances nothing remains but his Tract of the perpetual Virginity of our Lady: And here he attacks the reſpective Miſperſuaſions of *Helvidius*, *Jovinian*, and the *Jews*. The Life of fourteen illuſtrious Perſons publiſh'd in ſome Editions of *Iſidore* are reckon'd to this Archbiſhop; ſix Sermons likewiſe upon the Subject of the *Aſſumption*; two upon the Nativity of the bleſſed Virgin; and one upon her Purification carry the Name of *Ildephonſus* of *Toledo*: But they plainly belong to Authors of a later Age. His Works are publiſh'd by *Feuardentius*, and inſerted in the *Bibliotheca Patrum*; excepting the Tract *De Viris Illuſtribus*, which is printed with St. *Jerom*'s Works and thoſe of *Gennadius* and *Iſidore*. *Lucas Dacherius* has printed ſome of this *Ildephonſus*'s Letters in the firſt Tome of his *Spicilegium*. The Stile of *Iſidore*'s genuine Works is conciſe and ſententious, and full of pious Reflections. * *Bellarmin, de Script. Eccleſ. Baron, A. C.* 667. *Mariana, Hiſt. Tom.* IX. *M. Du Pin, new Eccleſ. Hiſt. Cent.* VII.

ILHEOS, in *Latin Inſulæ*, a Town in Southern *America* upon the Coaſt of *Braſil*, thirty Leagues to the South from the Bay of *All Saints*, and the Town of *St. Salvador*. *Ilhoes* is the Capital of a Diviſion, which lies between *Bahia* and *Porto Seguro*. * *Baudrand.*

* ILLUMINATI or *Alumbrados*, Hereticks. Soon after the *Illuminati* in *Spain* were ſuppreſs'd, there appear'd a new Heretical Sect in *France* who took the ſame Name. *Picardy* was the firſt infected Province; for here *Peter Guerin* Curé of *St. Georges de Roye* began to ſpread his Heterodoxies, and preach'd up a Sect call'd *Guerenites*; but ſome new Pretenders to extraordinary Diſcovery in the ſame Province call'd *Illuminati* joining the others ſettled in one Sect, and ſpreading afterwards into *Flanders*, were diſtinguiſh'd by the Name of *Illuminati*. In the Year 1634. they began to be taken notice of; and King *Lewis* XIII, who was a Prince of Zeal, ordered they ſhould be proſecuted with the utmoſt Severity. The Judges of *Roye* and *Mont Didier* had Commiſſions to take 'em up and try 'em: In ſhort, the Priſons being fill'd with theſe Hereticks, the Heads of the Party were terrify'd and abſconded. But an Order of the Government being publiſh'd for a ſtrict Enquiry, the Matter was ſo vigorouſly puſh'd that this unhappy Sect was entirely extinguiſh'd in the Year 1635. Among other extravagant Opinions they held that Fryar *Anthony Buckuet* had a Syſtem of Belief and Practice reveal'd to him, which exceeded every thing Chriſtianity had yet been acquainted with; that by Vertue of this Method People might improve in a ſhort time, to the ſame Degree of Perfection and Glory which the Saints and the bleſſed Virgin had attain'd to; that this Improvement might be farther carry'd on to ſuch an Union that all our Actions would be deify'd; and when People were rais'd to this Pitch, they were to reſign their Minds wholly to God Almighty's Diſpoſal, without producing any Act themſelves. That none of the Doctors of the Church knew any thing of Devotion; That St. *Peter* was a well meaning Man, and that St. *Paul* ſcarce ever heard any thing about Devotion; that the whole Church lay in Darkneſs and Misbelief; that every one was at Liberty to follow the Suggeſtions of their Conſcience; that God regarded nothing but himſelf; that within ten Years their Doctrine would be receiv'd all the World over, and that then there would be no more Occaſion for Prieſts, Monks, and other ſuch religious Diſtinctions. By this Deſcription it appears that theſe *Illuminati* were much the ſame with the *Quietiſts* and *Bourinianiſts*. * *Spondan, A. C.* 1623. *Gautier, Cron. Cent.* XVII. *Vittorio Ciri, Memoriæ Reconditæ.*

INFANTE, CAPO INFANTE, a Cape upon *Cafre* Coaſt in *Africk*. 'Tis about ten Leagues from Cape *Aiguelles*, and 45 from the Cape of *Good Hope* to the Eaſt. There's a good Bay of the ſame Name near Cape *Infante*. * *Baudrand.*

INNICHEN, a Town of *Tirol* in *Germany*. 'Tis within the Biſhoprick of *Brixen* at the Head of the *Drave*. Some Geographers make *Innichen* the old *Aguntum*, a ſmall Town of *Rhoſia*, which others place at *Doblach*, a Town three Leagues from *Innichen* to the Weſt. * *Baudrand.*

INSCRIPTIONS. The cuſtomary manner of preſerving the Memory of conſiderable Actions among the Ancients, was Monumental Remains. At firſt, they went no farther than erecting Pillars or Stones to continue the notice of ſome memorable Event. Thus *Jacob* having had a ſupernatural Dream at *Bethel*, and being aſſur'd of God Almighty's Protection, took the Stone which had been his Pillow, ſet it up for a Pillar, and pour'd Oil upon it, as the Token of a Promiſe for Divine Protection, and that in Caſe of a proſperous Return the Stone might put him in Mind of the Holy Place, where he might offer the tenth of his Subſtance. When *Jacob* and *Laban* were reconcil'd, *Laban* threw up an Heap of Stones as a Mark of a good Underſtanding between 'em. *Joſhua*, by God's Direction, order'd the Children of *Iſrael* to carry twelve Stones out of the River *Jordan*, and ſet 'em up at *Gilgal*, to perpetuate the Remembrance of their miraculous Paſſage thro' the River. And thus the Tribe of *Reuben*, *Gad*, and half the Tribe of *Manaſſeh*, who were ſettled on the Eaſtern ſide of *Jordan*, ſet up an Altar of Stone at their Return from the Conqueſt of the *Amorites*, on the Bank of that River, as a Monumental Mark of their Relation to the other Tribes ſeated on the Weſtern ſide of that River. Thus *Xenophon* takes notice in his Account of the famous Retreat of the ten thouſand *Græcians*, that when the Soldiers, after a great deal of Fatigue and Danger, came up to the *Euxine* Sea, they rais'd a great Heap of Stones to teſtify their Joy, and record their Deliverance.

Theſe Stones at firſt convey'd but little Intelligence, excepting what could be gueſs'd from their Bulk and Situation. 'Tis true ſomething was hinted but nothing explain'd without the Help of Memory. But afterwards they ſpoke out with more Diſtinction. For this Purpoſe they cut their Stones in Figures, repreſenting Gods, and Men, and Battles, with the inſtructive Ornaments of Bas Reliefes, where the Hiſtory was farther deſcrib'd: They likewiſe cut Letters with Names, Inſcriptions and Laws. This Cuſtom of cutting Hiſtory upon Stone was very ancient amongſt the *Phœnicians* and *Ægyptians*, as *Herodotus*, *Strabo*, *Lucan*, *Pliny*, *Tacitus*, &c. inform us. *Diodorus Siculus* makes mention of ſubterranean Caverns in *Ægypt* call'd *Syringes*, where Hieroglyphick Letters were to be ſeen: The ſame Hiſtorian reports that at *Niſa* in *Arabia* there was a Column erected in Honour of *Iſis* and *Oſiris*, with an Inſcription in holy Characters. *Thucydides* takes notice that in the Citadel at *Athens* the Mal-adminiſtration of the uſurping Tyrants was cut upon Columns. *Herodotus* relates that by an Order of the *Amphyctiones* a Monument was rais'd with Inſcriptions in Honour of thoſe who were

kill'd at *Thermolypæ:* The ſame Author mentions an Hiſtorical Column upon the Bank of a River in *Scythia*. *Plutarch* in his Diſcourſe upon Muſick mentions an Inſcription in the Town of *Sicyon*, where the Names of thoſe who ſacrific'd, the Poets, and Muſicians of *Argos* were regiſter'd. The *Arundelian* Marbles have preſerv'd a great deal of *Greek* Hiſtory and Chronology, and are by much the beſt Records of this Kind.

Laws, as has been already hinted, were written upon Pillars and Plates. God himſelf wrote his Laws upon Tables of Stone. *Solon* the *Athenian* Legiſlator wrote his publick Regulations upon Wood. *Theopompus* obſerves that the *Corybantes* were the firſt who invented the writing Laws upon Pillars, and other Figures of Stone: This Cuſtom was generally followed by other Nations excepting the *Lacedæmonians*, whoſe Legiſlator *Lycurgus* declin'd writing his Laws, that the People might take the greater Care to lodge 'em in their Memory. *Numa Pompilius* wrote his religious Ceremonies upon Oaken Tables, as *Dionyſius Halicarnaſſæus* reports: The ſame Hiſtorian tells us, that *Tarquin* repeal'd *Servius Tullus*'s Laws, and remov'd all the Tables upon which they were written out of the publick Square. Foreign Treaties likewiſe and Alliances were enter'd upon Record this Way: For Inſtance, *Romulus* wrote the Treaty contracted with the *Veii* upon a Column; *Tullus* that which he made with the *Sabines*; and *Tarquin* recorded that with the *Latins* upon the ſame Materials. *Thucydides* makes mention of Pillars in *Greece*, where the Articles of Peace and Confederacy were cut, and theſe publick Tranſactions were found thus regiſter'd in the Plains of *Olinthus*, in the *Iſthmus*, in *Attica*, in *Athens*, *Lacedæmon* and elſewhere.

To dilate a little farther upon this Article: The Principles of Sciences and Hiſtorical Matters were cut upon Columns. *Porphyry* mentions Inſcriptions in the Iſland of *Crete*, where the *Corybantes* deſcrib'd their ſacrificial Ceremonies. *Euhemerus*, as *Lactantius* relates, compil'd an Hiſtory of *Jupiter* and the other Gods, and was furniſh'd with his Matter from Inſcriptions in the Temples, particularly from that of *Jupiter Triphyllian*, where the Inſcription upon a Golden Column gave him to underſtand, that 'twas erected by that pretended Deity. *Pliny* obſerves that the *Babylonian* Aſtrologers made uſe of Brick to convey their Obſervations to Poſterity, and that ſuch durable Matter was choſen to perpetuate Improvements in Arts and Sciences. This Cuſtom has held a long time, for *Arimneſtus* Son of *Pythagoras*, as *Porphyry* vouches, conſecrated a Temple to *Juno*, where he cut the Sciences he was Maſter of upon a Braſs Plate. *Pythagoras* and *Plato*, as the learned will have it, furniſh'd themſelves with Philoſophy from the Inſcriptions cut upon the Columns of *Mercury* in *Ægypt*. *Livy* takes notice that *Hannibal* conſecrated an Altar with a long Recital in *Punick* and *Greek* of his military Exploits. The Inſcriptions we meet with in *Herodotus* and *Diodorus Siculus* are ſufficient Proof that this was the firſt Expedient for publick Inſtruction and tranſmitting Things to after Ages. This is more particularly deſcrib'd in *Plato*'s Dialogue call'd *Hyparchus*, where 'tis ſaid that *Piſiſtrates*'s Son had the Precepts for Agriculture cut upon Stone Pillars. And *Pliny* aſſures us, That the Treaty between the *Romans* and the *Jews* was engroſs'd upon Copper Plates. * *Herod. Lib.* VII. & IV. *Thucyd. Lib.* V. & VI. *Jacquelot. Traite de l'Exiſtence de Dieu. M. Du Pin, Biblioth. Univerſ. des Aut. Prof. imprimée l'Ann.* 1707. *Tom.* I, pag. 11, 12, 13.

INTHAL or *Intal*, that is to ſay, the Valley of *Inn*. 'Tis Part of *Tirol*, which reaches the Length of that Vale: *Inſpruck* and *Halle* are the Principal Towns in it. * *Baudrand.*

* INSPRUCK. See *Maurice* in *Supplement.*

INTOCETTA *(Proſper)*, a *Sicilian*, publiſh'd a Syſtem of the *Chineſe* Politicks and Morals, form'd upon *Confucius*'s Scheme: 'Twas printed at *Goa*, *A. D.* 1669. * *Spizelius, de Vit. Scriptor.* pag. 1076.

* JOACHIM (Saint), St. *Ann*'s Husband. The Hiſtory of St. *Joachim* and St. *Ann* is taken from an Apocryphal Book mention'd in St. *Gregory Nyſſen.* St. *Auguſtin*, in his XXIII^d. Book againſt *Fauſtus* the *Manichæan*, obſerves that *Fauſtus* his Aſſertion that *Joachim* was the bleſſed Virgin's Father, and of the Tribe of *Levi*, was by no Means certain, being only reported in a Book of little Authority. However, in the VI^th Century the *Greek* Church ſeems to have been of another Opinion, by appointing a Feſtival for St. *Joachim* and St. *Ann:* But 'twas a great while before this Holiday got Place in the *Latin Calendar*; For in the eleventh Century *Petrus Damianus* aſſures us, that 'tis a vain and needleſs Curioſity to ſearch for the Names of the bleſſed Virgin's Father and Mother. St. *Bernard* in his Epiſtle to the Canons of *Lyons*, upon the Subject of the Feſtival of the *Conception*, declares there was no Holiday appointed for the Parents of the bleſſed Virgin. 'Tis ſaid Pope *Julius* II. began the Feſtival of St. *Joachim*, and fix'd it to the 22^d of *March*. *Pius* V. ſtruck it out of the Calendar and Breviary: But *Gregory* XIII. allow'd its being reſtor'd into the Calendar, tho' without approving the Office: At laſt, *Gregory* XV. by a Bull dated *December* 2^d 1622. ordered the keeping the Feſtival with a full Solemnity in the Office. * *Baillet, Vies des Saints, Au* 20. *Mars.*

* JOB, a *Mahometan*, &c. For kill'd at *Conſtantinople*, *Ann.* 52. in *Morery* Vol. I, read *Ann.* 672.

* JOHN, for King of *Hungary* and *Cyprus* in *Morery* Vol. I, read of *Jeruſalem* and *Cyprus.*

* JOHN XXIII, for his getting out of Priſon *Ann.* 1410. in *Morery* Vol. I, read 1418.

* JOINVILLE, for the younger Sons of the Houſe of *Guiſe* in *Morery* Vol. I, read the eldeſt Son.

JOLY *(Claude)*, was born at *Paris* 1607, and extracted from a Family very remarkable for Learning and Piety. He was bred to Divinity, and well vers'd in the Fathers. The Books written by him diſcover his Penetration, Judgment, Diſintereſtedneſs, and religious Regards. The Subjects he wrote upon are, the Obligation to recite the *Canonical Hours*, the Reformation of the Breviary, the State of Marriage, the Education of Children, and the Duty of Princes and Perſons of the firſt Quality. In treating his Argument he always endeavour'd to follow the ſureſt Guides, and preferr'd the Ancients to the Moderns, being of opinion that to make the Point of Truth, we ought to ſtand cloſe to Tradition, and diſengage from Prejudice and Views of Intereſt. His laſt Work makes ſeveral particular Remarks upon *Eraſmus*'s Life, and the Writings of the Learned of the ſeventeenth Century. He dy'd *January* 1700, and was ſolemnly buried at *Paris*. The Abbot *le Gendre* made his Funeral Oration and his Epitaph, which latter ſhall be tranſcrib'd for the Reader.

Hic jacet
Claudius Joly
Præcentor & Canonicus
nec non
Officialis Pariſienſis.
Vir egregiè probus.
Ingenio alacri, gravi prudentia temperato,
Rerum omnium eruditâ notitiâ,
Urbanitate, Modeſtia, Æquabilitate
Clariſſimus.
Vitæ innocentiâ,
Hilaris frugalitatis præſidio,
Ad ſummam Senectutem pervenit;
Nulli Morbo obnoxius;
Senſibus integerrimis,
Vegetâ Memoriâ,
Divinæ rei Noctu, diuque indeſinenter aſſiduus,
Senio confectus obiit
Die 15. *Januarii.*
Ann. Salut. M. DCC. *Ætatis* XCIII.
Canonic. LXIX. *Præcent.* XXIX.
Official. V.

JONA-

JONATHAN or *John*, Son of *Joiada*, and Grandſon to *Eliaſib*. He ſucceeded his Father in the *Jewiſh* High Prieſthood, which Station he held ſeven and forty Years. *Joſephus* calls him *John*, and reports how he tarniſh'd his Character by an Action barbarous in the laſt Degree. He had a Brother call'd *Jeſus*, who, it ſeems, had ſome Hopes or Expectancy of being High Prieſt: And 'twas this that rais'd *John*'s Jealouſy and Spleen. One Day the two Brothers happening to meet in the Temple, fell into ſome Diſcourſe which diſcover'd a Competition: *Jeſus* who was much a Favourite of *Bagoſes Artaxerxes*'s General, founded his Pretenſions upon this Nobleman's Promiſe. *Jonathan*, ſtung with ſeeing him ſo well ſupported, broke out into a Rage, and kill'd his Brother in the Temple; an Act of Savageneſs and Profanation, which few of the Heathen were guilty of. This Barbarity drew the Revenge of the *Perſians* upon the *Jewiſh* Nation, who ſoon after loſt their Liberty, and had their Temple profan'd. *Jonathan* was ſucceeded by his Son *Jedoa* or *Jaddus*. * *Nehemiah*, xi. 23. *Joſeph. Antiquit. Lib.* XI. *Cap.* 7.

JONATHAN, a Weaver, was born at *Cyrene*, and one of the *Sicarii* or *Rapparees*. After the Deſtruction of *Jeruſalem* he prevail'd with a great many of his Nation to make him their General. Being thus advanc'd he led 'em into a Wilderneſs, with a Promiſe of working Miracles. The chief Burghers of the *Jews*, who dwelt at *Cyrene*, being apprehenſive that ſuch a Revolt might draw a Storm upon 'em, gave notice of the Inſurrection to *Catullus* the *Roman* Governor of *Lybia Pentapolitana*. *Catullus* preſently ſent off a Body of Horſe, who routing theſe Rebels, ſeiz'd *Jonathan*, who in Hopes of procuring his Pardon, or delaying his Puniſhment, impeach'd great Numbers of the *Jews*, eſpecially the wealthieſt of thoſe who liv'd at *Alexandria* or *Rome*: And amongſt the reſt he brought *Joſephus* into the Scrape, charging this noble *Jew* with puſhing him upon the Sedition: But being brought to *Rome* before *Veſpaſian*, this Prince being a diſcerning Perſon, diſcover'd his Depoſitions were nothing but Trick and Calumny, and therefore ſentenc'd him to be carry'd to the Stake and burn'd. * *Joſephus*, *de Bello Judaico Lib.* VII. *Cap.* 37. & 38.

IONICKS; the moſt ancient Sect of the *Græcian* Philoſophers, who were diſtinguiſh'd under three Diviſions, the *Ionick*, the *Italic*, and the *Eleatick*. *Thales Mileſius* begun the firſt Sect, and was ſucceeded firſt by *Anaximander*, and then by *Anaximenes*, both of *Miletus*. *Anaxagoras Clazomenius* ſucceeded them, and remov'd his School from *Aſia* to *Athens*, where *Socrates* was his Scholar. * *Gerrard. Voſſ. de Philoſoph. Sect.*

* JOSEPH (Saint), Husband to the bleſſed Virgin. 'Tis not known at what Place he was born, but that he ſettled at *Nazareth* is beyond Queſtion. He was of a Mechanick Trade. St. *Juſtin*, St. *Ambroſe* and *Theodoret* ſuppoſe him a Joiner or Carpenter: Others, as St. *Hilary* and *Chryſologus*, make him a Lockſmith. Many of the Ancients believ'd him a Widower when he marry'd the bleſſed Virgin, becauſe the Scripture mentions our Saviour's Brethren: But this Reaſon is ſhort of Proof, for in the inſpired Writings, other near Relations are call'd Brethren. 'Twas a long time before any Part of the Church paid a religious Regard to St. *Joſeph*. His Feſtival was kept by the Eaſtern, before the Weſtern Chriſtians took notice of it. 'Tis ſaid the *Carmelites* were the firſt of the *Latin* Church in this Solemnity. At the time of the Council of *Conſtans*, *Gerſon* mov'd ſtrongly to have it every where ſettled, but without Effect. *Sixtus* IV. begun the Holiday at *Rome*, and a great many *European* Diſtricts follow'd the Example of this See: However, they did not all agree upon the ſame Day. The *Roman* Church keeps the Feſtival on the 19th of *March*. * *S. Auguſtin*, *Serm.* 18. *de Tem. Hieron. adverſ. Helvid. & Jovin. Baron*, *in Appar. Annal. Tillemont*, *Tom.* I. *Baillet. Vies des Saints.*

JOSEPH of *Paleſtine*, commonly called Count *Joſeph*; a *Jew* of Birth, born at *Tiberias*, very much regarded by the *Jews* when *Hillel* was Patriarch. 'Tis ſaid when *Hillel* lay at the Point of Death, he deſir'd a Biſhop, who liv'd near *Tiberias*, to make him a Viſit, under the Colour of giving him ſome Phyſick; whereas the Buſineſs was to make him a Chriſtian by Baptiſm. *Joſeph* was preſent at the Adminiſtration of the Sacrament, and ſoon after turn'd Chriſtian; being convinc'd of the Truth of that Religion by ſeeing a Perſon poſſeſs'd cur'd by a Prayer made to our Saviour. The *Jews* diſcovering that *Joſeph* read the Goſpels, uſed him ill. The Biſhop of the Place reſcu'd him out of their Hands: But the *Jews* going on with their Outrage, threw him into the *Cydnus*, a River in *Cicilia*, and left him, as they thought, drown'd: However, he got off alive, and ſome time after receiv'd Baptiſm. The Emperor *Conſtantine* gave him a Commiſſion to build Churches in the Towns and Villages belonging to the *Jews* in *Paleſtine*; which he perform'd accordingly. The executing this Commiſſion made him ſtill more the *Jews* Averſion. He was likewiſe an Enemy to the *Arians*, and entertain'd *Euſebius* of *Verceilles* baniſh'd to *Scythopolis*, where *Joſeph* liv'd. St. *Epiphanius*, then young, made this Biſhop a Viſit, and receiv'd the foregoing Relation from Count *Joſeph* himſelf. * *Epiphan. Hæreſ.* 30.

JOSEPH, Son of *Tangri Virdi*, a famous Author, and a Perſon of Quality belonging to the Soldan of *Ægypt*'s Court. They call him by Way of Excellence *Mouarekh Meſr*, that is to ſay, the Hiſtoriographer of *Egypt*; becauſe of his extraordinary Performance in his Hiſtory of that Country. The Work is entitled, the *Luminous Stars ſhining in the Hiſtory of the Kings of* Egypt *and* Caire. This Hiſtory is divided into four Volumes; The firſt of which begins with the Conqueſt of *Egypt* by the *Muſulmans*, and goes on with the Government of *Amrou Ebn al As*, proceeding to the reſt who commanded there, or reign'd under the *Caliphs*, as far as *Malek Al Aſchraf Inal*, twelfth Soldan of the *Mamalukes Circaſſians*, who began to reign in the Year of the *Hegira* 857, that is *A. D.* 1449. The Author of this Hiſtory is ſo exact and punctual, that he takes notice every Year to what Degree the *Nile* roſe or fell ſhort in flowing the Country: Inſomuch that it may fairly be ſaid in his Commendation, there is no Hiſtory of *Egypt* more compleat than his own. *Selim* the *Turkiſh* Emperor, who conquered *Egypt*, reading this Work, ordered his Preceptor *Schamſeddin* to tranſlate it into the *Turkiſh* Language, which he perform'd very well. The Author himſelf abridg'd it, for Fear ſome body elſe ſhould undertake the Work, and maim it. * *D'Herbelot*, *Biblioth. Orient.*

JOSEPH, firſt Husband of *Salomé*, Siſter to *Herod* the Great, King of the *Jews*. This Prince was forc'd to go out of his Dominions, to juſtify himſelf before *Mark Anthony*, for the Death of the High Prieſt *Ariſtobulus*, *Mariamne*'s Brother. *Herod* being oblig'd to be thus abſent, made *Joſeph* his Viceroy. He likewiſe gave him private Inſtructions that in Caſe *Mark Anthony* ſhould put him to Death, he ſhould immediately diſpatch *Mariamne*, for Fear ſome body elſe ſhould be poſſeſs'd of her Perſon. But *Joſeph*, through Indiſcretion, diſcovering this Order to *Mariamne*, encreas'd this Princeſs's Averſion to her Husband. *Herod* was no ſooner returned, but ſhe reſented it highly, and reproach'd him with his Barbarity. *Herod*'s Jealouſy kindled upon this Reproach, and ſuſpected his Wife's Honour: He fancy'd *Joſeph* would never have diſcover'd ſo important a Secret to her, unleſs ſome unfair Correſpondence had paſs'd between 'em: In ſhort, he was ſo provok'd with the Diſcovery, that he immediately order'd him to be executed, without ſo much as hearing him in his Defence. * *Joſeph. Antiquit. Lib.* XV. *Cap.* 4.

JOUR-

JOURDAIN *(Anthony)*, a Jeſuit of *St. Flour*, living in the XVII^th^ Century. In the Year 1624. he publiſh'd at *Lyons* the *Hebrew* Roots compris'd in an hundred Decades in Verſe with a *Latin* Explication; to which he has added another Decade of Remarks. He ſtrives to be very ſhort, and is much richer in Thoughts than in Words. * *Alegamb. Biblioth. Soc. Jeſ. Baillet, Jugem. des Sav. ſur les Grammariens Hebreux.*

IPEPA, was formerly a Biſhop's See in *Aſia Minor*. 'Twas ſituate in *Lydia* near the Confines of *Ionia*. 'Tis now in the Country call'd *Natolia Proper*: It ſtands upon the *Sarabat* ſome Leagues above *Smyrna*. * *Baudrand.*

IRENÆUS (Saint), Biſhop of *Sirmium* in the IV^th^ Century, living at the Time when *Diocleſian* and *Maximian* perſecuted the Church. He was ſeiz'd and brought before *Probus* Governor of *Pannonia*, who put him to the Queſtion. He bore the Torture with great Reſolution, and was at laſt beheaded *March* 25^th^ *A. D.* 304. The Hiſtory of his Martyrdom is taken from Authentick Records, and publiſh'd by *Ruinart*. * *Ruinart, Acta Martyrum ſincera. Tillemont, Memoires Tom.* V.

IRMANOS, *Os ſette Irmanos*, that is to ſay, the *ſeven Brothers*. They are ſeven Iſlands, one great and ſix little ones; but all of them uninhabited. They lie deep in the *Æthiopic* Ocean, between the Iſland *Madagaſcar* and the *Maldivians*. To the Eaſt of theſe *Sette Irmanos* there's another Spot of little Iſlands, which ſome call *Os-tres-Irmanos*, that is to ſay, the *Three Brothers*. * *Baudrand.*

ISAAC (Saint), an Hermit of *Conſtantinople* in the IV^th^ Century, who, after having liv'd many Years an *Anchoret* in the Eaſt, came to *Conſtantinople* in the Reign of the Emperor *Valens*, and built a Cell near the Town in a ſolitary Quarter. When *Valens* left *Conſtantinople* to march againſt the *Goths*, who ravag'd *Thrace*, *Iſaac* foretold he would never return. Upon this the Emperor impriſon'd him, and threatned to put him to Death when he came back. *Iſaac*'s Prediction was made good by the Event: For *Valens* was kill'd in the Battle againſt the *Goths*; or, to ſpeak preciſely, was purſued after his being defeated, and burn'd in a Cottage by the Enemy. This happened on the 9^th^ of *Auguſt*, *A. D.* 378. *Theophanes* relates that *Iſaac*, tho' in Priſon, knew the very Moment when the Emperor's Death happen'd. This Hermit was very much valu'd by *Theodoſius* the Great, and was preſent at the General Council of *Conſtantinople* held *A. D.* 381. * *Socrat. Lib.* VI. *Cap.* 31. *Sozom. Lib.* VI. *Cap.* 40. *Theodoret. Hiſt. Lib.* IV. *Cap.* 34. *Theophan. in Chron.*

ISATIS. *Tatian* mentions one *Iſatis* amongſt thoſe Writers who were prior to *Homer*; but no other Author takes any notice of him, which makes ſome learned Men believe that the Reading ſhould be *Iſis* inſtead of *Iſatis*. Now *Iſis* was *Horus*'s Mother, who taught her Son the Sciences ſhe had learned of *Hermes*. *Plato* in his ſecond Book *De Legibus*, mentions *Iſis*'s Songs or Tunes, which were Part of the Diverſions in *Egypt*. * *Du Pin, Biblioth. Univerſ. des Hiſt. Prof. Tom.* I. p. 41.

ISENBOURG *(le Bas)*. This Country, which is properly the County of *Iſenbourg*, lies in *Weteravia* along the River *Seyn*, between the Territories of *Treves* and *Cologn*, and the Counties of *Wied* and *Seyn*. This County or Earldom is of ſmall extent, and has nothing conſiderable excepting a little Town of the ſame Name, and which is fortify'd with a good Caſtle. This Country belong'd formerly to the Earls of *Iſenbourg*, but 'tis now fallen to the Counts of *Runkel* and *Wied*. * *Baudrand.*

ISENBOURG *(le Comté du Haut)*, is properly the Earldom of *Budingen:* 'Tis a ſmall Territory in *Weteravia* in *Germany*. 'Tis ſituate between the Landgraviate of *Heſſe*, the Abby of *Fulde*, and the Counties of *Hannaw* and *Solmes*. 'Tis about eight Leagues in Length and three in Breadth: The ſmall Town of *Budingen* upon the *Senne* is the chief Place in it. The Earldom belongs to the Houſe of *Iſenbourg* a Proteſtant Family, and divided into two Branches. The eldeſt reſides at *Offenbach* upon the *Mein*; and the youngeſt at *Bierſtein* confining upon *Fulda*. * *Maty.*

* ISSEL. For *Druſus Roman* Emperor in *Morery* Vol. I. read *Roman* General.

ISIDORE, Son of *Baſilides*, follow'd his Father's Heterodoxies, and wrote in their Defenſe: Some of his Books were, a Commentary upon their Prophet *Barcoph*, a Book of *Exhortations*, a Syſtem of *Morals*, and a Tract concerning the *ſecond Soul*. Theſe Books are cited by *Clemens Alexandrinus* in ſeveral Places of his *Stromata*; where he mentions ſome Paſſages of *Baſilides*; from whence it appears that this Heretick's Doctrine concerning Martyrdom, the Nature of Good and Evil, Pleaſure, &c. is the ſame with that deſcrib'd in *Irenæus*, *Epiphanius*, and other Authors who have given an Account of this Heterodoxy. St. *Juſtin Martyr*, in his Dialogue with *Trypho*, mentions the *Saturnilians* and the *Baſilidians*; and St. *Epiphanius* obſerves that there were a few of 'em remaining in his time. This *Iſidore* liv'd in the third Century. * *M. Du Pin, new Eccleſ. Library.*

ISIDORE (Saint) of *Alexandria*, Prieſt and Anchoret, was born in *Egypt*, and probably at *Alexandria* in the Year 318. He liv'd a great many Years in the Solitude of *Thebais*, and in the Deſert of *Nitria*. He was ordain'd Prieſt for *Alexandria* by St. *Athanaſius*, who made him Hoſpitaler of that Church: His Buſineſs was to entertain poor People and Strangers. His Studies were no leſs remarkable than his Auſterities. There was a great Intimacy between him and St. *Athanaſius*, whom he afterwards attended to *Rome*. After the Death of this Saint, he appear'd boldly in the Catholick Cauſe againſt the *Arians*, and had a Share in the Perſecution which *Lucius* the *Arian* Archbiſhop rais'd againſt the Anchorets. Afterwards *Iſidore* ſpent his time ſometimes at *Alexandria*, and ſometimes at his old Solitude at *Nitria*. At firſt he was much eſteem'd by *Theophilus* Archbiſhop of *Alexandria*, who ſent him to *Rome* with *Accacius* of *Berea* to get *Flavian* Biſhop of *Antioch* reconcil'd to Pope *Damaſus*. He acquitted himſelf ſo much to Satisfaction in all his Commiſſions, that *Theophilus* deſign'd to get him promoted to the See of *Conſtantinople* after the Death of *Nectarius:* But afterwards falling out with him, partly becauſe he appear'd in Behalf of a Prieſt, who was upon ill Terms with *Theophilus*, and partly becauſe *Iſidore* would not employ a Sum of Money for enlarging the Cathedral, which was depoſited with him for the uſe of the Poor: Upon this Account *Theophilus* exhibited Articles againſt *Iſidore* at the Meeting of his Clergy: And notwithſtanding *Iſidore* made a ſubſtantial Defenſe, *Theophilus* expell'd him his Church. Upon this *Iſidore* retir'd into the Deſert of *Nitria*, whither *Theophilus* purſu'd him with his Excommunication, and diſlodg'd him with three hundred other Monks whom he charg'd with *Origeniſm*. Theſe *Religious* retir'd into *Paleſtin*, which *Theophilus*'s continu'd Perſecution forc'd 'em to quit. At laſt they were forced to come to *Conſtantinople*, *A. D.* 400, where they had a friendly Entertainment from St. *Chryſoſtom*, who endeavour'd to make up the Difference between them and *Theophilus*. This friendly Office made *Theophilus* St. *Chryſoſtom*'s Enemy: After the Baniſhment of this latter the Monks were glad to ſhift where they could. *Iſidore* dy'd at *Conſtantinople*, *A. D.* 403. being eighty five Years old. * *Hieron. Epiſt. ad Principiam. Pallad. Hiſt. Lauſiac. Lib.* VIII. *Dialog. de Vita Chryſoſt. Theodoret. Hiſt. Lib.* IV. *Cap.* 21. *Sozom. Lib.* VIII. *Cap.* 3. & 12. *Socrat. Lib.* VI. *Cap.* 9.

ISLE AU COMTAT, a good Town in the County *Venaiſſin*: It ſtands in a little Iſland made by the River *Sorgue*, three or four Leagues from *Avignon*, to the Eaſt. * *Baudrand.*

ISLE-DIEU, a ſmall Iſland upon the Coaſt of *Poictou*, near *Gaſcogny*, three Leagues from the Iſle *Noirmoutier*, to the South. There's a Village, with an Abby in *Normandy*, four Leagues from *Roan*, which is likewiſe call'd *l' Iſle-Dieu.* * *Baudrand.*

ISMAEL, Son of *Phabæus*, and *Jewiſh* High-Prieſt, by *Agrippa*'s Favour he ſucceeded *Ananias*, Son of *Nebedeus*. He was forc'd to go to *Rome* with *Chelcias*, and ten of the principal Burghers of *Jeruſalem*, to juſtify himſelf before *Nero*, upon ſome Articles, which the Governour *Felix* had preferr'd againſt him. *Joſephus* travel'd with him, and did him conſiderable Service. However, neither *Iſmael* nor *Chelcias* return'd to *Jeruſalem*. *Poppæa*, *Nero*'s Empreſs, a good-natur'd Lady, procur'd their Pardon from the Emperor, but kept 'em at *Rome* as Hoſtages. *Joſeph*, the Son of *Cabi*, or *Cabeus*, was put into *Iſmael*'s Poſt, and held it only two Years. * *Joſeph. Antiq. Lib.* 20. *Tirin. Chronol. Sacr. cap.* 42.

ISSELMONDE, a ſmall Iſland, with a Town of the ſame Name in it. This Iſland is form'd by the Meuſe, between *Dort* and *Roterdam*, over againſt the Mouth of the little *Iſſel*, from whence it takes its Name. * *Baudrand.*

ISTRIA, *Capo de Iſtria*, a Town belonging to the State of *Venice*, and Capital of *Iſtria*. It ſtands in a little Iſland in the Gulph of *Trieſte*, and is join'd to the Continent by Draw-bridges. *Capo de Iſtria*, which is a Biſhop's See, under the Archbiſhoprick of *Aquileia*, was anciently call'd *Ægida*: 'Twas afterwards call'd *Juſtinopolis*, in honour to the Emperor *Juſtin*, who re-edify'd it. It was the Country and See of the famous *Paul Vergerius*, who being *Paul* III's Nuntio, in *Germany*, and juſt ready to have the Offer of a Cardinal's Cap, deſpis'd all this Grandeur, and in the Year 1548, retir'd into the *Griſons* Country, and ſtoop'd to be only a Miniſter among the Reform'd: He carry'd his Brother along with him, who was likewiſe a Biſhop. * *Baudrand.*

ITTIGIUS (*Thomas*) Son of *John Ittigius*, Doctor of Philoſophy and Phyſick, and Profeſſor of Phyſick at *Leipſick*. *Thomas*, after having ſtudied at *Leipſick*, at *Roſtock*, and *Strasburgh*, was made Aſſeſſor in the Faculty of Philoſophy at *Leipſick*, and publiſh'd a Tract to explain the Phænomena of *Vulcano*'s. Afterwards he ſtudied Divinity, and was Profeſſor in that Faculty at the Town aforeſaid. He was for ſome time one of the Club, who wrote the *Acta Leipſiaca*. His other Works are *Diſſertatio de Hæreſiarchis ævi Apoſtolici eique proximi. Appendix de Hæreſiarchis. Prolegomena ad Joſephi Opera à Bibliotheca Patrum Apoſtolicorum Græco-Latina. Hiſtoria Synodorum Nationalium in Gallia à Reformatis habitarum. Liber de Bibliothecis & catenis Patrum. Exercitationes Theologicæ. Hiſtoriæ Eccleſiaſticæ primi & ſecundi ſæculi Selecta Capita. Ittigius* dy'd in *April* 1710. * *Acta Leipſiaca* 1710, *p.* 221.

JIVAMI, a Town in the Iſle of *Niphon*, belonging to *Japan*. 'Tis the Capital of a Kingdom of the ſame Name, and ſtands upon the weſtern Coaſt of *Jamayſoit*, or *Jamaiſtero*. * *Baudrand.*

JUAN FERNANDES (the Iſles of) are two Iſlands in the *Pacifick-Sea*, near the Coaſt of *Chili*, over-againſt the Town *San-Jago*. That, which lies neareſt the Coaſt, is call'd *Tierra*. The other more remote has the Name of *Fuora*, which marks its Diſtance from the Continent. Both theſe Iſlands are well inhabited and improv'd. * *Baudrand.*

JUAN DE NOVA (the Iſle of) a ſmall *African* Iſland. It lies between the Iſland *Madagaſcar* and the Coaſt of *Zanguebar*, to the eaſt of the *Mozambique*. 'Twas diſcover'd in the Year 1501, by a Pilot of *Galicia*. * *Baudrand.*

IVANOGOROD, a good Fort in *Sweden*, 'tis built upon a Rock near the River *Narva*, over-againſt the Town of the ſame Name. 'Tis ſometimes call'd *Ruſſian Narva*, becauſe it belong'd to the *Muſcovites*, but was yielded to the *Swedes* by a Treaty at *Stockholm*, *A. D.* 1618. 'Tis now again in the *Muſcovites* Hands. * *Baudrand.*

JUCUNDUS and TYRANNUS, were two of *Herod the Great*'s Guards: He had a particular value for 'em, upon the ſcore of their large Stature, and extraordinary Strength: But happening to diſoblige him, he caſhier'd 'em. *Alexander*, *Herod*'s Son, took 'em into the Company of his own Guards, and finding 'em very brave Men, was very bountiful to 'em. *Herod* being enform'd how they were entertain'd, grew jealous of their being in a Practice againſt him, and order'd 'em to be put upon the Rack. They held firm againſt the Torture at firſt; but at laſt, ſinking under the Pain, they depos'd that *Alexander* had ſollicited them to kill the King as he went a Hunting, than which nothing was more remote from truth. *Joſeph. Antiquit. Lib.* 16. *cap.* 16.

JUDAS, Son of *Saripheus*, and *Matthias*, Son of *Margalotheus*, were two very learned and worthy *Jews*, and extreamly belov'd by their Nation. They perſuaded their Scholars, and ſome others, to knock down the golden Eagle, which *Herod the Great* had ſet upon the Top of the Temple, in honour of the Emperor *Auguſtus*: It ſeems they thought the ſtanding of this Eagle was prohibited by their Law. They were both ſeiz'd by the Officer who commanded *Herod*'s Troops, laid in Irons, and carry'd before him to *Jericho*, where he lay ſick of the Diſeaſe he dy'd of: This Prince order'd 'em to be both burnt alive. Upon this Execution the People were ready to riſe in revenge. However, they check'd their Reſentment till *Herod* was dead; and then addreſs'd *Archelaus*, for Juſtice upon thoſe who had been the occaſion of the barbarous Death of the two Perſons above mention'd. And not prevailing for Satisfaction, an Inſurrection broke out, which coſt the Lives of about three thouſand People. * *Joſeph. Antiquit. Lib.* 17. *cap.* 8, & 11.

JUDAS, Son of one *Ezechias*, Head of the Robbers, whom *Herod the Great* had taken and executed, while he was Governor of *Galilee*. This *Judas*, after *Herod*'s Death, taking his Opportunity when *Archelaus* was at *Rome*, drew a great many bold Fellows together, near the Town *Sephoris* in *Galilee*, march'd into the King's Lands, ſeiz'd the Arſenal, got Arms for his Men there, carry'd off all that Prince's Treaſure, plunder'd where ever he came, and made himſelf formidable to the whole Country: And at laſt had the Reſolution to aim at the Crown. * *Joſeph. Antiquit. Lib.* 17. *cap.* 8, & 11.

JUDAS, Son of another *Judas*, was one of *Simon*'s Officers, who exercis'd ſuch arbitrary Tyranny in *Jeruſalem*, during the Siege. This *Judas* had the command of a Tower or Baſtion; but being affected with the horrible Barbarities which were committed, and projecting his own Safety, he call'd ten of the the Soldiers who ſerv'd under him, whom he could beſt confide in, and told 'em, that the ſureſt way of providing for their Safety, was to deliver up the Baſtion to the *Romans*. To this purpoſe, he call'd to the Enemy from the Top of the Tower, and acquainted 'em with his Deſign; but it ſeems they did not think fit to truſt him: And which was worſe, *Simon* getting Wind of the Buſineſs, cut *Judas* and his Company in pieces, in the ſight of the *Romans*, and threw their Corps over the Walls. * *Joſeph. de Bell. Judaic. Lib.* 5. *cap.* 34.

JULIA (St.) a Virgin and Martyr of *Carthage*. This Town being taken in the Year 439, by *Genſericus*, King of the *Vandals*, *Julia* was ſold for a Slave, and carry'd into *Syria*. The Merchant, who bought her, ſold her to one *Euſebius*, another rich Merchant, who embark'd with her for *Gaul*. Being arriv'd at the Cape of *Corſica*, *Euſebius* went on ſhore to aſſiſt at a Pagan Solemnity. *Julia* remonſtrated ſtrongly againſt this idolatrous Worſhip. *Felix*, Governor of the Country, being inform'd of what paſs'd, got her ſeiz'd, and order'd her to ſacrifice to the Gods. Upon her Refuſal they pull'd her Hair off firſt, and then diſpatch'd her on a Gibbet. The Monks of the Iſle of *Marguerite* carry'd off the Corps of this holy Virgin, where it reſted till *Deſiderius*, King of the *Lombards*, remov'd it to *Breſia*, *A. D.* 763, where ſhe lies interr'd in the Monaſtery of St. *Julia*. Her Feſtival is ſet to the 22d of *May*. * *Ruinart*, *Hiſt. Perſecut. Vandal. Baillet*, *Vies des Saints.*

JULIAN, a *Roman* Officer of *Bithynia*, and of a noble Family: He was one of the braveſt, ſtrongeſt limb'd, and moſt dexterous Men of his Time. He ſerv'd in the Siege of *Jeruſalem*, under *Titus*; and

perceiving the *Jews* preſs the *Romans* in a Salley, he left his Poſt near the Tower *Antonia*, where *Titus* commanded, and threw himſelf ſingly upon the Enemy, and that with ſuch Intrepidity, that he made the *Jews* retire to the Corner of the Temple, hewing and killing every body that ſtood in his way. But running from one Place to another upon the Pavement, the Nails of his Shoes, which Soldiers commonly wear, made him fall; and his Arms ringing againſt the Ground, the *Jews* turn'd back at the Noiſe; and ſeeing him in this Poſture of Diſadvantage, ſurrounded him immediately, and attack'd him with Javelin and Sword. He endeavour'd to riſe, but was overlay'd with Numbers. However, he wounded a great many as he lay ſprawling; but at laſt, fainting through loſs of Blood, and none of his Friends having Courage enough to come in to his Reſcue, he was diſpatch'd by the *Jews*. The Loſs of him was much regretted by *Titus* and the *Roman* Army. * *Joſeph. de Bell. Judaic. Lib.* 6. *cap.* 7.

JULIAN, of *Alexandria*, a Phyſician, living in the Reign of the Emperor *Antoninus Pius*. He wrote forty-eight Books againſt *Hippocrates*'s *Aphoriſms*, and a Book concerning the method of Practice, which he entitled *Philo*. *Galen* mentions it, and defends *Hippocrates*'s *Aphoriſms* againſt him. * *Conig. Biblioth. Vet. & Nova.*

JULIS, a Town in the Iſland *Cea*, in the *Ægean Sea*. The Poet *Simonides* was born in this Town, and ſo was *Baccilides* his Nephew, and the Phyſician *Eraſiſtratus*. When the four Towns in the Iſland *Cea* were reduc'd to two, *Julis* was one of thoſe two. 'Twas built upon a Hill three Miles from the Sea. * *Strabo Lib.* 10. *Suidas.*

JULIUS I. elected Biſhop of *Rome A. D.* 337. He ſent Legates to the Council of *Sardica*, and wrote a Letter to *Alexandria*, to congratulate with the Town upon the reſtoring St. *Athanaſius*. This Epiſtle, and one he wrote ſome time before to the eaſtern Churches, are certainly genuine, being mention'd at length by St. *Athanaſius*. The *Eutychians* made Pope *Julius* the Author of a Letter touching the *Incarnation*; 'tis written to one *Dionyſius*, and *Gennadius* believ'd it this Pope's. However, he takes notice, that tho' when *Julius* liv'd, it might be ſerviceable againſt thoſe who aſſerted two Perſons in our Saviour, yet it grew dangerous afterwards, becauſe it leans too much towards the Hereſy of *Eutyches* and *Timotheus:* This Epiſtle notwithſtanding, is rejected as ſpurious, by *Hypatius*, in the Conference with the *Acephali*, at *Conſtantinople*, by *Facundus*, *Lib.* 7. by *Eulogius*, in his third Diſcourſe, and by *Leontius* of *Conſtantinople*, in his Book *de Sectis*, *cap.* 8. All which Authors aſſure us that this Epiſtle belongs to *Apollinarius*; and that the *Eutychians* had untruly reckon'd it to Pope *Julius*. In the Council of *Epheſus* there's another Letter of *Julius*, cited upon the Subject of the *Incarnation*, written to *Dacius*. *Facundus* owns it for genuine. *Vincentius Lirinenſis* relates, that at this General Council, the Catholick Faith, among other Proofs, was aſſerted by Pope *Julius*'s Teſtimony; *Ephrem Syrus* likewiſe believ'd this Letter penn'd by *Julius*, as appears by an Extract from his third Book of Laws, cited by *Photius*. *Anaſtaſius* quotes it, in his Diſcourſes upon the Incarnation, as being written to *Acacius*. *Leontius* is the only Perſon who rejects it, in his Tract above mention'd: However, he adds, that there's nothing contrary to the Catholick Faith in this Epiſtle, and therefore that it ſignifies not much who is the Author; in fine, the ſame *Leontius* aſſures us, that in his Time there was nothing extant of *Julius* (which is to be underſtood with an Exception of what is in St. *Athanaſius*) and that the ſeven Epiſtles, that go under his Name, belong to *Apollinarius*. Indeed, there's little Probability that *Julius* ſhould write any thing upon the Argument of the Incarnation, conſidering he liv'd in a time when there was no Diſpute excepting about the Trinity.

Beſide, 'tis well known that 'twas the Cuſtom of the *Eutychians*, to aſcribe *Apollinarius*'s Works to thoſe Fathers, who were in credit among the Catholicks, on purpoſe to deceive the People, and draw 'em into their Hereſy. The two *Decretal Epiſtles* reckon'd to Pope *Julius* are plainly ſuppoſititious. The Author of *Damaſus's Pontifical*, *Uſuardus*, *Ado Viennenſis*, and ſome others report that this Pope was baniſh'd ten Months, 'till *Conſtantius*'s Death; but this won't hold; for *Julius* never ſuffer'd any Perſecution in St. *Athaſius*'s Defence, which may be concluded, from this Fathers not ſaying a Word about it in any part of his Works; whereas, had it been Matter of Fact, he would not have fail'd reproaching the *Arians* with *Julius*'s Baniſhment, as he had done with that of *Liberius*, and other Biſhops of his Party. * *Athanaſ. Apol.* 2. *& Epiſt. ad Solit. Socrat. Lib.* 2 *&* 3. *Gennad. de Scriptor. Eccleſ. M. Du Pin, New Eccleſ. Library. Cent.* 4.

* JULIUS II. For choſen after *Pius* II. in *Morery*, *vol.* 1. read choſen after *Pius* III.

JUNCALAON, or *Junſalam*, a Town in the Kingdom of *Siam* in *Aſia*. It is ſituate upon the weſtern Coaſt of the *Indian Peninſula*, beyond the *Ganges*; there's a good Port belonging to it, about an hundred and thirty-four Leagues from the Town *Odiaa* to the South. * *Baudrand.*

JUNNAN. This Country is famous for a great many Foreſts, where they take the Creatures which furniſh Musk. The *Chineſe* call this Animal *Xechiam*, *i. e.* the Musk Animal, or *Ye-Hiam*, that is to ſay, the *Protecting Stag*. 'Tis ſomewhat like a Stag, but without Horns; the Hair is ſomewhat blacker, and the Head reſembles that of a Wolf; it has two crooked Teeth, like a Boar's Tuſhes, which ſtick out from the upper Part of its Throat; near the Navel there's a Bunch, with a very fine Skin about it, and cover'd with ſoft Hair, 'tis full with Blood ſweet ſcented, which when congeal'd and laid upon the Fire, exhales a Perfume like Frankincenſe.

Their way of making Musk is this, when the Animal is taken, they bleed him till his Veins are quite empty, and take out the Bunch upon his Navel, afterwards he is flay'd and cut in a great many Pieces.

To make the choiceſt Musk, they divide the Animal in halves, that is, from the Kidnies to the Tail, and put the Fleſh in a great Stone Mortar, where they pound it to a Paſte, pouring in ſome of the Blood of the Creature as they pound it. The Fleſh thus prepar'd, is kept in Purſes made of the Beaſt's Skin. The Musk, made of the other Parts, taken from the Head to the Reins, is not ſo odoriferous.

There's another ſort of Musk brought into *Europe*, mixt with Ambergreaſe, and with a Juice ſtrain'd from a ſort of Cat, call'd *Algalia*, which makes a very agreeable Compoſition, and is ſtronger ſcented than Ambergreaſe alone. * *Kircher, de la Chine. Martin Martini, Athl. Sinic.*

JURIEU (*Peter*) was born *December* 1637; his Father *Daniel* was a *French* Proteſtant Miniſter at *Mer*. He was a Perſon of Character, both for his Piety and Learning, as appears by ſome Sermons of his in print. *Peter* had his Education in *Holland* and *England*, under the Direction of *Rivet* and *du Moulin*, his Uncles by the Mother's Side. He receiv'd Orders in the Church of *England*; but being call'd home to take care of his Father's Church, he was re-ordain'd, for fear his Orders receiv'd in a foreign Country, ſhould not be approv'd at Home. He remov'd from *Mer* to *Vitry*, where he wrote his *Devotional* Tract. From hence he went to the Univerſity of *Sedan*, where he was *Divinity* and *Hebrew* Profeſſor; and ſoon after a Church becoming void, was choſen into it. He gain'd a great deal of Reputation, not only by his Lectures in the *Chair*, but by the great Care he took to prepare the young Students for the Pulpit; for having a very lively inventing Imagination, he ſtruck out new Plans, and directed 'em to a Method very remote from common placing.

His Colleague, *M. Le Blanc*, was very remarkable for Judgment and Moderation in his *Controverſial Theſes*; But *M. Jurieu* refus'd to follow his Precedent: He carried the Diſpute, concerning the Neceſſity of Baptiſm, to an Extremity, in a Tract publiſh'd to defend his *Theſes* from the Objections rais'd againſt 'em. He ſucceeded much better in his Apology for the Morals of the Reform'd, againſt a Charge drawn up by *M. Arnauld*. His *Preſervative againſt Peoples changing their Religion*, ſtopt the Carrier of *the Expoſition of the Catholick Faith*, written by the Biſhop of *Condom*, afterwards of *Meaux*, which Book had brought over a great many to the *Roman* Communion. *M. Jurieu*, in this ſmall *Tract*, has plainly ſhewn that the Biſhop palliated the Doctrines and Practices of his Church, painted beyond

yond the Life, and made his Colours too beautiful and glowing. The Univerſity of *Sedan* being taken out of the Proteſtants Hands, in 1681, *Jurieu* reſolv'd to quit his Church there, and accept another at *Roan*, to which he was invited: But when he was going to ſettle there, he underſtood the Court of *France* were appriz'd of his being the Author of a Book entitled, *la Politique du Clerge*. This ſmall Tract had given great Provocation; being therefore apprehenſive of ſome Violence, he retir'd for ſhelter into *Holland*. Upon his firſt coming thither, the Univerſity of *Groninguen* offer'd him a Profeſſor's *Chair*; but his Friends having procur'd him a reſembling Poſt, in the *Schola Illuſtris* at *Roterdam*, he preferr'd this Settlement to the other more diſtant one. And here 'twas not long before he publiſh'd his Book entitled, *les derniers Efforts de l' Innocence Affligée*, or *The laſt Efforts of afflicted Innocence:* And in this Tract he has vindicated, as 'tis ſuppos'd, the Reformations in *France* and *Germany*, againſt *Maimbourg*'s Hiſtory of *Lutheraniſm* and *Calviniſm*. And now 'twas eaſy to perceive, that being in a Country of Freedom and Security, *Jurieu* play'd his Temper without Reſerve, and ſtruck out to the whole Length of his Fancy. And here it muſt be obſerv'd, that his Thoughts were very much ſpent upon the *Revelations*, inſomuch that he was convinc'd at laſt, that he had diſcover'd the Senſe of this myſtick Book, by the Aſſiſtance of Inſpiration. By this ſupernatural Light, he underſtood that *France* was the Place of the great City, where the *Witneſſes* lay dead and unburied, and that they were to riſe again within three Years and a half; that is, in the Year 1689. The unexpected and never to be forgotten Revolution in *England*, brought about by the Prince of *Orange*, made *Jurieu* ſtill believe he had got into the Heart of the Prophecy, and that the Event had anſwer'd his Prediction. He was charg'd with Deſign in his Prophetick Proſpects, and that his Intention was to prepare Peoples Minds for another, and greater Revolution: But thoſe who knew him beſt, are of Opinion that 'twas nothing but Prejudice and Enthuſiaſm, which miſled him, and which he miſtook for Evidence and Conviction. This, it ſeems, was his weak Side; for though he is ſaid not to be naturally credulous, he gave credit to abundance of Prodigies and ſham Miracles, which he reported as Preſages and Harbingers of the Accompliſhment of divine Prophecies. He had the Mortification, which never fails thoſe who hurry their Predictions, and give 'em but a few Years before they are to bear. His Spleen encreas'd when he found himſelf inſulted for mounting his private Fancy to Prophecy, and being ſo miſerably miſtaken in his *Expoſitions*. He was ſo unfortunate as to fall foul upon his beſt Friends, becauſe they would not go into his Whimſeys. He had a very warm conteſt with Monſieurs *Bayle* and *de Bauval*, who wrote very briskly againſt him. Even the Synods, where he had a conſiderable Intereſt, engag'd in the Quarrel, and acquitted *M. Saurin*, Paſtor of *Utrecht*, and ſeveral other Perſons of Merit, whom *Jurieu* had delated for Heterodoxy. And now Decrees were paſs'd, where, though his Name was ſpar'd, his Doctrine, touching Baptiſm, Juſtification, and his new Syſtem of the Church, were all condemn'd. This Diſappointment and Cenſure made the reſt of his Life uneaſy. He dy'd at *Roterdam*, *January* 1713. * *Memoire Manuſcript.*

JUSTICE, a Deity worſhip'd by the Heathens. *Heſiod* makes her *Jupiter*'s Daughter, that ſhe is faſtned to his Throne in Heaven, and moves for Vengeance when People break her Laws. *Aratus*, in his *Phænomena*, gives a particular Deſcription of this Goddeſs *Juſtice*. While the golden Age laſted, ſhe convers'd with all ſorts of Mortals Night and Day, and inſtructed 'em in her Laws; but when the Age tranſmuted backwards, and dwindled to Silver, ſhe only made private Viſits in the Night, and upbraided People with their Degeneracy: But when the Age turn'd Braſs, Impudence and Licence grew ſo common, that not being able to bear the World any longer, ſhe withdrew to Heaven. * *Heſiod. Gellius.* See *Aſtræa.*

* JUSTIN (St.) To what has been obſerv'd in *Morery*, upon this Article, may be ſubjoin'd, that *Euſebius*, St. *Jerome*, and *Photius*, mention a Commentary of *Juſtin Martyr*'s, againſt Hereſies, which is now loſt. *Photius* takes notice of ſome other Tracts againſt *Marcion*, &c. and one entitled *The Pſalmiſt*. There are ſeveral other Works which go under St. *Juſtin*'s Name, but don't belong to him, being written either by other ancient Authors, or by ſome of leſſer Antiquity. Of the firſt ſort, we may reckon the Epiſtle to *Diognetus*, againſt Idolatry, and the Epiſtle to *Zena* and *Serenus:* Under the ſecond ſort may be rang'd, the Queſtions to *Antiochus*, the Queſtions and Anſwers to the Orthodox, and the Expoſition of the Chriſtian Faith. To give the Reader *Photius*'s Opinion of *Juſtin Martyr*'s Works:

" This Father, ſays he, was throughly vers'd, both in " the Chriſtian Religion and Heathen Authors. His At- " tainments were extraordinary, in moſt Parts of " Learning; but he was ſomewhat negligent in his " manner; he took no Pains about Ornament; and " therefore tho' he inſtructs to good purpoſe, he falls " ſhort in the entertaining Part."

This Character is juſt, for his Diſcourſes are full of Citations from Scripture and profane Authors, but without any Dreſſing, or much Method. There's ſcarce any of the Ancients have given ſo exact an Account of the Chriſtian Worſhip as this Father. * *Iren. Lib.* 4. *cap.* 13. *& Lib.* 5. *cap.* 3. *Euſeb. Hiſt. Eccleſ. & Chron. Hieron. cap.* 23. *Catal. Photius, Biblioth. Cod.* 23 *&* 25.

* JUSTIN II. For his Grandfather *Juſtinian*, in *Morery* Vol. 1. read his Uncle *Juſtinian.*

* JUSTINIAN I. For the Son of *Juſtin* the Elder, in *Morery*, Vol. 1. read the Nephew of *Juſtin.*

IXE, a Town in the Province of *Jetſengen*, in the Iſle of *Niphon*, belonging to *Japan*. 'Tis the Capital of a Kingdom of the ſame Name. * *Baudrand.*

K.

KALO, a Town in *Upper Hungary*, Capital of a County or Earldom of the ſame Name: It ſtands in a Moraſs, made by the River *Kalo*, between the Towns *Bebrecin* and *Peter*, or *Petti-waradin*. 'Twas taken in 1681 by Count *Tekeli*; and the *Imperialiſts* retook it in 1685. * *Hiſt. & Deſcript. Du Royaume de Hongrie.*

KALO (the County of) ſtands in *Upper Hungary*. 'Tis bounded on the North, with the Counties of *Zathmar* and *Ugogh*, to the Weſt with that of *Chege*, to the South with the Counties of *Turtur* and *Czongrad*, and to the Eaſt with *Tranſylvania*. Beſides the Capital *Kalo*, the other Towns are *Great Waradin*, *St Job*, *Debrecin*, and *Bihar*. * *Maty*, *Diction.*

KARACATHAL, a Country in *Great Tartary* *Sanſon*, in his large Map of *Aſia*, gives it the *Alias* of *Chaulach*, and places it to the South of the River *Oby*, upon the Frontiers of *Siberia* and *Tingreſia*. In the new Map of M. *Whitſen*, there's a Country call'd *Karakitay*; it lies in *Tangut*, with the Towns *Camul*, *Sachion*, and *Campion*, within it; *Maty* thinks it may probably be the ſame with the other above mention'd. * *Maty*, *Diction.*

KARAKATANKA, a Town in the Mogul's Dominions in *Aſia*. 'Tis the Capital of the Kingdom of *Canduana*, and ſtands upon a River to the North of the Lake *Chiamay*. *Maty*, *Diction.*

KARMATH, a famous Impoſtor, who, according to ſome Hiſtorians, was born at *Hamadan Karmath*, a Village within the Dependencies of the Town *Cufa*. Others will have it that this Name was given him becauſe he was Dwarfiſh and deform'd, for that's the meaning of the Word *Karmath* in *Arabick*. He was the Founder of a Sect, which ſap'd the Baſis of *Muſulmaniſm*; and notwithſtanding this open Contradiction, made ſo great a Progreſs in the Dominions of the *Caliphs*, that they were almoſt wholly infected with it in a ſhort time. This Fellow began to appear in the Year of the *Hegyra* 278, that is, *A. D.* 891. The Muſulmans look'd upon his Proſelytes, call'd *Karmathians*, not only as Sectaries, but as downright wicked atheiſtical People. Their Prophet practis'd great Auſterities, and pretended God commanded him to pray fifty times a Day, inſtead of five, which was the Muſulmans Cuſtom. By his Direction, his Diſciples eat a great many things forbidden by *Mahomet*'s Law, and believ'd that the good Angels pointed out and govern'd their Actions, as the Devils did thoſe of their Enemies. They turn'd the Precepts of the *Alcoran* into Allegory: Thus, by their Principles, Prayer is nothing but a Symbol or Emblem of the Obedience they are bound to pay the *Imam*, or Head of their Sect, whom they call, by way of diſtinction, *Maaſſum*, that is to ſay, *whom God preſerves.*

Inſtead of the Tenth of their Eſtates, which the *Mahometans* give the Poor, they ſet aſide the fifth Part for their *Imam*, who is their Supreme, both in Spirituals and Temporals. As to Faſting, they look upon it only as a Sign of that Silence and Reſerve, they are to practiſe towards Strangers who are not of their Sect. In ſhort, they believe that their being true to their *Imam*, was hinted in the Command which forbids Fornication; inſomuch that thoſe who diſcover the Myſteries of their Religion, and fail in implicit Obedience to their Head, are guilty of Adultery and Fornication. The *Karmathian* Sect began in the *Caliphate* of *Raſchid*, or, as ſome will have it, in that of *Mamon*: But their Chief diſappearing, it lay conceal'd during theſe two Reigns. 'Twas in the *Caliphate* of *Motamed*, in the 275th Year of the *Hegyra*, that is, *A. D.* 888, that the *Karmathians* began to raiſe Diſturbances in the Neighbourhood of the Town *Cufa* in *Chaldæa*. But theſe Commotions were inconſiderable. In the Year 286 of the *Hegyra*, *Abuſayd Habab*, drew a great Number together of theſe Sectaries, and appear'd at the Head of them. He maintain'd a long War againſt *Motadhed*, took the Town *Hagiar*, the ancient Metropolis of *Arabia* (call'd *Petra Deſerti*, in *Latin*) and made it his Capital. When *Moctafi* was Caliph, the *Karmathians* were perpetually harraſſing the Provinces of *Chaldæa* and *Syria*. The Town of *Damaſcus* purchas'd their Safeguard, but *Baalbeck* and *Salemiah* were taken by Storm, and moſt of the People put to the Sword. Their Commanders in chief, were *Jahia*, *Huſſain*, and *Zacrunah*, the laſt of which defeated the Caliph's Army, and plunder'd the Pilgrim's Caravan going to *Mecca*. But at laſt, being routed by *Joſeph*, Son of *Ibrahim*, *Moctafi*'s General, he dy'd of his Wounds, *A. D.* 906.

In the Year of the *Hegyra* 301, that is, *A. D.* 903, *Abuſayd*, Prince of the *Karmathians*, who reſided at *Hagiar*, was kill'd in a Bath by one of his Slaves: *Said*, his eldeſt Son, ſucceeded him, with this Condition however, that upon the ſcore of his ill Health, he ſhould reſign the Government to *Abu Thaher*, his younger Brother, as ſoon as he came to an Age fit to act. When *Abu Thaher* was eighteen Years old, he thought 'twas time to take the Reins into his Hands: for this Purpoſe, he made ſome of the leſs diſcerning of his Sect believe, that God had reveal'd wonderful Secrets to him. Being thus far in credit, he put himſelf at the head of a conſiderable Body, took the Town of *Baſſora* by Storm, put a great Number of the Burghers to the Sword, and quitted it, after having plunder'd it ſeventeen Days together: This happen'd in the Year of the *Hegyra* 311, that is, *A. D.* 923.

Next Year he ſeiz'd the Pilgrim's Caravan, at their return from *Mecca*, and took *Abdallah* Priſoner, who commanded the Guard. However, he releas'd him ſome time after, becauſe he was willing to come to Terms of Friendſhip with the Caliph *Moctader*. To bring this to effect, he ſent ſome Perſons with a publick Character, to propoſe a Peace: And here he offer'd to ſit down ſatisfy'd, provided the Town *Baſſora*, and the ſmall Province of *Ahuaz*, were yielded him. But the Caliph refus'd to grant his Terms, tho' he receiv'd his Embaſſadors, and preſented 'em honourably enough. *Abu Thaher*'s Propoſals being refus'd, he had his Revenge the Year following; for he took the Town of *Cufa*, plunder'd it, kill'd part of the Burghers, and made Slaves of the reſt.

In the Year of the *Hegyra* 319, the *Karmathians* marching out of *Bahrein* and *Ahaſſa*, mov'd to *Mecca*, ravag'd the Country, took the Town, and kill'd above thirty Thouſand People. They fill'd the Pits of *Zemzem* with the Dead, buried three Thouſand Corps in the Temple, and carry'd off the famous black Stone, with which they cover'd no decent Place. After this unheard of Uſage, *Abu Thaher* came up towards *Bagdat*, to inſult the Caliph, with only five Hundred Horſe. The Caliph ſent *Abuſage* with thirty Thouſand Men to ſeize him. *Abuſage*, perceiving *Abu Thaher* had only an Handful of Men, deſpis'd him, and immediately wrote to the Caliph beforehand; *Sir*, ſays he, *I ſend you* Abu Thaher *Priſoner, to diſpoſe of him as you think fit.* *Moctader* wrote back to him thus, *Break the Bridge over the* Tigris, *for fear he makes his Eſcape.* *Abuſage* having receiv'd theſe Orders, ſent one to *Abu Thaher*, to let him know, that upon the ſcore of the ancient Friendſhip between 'em, he advis'd him to conſider the vaſt Superiority of the Caliph's Troops, and therefore either to ſurrender himſelf, or think upon ſome Expedient to get off. *Abu Thaher* ask'd the Meſſenger what Numbers *Abuſage* had with him; he told him thirty Thouſand: *Well*, ſays he, *for all that he wants three ſuch Men as all mine are.* Upon this, ordering three of his Soldiers to come to him, and ſpeaking to the Firſt, *Soldier*, ſays he, *cut your own Throat immediately*; to the Second, *Plunge into the* Tigris *and drown yourſelf*; to the Third, *Jump down the Precipice here, and break your Neck this Minute:* Theſe three Men diſpatching themſelves with the ſame Expedition they were order'd, *Abu Thaher* told the Meſſenger, that *a General, who had Troops ſo abſolutely reſign'd to his Beck, need not concern himſelf with the Numbers of the Enemy*; *as for you, I ſhall give you fair Quarter*; *but pray take notice that I ſhall quickly ſhew you your General* Abuſage *chain'd to my Dogs.* In ſhort, the Night following he attack'd *Abuſage*, kill'd part of his Troops, and routed the reſt.

Abuſage

Abuſage was taken Priſoner, and *Abu Thaher* chain'd him to his Dogs.

In the Year of the *Hegyra* 327, he promis'd to let the Pilgrim's Caravan to *Mecca* paſs undiſturb'd, upon Condition that they pay'd him twenty-five Thouſand gold Dinars: This Caravan, it ſeems, durſt not venture to travel this Road for eight Years paſt.

In the Year of the *Hegyra* 332, that is, *A. D.* 943, *Abu Thaher* dy'd in Peace, leaving large Dominions, divided among his Brothers, for he had no Iſſue. However, he thought fit to limit their Authority, by erecting a Council of Seven, who had the Adminiſtration of civil and religious Matters put into their Hands.

As for the Sect of the *Karmathians*, it dwindled by degrees, and came to nothing; for the *Baridians* having driven 'em out of *Arabia*, thoſe who made an Inſurrection afterwards at *Aleppo*, and other Places, had no Succeſs. * *D' Herbelot, Biblioth. Orient. Bayle, Diction. Critic.*

KAROPNITZE, or *Gliuboten* (in *Latin*, *Karophitius*, or *Orbelus Mons*) a Mountain in *Europæan Turky*. It parts *Macedon* from *Albania*, and joins *Mont Argentario*, upon the Frontiers of *Bulgaria*. * *Maty, Diction.*

KASIKERMEN, a Town in *Tartary*, ſtanding to the South of *Boryſthenes*, two Leagues from the *Black-Sea*. 'Tis fortify'd with four ſquare Forts made of Brick, and all of the ſame Bigneſs. The firſt Fort ſtands upon the Bank of the *Boryſthenes*, and is ſtrengthen'd with Towers, and ſo are two of the other which lie in the ſame Line. The fourth is the ſtrongeſt. On the other ſide, where 'tis not join'd to the other three, it has, inſtead of Towers, two large Baſtions and a Ditch. It faces the River, over-againſt a long Iſland, which has the Figure of an Ox-tongue; they call it *Towan*. The *Tartars*, in 1695, had two little Forts, with four Baſtions on each Side of the Iſland. They had likewiſe another Fort near the River. The ſame Year a Body of *Coſſacks*, the Czar of *Muſcovy*'s Subjects, attack'd theſe Forts; and having carry'd 'em, beſieg'd *Kaſikermen*, of which they made themſelves Maſters in a ſhort time. A Truce being made for two Years at *Carlowits*, *A. D.* 1699, this Place, and *Aſoph*, were yielded to the Czar. But by the laſt Treaty, *A. D.* 1712, the *Muſcovites* reſign'd theſe Places to the *Turk*, after having demoliſh'd the Fortifications they had made there. * *Memoires, du Temps.*

KEDER (*Martin*) of the Royal Society of Antiquaries at *Stockholm*, publiſh'd a Book in *Quarto*, *A. D.* 1708, entitled *Recherches des Medailles*, or *An Enquiry after the Medals ſtruck in* Ireland, *before* Henry II. *conquer'd that Country*. In the ſame Work there is likewiſe a Catalogue of *Engliſh-Saxon*, and *Engliſh-Daniſh* Medals in the Author's Cloſet. It appears that there was *Engliſh* Money coin'd in *Ireland*, before the Year of our Lord 800. *Keder* grants it, and Sir *James Ware* proves it, in his *Iriſh* Antiquities. * *Journal des Sav.* 1709. *Mois des Mars.*

KEMNITZ, a Town in *Upper Saxony*. 'Tis the Capital of *Ertzebourg*, in *Miſnia*, and fortify'd with the Caſtle of *Auguſtbourg*.' Twas formerly an Imperial Town; but *Frederick le Mordu*, Marqueſs of *Miſnia*, made himſelf Maſter of it, *A. D.* 1308. * *Maty, Diction.*

* KEMPTEN. For 1625, it obtain'd a Charter from *Frederick* III. in *Morery*, Vol. I. read *Frederick* IV. *A. D.* 1465.

* KENNET. For *Kennet* I. in *Morery*, Vol I. read *Kennet* II.

* KENTIGERN. For towards the Middle of the Fifth Century, in *Morery*, Vol. I. read towards the Middle of the Sixth.

KERES, a River in *Upper Hungary*. 'Tis made up of three Rivers, all which have their Springs in *Tranſylvania*. The *Keres* is the midmoſt, receives the *Tekierkeres*, to the South, runs by *Giula*, and croſſes the Lake of *Sarkad*. After this, *Keres* takes in the *Sebeskeres* to the North, which ſome time before had paſs'd by *Great Waradin*; *Keres* thus encreas'd, diſcharges itſelf into the *Bereton* at *Saravas*; and thus join'd, they both fall into the *Theiſſe* at *Czongrad*. * *Maty.*

KERKA, KURKA, and CHERCA (in *Latin*, *Cherca*, or *Titius Fluvius*) a River in *Dalmatia*, which parted it from the Country call'd formerly *Libernia*. It has two Springs, one comes from *Boſnia*, and runs by *Chnin*, or *Tina*. After the Confluence of the two Streams, they take their Courſe to *Scardona*, and from thence to *Sebenico*, and fall into the Gulph of *Venice*. * *Maty.*

KERMEN (in *Latin*, *Germia*) a Town in *Europæan Turky*; it ſtands in *Romania*. 'Tis probable 'tis the ſame which the Maps call *Hermaudi*. * *Maty, Diction.*

KESSEL (the Territory of) in *Latin*, *Keſſelienſis*, or *Caſtellanus Tractus*. 'Tis a ſmall Country in *Spaniſh Gelderland*, ſituate between the Territories of *Cuicke*, the County of *Horn*, the *Meuſe*, and the Moraſs of *Péel*. There's nothing conſiderable in it, but the Town *Keſſel*, which ſtands near the *Meuſe*, two Leagues from *Ruremond*, and which is ſuppos'd to be the ſmall Town in *Lower Germany*, which the Ancients call'd *Caſtellum Menapiorum*. * *Maty.*

KETING, commonly call'd Dr. *Keting*, publiſh'd a Hiſtory of the Kingdom of *Ireland*, *A. D.* 1640. The Original is *Iriſh*, but 'tis tranſlated into *Engliſh* and *Latin*: It gives a great deal of Light into the Affairs of that Country, and particularly with reſpect to the Genealogy of great Families, *Keting* dy'd in 1650. * *Keting, Præf. Operis Memoires du Temps.*

KEYSERWERD (in *Latin*, *Verda*, *Cæſaris Inſula*) a ſtrong Town formerly within the Electoral Circle of the *Rhine*. It ſtands upon a ſmall Iſland form'd by the *Rhine*, in the Archbiſhoprick of *Cologne*, between *Duſſeldorp* and *Duyſbourg*. It has given Occaſion to frequent Conteſts between the States of the *United Provinces*, and the Archbiſhops of *Cologn*. The *French*, by the Aſſiſtance of the Cardinal *Furſtenberg*, made themſelves Maſters of this Town, and other Places in the Electorate, *A. D.* 1688. In the Year 1689, they were forc'd to ſurrender it to the Elector of *Brandenbourg*, who beſieg'd it with his Troops, being reinforc'd with the Allies againſt *France*. 'Twas confirm'd to this Elector by the Treaty of *Ryſwick*, who put it, with ſome other Places, into the Hands of the *French* again, a little before the War broke out in 1702, after which time, this was the firſt Place, which the Confederates beſieg'd: The Siege was long, and coſt a great many Lives, partly becauſe the Beſiegers did not begin their Attack at the moſt advantagious Place; and partly, becauſe Count *Tallard*, being poſted on the other Side of the *Rhine* with an Army, found Means to recruit the Garriſon, and ſupply it with Proviſions every Night. However, the Town ſurrender'd, *June* 15, 1702, upon Condition that the Fortifications ſhould be entirely raz'd, which was executed accordingly, * *Memoires du Temps.*

KIANG, the ſame, probably, with *Kiam*, call'd the *Blue River*, and the *Son of the Sea*: 'Tis a great River in *China*, which riſes in the Province of *Yunnen*, takes its Courſe through the Provinces of *Soutchuen*, *Huquam*, and *Nankin*; and after having run through four Kingdoms, and ſtretched four Hundred Leagues, falls into the eaſtern Ocean, over-againſt the Iſland *Tcoummin*, made at the Mouth of this River, by Heaps of Sand carried down the Stream. The *Chineſe* have a Proverb, that *the Sea has no Bounds, nor the* Kiam *any Bottom*: And in fact, 'tis hard to find any in ſeveral Places; and where they can ſound it, there is ſometimes two or three Hundred Fathom of Water. At *Nankin*, which is thirty Leagues from the Sea, the *Kiam* is half a League broad. 'Tis very dangerous to ſail upon it, and many Veſſels miſcarry in their Paſſage. The Stream is very rapid, and a great many Iſlands lie in the Chanel: Theſe are all ſerviceable to the Province, upon the ſcore of plenty of Ruſhes produc'd ten or twelve Foot high, which ſerve for Fuel to the neighbouring Towns. The River, by the Land-floods, pour'd down from the Mountains, is ſometimes ſo rapid, that it ſweeps down whole Iſlands, or waſhes 'em half away; and the ſame Force of the Water makes new ones in other Places; ſo that 'tis ſomewhat ſurprizing to ſee 'em thus floating and ambulatory. The *Mandarins*, to prevent their being miſtaken, have theſe Iſlands ſurvey'd every three Years, and either raiſe or ſink the publick Taxes, according to the Condition

they find 'em in. *Le Comte, *Preſent State of* China, *Letter* IV.

KILIA VECHIA, or *Kiliaſtary* (in *Latin*, *Kiliavetus*, or *Achillea*) an old Town in the *Lower Mœſia*. It ſtands in *Beſſarabia*, upon the Iſland *Kilia*, form'd by the Northern Branch of the *Danube*. * *Maty*.

KILIAN, or *Kulhm*, a Biſhop, Miſſionary and Martyr in the Seventh Century. He was born in *Ireland*, and travel'd into *Franconia*, with ſome Aſſiſtance, to preach Chriſtianity there, *A. D.* 685. He ſtay'd ſome time at *Wurtzbourg*, where the chief Magiſtrate, *Gosbert*, and the People, were all Pagans. To execute his Function with the beſt Advantage of Authority, he travel'd to *Rome* with two of his Companions, that is, *Coloman* a Prieſt, and *Totnan* a Deacon, to receive a Commiſſion from Pope *John* V. who had been promoted to the Popedom a few Months before they ſet out for *Germany*. When they came to *Rome*, they found this Pope dead, but *Conon*, his Succeſſor, gave 'em a kind Reception, and conſecrated *Kilian*, *A. D.* 686, without aſſigning him any particular See: However, he had an Authority to go on with his Miſſion, and order every thing he thought neceſſary for the Intereſt of Religion, without having recourſe to any Perſon whatever. *Kilian* return'd to *Wurtzbourg*, and made it the Center of his Miſſion: Here he converted Prince *Gosbert*, and great Numbers of the People; but endeavouring to part this Prince and his Wife *Geilan*, becauſe ſhe was his Brother's Widow; this Lady thinking herſelf ill uſed, got *Kilian*, and his Companions, aſſaſſinated. This happen'd *July* 8, 689, on which Day his Feſtival is kept. * *Bede*, *Martyrolog. Canifius*, *Tom.* 4. *Antiq. Lect. Waræus*, *de Scriptor. Hibern. Baillet*, *Vies des Saintes*.

KILISTINOUX, People of *Northern America*. They live in *New France*, between the *High Lake* and *Hudſon's Bay*. *Sanſon*, in his Maps, calls 'em *Kiriſtinous*. Their Country is water'd by a River of the ſame Name, and which falls into *Hudſon's Bay*. * *Maty*, *Diction*.

KIMIELNISKI *(Bogdan)* Commander in chief of the *Coſſacks*, and famous for the War he maintain'd againſt the *Poles*, in the ſeventeenth Century. He was a Perſon well qualify'd to head a Sedition; for he was brave, long-headed, and a good Diſſembler: He ſpoke *Latin*, *Turkiſh*, and the *Tartar* Language, which is not common with thoſe heavy unpoliſh'd People, who live in the *Ukraine*. His Poſt was but ſlender at firſt, for he had only the Command of a Company, with the Secretary's Place to a Regiment. The *Coſſacks* made him their Repreſentative to the *Diet*, held *A. D.* 1638. And here it was that he got acquainted with the Condition, and underſtood the *Fort*, and the *Foible* of the Court and Government of *Poland*. His Father was originally of *Lithuania*. They happen'd to be both made Priſoners by the *Turks*. His Mother ranſom'd them of the *Tartars*; and, ſoon after his return, he took Poſſeſſion of a ſmall Eſtate, which his Father left him near the Town *Czebrin*, in the *Ukraine*. This Province being laid waſte and uninhabited by the War, there was a great deal of Ground, which lay unclaim'd by the Death or Captivity of the Owners. *Bogdan* ſeiz'd the Lands which border'd upon his own; but 'twas not long before his Title was queſtion'd by a more powerful Perſon. *Czaplinski*, the King's Deputy Lieutenant, had a mind to this Eſtate. The Cauſe was try'd before *Uladiſlaus*. This King of *Poland* adjudg'd the Land to *Czaplinski*, and gave *Kimielniski* fifty Florins to comfort him under his Misfortune. But this Preſent did not ſatisfy him: He made loud Complaints, and fail'd ſo far in his Reſpects to *Czaplinski*, that he had him whipt in the publick Square. *Kimielniski* not bearing ſuch an Affront, withdrew to the Iſlands in the Mouth of the *Boryſthenes*: The *Zaporovian Coſſacks* entertain'd him, and choſe him for their General. When he receiv'd advice that General *Potoski* was preparing to purſue him, not confiding entirely in his Forces, he apply'd to *Tamby*, a *Tartar* General, who was a Perſon of a reſembling Character and Condition, and who had taken up Arms ſeveral times againſt the Cham his Maſter. *Kimielniski* was well practis'd in making his Court to this *Tartar*, and throwing out the Bait of good Plunder in *Poland*, prevail'd with him to enter into an Alliance; which was ſomewhat difficult, conſidering the Antipathy between the *Coſſacks* and *Tartars*, occaſion'd by the frequent Wars amongſt 'em.

The *Poliſh* General being deſirous to prevent the Execution of this Treaty, and the joining their Forces, detach'd four Thouſand *Coſſacks*, in the Service of the Republick, with fifteen Hundred *Poliſh* Troops, to go in queſt of *Kimielniski*, as far as *Porovi*. But when they came up hither, the *Coſſacks* kill'd their Officers, and went over to the Rebels: And thus *Kimielniski* defeated the fifteen Hundred *Poles* that remain'd, notwithſtanding they made a ſtout Reſiſtance for ſeveral Days. From hence he mov'd with ſeven Thouſand of his own Men, and four Thouſand *Tartars*, towards the Groſs of the *Poliſh* Army: This Army, receiving Advice of the ill Succeſs of *Potoski*'s Expedition, and the Deſertion of four Thouſand *Coſſacks*, reſolv'd to retire with the Remainder: And thus, making a Body of about five Thouſand Men, they march'd off with their Waggons on their Flanks and Rear. But coming up to a Wood, full of Marſhes, the Barricade of their Waggons was eaſily broke: The *Poles*, thus ſurrounded on all Parts, were over-lay'd by the Enemy's Number: However, they might have got off, had it not been for the Treachery of eighteen Hundred *Coſſacks*, who, at the Beginning of the Fight, went over to *Kimielnitski*.

This Defeat happening when the King dy'd, occaſion'd a great Conſternation in the Republick, and open'd *Kimielniski* a way for executing his further Deſigns. The Iſſue was, that almoſt all the Flat Country of *Ruſſia* went into the Rebellion, to which the People had been too much diſpos'd of a long while. *Podolia* and *Volhinia* took the ſame Turn. The moſt conſiderable Lords of theſe large Provinces, after the Misfortune of ſeveral Skirmiſhes, were either kill'd or taken Priſoners; and thoſe who fared beſt, were forc'd to run from their Eſtates to preſerve their Lives. Duke *Jeremy Wieſnowiski*, loſt ſix hundred Thouſand Livers of yearly Revenue for his Share: This ſucceſsful Revolt of the Peaſantry, ſtruck Terror as far as the Capital; and this City of *Cracow* not being thought ſufficiently covered, they removed the Crown to a Place of better Security. *Warſaw*, where the Diet meets, was threatned with the ſame Inſult. The Conſternation went ſo far, that they talk'd of retiring to *Dantzick* with their beſt Effects, becauſe the Rebels advanc'd, and gave every Day freſh Alarms. But Courage and Prudence, two Qualities which never deſpair, even in the greateſt Calamity, prevented the execution of ſo cowardly a Reſolve.

General *Kimielniski*, making uſe of the Advantage of this *Inter-regnum*, he took the Town of *Bar*; and to ſhew himſelf no leſs concern'd for Religion, than for the Intereſt of thoſe who had given him the chief Command, he oblig'd the Roman Catholick Prieſts to marry the Nuns, and practiſe the Cuſtoms of the *Greek* Church. And as for the *Jews*, to prevent their taking Satisfaction in the Misfortunes of the *Chriſtians*, he cut off all thoſe who refus'd Baptiſm.

Things went on ſo faſt in *Kimielniski*'s Favour, that himſelf was ſurpriz'd at the Succeſs, and fanſy'd that good Fortune having done ſo much for him, would never retire. In *September* following, he attack'd the *Poliſh* Army near *Pilau*, and entirely routed it. The Rebels were Maſters of the Field, and, which they valu'd more, all the Baggage fell into their Hands, which was valu'd at more than ſix Millions. This Loſs poſſibly preſerv'd *Poland*; for ſoon after this Diſgrace, forty Thouſand *Tartars* came up and claim'd a Share in the Booty, tho' they had none in the Danger. And being refus'd by the Peaſants, they left *Kimielniski*, and counter-march'd. The *Coſſacks* likewiſe went off, and march'd to a Place of Security, to divide the Wealth they had taken. At firſt, the *Poles* blam'd their Men, who had the Guard of their Camp, for not ſetting Fire to the Baggage, when they ſaw their Army routed: But afterwards they ceas'd finding fault, when they perceiv'd the Plunder made the Enemy loſe time, and gave the Republick Breath, and a better Opportunity of electing *Caſimir* King of *Poland*, who was proclaim'd *November* 17, 1648. Immediately after this Election, he ſent off

ſome

ſome Troops againſt *Kimielniski*, who being joyn'd with the *Tartars*, form'd an Army of an hundred Thouſand Horſe of that Nation; and over and above, muſter'd two hundred and fourſcore Thouſand *Coſſacks*. King *Caſimir* march'd in Perſon, with only twenty Thouſand Men, againſt this formidable Army; and after receiving an Attack, which the *Poles* ſuſtain'd with incredible Valour, this Prince brought the *Tartars* too, and concluded a Peace with 'em: *Kimielniski* was comprehended in the Articles. His Generalſhip was confirm'd to him, with new Privileges, and the ſtanding Troops of the *Coſſacks*, which before were only ſix Thouſand Men, were augmented to forty Thouſand.

But this General keeping too cloſe a Correſpondence with the Grand Signior, and the great Duke of *Muſcovy*, and making an Irruption into the Territories of the Prince of *Walachia*, an Ally of the *Poles*, King *Caſimir* projected Meaſures to check his Inſolence. And a War being reſolv'd, in the Diet at *Warſaw*, *A. D.* 1650, he levied an hundred Thouſand Men, and with ſurprizing Bravery fell upon the *Tartars* and *Coſſacks*, who both together made any Army of three hundred and fifty Thouſand Men. The Poles gave ſuch a furious Onſet, that the *Tartars* gave way. Their Cham ran out of the Field, notwithſtanding the Entreaties of *Kimielniski*, who was forc'd to follow him in his Retreat. Thus two hundred Thouſand *Coſſacks* were left to the Conqueror's Mercy; however, there were but thirty Thouſand of 'em ſlain, tho' they might eaſily have been all cut in pieces, if the *Poliſh* Nobility had ſeconded the Ardor of their King. This Victory brought on a Peace, leſs advantagious than the firſt for *Kimielniski*, who afterwards recommenc'd the War, and maintain'd it to his Death, tho' with different Succeſs. His Son *Timothy Kimielniski*, who marry'd the Daughter of *Baſilius*, Hoſpodar of *Valacia*, was kill'd in the Defence of his Father's Dominions: This Accident happen'd at an Aſſault upon the Town *Soezana*, where he was ſhut up. *Hiſtorie des Diétes de Pologne. Relation des Coſaques. Thevenot, Recueil des Voyages.*

KINCHEU, a Town in *China*. 'Tis the Sixth, in Largeneſs and Value, belonging to the Province of *Huquang*; it has twelve Towns within its Dependencies, and ſtands upon the River *Kiang*. * *Maty, Diction.*

KINGYANG, a Town in *China*. 'Tis a Seventh-rate Town in the Province of *Xenſi*; 'tis well fortify'd, and the Capital of a Precinct, within which are four other Towns. * *Maty Diction.*

KINGYVEN, a Town in *China*. 'Tis the Third in the Province *Quiangſi*; and has a Territory with eight other Towns in it. * *Maty Diction.*

KIRCHBERG (the County of.) 'Tis a ſmall Territory within the Circle of *Suabia*. It lies upon the *Danube*, above the Town of *Ulme*. 'Tis divided by the Barony of *Juſtingen*; *Ehingen* is the chief Town in the weſtern Diviſion; *Erbach* and *Kirchberg* lie in the eaſtern Moiety. This County belongs to the Houſe of *Auſtria* * *Maty, Diction.*

*KIRCHER *(Athanaſius)* a Jeſuit of *Fulda*. 'Tis reported for certain, that Father *Philip Bonanni* is going on with the Deſcription of the Cabinet of Rarities, begun by *Kircher*, in the College at *Rome*. The Curioſities lodg'd here will be engrav'd upon a great many Plates. *George de Sepi*, whom Father *Kircher* employ'd to make his Inſtruments and Machines, printed a ſhort Deſcription of 'em at *Amſterdam*; which after all, is no better than a very imperfect Catalogue. This Cabinet had been a little neglected, a great many Tools and Machines loſt, when Father *Bonanni* projected the putting of it into a good Condition. He has executed his Deſign, and divided the Curioſities into twelves Claſſes; the *Pagan* Idols are placed in the firſt Claſs; the Boards hung up for performance of Vows, and returning Thanks for ſome Bleſſing, makes the ſecond Claſs; the Third, beſides preſenting the Figure of old Sepulchres, furniſhes an hundred Epitaphs, lately digg'd up in the Neighbourhood of *Rome*; Sepulchral Lamps are lodg'd in the fourth Claſs, together with two ſorts of Veſſels, one of which was to put Tears in, and the other was made uſe of at Funeral Solemnities; in the fifth Claſs, Father *Bonanni* has rang'd other curious Remains of Antiquity; in the Sixth, Curioſities brought from foreign Countries; in the Seventh, Stones ſcarcely elſewhere to be met with, eſpecially thoſe that have the Figure of Animals; in the Eighth, Minerals and Salts; in the Ninth, all ſorts of Machines; the Tenth ſerves for Medals; the Eleventh for Microſcopes, by the help of which very ſurprizing Obſervations are made; the Twelfth for above eight Hundred curious and different Shells.

The whole Deſcription will make a large *Folio*, with the following Title; *Muſeum Kircherianum, ſive Muſeum à Patre* Athanaſio Kirchero *in Collegio* Romano *Societatis Jeſu, jampridem incœptum, nuper reſtitutum & auctum, deſcriptum & Iconibus illuſtratum, à Patre* Philippo Bonanni *Societatis Jeſu.* Romæ 1709. *Typis* Georgii Plachi *cœlaturam profitentis, & Characterum fuſoriam, apud Sanctum Marcum.* * *Memoires de Trevoux* 1709, *Mois d'* Octobre. *Voyez auſſi le Journal des Savans de* Paris 1709.

KIREI, the Name of a famous *Tartar* Family, who founded the Kingdom of the *Crimean*, or *Precopenſian Tartars*; from this Family *Azi-Kirai* was deſcended, who chas'd the Son of *Tic-Tamiſc*, from *Taurica Cherſoneſus*, that is to ſay, from the *Crimean* Dominions; and having made good his Revolt againſt this Prince, took the Style of King of the *Tartars*. After this time, the *Crimean Tartars* made Incurſions into *Lithuania*, *Poland*, and *Ruſſia*. * *George Horn. Orb. Imper. cum notis Gelleri.* pag. 435.

KIRKISIA, or *Karkiſe*, a Town belonging to the *Turks* in *Aſia*. It ſtands in *Diarbecker*, upon the *Euphrates*, twenty-five Leagues below *Rika*. The Emperor *Gordian*'s Tomb is to be ſeen there. * *Maty, Diction.*

KIRN, a ſtrong Caſtle belonging to the *Palatinate* upon the *Rhine*, near the River *Nahe*, and the ſmall Town *Kirnberg*, ſix Leagues above *Creutſnach*. * *Maty, Diction.*

KIRSTENIUS *(Peter)* Phyſick Profeſſor at *Upſal*; was born at *Breſlau* in *Sileſia*, *September* 1577. After having ſtudied the Languages and Phyſick at home, he travelled into the *Low Countries*, into *France*, *Italy*, *Spain*, and *England*. At his Return he was created Doctor of Phyſick at *Baſil*, and afterwards remov'd into *Pruſſia*, from whence he was carry'd into *Sweden*, by the Chancellor *Oxenſtiern*, who made him Phyſick Profeſſor at *Upſal*, *A. D.* 1636. He was likewiſe Phyſician to the Queen of *Sweden*, and dy'd *April* 8, 1640. He is ſaid to have underſtood ſix and twenty Languages. *Loccenius* made his Funeral Oration His Epitaph calls him *Polytropus*, *Polyhiſtor*, and *Polyglottus*. His Works are, an *Arabick* Grammar. A ſacred Decad of *Arabick* Poems. Notes upon St. *Matthew*'s Goſpel. A Book concerning the true uſe and abuſe of Phyſick. * *Konig. Biblioth.*

KITTIM, the Inhabitants of the Iſle of *Cyprus*, deſcended from *Heth*, or *Keth*, Son of *Canaan*. The *Macedonians* were likewiſe call'd *Cheteans:* Thus, 1 *Maccab.* viii. 5. *Perſeus*, the laſt King of *Macedon*, defeated by the *Romans*, is call'd King of the *Citims*, or *Kittims*. * *Simon, Dictionarie de la Bible.*

*KNIGHTS *of St. Lewis.* The Order of St. *Lewis* is a military Order, begun by *Lewis* XIV, in 1693. Military Service is the only paſſable Pretenſion to this Diſtinction. The King is the Sovereign of the Order. Thoſe call'd *les Grands-Croix*, eight in Number, and the four and twenty Commanders, wear a large Ribband Scarfeways, with a gold Croſs canton'd with gold *Flower-de-luces*, charg'd on one ſide with the Figure of St. *Lewis*, and on the other with a flaming Sword, with the Point ſtruck through a Laurel Crown. The plain Knights only carry a Croſs hanging down upon their Breaſt, upon a ſmall Flame-colour'd Ribband. * *Memoires du Temps.*

*KNOX *(John)* For a farther Account of his Character ſee *Collier Hiſt. Eccleſ.* Vol. 2.

KOKENHAUSEN, a Town belonging to *Sweden*, in *Livonia*, ſtanding upon the *Dwina*, nineteen Leagues above *Riga*, The Strength of the Place lies more in the Situation than the Works. However, it has a good Citadel. The *Muſcovites* took it in 1654, and

and return'd it to the *Swedes* at a Peace made not long after. But now all *Livonia*, and by conſequence this Place, is in the Hands of the *Muſcovite*. * *Maty*, *Diction.*

KOKOTAN, a Town in *Great Tartary*, According to Father *Avril*, it lies in the Road from *Toboik* to *Pekin*. *M. Witſen* places it to the weſt of *China*, about thirty Leagues from the River *Hoamk*, amongſt the Towns the *Chineſe* hold in *Tartary*. * *Maty*, *Diction.*

KOLA, a ſmall Town in that part of *Lapland* belonging to the *Muſcovite*. It ſtands in the Territory of *Mouza-Monskoi-Lepori*, at the Mouth of the River *Kola*, in the Northern Ocean. The *Engliſh* and *Dutch* trade here for Furrs. * *Maty*, *Diction.*

KOLO, a Field about a quarter of a League from *Warſaw*, upon the high Road to *Dantzick*, and near the *Viſtula*. Here the famous Diet meets for chuſing a King of *Poland*. They call it the *Diet of the Election*, which conſiſts not only of the Senate, and the Repreſentatives of the Lower Nobleſſe, but all the Gentlemen of the Kingdom meet, without Exception, and vote there: Whereas in other Diets, none but the Deputies from the Palatinates, together with the Senate, are admitted. *Memoires de Beaujeu.*

KOM, or *Com*, a Town of *Perſia*, within the Province of *Yerak*, which is the ſame with the old *Chaldæa*. This Town ſtands in an open Country, between *Iſpahan* and *Casbin*. There are about fifteen Thouſand Houſes in it. Here is to be ſeen the ſtately Mauſoleum of *Ruſtan-Can*, Prince of the Family of the laſt Kings of *Georgia*, who turn'd Mahometan to gain the Government of this Kingdom, conquer'd by the Sophy of *Perſia*. There are no better Soap or Sword-blades made in all *Perſia*, than at this Town. The Country likewiſe produces plenty of Pomegranates. There are a great many Moſques here, but the moſt magnificent one is that, where *Chaſephi*, and *Cha-Abas* II, Kings of *Perſia*, are buried. The Structure of this Building is admirable, and immenſe Riches are to be ſeen in it. At the further End of the fourth Court, there are three ſtately Chapels of tranſparent Marble. On the Top of the Dome of the middle Chapel, there's a ſlender Spire about twenty Foot high, made of gold Balls ſet one upon another, and ſurmounted with a Creſcent of the ſame Metal. In this Chapel there's the Tomb of *Fathima*, Daughter to the Caliph *Mouza-Cazem*, which Lady is extreamely regarded by the *Perſians*. In the Chapels, on each Side, *Sephi* and *Abas* II are buried. Every thing here is ſurprizingly fine; the Floor is Porphyry Marble, the Roof curious Architecture, and all the Inſide is enlay'd with Gold and Azure, the Windows are Cryſtal, painted Gold and Azure, and let or enchas'd into maſſie Gold. All the Ornaments of theſe Chapels are Silver and Gold. Eight Mollas are hir'd to read the Alcoran, by Turns, Night and Day, before *Fathima*'s Tomb. Twelve others perform the ſame Service at *Sephi*'s Tomb, and five and twenty at *Abas*'s. This Moſque has an Eſtate of three Thouſand two Hundred Tomans, annual Revenue ſettled upon it, which amount to an Hundred forty-four Thouſand Livres. This Revenue is ſpent in repairing the Building, maintaining the Mollas, or Mahometan Prieſts, together with the Doctors and Students, who are lodg'd there in a large Apartment. Three great *Perſian* Lords are the Governors. One of the Courts of this Moſque, ſerves for a Sanctuary for thoſe who are inſolvent; and here they are provided with Lodging and Diet, till their Friends can compound with their Creditors. * *Travernier* and Sir *John Chardin*.

KONICEPOLE, or *Koniecpole*, a Town in *Poland*. It ſtands in *Lower Podolia*, where a ſmall River joyns the *Bog*, twenty-four Leagues above the Town *Braclaw*. * *Maty*, *Diction.*

KONIG *(Emanuel)* a Phyſician born at *Baſil*, *A. D.* 1639. He made himſelf known by two Diſſertations, entitled *De Regno Vegetabili & Animali*. He is called a ſecond *Avicenna*. His other Works are, *Regnum Minerale*; *Scholia*, *in Obſervationes Chirurgicas*; *Augmentum Hippocratis Helvetici*, written by *John Muralt* of *Zurich*; *Theſaurus remediorum è triplici regno*; *Obſervationes Miſcellaneæ*, *Medicæ*, *Phyſicæ*, *Chymicæ*.

KONIGSTEIN, a ſmall Town with a very ſtrong Caſtle. It ſtands upon the *Elb* in *Miſnia*, within the *Upper Saxony*, ſix Leagues above *Dreſden*. * *Maty*, *Diction.*

KONIGSTEIN, a ſmall Town within the Electoral Circle of the *Rhine*. It belongs to the Archbiſhoprick of *Mentz*, four or five Leagues from *Mentz*, and the ſame Diſtance from *Francfort*. *Konigſtein* is fortify'd the modern way; but the Strength is not very great, becauſe of the Hills that command it. 'Tis the Capital of an Earldom, and eſcheated to the Archbiſhoprick of *Mentz*, by the Death of the laſt Earl of *Conigſtein*, happening *A. D.* 1487 * *Maty*, *Diction.*

KONIGSECK, a ſmall Town in *Suabia*, lying between *Uberlingen* and *Buchaw*, four or five Leagues from each of theſe Towns. *Konigſeck* is the Capital of an Earldom of the ſame Name. The Earls of *Conigſeck* are divided into two Branches, diſtinguiſh'd by the Names of *Aulendorf* and *Rottenfels*. * *Maty*, *Diction.*

KORIEUVICZ *(Elias)* a *Muſcovite*, and one of the moſt learned Subjects of the preſent Czar of *Muſcovy*. This Prince finding his People unpoliſh'd and ignorant, reſolv'd to improve 'em in Learning no leſs than in the Buſineſs of War. To this purpoſe he invited ſeveral learned Perſons into his Dominions, founded Colleges, and by his Bounty and Example, brought his Subjects to an Inclination to Letters: He has gotten a great many Books tranſlated and printed with great Judgment; and has not thought it beneath his Grandeur to tranſlate ſome himſelf. *Elias Korieuvicz* is one of the moſt conſiderable in promoting his Maſter's Deſigns for Learning. The Czar, *Peter Alexiovitzs*, perceiving this *Muſcovite*'s Genius lie ſtrongly this way, ſent him into *Holland* in 1698. The Works he has already printed, and thoſe he intends to print, are ſufficient Proofs of his Capacity and Application. The Books *M. Korieuvicz* has already printed in the *Sclavonian* Language are as follow; *An Introduction to Hiſtory, with a Deſcription of the Univerſe*; *a Planiſphere, with an Explication of the Art Military*; *an Introduction to Arithmetick*; *a Treatiſe of Navigation*; *a* Sclavonian, Latin, *and* High-German *Dictionary*; *a Poetical* Sclavonian *Dictionary*; *a* Latin *and* Sclavonian *Grammar*; *a* Sclavonian *Diſcourſe upon Rhetorick*; Æſop's *Fables tranſlated in* Sclavonian; *a* Sclavonian *Poem upom the Czar's Victories*; *the able and honeſt Politician*, *in* Poliſh *Verſe*; Horace *and* Quintus Curtius. * *Journal de Trevoux*, *au Mois de Septembre*, 1711.

KORSOE, *Korſor*, or *Korcor*, a ſmall Fort belonging to *Denmark*, in the Iſle of *Zeland*. It ſtands upon the great *Belt*, over-againſt the Northern Point of the Iſland *Langeland*. It has a good Haven, from which they commonly put off to the Iſland of *Fionia*. * *Maty*, *Diction.*

KRASNOBROD, a Village in *Poland*, within the Palatinate of *Belz*, three Leagues from the ſmall Town of *Chebrechim*. It ſtands in an open Place in the Middle of a Foreſt. *John Sobieski*, King of *Poland*, made this Place famous, by a Defeat he gave the *Tartars* here, two or three Years before the Death of his Predeceſſor. He attack'd and drove 'em through theſe Foreſts, as far as *Komarnouf*, where they cover'd themſelves behind the Mear of that Town, which look'd like a Lake or Arm of the Sea, rather than a Pool. But the King came hither in queſt of 'em, croſs'd the Mear, by the Aſſiſtance of a Guide, who ſhew'd him where 'twas fordable; and puſhing 'em from this Cover, perſu'd 'em beyond the *Nieſter*. * *Memoires du Chevalier de Beaujeu.*

KUL, that is to ſay, a Slave in the *Turkiſh* Language. All thoſe, who execute any Offices in the Diſpoſal of the Crown, or receive any Salaries out of the Exchequer, have the Diſtinction of *Kul*, or the Grand Signior's Slave. The Grand Viſier himſelf, and all the Baſhaws of the Empire, value themſelves upon this Name, and reckon it more honourable than that of Subject. A Slave of the Sultan's has an Authority, as it were, to maltreat thoſe who have no other Quality than that of the Prince's Subjects. But a Subject can't do the leaſt diſobliging thing to a Slave, without danger of being puniſh'd. Thoſe who take the Title of Slave, reſign themſelves entirely to the Emperor's Pleaſure,

Pleaſure, execute whatever he commands, and believe even Death itſelf, ſuffer'd by his Order, is no leſs than Martyrdom. * *Rycaut*, *Turkiſh Hiſtory*.

KUR (in *Latin*, *Cyrus*, *Cyrrhus*, and *Cyrnus*) a great River of *Aſia*, in *Georgia*. It runs by *Teflis*, in the Kingdom of *Carduel*, and by *Zagan*, in the Territories of *Kakketi*. Afterwards it parts the Province of *Scirvan*, from thoſe of *Erivan*, and *Adirbeitzan*; and then encreas'd by the River *Araxis*, and ſome other ſmaller Streams, falls into the *Caſpian-Sea*. * *Maty*, *Diction*.

KYLBURG, tho' no large Town, is the Capital of one of the Bailliages, or Precincts, belonging to the Electorate of *Treves*. It ſtands upon the River *Kyll*, five Leagues from the Town of *Treves*, to the North. * *Maty*, *Diction*.

L.

LAAS (in *Latin*, *Laſium*) a ſmall Town within the Circle of *Auſtria* in *Germany*. It ſtands in the *Lower Carniola*, at the Foot of the Mountains, and a League from the Lake *Czirnicz* to the North. 'Tis the Capital of a ſmall Country, call'd the *Kacſeola*. * *Maty*, *Diction.*

LABEO *(Q. Fabius)* run thro' moſt of the great Offices in the *Roman* Republick. He was Quæſtor in the Year of *Rome* 557, and in the Year 564 he was Prætor, and High Admiral; and amongſt other Succeſſes at Sea, recover'd all the *Roman* Priſoners from the *Cretans*; which was reckon'd an equal Honour to a naval Triumph. In the Year 570, he was Conſul with *Claudius Marcellus*, and commanded an Army in *Liguria*. There are ſome things, which tho' the *Romans* valu'd themſelves upon, ſeem to have a romantic Air: For the Purpoſe, 'tis ſaid that when he was choſen Referee, between the Burghers of *Nola* and thoſe of *Naples*, who diſputed a Patch of Ground upon the Borders; he prevail'd with each Party to relinquiſh ſomewhat of their Pretenſions, and then determin'd, that the Ground quitted by each Side ſhould belong to the *Romans*. 'Tis likewiſe ſaid, that having worſted King *Antiochus*, and concluded a Peace with him, one Article of which was, that this Prince ſhould ſurrender half his Fleet; he order'd all the King's Ships to be ſplit in halves, and by this means deſtroy'd the whole. * *Livy*, *Decad* 4. *Lib.* 7, 9, 10. *Cicer. de Offic. Lib.* 1. *Valer. Maxim. Lib.* 7. *cap.* 3.

LABEO *(Antiſtius)* an eminent *Roman* Lawyer, and bred under the famous *Sulpicius*, had the Intereſt of his Country ſo much at heart, that after having been dipt in the Conſpiracy againſt *Cæſar*, and finding his Party undone, by the loſs of the Battel at *Philippi*, he reſolv'd not to ſurvive the Liberty of the Republick; but order'd one of his Slaves, lately manumis'd, to diſpatch him in his Tent. * *Appian*, *de Bell. Civil. Lib.* 4.

LABEO *(Q. Antiſtius)* Son to him in the foregoing Article, and Scholar to the learned *Trebatius*, liv'd in the Reign of *Auguſtus*, and was one of the moſt able Lawyers of old *Rome*. He had likewiſe made a great Progreſs in other Parts of Learning; and which is more valuable, he was a Perſon of inflexible Integrity, and ſcorn'd to ſtoop to the Flattery then in faſhion; for he would never make his court to the Emperor, by doing any thing contrary to Law. *Gellius* and *Suetonius* report ſeveral Inſtances of this kind. And the latter obſerves, that this uncompliant Honeſty did not make him loſe the Emperor's Favour. But here *Tacitus* contradicts him with great Probability, and relates that this Stiffneſs hinder'd him from gaining the Conſulſhip. *Labeo* wrote a great many Books, where, relying too much upon his Capacity and Learning, he ſtruck out into Singularities. He is ſaid to have compos'd four Hundred Tracts, the Titles of ſome of which are ſtill remaining in the Index to the *Pandects*. Some of his Compoſitions went upon the Subject of the Privileges belonging to the College, or *Society*, of the Prieſts: He wrote alſo upon the Myſtery of Divination; and poſſibly, 'tis this *Labeo* whom St. *Auguſtin* cites, in his ſecond Book *de Civitate Dei*, *cap.* 2. I ſay 'tis poſſible, becauſe this Teſtimony might be cited from *Cornelius Labeo*, who wrote *de Diis Penatibus*, and of the Oracle of *Claros*, frequently quoted by *Macrobius*. To return and diſpatch the Article, *Antiſtius Labeo* is ſaid to have wrote Commentaries upon the *Twelve Tables*. * *Aulus Gellius*, *Lib.* 1. *cap.* 12. *Lib.* 7. *cap.* 15. *Lib.* 12. *cap.* 10, & 12. *Lib.* 22. *cap.* 1. *Sueton. in Auguſt. cap.* 57. *Tacit. Annal. Lib.* 3.

LABEZ, or *Calao*, a Town in the Province of *Bugia*, in *Barbary*. It ſtands near the River *Major*, and is the Capital of the Kingdom of *Labez*, ſurrounded with almoſt inacceſſible Mountains, the Avenues to which Territory are fortify'd by the Town *Tezli*. The Kings of *Labez* are tributary to the *Algerines*, who, notwithſtanding, have trouble enough to levy the Contributions. 'Tis ſuppos'd that *Labez* is the old *Altao*, or *Atao*, a Town within *Mauritania Cæſarienſis*. * *Maty*, *Diction.*

LACHI (in *Latin*, *Lachium* and *Petra)* a Town formerly belonging to the Kingdom of *Macedon*. 'Tis now the Country call'd *Albania*, and ſtands upon the *Ionian-Sea*, two Leagues from the Town *Durazzo*, to the South. * *Maty*, *Diction.*

* LACTANTIUS; to what has been ſaid upon this Article in *Morery*, may be ſubjoyn'd, that St. *Jerome* mentions other Works in this Father, that is to ſay, two Books to *Aſclepiades*; a Poem in Hexameter Verſe, containing the Deſcription of his Travels to *Nicomedia*; a Tract entitled *Grammaticus*. His Book *de Mortibus Perſecutorum*, was ſome Years ſince publiſh'd by *Baluzius*. And here *Lactantius*'s Deſign is to ſhew, that the perſecuting Emperors all dy'd miſerable Deaths. Some queſtion the Genuineneſs of this Book, becauſe there's only the Name of *Cecilius* upon the Title; but the Style, the Time when 'twas written, and ſeveral other Circumſtances, are ſufficient Evidence 'twas written by *Lactantius*; the Poem of the *Phœnix*, commonly reckon'd to him, was written by ſome Pagan; the *Paſchal* Poem was written by ſome Chriſtian, but much later in time than *Lactantius*; that upon the Paſſion of our Saviour is penn'd in a quite foreign Style, and conſequently ſpurious; the Abridgment of the Mythology upon *Ovid's Metamorphoſis*, and the Notes upon *Statius's Thebais*, belong'd to *Placidius Lactantius*, a *Grammarian*. *Euſebius*, in his *Chronicon*, obſerves that *Lactantius* was ſo diſintereſted and reſign'd in his Fortune, that notwithſtanding he liv'd at Court, he was often unprovided with Neceſſaries. He may be ſaid to be the moſt eloquent of any, of all the Eccleſiaſtical Writers. His Style is correct, eaſy, uniform, and entirely reſembling *Tully*'s manner. He confutes the Pagan Religion with a great deal of Force, and demonſtrates the Truth of Chriſtianity happily enough; tho', according to St. *Jerome*, he is beſt at the deſtructive way of reaſoning. He treats Divinity in too philoſophical a manner; he ſeems not to have reach'd the Bottom of the more myſterious Parts of Chriſtianity, and has ſometimes fallen into Error. The firſt Edition of *Lanctantius* was printed at *Rome*, in *Folio*, by *Conrad Leweynheim*, *A. D.* 1468. The laſt Edition is that of *Amſterdam*, with the Commentaries of ſeveral Authors; however, 'tis not the moſt exact; and here it muſt not be forgotten, that Father *Nourri*, a *Benedictin*, has lately publiſh'd a new Edition of the Book *de Mortibus Perſecutorum*, which he thinks does not belong to *Lactantius*; there is likewiſe an Abridgment of *Lactantius*'s Inſtitutions, publiſh'd by this Father. * *Hieron. in Chron. A. D.* 317. *Epiſt.* 13. *ad Paulin. Catal. cap.* 181. *M. Du Pin*, *New Eccleſ. Library*, *Cent.* 3.

LACYDES, a *Greek* Philoſopher, Son of *Alexander*, born at *Cyrene*, was bred under *Arceſilaus*, and ſucceeded him in his philoſophical School. *Diogenes Laërtius*, reports him the Founder of a new Academy; but *Tully* aſſures us, that he follow'd *Arceſilaus*'s Sentiments; and other Authors agree that 'twas *Carneades* that ſet up the third Academy. This *Lacydes* had a Gooſe that follow'd him wherever he went; this unuſual Attendance ſtruck the Philoſopher's Fancy ſo far, that when ſhe dy'd he made her a very ſolemn Funeral, as if ſhe had been his Father, or the neareſt Relation. *Cicer. Quæſtion. Academic. Lib.* 2. *Laert. Lib.* 4. *&c.*

LADERCHI *(James)* Prieſt of the Congregation of the Oratory of *Rome*, printed at this Town, *A. D.* 1705, an Hiſtorical Diſſertation upon the *Baſilicæ*, or Churches at *Rome*, dedicated to the Honour of the Martyrs *Marcellinus* a Prieſt, and *Peter* an Exorciſt, who ſuffer'd *A. D.* 302: They were beheaded ten Miles from *Rome*, at a Place then call'd *Sylva Nigra*, but afterwards *Sylva Candida*. Here a Church was likewiſe built in honour of St. *Ruffina* and *Secunda*. The Deſcription and hiſtorical Account of theſe and other Churches,

Churches, gave Father *Laderchi* an occaſion to treat concerning the Titles of Cardinals. He is of opinion, that theſe Titles at firſt were only the Houſes of ſome wealthy Chriſtians, where the Faithful were receiv'd, not only for Prayers and the Euchariſt, but likewiſe were reliev'd in their Indigence, and cover'd from Perſecution. Afterwards the Biſhops of *Rome* fix'd a Prieſt to each of theſe Houſes, being turn'd into ſo many Churches. This Regulation is reckon'd to Pope *Evariſus*, who, as 'tis ſaid, divided *Rome* into five and twenty Diſtinctions of this kind. The Prieſts ty'd to theſe Titles or Pariſhes, were call'd *Cardinals*, from the Word *Incardinare*, which ſignifies *to ordain a Biſhop, Prieſt, or Deacon, and oblige him to reſide and take care of a particular Church.* This Name, which at firſt was common to all the parochial Clergy, was afterwards appropriated to thoſe who ſhare the Government of the Church of *Rome* with the Pope. * *Du Pin, New Eccleſ. Library, Cent.* 17.

LADOGA, a great Lake in the northern Part of *Europe*, upon the Confines of *Sweden* and *Muſcovy*, between the Principality of *Novorogod-Weliki*, *Ingria*, and *Livonia*. This Lake takes in the Lake *Ilmen*, by the River *Wolchova*; the Lake *Onega* likewiſe flows into it, by the River *Sueri:* It has likewiſe a Communication with a great many Lakes and Marſhes of *Livonia*, by the River *Woſen*, and falls into the Gulph of *Finland*, by the Chanel of *Nieva*. 'Tis reckon'd the largeſt Lake in *Europe*, being no leſs than fifty-three Leagues over from North to South, and five and twenty from Eaſt to Weſt. 'Tis prodigiouſly ſtock'd with Salmon, and with another ſort of Fiſh about the Bigneſs of a Herring, which they call *Ladog*, from whence, as 'tis ſuppos'd, the Lake is call'd *Ladoga*. To conclude, the Country between this Lake and that of *Onega*, was formerly a diſtinct Province, call'd *Ladoga*; but now 'tis annex'd to the Province of *Novorogod-Weliki*. * *Maty, Diction.*

LAET *(John de)* born at *Antwerp*. He has publiſh'd a Deſcription of the *Weſt-Indies* in eighteen Books. He likewiſe wrote an Anſwer to *Grotius*'s Diſſertation, concerning the Original of the *Americans:* And 'tis to this Author that the Publick is oblig'd, for a great part of the Diſcoveries of the Hiſtory, relating to the reſpective Governments and Condition of the native *Weſt-Indians*. * *Konig. Biblioth.*

LAGERLOOF *(Peter)* in *Latin*, *Laurifolius*, Rhetorick Profeſſor at *Upſal*, was pitch'd on by the King of *Sweden*, to write the ancient and modern Hiſtory of the Northern Kingdoms. He publiſh'd a Book entitled, *Orthographia Suecana*; and another *de Commerciis Romanorum, &c.* 'Tis ſaid his Lectures and Orations, will be collected and printed together in a Volume. His *Latin* Style was much eſteem'd in the North. He dy'd in *January* 1699. * *Nova litter. Mariæ Balthici*, 1699, *Febr. p.* 43.

LAKE, a Collection of Waters, deep enough to diſtinguiſh 'em from Moraſſes, but which have no Communication with the Sea, or which don't immediately fall in there, excepting by the Communication of Rivers. Some of theſe Lakes are call'd Seas, as the *Caſpian*, the Sea of *Galilee*, and the *Dead-Sea*. The other moſt conſiderable Lakes, are the Lake of *Geneva*, call'd *Leman-Lake*, remarkable for the clearneſs of the Water; the Lakes of *Conſtance*, of *Ladoga*, and *Onega*, in *Europe*; the Lake of *Nicaragua*, and thoſe of *Ontario*, of *Caregnondi*, the *Superior*, or *Upper-Lake*, and that of *Deſpuants*, &c. in *America*; the Lake *Chiamay*, in *Aſia*; to which we may add, the Lakes of *Zaire*, of *Zaflan*, of *Dambea*, and of *Niger* in *Africa*. * *Maty, Diction. Memoires du Temps.*

LAMI *(Bernard)* Prieſt of the Congregation of the Oratory, and born at *Mans*, he gave an early Diſcovery of a ſtrong Genius for Learning, and was a great Proficient in almoſt all Parts of it. He was a conſiderable Linguiſt, and well diſtinguiſh'd in the *Belles Lettres*; he went a great way in Mathematicks, and philological Criticiſm, was Maſter of the Heathen Philoſophy, was a good Divine, and underſtood the Rabbins; he taught Philoſophy in the College of the *Fathers of the Oratory*, at *Saumur* and *Angers*, and afterwards read Divinity Lectures at the Seminary at *Grenoble*. His firſt Performances in print were upon the *Belles Lettres*, and mathematical Subjects, *viz. The Art of Speaking*; *Reflections upon the Art of Poetry*; *Tracts concerning the Æquilibrium*; *Elements of Geometry*; *Diſcourſes upon the Sciences, and the Method for ſtudying*; *A Treatiſe of Perſpective:* Theſe Books have run through ſeveral Editions. His firſt Eſſay upon the holy Scriptures, is an *Apparatus*, or Introduction, to the Scripture, publiſh'd in *Latin* and *French*. He afterwards publiſh'd an Harmony, or Agreement, of the Evangeliſts, in which there are three Aſſertions, which gave occaſion to a long Controverſy: They are theſe; *Firſt*, The two Impriſonments of St. *John Baptiſt*; one by an order from the Prieſts and Phariſees; and, *Secondly*, by King *Herod*. His ſecond Aſſertion is, that our Saviour, in his laſt Paſſover, did not eat the *Paſcal Lamb*, but was crucify'd before the time appointed for that Purpoſe. *Thirdly*, That *Mary*, *Lazarus*'s Siſter, and *Mary*, the great Sinner, was one and the ſame Perſon. Theſe three Opinions, and particularly that concerning the Paſſover, have drawn ſome learned Pens upon him. However, Father *Lami* has endeavour'd publickly to maintain his Ground, and given a Reply to all his Adverſaries. He has written a Commentary upon his *Harmony*, where he treats ſeveral important Queſtions concerning the Hiſtory of the Goſpels. He has finiſh'd a large Work concerning the Temple of *Jeruſalem*, of which he has given a rough Draught. He has likewiſe printed a Book entitled, *A Demonſtration, or evident Proofs of the Truth and Holineſs of the Chriſtian Rules of Morality*. Father *Lami* is a learned, modeſt, and judicious Perſon, and very well vers'd in Scripture Learning; he has an eaſy and natural Elocution, writes well in *French* and *Latin*, and carries his Reaſoning as far as the Argument will bear. * *Du Pin, New Eccleſ. Hiſtory, Cent.* 18.

LAMI *(Francis)* a *Benedictin* Monk of the Congregation of St. *Maur:* This Gentleman was bred to a military Profeſſion, and ſerv'd in the *French* King's Army: But, afterwards, being weary of that way of living, turn'd *Benedictin*. He had a beautiful Genius, was a Man of great Piety, and went through all the Stages of Monaſtick Diſcipline. By his Application to ſtudy he became an excellent Philoſopher, a polite Writer, and very knowing in making Judgment upon the Paſſions and Retirements of the Mind. He has publiſh'd five Tomes concerning *the knowledge of one's ſelf*; a Tract of the *demonſtrative Truth of the Chriſtian Religion*; *Modern Atheiſm overthrown*; *Pious Reflections upon a Monaſtick Life*; *Lectures upon Wiſdom*; a Collection of *Letters upon Theological and Moral Subjects*; *the Unbeliever conducted to Religion by Reaſon*; *Philoſophical Letters upon divers Subjects*; a Tract againſt Eloquence, entitled, *The Rhetoric of the College betray'd by its Apologiſt*; and laſtly, *A Diſcourſe concerning the Knowledge and Love of God*. He dy'd at St. *Dennis*, in *April* 1711. * *Du Pin, New Eccleſ. Library, Cent.* 17.

LAMIA, a Town in *Theſſaly*. 'Tis chiefly remarkable for a Battel within its Precinct, between the *Athenians* and other *Greek* Auxiliaries, and *Antipater* Governor of *Macedon*. This happen'd ſoon after the Death of *Alexander the Great*. The Iſſue of this Fight prov'd very calamitous to the *Athenians*, and many other Towns of *Greece*. * *Bayle, Diction. Hiſtor.*

LAMPTA, a Town in the Kingdom of *Fez*. 'Tis near the City *Fez*, and was built upon the Ruins of the old *Vobrix*, or *Bobrix*, a Town in *Mauritania Tingitania*. * *Maty, Diction.*

LANCELOT *(Claude)* a *Pariſian* and *Benedictin* Monk: He wrote the new Method for learning *Greek*, *Latin*, *Italian*, and *Spaniſh*. He likewiſe wrote a Diſſertation upon the *Hemina* of Wine, printed firſt in 12vo, and afterwards in 8vo, much enlarged. He made a General Grammar, tranſlated into ſeveral Languages. He tranſlated *Phædrus*'s Fables, and ſome of *Terence*'s Comedies, and took care to guard againſt Indecency. 'Tis ſaid that he has left a Tract behind him upon St. *Benedict*'s Rule, which is look'd upon as a Maſterpiece in its kind. He had been Præceptor to ſome of the Princes of the Blood; and afterwards the Marqueſs of *Louvois* would have given him the Care of his Children's Education, with the Settlement of a thouſand Crowns Annuity, but he choſe rather to retire: And after having diſtributed what he had to the Poor, he turn'd Monk in a *Benedictin* Abby,

Abby, upon the Borders of *Touraine* and *Berry*. He dy'd in *April* 1685, about eighty Years of Age. **Memoire Manuſcript. Du Pin, New Eccleſ. Library, Cent.* 17.

LANCEROTTE, or *Lancelotte*. 'Tis one of the *Canary Iſlands*, and lies over-againſt the Kingdom of *Sus* in *Africk*, five Leagues from the Iſland *Forteventura* to the North. This Iſland, which is commonly taken for the *Junonia Minor* of the Ancients, is about ten Leagues in Length and four in Breadth. There is a Town in it of the ſame Name. **Maty, Diction.*

*LANDRECY, a Town in the *Low Countries*, in the Province of *Hainault*, was inveſted by the Allies with a numerous Army, commanded by Prince *Eugene* of *Savoy*, *July* 17, 1712; but they were forc'd to raiſe the Siege, after having been beaten in their Camp at *Denain*, by the *French* King's Army, commanded by Marſhal *Villars*. This Victory brought on the taking of *Marchienne*, and ſeveral other Places of Importance, where the Confederates had lodg'd all their Ammunition for the Campaign; the taking of *Doway*, and the Peace at *Utrecht*, were likewiſe the Conſequences of this Advantage. But here the *Dutch* Man, who now and then makes Additions to the *French Supplementer*, is ſomewhat diſconcerted, complains of Partiality in the Recital, and take the Freedom to ſay, that 'twas the ſcandalous and unexpected going off of the *Engliſh* from the reſt of the Confederates, which occaſion'd this Misfortune.

LANGUAGES: Speech is the Interpreter of Thought, or the Art of diſcovering Peoples Minds to each other, by Marks or Sounds agreed on This is a Privilege, as we may call it, peculiar to Man, and is an evident Proof of an intelligent Being; for nothing below Men have invented arbitrary Marks to diſcover their Thoughts, with reſpect to Objects, which have no relation to their Senſations and Paſſions. 'Tis true, Beaſts have natural Signs to diſcover their Senſations of Pleaſure or Pain, their Hunger or Thirſt, and ſuch things as either pleaſe, or fall rugged upon the Diſpoſition of their Organs: But there are no ſort of Brutes which make uſe of ſettled and arbitrary Signs, to give notice of things independent of the Mechaniſm of their Bodies. Whereas Man is no ſooner grown up to the uſe of Reaſon, but he preſently looks out for means to communicate his Thoughts, and ſuch Thoughts, which have no Connexion, either with his Senſations or Paſſions. And in caſe he can't do it by the aſſiſtance of Voice, he projects other Expedients, as we ſee in thoſe that are born Deaf and Dumb, who expreſs themſelves by Signs, as others do by Sounds.

However, it muſt be granted, that no Marks are ſo ſerviceable to bring the Mind into view, as the Voice, which, by its different Articulations, furniſhes almoſt an infinite Number of different Words, to each of which Men faſten what Idea they pleaſe, and being once agreed upon their Signification, they are by this means in a Condition to make all their Thoughts intelligible to each other.

For this purpoſe, Man is naturally furniſh'd with Organs proper for forming an articulate Voice, a Proviſion which no other Animals are furniſh'd with in the ſame degree of Perfection. Being thus particularly provided for Speech, 'tis eaſy to conceive Men might form a great many Words by degrees, tye an Idea to 'em, make others acquainted with this Regulation, and ſo ſettle an uniform Language for Communication. 'Tis likewiſe eaſy to conceive, that in regard the Connexion between certain Words, and the things deſign'd to be expreſs'd by 'em, are perfectly arbitrary, they may be chang'd at different Places, at different Times, and by different Perſons: Indeed 'tis very unlikely, that the Variety of Capacities and Inclinations, the different Occaſions People have to expreſs themſelves, the different Turn of the Imagination, the forgetting old Words, the Eaſe People find in delivering themſelves in one Expreſſion rather than another, the new things met with which require new Names, Strangers which ſettle among Natives; I ſay, 'tis very unlikely, that theſe, and a great many other Cauſes, ſhould not bring an Alteration upon living Languages; we need not therefore be ſurpriz'd, to find Languages floating and variable, it being next to impoſſible they ſhould continue long in the ſame Condition. This Remark may ſerve to account for the Origin and Diverſity of Languages, ſuppoſing the holy Scripture had taught us nothing further upon this Subject.

But ſince 'tis the inſpir'd Writings that acquaint us with our Original, we ought likewiſe to learn the Origin and Diviſion of Languages from the ſame Inſtruction. Now, the Scripture informs us, that God having created the firſt Man *Adam*, brought the Fowls of the Air, and the Beaſts of the Field before him, to give 'em their Names, and the Name which *Adam* gave each of 'em, was that which they went by. The ſame Scripture relates, that God made uſe of Speech, in forbidding our firſt Parents the eating of the Tree of the Knowledge of Good and Evil. The Devil is likewiſe there repreſented in Converſation with the Woman, who diſcours'd with the Serpent, and miſdirected her Husband: God likewiſe expoſtulates with *Adam*, charges him with Diſobedience, and *Adam* and *Eve* offer at an Excuſe. All this ſuppoſes that *Adam* and *Eve* were furniſh'd with Language and Being together; for *Adam* gave Names to all ſorts of Animals ſoon after his Creation, and before the Production of the Woman. Now, if he had not underſtood the meaning of one Language at leaſt, which way could he have thus quickly given Names to other Animals, and which afterwards laſted upon 'em? How could *Adam* and *Eve*, newly created, have underſtood God Almighty's Diſcourſe, been intelligible to each other, and prepar'd for Converſation as ſoon as they were plac'd in *Paradiſe*? It requires time to agree upon the Marks of Speech, to retain 'em in memory, and to apply 'em to the Things and Thoughts they are to repreſent; all this can never be done on the ſudden, but requires a conſiderable time to bring it about. Now, what we have already remark'd, happen'd ſoon after the Creation: Beſides, what colour of probability is there, that God, who created Man in his Perfection, ſhould ſend him into the World without Speech, which is of ſo much Uſe and Ornament; and that he ſhould bring *Adam* and *Eve* into *Paradiſe*, into a place of Pleaſure and Satisfaction, and not enable 'em to converſe together, without a great deal of Trouble and Fatigue? 'Tis therefore much more probable, that *Adam* and *Eve* were furniſh'd with the uſe and meaning of Speech immediately upon their Creation, than to ſuppoſe that they were only furniſh'd with Organs proper for forming of Words, and that they were left to Invention, Induſtry and Time, to hammer out a Language.

Upon the foregoing Suppoſition, which may fairly be granted, 'tis eaſy to conceive how the Deſcendants of *Adam* and *Eve* might learn and preſerve their Language: Daily Experience informs us in what manner Children learn to ſpeak, by the Converſation of their Parents, Nurſes and thoſe about 'em. And when all Mankind inhabited the ſame Country, kept up a Commerce with each other, and liv'd through a great many Ages, 'tis no wonder that the common Language was continu'd amongſt 'em, without any conſiderable Alteration, till the Flood. And ſuppoſing any remarkable Change of this kind ſhould have happen'd, yet ſince the World was then all deſtroy'd, excepting *Noah* and his Family, the Tongue ſpoken by this Patriarch muſt be the only remaining Language, and which might eaſily be handed down to his Deſcendants, as long as they dwelt in the ſame Country. But when, before their parting, they attempted to build a City, and a Tower, whoſe Top ſhould touch the Sky, God thinking fit to check this bold Enterprize, confounded their Language, inſomuch that not being able to underſtand each other, they were forc'd to ſeparate in Parties, and leave the Building unfiniſh'd. And here, notwithſtanding the confuſion of Languages, is plainly ſet forth in *Geneſis* 11, yet Father *Simon*, and Mr. *le Clerc*, have been ſo hardy as to aſſert, that God was not the Author of this Diverſity of Language, but only of the Miſunderſtanding and Diſagreement, which then happen'd to that degree amongſt Mankind, that they ſeparated from each other, and from thence the Alteration in Languages was produc'd. But, notwithſtanding the Singularities of theſe learned Men, the Text cannot be thus

thus interpreted without Violence, for the Recital of this Matter in *Geneſis*, plainly gives us to underſtand, that 'twas not the Diſſenſion and parting of the Multitude, which occaſion'd the Change in their Language; but on the contrary, 'twas the miraculous Difference and Unintelligibleneſs of their Speech, which throwing them out of Capacity of underſtanding one another, and acting by concert, made 'em lay aſide their Deſign, and part from each other.

'Tis hard to know the preciſe time when this Separation happen'd. The Scripture only tells us 'twas when *Phaleg* was living; but in what Period of his Life is not recorded.

'Tis no leſs difficult to determine to how many Languages this Confuſion reach'd. The *Rabbies* reckon Seventy, becauſe the original Text reckons ſo many Deſcendents from *Noah*; that is, Fourteen deſcended from *Japhet*, Thirty from *Ham*, and ſix and Twenty from *Shem*: Theſe, the Scripture tells us, were Heads of Families; *and by theſe were the Nations of the Earth divided after the Flood*, Gen. x. According to the *Septuagint*, this Number muſt be mounted to Seventy-two; and upon this Suppoſition, two Languages muſt be added to the Number. But there's no Neceſſity to make the Number of Languages equal to the Number of Heads of Families deſcended from *Noah*; for many within this Liſt might preſerve the ſame Language. And that this is matter of fact, appears by *Canaan*'s Iſſue, who furniſh ſeveral Heads in this Genealogy, whoſe Deſcendents, notwithſtanding, ſpoke the ſame Language; for the Inhabitants of *Palæſtine*, tho' ſubdivided into ſeveral diſtinct Governments, ſpoke the ſame Language when the *Iſraelites* diſpoſſeſs'd 'em.

'Tis not neceſſary to ſuppoſe this Diverſity of Languages was carry'd at firſt to the modern Diſtance; that is, 'tis not neceſſary to ſuppoſe that the old Language was entirely extinguiſh'd, and that God inſpir'd 'em with others altogether new. 'Tis much more probable to believe, that God broke the old Language into different Dialects, ſo remote, that Correſpondence muſt of courſe be check'd upon the Alteration. This ſeems the obvious Meaning of the Scripture, *Let us confound their Language, that they may not underſtand one anothers Speech*, Gen. xi. 7. From theſe Words it may be not improbably collected, that the old Language was only diverſify'd into ſeveral, tho' not very intelligible Dialects. From hence we may infer, that there was leſs Difference between the Languages of Mankind at firſt, than there is at preſent; for the Progreſs of Time neceſſarily brings an Alteration through all Languages. Beſides, we may obſerve, that the moſt ancient Languages of the Eaſtern People, who liv'd near the *Tower of Babel*, that is *Hebrew*, *Chaldee*, *Arabick*, *Syriac*, &c. have a greater Reſemblance with each other, than thoſe of the Inhabitants of remoter Countries.

To touch a little upon another famous Queſtion, that is, which was the firſt Language. It has been already obſerv'd, that the long Lives of the *Antediluvians* contributed very much to continue *Adam*'s Language in the ſame Condition they receiv'd it; for the ſame Man is not apt to go off from the Language he was firſt taught. Now upon ſuppoſition his Life holds out to ſeveral Centuries, we may fairly conclude he'll keep to his Mother-tongue, and teach it others; and the Neceſſity that his Family and Neighbours have of correſponding with him, and the Conveniency his Domeſticks have of learning it from him; theſe Conſiderations, I ſay, will preſerve the Language from running off into unintelligible Alteration. For inſtance, *Adam* living nine Hundred and thirty Years, and *Noah* being ſix Hundred Years old at the Flood, which, according to the *Hebrew* Chronology, happen'd one Thouſand ſix Hundred fifty-ſix Years after the Creation; it follws, that *Noah* muſt be born a few Years after *Adam*'s Death, and that he convers'd with the *Antediluvians* ſix Hundred Years together; and by conſequence, with a great many of thoſe who had convers'd with *Adam* and *Eve* ſome Hundred Years together. From whence it follows, that he muſt have learn'd and made uſe of *Adam*'s Language. Further, *Noah*'s Children, born before the Deluge, ſpoke, without doubt, their Father's Language, and kept it on till the Diviſion of People and Tongues. The Queſtion is then to know, whether this original Language ſubſiſted in its Purity in ſome Family, or Families, when the Confuſion happen'd; or whether 'twas broken into a Dialect: Now, this Point is not reſolv'd in Scripture; but, let this be as it will, it may be further enquir'd which is the moſt ancient Language? The *Jews*, and ſeveral learned Chriſtians, declare for the *Hebrew*; and others of conſiderable Character give preference to the *Chaldee*. The Firſt argue, that the Language, which *Noah* receiv'd from *Adam*, was carry'd down, without Alteration, through the Family of *Shem* and *Heber*; that *Abraham* learn'd it from his Father *Terah*, deſcended from *Heber*; and that it paſs'd from thence to the *Iſraelites*, who were call'd *Hebrews*, becauſe they ſpoke the ſame Language with *Heber*. Others, on the contrary, aſſert, that the moſt ancient Language is that which was ſpoken in *Meſopotamia*, beyond the *Euphrates*, that is, the *Chaldee*; that this was *Abraham*'s Mother-tongue, who having been bred at *Ur* of the *Chaldæans*, and liv'd ſeventy-five Years in *Meſopotamia*, afterwards remov'd, croſs'd the *Euphrates*, and paſs'd into the Land of *Canaan*, where he was call'd an *Hebrew* by the *Canaanites*, from the Word *Heber*, which ſignifies *beyond*, becauſe he came from beyond the *Euphrates*; that upon his Removal he learn'd the Language of *Canaan*, which continu'd with his Family and Deſcendants, and that this was the *Hebrew* Tongue. The Arguments on each ſide of the Queſtion are too long to inſert; however, it may not be amiſs to mention ſome of the Authors. Amongſt the Ancients, who declare for the *Hebrew*, *Origen* may appear firſt; now this Father, in his eleventh Homily upon *Numbers*, tells us, that the Angels having ſtruck out ſeveral Languages, that which *Adam* ſpoke, which he believes was *Hebrew*, continued with the religious Part of Mankind. St. *Chryſoſtome*, in his third Homily upon *Geneſis*, reports that *Heber* preſerv'd the Language of his Anceſtors. St. *Auguſtin* goes into this Sentiment, and makes no doubt of its being certain *(de Civitat. Dei Lib.* 16. *cap.* 11.) St. *Jerome (Comment. in cap.* 3. *Sophon.)* affirms the *Hebrew* Language the moſt ancient and Mother of all the reſt. However, *Theodoret* gives the Point of Antiquity to the *Chaldee*. St. *Gregory Nyſſen (Lib.* 12. *contra Eunom.)* obſerves that a great many learned Men, reckon the *Hebrew*, comparatively, a modern Language, and that 'twas firſt ſpoken when the *Iſraelites* came out of *Ægypt*. Amongſt the Moderns, *Serarius*, *Bonfrerius*, *Buxtorf*, *Walton*, and Father *Thomaſſin*, plead for the firſt Opinion; but *Grotius*, *Huetius*, and *le Clerk*, are for the Second.

To proceed to ſome brief Remarks upon other Languages: The *Punick* Tongue is ſuppos'd to be no other than the *Phœnician*, which is either the ſame, or very much reſembling the *Hebrew*. *Arabick* is an original, beautiful, and moſt copious Language, and has been preſerv'd near three Thouſand Years. For a Proof of the Copiouſneſs 'tis obſerv'd, that there are a Thouſand different Words for a Sword, five Hundred for a Lyon, and two Hundred for a Serpent; that 'tis ſpoken where the *Mahometan* Religion is practis'd, and either made the common Language, or at leaſt, that of the Learned; that the *Mahometans* count it a flagitious Crime to tranſlate their Alcoran out of *Arabick* into any other Language; that their Prayers and religious Offices are in *Arabick*; and that the Courts of Juſtice make uſe of the ſame Language; that 'tis ſpoken not only in *Natolia* (tho' mixt with the *Greek* and *Sclavonian)* and *Armenia*, but in the eaſtern Parts of *Cilicia*, as alſo in *Syria*, *Meſopotamia*, *Arabia*, *Ægypt*, and from thence through *Africk* to the *Streights* of *Gibraltar*, through all *Barbary* between the *Mediterranean* and *Mount-Atlas* (excepting among the Emperor of *Morocco*'s Subjects, and ſome other more inward Parts, where the old *Africans* are ſettled) in which Places, as *Breerwood* relates, 'tis become the vulgar Language, tho' under ſomewhat different Dialects. To which may be added, it has ſpread very much in *Perſia*, in the *Mogul*'s Dominions, and other *Indian* Provinces; amongſt the *Japonneſe*, *Chineſe*, and *Tartars*. And where 'tis not the Mother-tongue, 'tis learn'd in Schools, like *Greek* and *Latin* among the *Europæans (Walton. Prolegom. ad Bibl. Polyglott.)*

The *Ægyptian*, or *Coptick*, Language, is reckon'd to three Originals. *Athanaſius Kircher*, in his *Prodromus Ægyptiacus*, and his *Linguæ Ægyptiacæ Reſtitutæ*, believes it the ancient *Pharaonick* Language, and that the recondite Parts of the *Ægyptian* Learning are penn'd in *Coptick*; and that the Inſcriptions of *Obelisks* are only to be known by learning this Language. *Iſaac Voſſius* ſuppoſes it a ſort of Jargon, form'd by a Rabble, or Multitude, of *Libyan-Ægyptian* and *Arab-Ægyptian* mixt together; and that 'twas not known till the *Arabians*, or *Saracens*, had ſubdu'd *Ægypt*. A third Opinion ſuppoſes *Coptick* a feign'd Language, and that 'tis no better than a ſort of Cant lately contriv'd by Cheats, like our Gypſies.

But the learned *Renaudotius*, in a ſett Diſſertation upon this Subject, diſproves all theſe three Opinions And here tho' he won't grant it the old *Pharaonical* Language, yet he allows it an *Ægyptian* Original, which has taken in a great many *Greek* Words, relating to Religion and Eccleſiaſtical Matters, into it; and that the Chriſtians in *Ægypt* have made uſe of this Language ever ſince the *Mahometam* Incurſions into *Ægypt*; that the *Eutychian Jacobites* particularly, have had their Liturgies, the Offices for the Adminiſtration of the Sacraments, and the Pſalter, in this Language, and that for above a Thouſand Years paſt. *(Renaudot. Liturgiar. Oriental. Collect. Tom.* 1.)

The *Hetruſcan* Language pretty much reſembles the Character of the *Latin*, and they read from the right Hand to the Left. *Engubinus* has furniſh'd an Inſcription in this Language, which was found fifty Years before the Dictator *Sylla*. The *Romans* look'd upon this Language as a Curioſity, and took Pains to learn it.

The *Greek* has undergone leſs Change in the Characters than other Languages. The moſt ancient are ſomewhat Square, and reſemble the *Phœnician*, or *Hebrew:* This, as *Herodotus* obſerves, was the Figure of the firſt Letters, which were brought into *Ionia*. *Pliny* mentioning the *Greek* Characters, after having ſaid that they reſembled the *Roman* Alphabet of his Time, gives no other Proof for his Aſſertion, excepting an old Inſcription upon a Plate of Braſs, which *Veſpaſian* and *Titus* lodg'd in the publick Library. In reporting this Inſtance he tells us, that " The ancient *Greek* Charac- " ters were almoſt the ſame with the modern *Latin*, " as appears from the old Plate of Braſs taken from " *Delphos*, where 'twas dedicated to *Minerva*, by *Nau-* " *ſicrates:* This Inſcription is this,

ΝΑΥΣΙΚΡΑΤΗΣ ΤΙΖΑΜΕΝΟΥ ΑΘΗΝΑΙΟΣ
ΚΟΡΑ ΚΑΙ ΑΘΗΝΑ. ΑΝΕΘΗΚΕΝ.

The ancient *Greek* Characters, mention'd by *Pliny*, and others, were pretty near the Figure of this Inſcription; for 'tis certain, the old *Greeks* knew no other Letters but Capitals: That this was their manner of writing, may be prov'd from *Johannes Laſcares*'s (a *Greek)* Prologue to his Collection of *Greek* Epigrams, printed in Capitals, at *Florence*, *A. D.* 1484. Further, the pointing and Diſtinction of Words was not us'd in the earlieſt Times in *Greece*; which Cuſtom, according to *Lipſius* and *Leo Allatius*, continued to the Hundred and ſeventy-fourth Olympiad. 'Tis likewiſe obſerv'd, from the moſt antique Remains, that the *Greeks* divided their Diſcourſe only by full Periods, and the finiſhing the Senſe. And thus, where theſe Periods did not reach to the End of the Line, they ſtop'd with the Concluſion of the Senſe, and begun another Line where the Senſe was new, as appears from the Inſcriptions upon the *Marmora Arundeliana:* And thus they wrote by a ſort of independent Articles, and not by full Lines. The Reader, who is deſirous of examining this Subject farther, may conſult the *Palæographia Græca* of Father *Bernard de Montfaucon*, where he may be entertain'd with very curious Diſcoveries. There is likewiſe a fine Diſſertation upon this Argument, at the End of the *Palæographia Græca*, written by the Preſident of the Parliament of *Dijon*.

The *Latin* Language has likewiſe had its Improvements and Revolutions, like the reſt. And for this, the Reader may only obſerve the Difference between the moſt ancient and modern Inſcriptions. The Characters us'd in the Time of the Conſul *Duilius*, publiſh'd by *Sirmondus*, bear a nearer Reſemblance with the *Hetruſcan* and *Greek*, than thoſe of leſſer Antiquity; they diſcover a ſhaking Hand, like thoſe who firſt learn to write. The ſeven *Latin* Volumes, found in *Numa*'s Tomb, were not written in this Character, and therefore 'tis moſt likely they were counterfeit; for *Quintilian* aſſures us, that the Alphabet was very ſcanty at that Time, and that the Figure and the Power of the Letters, were different from what they were in his Time.

The principal Languages ſpoken in Europe.

1. The *Welſh*, or ancient *Britiſh*, is, according to *Scaliger*, one of the Ten leſſer Mother-languages of *Europe:* 'Tis us'd in *Wales*, the weſtern Part of *England*, and in the *Lower Bretagne* in *France:* And thus the *Lower Bretons* and the *Welſh* underſtand one another with Eaſe enough.

2. The *Cantabric* is ſtill ſpoken in the *Pyrenean* Mountains, by the *Cantabri* and *Gaſcons*.

3. The *Chauchic*, is an ancient Language, common to the People of *Eaſt Friſeland*, when they converſe with their Country-men; but when they ſpeak with Strangers 'tis in *High-Dutch*.

4. The *Epirotic*, is us'd in the Mountains of *Epire*.

5. The *Finic*, is the Language of *Finland* and *Lapland*.

6. For the *French*, ſee *Morery*'s Supplement.

7. The *Greek*, is one of the four great Mother-Languages, formerly very much ſpread in the ſouthern Parts of *Europe*. 'Tis now alter'd into a barbarous kind of *Greek*, which is ſtill ſubdivided into ſeveral Branches; that is to ſay, the *Athenian* Dialect, which is the moſt uncouth of all; the *Peloponneſian*, which is reckon'd the moſt correct and beautiful, to which may be added that call'd the *Tzopeliſme*, and the vulgar *Greek:* For a farther Account of all theſe Dialects, the Reader may conſult *Cruſius's Turco-Græcia*.

8. The *Iriſh*, is ſpoken in *Ireland*, and in the *Highlands* of *Scotland*.

9. The *Spaniſh*, is deriv'd from the *Latin*, and is ſubdivided into the *Caſtilian*, the *Portugueſe*, and that ſpoken in the Kingdom of *Granada:* The *Caſtilian* ſpoken in *Andaluſia*, is reckon'd the moſt polite.

10. The *Hungarian*, was brought into *Europe* by the *Huns* and *Avari*.

11. The *Jazygic*, in the northern Part of *Hungary*, is much us'd between the *Danube* and the *Theiſſe:* 'Tis very different from the *Hungarian* Language.

12. The old *Illyrican* Language, is ſtill ſpoken in the Iſland of *Veggia*, to the eaſt of *Iſtria*.

13. The *Italian* is a Branch of the *Latin*.

14. The *Latin*, is one of the four great Mother-Languages, ſpoken by all the Learned in *Europe*. It has ceas'd to be a National Language, ſince the *Franks*, *Lombards*, and *Goths*, made an Irruption into the *Roman* Empire: The Corruption of this Language has produc'd three Dialects, the *Italian*, *French*, and *Spaniſh*.

15. The *Sclavonian*, is one of the four great Mother-Languages of *Europe*, and ſpoken in the eaſtern Parts of this Diviſion of the World.

16. The *Tartar*, is the Language of the *Coſſacks* and the *Precopenſian Tartars*, who live between the *Don* and the *Boryſthenes*.

17. The *Teutonic*, is one of the four great Mother-Languages: 'Tis diverſify'd into *Saxon*, *French*, and *Daniſh*, which are ſtill farther ſubdivided.

There are likewiſe ſome Remains of *Arabick*, in the Mountainous Parts of the Kingdom of *Granada*; as alſo in ſeveral Places of *Andaluſia*, *Valencia*, and *Arragon*. Every Language has likewiſe a ſort of Jargon, ſpoken by the Peaſantry and little People. See *Geſner* in his Dictionary entitled, *Mithridates*. *Alſtedius*, *Encycloped. Tome* 1. *Lib.* 10. *&* *Philander*. *Von Sittwald*, *Satyrici ſui*, *Lib.* 7.

The principal Languages of Aſia.

1. The *Hebrew*, *Chaldee*, and *Arabic*, have been mention'd already.

2. The *Antiochian*, or *Syriac*, was formerly us'd by the Chriſtians in the Eaſt, and into this Language they have tranſlated the *Old* and *New Teſtament*. 'Tis a Dialect of the ancient *Syriac*, which is not much different

rent from 3. the *Chaldee*. This Language was common in *Judæa*, at the time of the Incarnation, and ſpoken by our Saviour and his Diſciples. 'Tis ſubdivided into the *Antiochian* abovemention'd, into the *Babylonian*, and that call'd the *Jeruſalem*.

4. The *Babylonian* is the moſt correct Dialect of all the *Syriac* Language. Some Chapters of *Daniel*, *Eſra*, and the *Babylonian Talmud*, are written in this Language. This may be otherwiſe call'd the *Chaldee*.

5. The *Jeruſalem* Subdiviſion, is that in which the *Jeruſalem Targum* is written.

6. The *Armenian*, reaches no further than the Country of *Armenia*.

7. The *Chineſe* Language, is ſpoken throughout the vaſt Country of *China*, and the Iſland of *Japan*.

8. The *Malayan* Language, is the moſt correct and uncompounded of all the Languages of the *Eaſt-Indies*, and is generally learn'd by the *Europæans* who trade there. There is a *Malayan-Latin* Dictionary, done by *David Haen*, and printed at *Rome*, *A. D.* 1631.

9. The *Perſian*, has ſeveral *High-Dutch* Words in it, as *Father*, *Mother*, *Brother*, &c. Even the Name of *Perſian* comes from *Peres*, *Peros*, or *Pert*, which, in *High-Dutch*, ſignify an Horſe; for, from the Time of *Cyrus the Great*, 'twas a Diſgrace to a *Perſian* not to travel mounted.

10. The *Turkiſh* Language has ſome Affinity with the *Perſian* and *Tartar*, and borrows nothing but the Alphabet from the *Arabic*.

The principal Languages of Afric.

1. The *Æthiopic*, is the Language of the *Abyſſins*: There are two ſorts of it, one of which reſembles the *Chaldee*, and in this Dialect their Hiſtories are commonly penn'd. *Scaliger*, *Ludolphus*, *Petreus*, *Niſſelius*, and others, have publiſh'd their Alphabet and manner of writing.

2. The *Coptic*, has been mention'd already, and as the learned *Renaudotius* has prov'd, is neither the old *Pharaonick*: nor does it take its Name from *Coptos*, former the Metropolis of *Thebais*.

3. The *Songaic*: Travellers, in their Narratives on their Voyages, take notice of this Language, and report it ſpoken in the Countries of *Sconbaya*, of *Muſmunde*, of *Zenete*, of *Gumée*, of *Guzule*, of *Hea*, and of *Sus*. How far the *Arabic* is ſpread in *Afric* has been obſerv'd already.

The principal Languages of America.

1. The *Cariban*. The Author of the Hiſtory of the *Antillæ Iſlands*, printed at *Rotterdam*, *A. D.* 1658, has publiſh'd a Dictionary in this Language.

2. The *Mexican*, is pronounced by thruſting the Tongue toward the Teeth; and here they often clap the Letters T and L together. As for other *American* Languages, the *Europæans* as yet have no exact Skill in 'em.

Particular Remarks upon ſome Languages.

The *Welſh* is rough and full of Aſpirations: Their Words ſeem frequently without a Vowel, and heav'd up from the Bottom of their Throat. For inſtance, in the Petition of the Lord's Prayer, *Deliver us from Evil*, they ſay, *Eithr gwaret, ni rhag drcovg*. The *Chineſe* Language has no R, and all the Words are Monoſyllables, much diſtinguiſh'd by Dipthongs and Tripthongs. The *French* is reckon'd a beautiful Language, and fit to entertain Ladies. *High-Dutch* has a maſculine Sound, fit to be ſpoken to an Enemy, becauſe it naturally carries ſomething of Terror in it. My Lord *Bacon (de Augment. Scientiar. Lib. 6. cap. 1.)* obſerves that the Languages deriv'd from the *Gothic* are full of Aſpirations. The *Greek* Language makes frequent uſe of Dipthongs and Compounds. The *Hebrew* is the moſt uncompounded Language, and chuſes rather to go about, and make uſe of Periphraſes, than vary from a ſimple Structure. *Spaniſh* is noble and high ſounding; and, if the *Spaniards* may be believ'd, *'tis the only proper Language to addreſs God Almighty in.* The *Italian* is grave and majeſtick, and fit for the Mouth of Quality and Princes. The *Mexican*, as has been obſerv'd, makes frequent uſe of the Letters T, L, as in theſe Words, *Tetcotl*, *Mecaxuchilt Tlilxochitl*, &c.

LANTERNISTS, the Name of the Members of an *Academy* of learned Men, ſet up at *Toulouſe* in *France*. The occaſion of the Name was as follows; ſome Counſellors of the Parliament of this Town, with other Gentlemen of ſeveral Diſtinctions, projecting to form a Society for cloſe Correſpondence, and commnnicating their Notions to each another, appointed a ſet Day for meeting at each others Houſes. And here, to prevent Interruption from forreign Company, they choſe to meet in the Evening, after the Hour for common Viſits was over. And to make their Meeting more private, they took no Flambeaux along with 'em, but lighted themſelves with a ſmall Lanthern. Thus they carried on their Converſation with a great deal of Pleaſure and Improvement, and kept it private for a conſiderable time. But, there being few things which Time does not diſcover, their meeting took Air at laſt, and all People of Senſe and Regularity commended the Deſign. And now, being no longer *Incognito*, they puſh'd the Project further. They encreas'd their Society, and made a Company in form. Upon the ſcore of their ſmall Lantherns, ſome pleaſant Men call'd 'em *Lanterniſts*. They took the Denomination in good part, as the learned Academies in *Italy* had done before 'em, all which have ſome whimſical Names beſtow'd upon 'em: Thus theſe *Lanterniſts*, to preſerve the Memory of their Original, took a Star for their Deviſe, with this Legend, *Lucerna in Nocte*. Afterwards they ſettled a Prize, to be given every Year, to that Man or Woman who made the beſt rhiming Copy of Verſes in commendation of the King, to be publiſh'd by the Company: The Prize is a very fine Medal, with a Star and Legend above mention'd. The reverſe of the Medal has an *Apollo* playing upon the Harp, and ſitting upon the Top of *Parnaſſus*, with this Motto, *Apollini Toloſano*. * *Mercure Galant. Juin* 1698.

LAT, the Name of an Idol worſhip'd by the ancient *Arabian* Pagans: The Mahometans will have it, that 'tis a Corruption of *Allah*, which ſignifies the true God. *Lat* is likewiſe the Name of an *Indian* Idol, worſhip'd in the Town of *Soumenat*. His Statue was a ſingle Stone an Hundred Yards high, plac'd in the Middle of a Temple, ſupported with ſix and fifty Pillars of maſſive Gold. *Mahmoud*, Son of *Sebectegin*, who conquer'd this Part of *India*, broke this Idol with his own Hands, and ſettled Mahometaniſm in *India*, as far as he was able. * *D' Herbelot*, *Biblioth. Orient.*

LATOMUS *(James)* defended the Articles of *Louvain*, and wrote other controverſial Tracts. He wrote likewiſe a Tract concerning the Study of Divinity through the three Languages, in which he defends the School-Divinity againſt *Eraſmus*. *Eraſmus* publiſh'd a Confutation of this Work, to which the Author made a Reply. *Latomus* was one of the moſt eminent Doctors of the Faculty of *Louvain*. He was a Perſon of good Parts and conſiderable Reading, wrote with eaſe in *Latin*, but without much Ornament. He underſtood neither *Greek* nor *Hebrew*, and was ſtrongly prepoſſeſs'd in favour of School-Divinity. * *Coccius*, *in cat. Bellarmin*, *de Script. Eccleſ.* *Du Pin*, *New Eccleſ. Library*, *Cent.* 16.

* LAZARUS (St.) The Scripture informs us, that the Prieſts and *Phariſees* hearing of *Lazarus*'s being rais'd from the Dead, reſolv'd to kill him, but 'tis not ſaid they executed their Deſign. St. *Epiphanius* reports, that he liv'd thirty Years after being thus menac'd, and that he was thirty Years old when our Saviour wrought the Miracle upon him. The *Greeks* relate his Death in the Iſle of *Cyprus*, where he was Biſhop, and that his Relicks were tranſlated to *Conſtantinople*, in the Reign of *Leo* the Philoſopher; and the ancient weſtern Martyrologies confirm this Tradition. The Story of his ſailing to *Provence*, with *Mary Magdalen* and *Martha* his Siſters, and that he dy'd Biſhop of *Marſeilles*; this Story, I ſay, is without Ground, and but of late Invention. * *John* 11. *Epiphan. hæreſ.* 66. *Zonar. Annal. Tom.* 3. *Launoy*, *de Commentitio Lazari in Provinciam Appulſu.* *Tillemont*, *Memoires pour l' Hiſt. Eccleſ. Tom.* 2.

LECTISTERNIUM, a religious Ceremony practis'd by the *Romans*, when afflicted with any great Calamity. The manner was thus, they took down the Statues of their pretended Gods from their Pedeſtals, and laid 'em upon Beds made on purpoſe, in their Temples, with Pillows under their Heads; and in this Poſture they were ſerv'd with a ſplendid Entertainment. They made three ſtately Beds more particularly for the Statues of *Jupiter*, *Apollo*, *Latona*, *Diana*, *Hercules*, *Neptune*, and *Mercury*, hoping to gain their Favour by this Regard. When this was done, the Gates of the Temple were open'd, the Tables every where ſpread and loaden; and all Strangers, whether known or unknown, were regal'd *gratis:* And now, all Quarrels and Animoſities were forgotten; People treated their Enemies like Friends, and ſet all Priſoners at Liberty. This Feſtival was kept in caſe of a Mortality, or ſome other publick Diſtreſs. The firſt *Lectiſternium* was kept at *Rome*, by the order of the *Duumviri*, *A. C.* 335. *Livy* takes notice of the Original of theſe *Lectiſternia*. *Caſaubon* is of Opinion that theſe ſolemn *Lectiſternia* were us'd by the *Greeks* no leſs than the *Romans*. *Spon* gives a Deſcription of the *Lectiſternium* prepar'd for *Iſis* and *Serapis*, which is ſtill to be ſeen at *Athens*. The Bed is Marble, two Foot long, and a Foot high; here *Serapis* is plac'd with a Buſhel upon his Head, with a Cornucopia and Fruit before him. *Iſis* is repreſented ſitting ſomewhat lower: About theſe two pretended Divinities there are four or five Men carv'd. *Spon* likewiſe reports that there is ſomething of this kind to be ſeen at *Salamis*. * *Livy*, *Lib.* 5. *Cap.* 13. *Cicer. in Orat. de Haruſp. Reſp. Valer. Maxim. Lib.* 2. *Cap.* 1, & 10. *Scholiaſt. Pindar. Olymp. od.* 1. *Spon*, *Voyage de la Grece*, Part 2. p. 118.

* LEGION, a Body of Men in the *Roman* Militia.

The Names of the *Roman* Legions, cut upon an old Pillar found at *Rome*.

II. *Auguſta.*	XI. *Claudia.*
VIII. *Auguſta.*	XV. *Apollinea.*
XXX. *Ulpia.*	IV. *Scythica.*
XIV. *Gemina.*	X. *Fretenſis.*
IV. *Flavia.*	II. *Trajana.*
V. *Macedonica.*	III. *Parthica.*
XII. *Fulminatrix.*	XX. *Victrix.*
II. *Parthica.*	I. *Minervia.*
XI. *Terratenſis.*	X. *Gemina.*
XII. *Gemina.*	II. *Adjutrix.*
II. *Italica.*	I. *Italica.*
VI. *Victrix.*	XIII. *Gemina.*
XXII. *Primigenia.*	VII. *Gallicana.*
I. *Adjutrix.*	XVI. *Flavia.*
I. *Parthica.*	III. *Cyrenenſis*
VII. *Claudia.*	III. *Auguſta.*

* LEO I. commonly call'd the *Great*, Biſhop of *Rome*. To what has been ſaid upon this Article in *Morery* Vol. I. may be added the Judgment of the learned *Du Pin*, touching the Style and Character of this Biſhop. His manner of writing, ſays this Author, is polite, but not without ſomething of Affectation; his Periods are cut, and the Parts of 'em well meaſur'd; the Cadence is pretty ſtrong and muſical; his Diſcourſe is ſwell'd with Epithets, and ſet off with agreeable Antitheſes. He was particularly careful to guard (what he thought) the Rights and Prerogatives of his See; but then it muſt be ſaid, he manag'd his Privilege with Temper and Moderation. It may be ſaid, continues *Du Pin*, that the Church of *Rome* never appear'd in more true Greatneſs and leſs Pride, than in the Time of this Pope. Never was the Biſhop of *Rome* more honour'd and conſider'd, and never was that See manag'd with more Humility, Charity, and Diſcretion. The beſt Edition of *Leo*'s Works, is that publiſh'd by Father *Queſnel*, printed at *Paris*, *A. D.* 1675, and afterwards at *Lyons*. * *Du Pin*, *New Eccleſ. Library*, *Cent.* 5.

LEO (St.) call'd the Apoſtle of the *Gaſcoignes*, and Biſhop of *Baioune:* He was born at *Carentan* in the *Lower Normandy*, about the Year 646. His Father, diſſatisfy'd with the Government of *Charles* the *Bald*, remov'd with his Family, ſettled upon the *Rhine*, and ſent his Son to *Lewis* the *Debonair*'s Court. But a Court-life not agreeing with *Leo*'s Inclinations, he went off, and ſtudied at *Paris*. Some will have it that he was promoted to the Archbiſhoprick of *Roan*, but this is very uncertain. There's much more Credit to be given to his being a Miſſionary in *Gaſcogny*; that coming to *Baionne*, with two of his Brothers, they preach'd Chriſtianity, and converted a great many People: Here he was Biſhop, and as 'twas ſaid, ſuffer'd Martyrdom. * *Sainte-Marthe*, *Gall. Chriſt. De Marca*, *Hiſt. de Bearn.*

* LEOPOLD I. Emperor, Archduke of *Auſtria*, &c. Son of *Ferdinand* III, and *Mary* of *Auſtria*, Siſter to *Philip* IV, King of *Spain*, was born *June* 9, *A. D.* 1640, and chriſten'd *Leopold-Ignatius-Francis-Balthazar-Joſeph-Felician.* He was elected King of *Bohemia*, *A. D.* 1654. and of *Hungary A. D* 1655. And *July* 18, *A. D.* 1658, he was choſen Emperor and crown'd at *Frankfort*. This Prince, ſays the *French Supplementer*, who writes this whole Article, was the moſt fortunate of all his Predeceſſors, in regard, that without running the Riſque of any Campaign, or appearing perſonally at the Head of his Troops, he has had the Satisfaction to ſee no ſmall Part of *Europe* combine to maintain him upon the Throne. In the Year 1661, *Chimin Janos*, lately choſen Prince of *Tranſylvania*, was attack'd by the *Turks*. The Emperor, who undertook his Protection, ſent him ſome Troops, under the Command of *Montecuculi:* This Army ſuffer'd much for want of Proviſions, not to mention the Diſtempers which leſſon'd their Numbers: Count *Staremberg*, a Lieutenant General, was carry'd off by Sickneſs. Notwithſtanding the Army was thus weaken'd, they hinder'd the *Turks* from making themſelves Maſters of *Clauſembourg*; but the next Year *Chimen Janos* was routed, and kill'd in his Retreat, by a Fall from his Horſe. And now *Michael Abaffi*, his Competitor for *Tranſylvania*, was ſettled in this Principality, under the Protection of the *Turks*, who, in the Year 1663, defeated Count *Forgatz*, the *Imperial* General, took *Newhauſel*, *Novigrat*, *Levins*, and *Nitra*. Theſe two laſt Places were re-taken the Year following, by the Baron *de Souches*, a *Frenchman*, who took Service under the Emperor, and commanded in *Upper Hungary*. Count *Serini* took *five Churches*, and broke the Bridge of *Eſſeck*, which was no ſmall Damage to the *Turk*. He likewiſe there demoliſh'd the famous Mauſoleum of *Solyman* the *Magnificent*. *Serini* being reinforc'd by Count *Budiani*, ſat down before *Caniſia* in *April*; but the Enemy forc'd him to raiſe the Siege upon the laſt of *May*. And now the *Turks*, headed by the Grand-Viſier, ſeiz'd the Fort *Serini*, and *Little Gomorrah*. The Baron *Souches* gave a Check to their Progreſs, by an Action which happen'd *July* 19, and which was a ſort of Prologue to an entire Defeat of theſe Infidels. For *Lewis* XIV, King of *France*, prompted by his generous Inclination, ſent a Body of ſix thouſand Men (a great many of which were Quality) to the Emperor's Aſſiſtance. This Reinforcement join'd General *Montecuculi*, at a very ſeaſonable Juncture; for now the *Turks* having paſs'd the River *Raab*, came poudering upon the *Germans*, encamp'd near St. *Godard*, *Auguſt* 1. The *Imperaliſts* were ſo ſhock'd at this unexpected Attack, that the right Wing gave way, without much Reſiſtance; inſomuch that the *Imperial* Army had been entirely defeated, if the *French* Troops, who were poſted on the left Wing, and commanded by the Count *de Coligny*, had not ſupported 'em, and charg'd through the whole *Turkiſh* Army. And here they cut above ſix Thouſand of the Enemy in pieces, more than that Number was drown'd in the River, the Canon was taken, and the Grand-Viſier ſo terrify'd, notwithſtanding his Troops were ſtill fourty Thouſand ſtrong, that in a few Days after, he concluded a Truce for twenty Years, between the *Port* and *Vienna*. The Reward the *French* had for this Service, was being refus'd Magazines of Proviſions to ſupply 'em in their Return. In the Year 1665, the Emperor made a Progreſs into *Tirol*, to take Poſſeſſion of that Country, left him by his Couſen Archduke *Sigiſmond Auguſtus*. Here he viſited the famous Church of *Marienzel* in *Stiria*; and this

this Journey, it ſeems, was reckon'd ſo conſiderable, that *Lambecius* has given a Narrative of it.

Soon after this the Diſturbances in *Hungary* came up, the *Hungarians*, animated by Count *Peter Serini*, complained the Emperor had violated their Privileges: In ſhort; in the Year 1666 this Count levy'd Troops under ſeveral Pretences. He brought into his Intereſt his Brother in Law Count *Frangipani*, his Son in Law Count *Ragotzki*, and Count *Nadaſti* Preſident of the ſovereign Council of *Hungary*. Theſe Commotions kept the Court of *Vienna* embarraſs'd till the Year 1671, when the Counts *Serini*, *Frangipani*, and *Nadaſti* being ſeiz'd, were beheaded. (See the Hiſtory of this Revolt under the Article *Serini* in *Morery*, Vol. II.)

Theſe Executions did not extinguiſh the Troubles in *Hungary*; for in the Year 1672 the Emperor was forc'd to ſend Troops into upper *Hungary* againſt Count *Tekeli*. The ſame Year his Imperial Majeſty ente'd into an Alliance with *Spain*, and ſome other Potentates for aſſiſting the *Dutch*: To this Purpoſe he rais'd an Army of thirty thouſand Men, muſter'd 'em at *Egra* in *Bohemia* in the Year 1673, and gave the Command to Count *Montecuculi*: This General joyn'd the Prince of *Orange*, and both of 'em ſetting down before *Bonne* took the Town by Capitulation *November* 12. Afterwards the Emperor drew the moſt of the Princes in *Germany* into this War; and hoping to aggrandize himſelf and to raiſe his Authority in the Empire this way, he occaſion'd the breaking off the Conferences for Peace begun at *Cologn*, by ſeizing and carrying away Prince William of *Furſtemberg*, Plenipotentiary there for the Elector of *Cologn*. By taking this Step he begun the War in the Year 1674, which gave no Luſtre to his Reign, for he had the Mortification to hear his Army commanded by the Count de *Souches*, joyn'd with the *Spaniſh* and *Dutch* Troops, worſted at *Seneff*: His other Troops were likewiſe beaten this Campaigne by Marſhal *Turenne* at *Sintzeim June* 16; at the paſſing the *Necker* near *Ladembourg July* 5; at *Enſheim October* 4; and at *Turckein* the 5th of *January* following.

The Year 1675, which began ſo unpromiſingly for the Emperor, was more lucky for him in the Progreſs; for Marſhal *Turenne* who had paſs'd the *Rhine*, was kill'd at a Juncture, when he had reduc'd the Imperial Army commanded by *Montecuculi* to ſuch Streights, that they could not make a Retreat without conſiderable Loſs. This General's Death oblig'd the *French* to repaſs the *Rhine*; *Montecuculi* attack'd 'em in their Retreat, but this Onſet coſt him four thouſand Men. Afterwards he paſs'd the *Rhine* upon the Bridge at *Straſbourg*, inveſted *Haguenau* and *Saverne*; and rais'd both the Sieges upon the coming up of the Prince of *Conde*, who oblig'd him to repaſs the *Rhine* with Diſgrace: But this Mortification was moderated by the Defeat of Marſhal *Crequi* by the Army of the *Circles* commanded by the Dukes of *Lorrain* and *Zell*: This Battel was fought at *Conſarbrick Auguſt* 2, the Conſequence of which was the Loſs of *Treves*, where the *French* Marſhal was taken Priſoner.

In the Year 1676 Prince Charles of *Lorrain*, who commanded the Imperial Army in *Germany*, took *Philipsbourg September* 17 after 3 Months Siege; and the next Year he paſs'd the *Rhine*, march'd as far as *Mouzon* in hopes to recover *Lorrain*, to which Dutchy he was lineal Heir after the Deceaſe of his Unkle Duke *Charles*: Thus in hopes of Succeſs, the Motto upon his Colours was *Maintenant ou jamais*, that is, *now or never*. But he was diſappointed by Marſhal *Crequi*, who cut off his Proviſions, intercepted his Convoys, beat the Parties ſent out by him, fatigued his Army by Marches and Countermarches, and broke his Meaſures to that Degree that he was forc'd to repaſs the *Rhine*: The Marſhal follow'd him, beat a great many Squadrons of the *Imperialiſts* at *Kockbert October* 7, and took *Fribourg* the Capital of *Briſgau*, which was a very ſenſible Mortification to the Emperor, becauſe 'twas Part of his patrimonial Dominions. The *Malecontents* in *Hungary* took Advantage of the Juncture, run to Arms under the Command of *Emeri* Count *Tekeli*, Son of him already mention'd. Thus they took the Field in the Year 1677, and routed the *Imperial* Army at *Neapel* in *Hungary October* 10. Theſe Misfortunes were attended with further ill Conſequences; for in the Year 1678 a Body of the *Imperial* Troops were routed at *Rhinfeld* by Marſhal *Crequi*, who took ſeveral Forts, particularly that of *Kiel*, which was demoliſh'd: The *Imperialiſts* likewiſe quitted *Landau*, which was ſeiz'd by the Marſhal; *Tekeli* in the mean time making himſelf Maſter of the Field in *Upper Hungary*, and taking *Lewents* in the *Lower*, being now above twenty thouſand effective Men. This Train of ill Succeſs oblig'd the Emperor and King of *Spain* to think upon making a Peace with *France*, the *Dutch* having already left theſe two Crowns to ſhift for themſelves, and made a ſeparate Peace with the *French* King. *Spain* ſign'd the Peace *September* 17, 1678, and the Emperor's Plenipotentiaries *February* 5, 1679. The King of *France* yielded his Pretenſions to *Philipsbourg* to the Emperor, and the Emperor yielded *Fribourg* to that Prince, and agreed that all *Alſatia* ſhould remain to him in full Sovereignty: The Emperor likewiſe ſet the Prince of *Furſtemberg* at Liberty: 'Twas likewiſe agreed that *Lorrain* ſhould be reſtor'd to Prince *Charles*: But this Article being clogg'd with Conditions that Prince would not accept 'em. This Year there was a great Mortality at *Vienna*, and the neighbouring Places; inſomuch that from *June* to *December* the Plague ſwept away near fifty thouſand in the City, thirty thouſand in the Suburbs, and above fifty thouſand in the neighbouring Hoſpitals. The next Year 1680, the Emperor made a Truce with the *Malecontents*, (See the Article *Tekeli* in *Morery*, Vol. II.) which being quickly broken, they made another in 1681: During this quiet Interval the Empreſs was crown'd at *Oedembourg* in *Hungary*. They came to another Rupture in 1682, when *Tekeli* ſurpriz'd *Caſſovia*, *Eperies*, and other Places, being now ſo hardy as to aſſume the Title of *Prince of Hungary*.

The next Year 1683 was likely to have been fatal to the Emperor; he made a League offenſive and defenſive with the King of *Poland*, brought his Army into the Field, ſaw his Troops muſter'd near *Presbourg May* 6, and gave the Command of 'em to Prince *Charles* of *Lorrain*, who beſieg'd *Newhauſel* to no Purpoſe. During this Siege *Tekeli* took ſeveral Towns: And now the *Tartars* came up and made ſuch terrible Ravage that the Emperor thought it adviſeable to quit *Vienna*, and retire with his Court to *Paſſau*, which was done *July* 7. A Week after *Muſtapha* the Grand Viſier ſat down before this Capital of *Auſtria* with an hundred and fifty thouſand Men; the Siege was vigorouſly preſs'd, and the Place, tho' bravely defended by Count *Staremberg*, had fallen into the Infidels Hands, if *John Sobieski* King of *Poland* had not come ſeaſonably up to the Relief of the Beſieg'd. This Prince joyn'd the Duke of *Lorrain*, and fell upon the *Turks September* 12 with ſuch Reſolution, that he forc'd 'em to retreat, quit their Camp, and leave all their Cannon, Baggage, and Ammunition behind 'em. The Emperor came back to *Vienna* the 14th, to return Thanks to God for this almoſt miraculous Deliverance, and made the King of *Poland* a Viſit in the *Turkiſh* Camp. The Blow was followed, and the Infidels purſued, and ſeveral Poſts wreſted from 'em. They were likewiſe beaten near the Fort *Barkam* upon the *Danube October* 10. This Victory drew the taking of *Gran* after five Days Siege. And now the Emperor return'd to *Lintz*.

Upon this Succeſs, in the Year 1684, a League was concluded between the Emperor, the King of *Poland*, and the Republick of *Venice*. The *Imperial* Army commanded by the Duke of *Lorrain* carried *Vicegrad*, defeated the Baſhaw of *Buda*, who came up with fifteen thouſand Men near *Veitzen* or *Vaccia*, which was taken, and ſo was *Peſt*; but the *Imperialiſts* could not carry *Buda*, notwithſtanding they had routed the *Seraſkier*, who came up to ſuccour the Place. And thus after fourteen Weeks Siege the *Germans* were forc'd to break up, having loſt about ten thouſand Men. General *Schultz* at the Head of another Body routed a Part of *Tekeli*'s Troops, carry'd *Virovitza* and ſome other Places, and came before *Eperies*, which prov'd too ſtrong for him. And now to bring the Narrative on this Side the *Rhine*; the War re-commenced between *France* and *Spain* upon their Diſagreement about the Frontiers: The Emperor diſguſted with the Town of *Strasbourg*'s Submiſſion to the *French* King as Sovereign of *Alſatia*, and elated with his late Advantages againſt the *Turks*, hinder'd the *Spaniard* from hearken-

ing to any Accommodation. But the *French* King taking *Luxembourg* this Campaign, a Truce for twenty Years was concluded with him at *Ratisbonne*.

The Year 1685 prov'd very prosperous for the *Imperialists*: They forc'd the *Turks* to raise the Siege of *Gran*; after which the Duke of *Lorrain*, seconded by the Elector of *Bavaria* and the Princes of *Conti*, and *de la Roche-sur-yon*, gave an entire Defeat to the Infidels *August* 16. *Newhausel*, invested before this Victory, was carry'd Sword in Hand; three Days after *Eperies* surrender'd; and *Tekeli* being now seiz'd and put under an Arrest by the *Turks*, the Town of *Cassovia* and several other Places open'd their Gates to the *Germans*. The next Year *Buda* was taken; the Garrison made an obstinate Defence, tho' the *Imperial* Army was above fifty thousand strong, encourag'd by the Duke of *Bavaria*, and a considerable Number of Voluntiers of the first Quality. The *Seraskier* attempted to succour the Place, but was several times beaten, and at last had the Discomfort to see it carry'd Sword in hand *September* 2. The Governour who, was a brave old Officer, mounted the Breach with his Sword in his Hand, and fell there. All that the Duke of *Lorrain* could do was not sufficient to hinder his Troops from staining their Victory with Cruelties and barbarous Excesses much unbecoming the Christian Name. There were four hundred Pieces of Cannon and sixty Mortars found in *Buda*. The Reduction of *Segedin*, of five Churches, of *Darda* and *Capospar* put an End to this Campaign.

The Summer in 1687 open'd with the destroying the Bridge of *Essek*, one Part of which was broken, and the other burn'd. The Duke of *Lorrain* pass'd the *Drave* and the River *Walpo* to get Intelligence of the *Turkish* Camp, but to no Effect; for his Troops being fatigu'd he was forc'd to countermarch. The Grand Visier follow'd him; but the Duke making an halt near *Mohatz*, a bloody Battel was fought *August* 10, much in the same Place where *Solyman the Magnificent* routed *Lewis* II. King of *Hungary* with two and twenty thousand Christians *A. D.* 1526. To return; the Infidels were now beaten with the Loss of twelve thousand Men; and the Duke of *Lorrain*, still assisted with the Elector of *Bavaria*, remain'd Master of the Field of Battel, forc'd the *Turkish* Camp, and took ninety Pieces of Cannon, and all their Baggage. The Towns *Essek*, *Walpo*, and other Places surrender'd upon this Victory. And now upon receiving Advice that *Abaffi* Prince of *Transylvania* had put himself under the *Turks* Protection, the *Imperial* Army march'd into this Countrey, seiz'd *Clausembourg*, where the States were conven'd, and at last forc'd the *Transylvanians* to give 'em Winter Quarters, and put themselves under the Emperor's Protection; this Treaty was finish'd in form the Year following. His *Imperial* Majesty making use of this Course of Success, prevail'd with the *Hungarians* to recognize his eldest Son *Joseph* as King of *Hungary*, and declare the Kingdom hereditary to his Heirs Male, and from thence to the *Spanish* Branch, in Case his own should fail. This young King was crowned at *Presbourg December* 9; and soon after the *Turks* evacuated *Agria*, having suffer'd a long Blockade.

The Year 1688 began with the Surrender of *Mongatz*, the Princess *Ragotski*, who was shut up there, being in no good Condition to hold out against the Blockade any longer than the 17th of *January*. Two Months after *Alba Regalis* shar'd the same Fate. *Lippa* was likewise taken Sword in Hand; *Illoc* and *Peterwaradin* quitted by the *Turks* fell of themselves into the Hands of the *Imperialists*, and the Elector of *Bavaria*, who was at the Head of the main Army, besieg'd *Belgrade*, which was taken by Storm *September* 6; nine thousand *Turks* of the Garrison being put to the Sword. Prince *Lewis* of *Baden* at another Quarter made himself Master of a great Part of *Bossina* and *Sclavonia*, and beat the *Turks* in several Rencounters. On the other Side the *French* King being acquainted that the Emperor had been practising against him for two Years last past; that he had made a Confederacy at *Ausbourg* with the King of *Spain*, the *States-General* of the *United Provinces*, the Electors *Palatine*, of *Saxony* and *Brandenberg*, and generally with all the Protestants of *Germany*, resolv'd to be somewhat before Hand with 'em, and prevent the Execution of their Designs. To this Purpose he order'd the *Dauphine* to besiege *Philipsbourg*, who enter'd the Place *November* 1, which was his Birth-Day; the taking of *Keiserlauter*, *Creutznac*, *Heilbron*, *Mentz*, *Heildelberg*, *Manheim*, *Frankendal*, *Spire* and *Wormes* follow'd the Surrender of *Philipsbourg*; and the Elector *Palatine* found himself distress'd in the first Place for entering into the League: In short, all the Country as far as *Ausbourg* was lay'd under Contribution. The Prince of *Orange* who had been the *Primum Mobile* or main Spring in this wonderful Contrivance, sail'd with Land Forces into *England*; and by what means he succeeded there, is generally known: In the mean time the Emperor, tho' embarrass'd with the *Turks*, made the best Defence he could against the Progress of *France*.

In the Year 1689 the Emperor's Affairs took a farther Turn of Success in *Hungary*. *Sigeth* surrender'd upon Articles, and *Turkish* Envoys were sent express to *Vienna* with Proposals of Peace; but the Terms being rejected the Infidels were beaten thrice by Prince *Lewis* of *Baden* who commanded the *Imperial Army*; that is on the 30th of *August* at *Jagodina*, near *Nissa* on the 24th of *September*, and in the Plain of *Widin October* the 14th. In these three Defeats the *Turks* had fourteen thousand Men kill'd, lost a great many Cannon, and the taking of *Nissa* and *Widin* follow'd soon after. On the Side of the *Rhine* the Emperor prevail'd to have *France* declar'd an Enemy to the Empire, and got a Resolution pass'd in the Diet of *Ratisbonne*, that no Member of the Empire, under any Pretence whatsoever, should stand Neuter: And now the Duke of *Lorrain* had the Command of a great Army: This General reinforc'd with the Electors of *Bavaria* and *Saxony* set down before *Mentz*, but could not make himself Master of the Place, till seven Weeks after the Trenches were open'd. Here the *Germans* lost above twelve thousand Men; amongst this Number there were four Princes of the Empire, and a great many general and subaltern Officers. During this Siege the *French* finish'd the Ruin of the *Palatinate*, and ravag'd the Territories of *Baden*. After this, the Duke of *Lorrain* made a quick March to joyn the Elector of *Brandenbourg*, who having taken *Keiserwert* besieg'd *Bonne*, tho' a great while without Success. At last, the brave Governor *Asfeld* seeing the Place beaten almost into Ruins and Dust, surrender'd *October* 14, upon very honourable Conditions.

The Year 1690 was not prosperous to the Emperor, excepting that his Son Archduke *Joseph* was elected King of the *Romans January* 24. The *Turks* recovering their Courage attack'd the Christian Troops at *Kasaneth* in *Albania January* 1, and routed 'em; took *Kasaneth* and *Pristina*, put the Garrison to the Sword, and at last made themselves Masters of all *Albania*, the *Imperialists* having above twelve thousand Men kill'd and taken Prisoners. In *Hungary* the Town *Caniska* surrender'd to the Emperor's Troops in *April*; but in *August* following Count *Tekeli*, lately set at liberty, defeated General *Heusler* upon the Frontiers of *Valachia* and *Transylvania*, and took him Prisoner after having kill'd four thousand of his Men. *Tekeli* upon this Advantage was recogniz'd Prince of *Transylvania*, but he held this Distinction but a short time: For Prince *Lewis* of *Baden* coming up brought the People about, and forc'd *Tekeli* to quit the Country at the latter End of the Year. But Success was not always on one Side; for the Grand Visier restor'd his Master's Affairs to a considerable Degree: *Nissa*, *Widin*, and *Semandria* were taken, *Belgrade* had the same Fortune; A Bomb happen'd to blow up a Magazine of Powder, and part of the Fortifications, and buried above a thousand Men in the Ruins: Thus the *Turks* enter'd the Breach, took the Town by Storm, and put above six thousand *Imperialists* to the Sword. *Great Waradin*, *Temeswaer* and *Giula* block'd up by the *Imperialists*, were reliev'd; *Lippa*, *Peter-Waradin* and *Illock* open'd their Gates to the *Ottoman* Troops, who burn'd *Walcowart*, and massacred the Garrison of *Orsowa* which had lately surrender'd. There was nothing considerable done upon the *Rhine:* The *Dauphin* pass'd this River, posted himself in the Enemy's Countrey, and held the *Imperial* Armies at Bay commanded by the Electors of *Saxony* and *Bavaria*. This was a very unhappy

happy Year, and the Emperor had little to relieve his Spirits, excepting an hundred thouſand Piſtoles receiv'd of the Duke of *Savoy*, upon Condition that this Prince's Ambaſſadors might be receiv'd at *Vienna* with the ſame Ceremony and Regard which the Court of *France* had frankly granted 'em: For this Favour the Duke of *Savoy* declar'd for the Confederacy, having privately ſign'd the Articles two Years before.

In the Year 1691 Prince *Lewis* of *Baden* put the Emperor's Affairs in *Hungary* into a better Situation: He march'd for *Tranſylvania* in queſt of the *Turks*, and found 'em encamp'd near *Salankemen* upon the *Danube*. But advancing without Proviſions he was about to retreat, when the Infidels attack'd him. The Fight was rough and obſtinate, and might have prov'd unfortunate for the Chriſtian Army, had not the Grand Viſier *Cuproli* been taken off by a Cannon Ball. The Death of this General and the *Aga* of the *Janiſaries* broke the Courage of the *Turks*, and made 'em retire in Confuſion, with the Loſs of above twenty thouſand Men; the *Imperialiſts* loſt almoſt half as many. This Battel was fought *Auguſt* 19. The conquering Army paſs'd the *Danube* and beſieg'd *Great Waradin*, but could not take it; however the Siege was turn'd into a Blockade, and to make ſome amends for miſſing this Town, *Lippa* was taken by General *Veterani*. As to the Buſineſs at the *Rhine*, the Elector of *Saxony*, who commanded the *Imperial* Army, paſs'd this River into *Alſace:* The Marſhal *de Lorges*, who commanded the *French* Army, paſs'd the ſame River to move into the *Palatinate:* This Motion made the *German* General countermarch; and a Sickneſs happening in the Army, himſelf was carry'd off with it.

The Campaign of 1692 was ſlenderly proſperous for the Emperor; there was nothing done in *Hungary*, excepting the taking of *Great Waradin* by General *Heuſler June* 5: But then upon the *Rhine* the *French* routed a Body of ſix thouſand *German* Horſe, commanded by Duke *Frederick Charles*, Adminiſtrator of *Wirtemberg*, who was taken Priſoner. This Summer the Emperor created a ninth Electorate in Favour of the Duke of *Hannover*. This Creation occaſion'd ſome Jealouſy and Remonſtrance in the Empire. The Exploits in *Hungary* the next Year went no farther than the taking of *Jeno*, and beſieging *Belgrade* without Effect. On the *Rhine* Side the Prince of *Baden* thought it moſt adviſeable to entrench himſelf where the Enemy could not come at him: And thus he lay cover'd from the *Dauphin*, who croſs'd the *Rhine* and the *Necker* to give him Battel.

The Year 1694 was diſtinguiſh'd with no conſiderable Event. Prince *Lewis* of *Baden* paſs'd the *Rhine* into *Lower Germany*; but the Marſhal *de Lorges* appearing that Prince retreated. In *Hungary* the *Turks* came up to the *Imperial* Army then poſted at *Peter-Waradin:* But the *Germans* entrench'd themſelves ſo well, that after having ſuffer'd a Sort of Siege, the Rains forc'd the Infidels to go off. The two Campaigns of 1695 and 1696 were by no means proſperous to the Emperor: 'Tis true *Giula* ſurrender'd in the Beginning of 1695; but the Grand Seignior *Muſtapha* II. putting himſelf at the Head of his Troops took *Lippa* and *Titoul* Sword in Hand, put the Garriſons to the Sword, and demoliſh'd the Works: After this, near *Karanſebes* he ſurpriz'd General *Veterani*, who commanded the *Imperial* Troops in *Tranſylvania*; the *Germans* were entirely routed, a great many of the Infantry, and above four thouſand Horſe were killed upon the Spot, and the General was taken Priſoner, and dy'd ſoon after of his Wounds. The next Year the new Elector of *Saxony* being Commander in chief of the *Imperial* Army was eager to have Revenge for the ill Succeſs of the laſt Campaign: To this Purpoſe he beſieg'd *Temeſwaer*; but receiving Advice of the *Sultan*'s Approach, he rais'd the Siege and march'd to fight him. The *Turks* waited for him near *Olaſch*. The Action was very rugged, and laſted a conſiderable time, but the *Imperialiſts* had the worſt of it, for General *Polland* loſt his Life there, and a great many other Officers were kill'd or wounded.

The Year 1697 was more lucky: 'Tis true a great many *Malecontents* made an Inſurrection in *Upper Hungary*, and ſurpriz'd *Tockai* and *Mongats*; but this Commotion was quickly lay'd aſleep; *Tockai* was retaken Sword in Hand, and the Rebels ſcatter'd; Prince *Eugene* of *Savoy*, who commanded the *Imperial* Army, inveſted *Bihatz* without Succeſs; but upon the 11th of *September* he ſurpriz'd the *Turkiſh* Infantry on this Side the *Theiſſe* near *Zenta*, and fell upon 'em: And here fourſcore thouſand of the Infidels were defeated, part of 'em being kill'd upon the Field of Battel, and part of 'em drown'd in the River; the Grand Viſier and the Aga of the *Janiſaries* being of this Number, ſeventy Pieces of Cannon, and between eight and nine hundred Waggons were likewiſe taken. From hence this General march'd into *Boſſina*, and ravag'd the whole Country. *Serraio* the Capital, which had an hundred and twenty Moſques, was burn'd to Aſhes. *Vipalanka* in *Tranſylvania* had the ſame Fate, the Garriſon and Burghers being firſt put to the Sword. About the *Rhine* both the *French* and Confederates ſtood upon the defenſive the two laſt Campaigns; and this Year was manag'd in the ſame manner. At laſt, the Emperor, who had hitherto been diſinclin'd to a Peace, being now diſguſted with the *French* Succeſs againſt the whole Confederacy for nine or ten Years together, and apprehenſive of their farther Progreſs, thought it beſt to look towards an Accommodation: The Duke of *Savoy* having made a Peace with *France* the laſt Year, made the reſt of the Allies more willing to follow his Precedent. Plenipotentiaries were therefore ſent from the contending Parties to *Ryſwick* in *Holland*; where the Emperor's Ambaſſadors always ſtanding off from any Concluſion, *Spain*, *England* and *Holland* ſign'd their reſpective Treaties; and the Emperor being left by his Allies was forc'd to come in ſix Weeks after. By this Treaty of *October* 31. *Straſbourg* remain'd to the King of *France*, who yielded up all the Places he had taken beyond the *Rhine*, *viz. Philipsbourg*, *Fribourg*, *Briſac* and Fort *Kiel*; this Prince being contented that this River ſhould ſerve for a Barrier between *Germany* and *France*. This Peace pav'd the Way to another between *Vienna* and *Conſtantinople*. The Paces of this Negotiation began to move with the Year 1698. There was an Houſe built on Purpoſe between *Carlowitz* and *Salankamen* for the Plenipotentiaries: And on the 26th of *January* 1699 a Truce for five and twenty Years between the two Empires was ſign'd. The Acquiſitions the Emperor had made in *Tranſylvania* were to remain to him, excepting part of a Province within the Dependency of *Temeſwaer*. Commiſſioners were agreed on both Sides for ſettling the Frontiers, and the Regulation was ſign'd *July* 25th 1700.

This Peace, as to the Chriſtian Part of *Europe*, was but ſhort-liv'd, the Death of King *Charles* II. of *Spain* giving new Occaſion for Diſunion. To prevent the War from breaking out again, a Partition Treaty of the *Spaniſh* Monarchy was propos'd and partly agreed: But to this the Emperor would by no means hearken. However King *Charles* II. made a Will, in which *Philip* of *France* Duke of *Anjou* was declar'd his Heir, and in Caſe himſelf and his Iſſue fail'd, the Crown of *Spain* was devis'd to his Brother *Charles* Duke of *Berry*, and in Caſe the Line of theſe two Princes fail'd, *Charles* Archduke of *Auſtria* was to be the next in Succeſſion. This Diſpoſition was ſufficient to awaken the Emperor's Jealouſy: He was much diſconcerted to ſee the Marriage of *Maria Tereſſa* of *Auſtria* with King *Lewis* XIV. of *France*, ſhould carry ſo many wealthy Dominions out of his Family, tho', by the way, 'twas Marriages which firſt brought 'em into the Houſe of *Auſtria:* However, to defeat the Settlement of the King of *Spain*'s laſt Will and Teſtament, the Emperor engag'd the *Dutch*, the *Engliſh*, and ſoon after the *Portugueſe*, the Duke of *Savoy*, and all the Empire in his Intereſt, the Electors of *Cologn* and *Bavaria* excepted. All theſe Nations, upon different Motives, intereſted themſelves in this Affair, and made a common War, which ſhou'd have been decided between the Houſes of *Bourbon* and *Auſtria*.

The Emperor, to gain the Elector of *Brandenbourg*, permitted him in the Beginning of the Year 1701 to take the Title of King of *Pruſſia*. Afterwards he order'd ſome Troops to march into *Italy* to ſeize the *Milaneſe:* The *French* King likewiſe ſent ſome Troops to defend his Grandſon's Dominions. This Prince (as the *French* Supplementer believes) could eaſily have

ſtop'd

ſtop'd the Progreſs of the *Imperialiſts* in the *Trentin*; but he would not give any juſt Occaſion to reproach him with being the firſt in Acts of Hoſtility; no, the Emperor had all the Glory of this kind: His Troops commanded by Prince *Eugene* of *Savoy* paſs'd the *Adige*, and had ſome little Advantage of the *French* at *Carpi*: From hence they mov'd forward to *Chiari* upon the *Oglio*, where they entrench'd themſelves, notwithſtanding the Oppoſition of the *French* Troops, which were forc'd to retreat after a Fight of two Hours. Prince *Eugene* poſſeſs'd himſelf of ſome Poſts in the Territories of *Mirandola*, *Berſello*, *&c.* The *French* Forces were under the Direction of the Duke of *Savoy*, to whom the *French* King had truſted the Command of his Army, in Conſequence of the Marriage of the ſecond Daughter of this Prince with the King of *Spain*.

The next Year 1702 Prince *Eugene* attempted the ſurprizing *Cremona*, which ſucceeded on *February* 1, the *Germans* entering the Town the Night before. Marſhal *Villeroy*, who had his Quarters in this Place, was taken Priſoner, when going out of his Houſe to give Orders upon the Noiſe he heard: In ſhort, the Town had been gain'd by Prince *Eugene* had he not rely'd too ſoon upon his Conqueſt. He was going, it ſeems, to make the Magiſtrates take an Oath of Allegiance to the Emperor, when the *French*, hardly awake, forming themſelves into a Body under the Marquis *de Revel Broglio* attack'd the *Germans*; and after an obſtinate Fight in the Streets from Break of Day to two Hours within Night, forc'd Prince *Eugene* to quit the Town with conſiderable Loſs. He was likewiſe forc'd to raiſe the Blockade of *Mantua*, looſing ſeveral other Poſts at the ſame time. The King of *Spain* coming from *Madrid* to *Naples*, and from *Naples* to *Milan*, put himſelf at the Head of the Army commanded by the Duke of *Vendoſme*. This Prince no ſooner appear'd, but *Viſconti* a General Officer was beaten at *Sancta Victoria:* Afterwards Prince *Eugene*, who was entrench'd in the *Seraglio*, was willing to try his Fortune a little with the Enemy, hoping to diſengage himſelf with Honour from a Poſt where he could no longer ſubſiſt: But after five or ſix Attacks, well receiv'd by the *French* and *Spaniards* at *Luzzara*, he was forc'd to quit the Field of Battel, with the Loſs of five or ſix thouſand Men, and make uſe of the Night to ſtrengthen his Retrenchments. The Emperor notwithſtanding had *Te Deum* ſung for this Action, as if the *French* had the worſt of it, tho' they loſt but two thouſand Men: Beſides, the Town of *Luzzara*, where Prince *Engene* had his Magazines, was taken at Diſcretion the Day after the Battel; and within a few Days *Guaſtalla* ſurrender'd, *Borgoforte* was carry'd by Storm, and *Governolo* had the ſame Fortune; all which were ſufficient Proofs on which Side the Victory reſted. In fine, Prince *Eugene* of *Savoy* finding himſelf ſtreighten'd in his Quarters, and ſeeing the *French* Maſters of the Territories of *Modena*, left the Army, and went to *Vienna*.

As yet no Hoſtilities had paſs'd upon the *Rhine*; the *French* King, tho' in a Condition of Advantage, reſolving to keep cloſe to the Peace of *Ryſwick*, would by no means begin the War, and by this Scrupuloſity gave the Emperor time to ſtrengthen himſelf. His Majeſty of *Vienna* engag'd the three Colleges of the Empire to declare War againſt *France* and *Spain*, giving *Philip* V. no better Title than that of Duke of *Anjou*. His Army commanded by Prince *Lewis* of *Baden* ſat down before *Landau*, which after three Months Defence ſurrender'd to the King of the *Romans*, who came up to the Siege: But 'twas not long before the Marquiſs *de Villars* paſſing the *Rhine* with a Detachment of the *French* Army fell upon Prince *Lewis* of *Baden* at *Freidlingen*, and was the firſt who had the Honour to beat this Generaliſſimo of the Emperor's Forces; three thouſand *Germans* being kill'd in the Fight, and a great many Priſoners taken, were thought a ſufficient Service to procure *Villars* a Mareſchal's Staff. The taking the Fort of *Kiel* in the Beginning of the Year 1703, and ſeveral other little Towns and Forts were the Conſequences of this Victory.

The Empire's Declaration of War againſt *France* was not unanimouſly agreed by all the Princes. The Elector of *Bavaria* and his Brother the Elector of *Cologn*, did not think themſelves oblig'd to go implicitly into the Emperor's Sentiment: They inſiſted at leaſt that they might ſtand Neuter: But his *Imperial* Majeſty not allowing ſuch Indifferency, his Troops ſeiz'd upon *Cologne*; his Allies took *Liege*, where the Elector of *Cologne* was Biſhop and Prince; and to carry his Reſentment to the laſt Extremity againſt the Houſe of *Bavaria*, when the Biſhop of *Hildeſheim* dy'd, to whom the Elector of *Cologne* was Coadjutor; after the Death of this Biſhop, I ſay, the Emperor permitted the Duke of *Hannover*, tho' a Proteſtant, to ſeize the Revenues of the Biſhoprick by way of Sequeſtration. This rugged Treatment ruffled the Elector of *Bavaria*. This Prince had concluded a Treaty with the Circles of *Suabia* and *Franconia* to preſerve a Neutrality, and reſtore, if poſſible, the Repoſe of the Empire: This Treaty not ſuiting the Emperor's Meaſures, he order'd his Troops to march againſt the Elector, who ſtood upon the defenſive; and in *March* 1703 his Electoral Highneſs defeated General *Schlik* near *Scharſinberg*, who with a conſiderable Body of *Saxon* Troops attempted an Incurſion upon his Dominions: The Elector of *Bavaria* kill'd him three thouſand Men, and took a thouſand Priſoners. Afterwards he attack'd Count *Stirum*, who attempted to penetrate into the *Upper Palatinate*, and routed a Body of ſix hundred Men; the Prince of *Anſpach* was kill'd in this Action. The Elector having made himſelf Maſter of the Bridge at *Ratisbonne* was joyn'd by the *French:* And now, leaving them upon the *Danube*, he mov'd into *Tirol*, and made himſelf Maſter of *Kufſtein*, *Inſpruck*, and all the Places near the Head of the *Leck*, and the *Inn*. The *French*, who kept upon the *Danube*, routed five thouſand of the Emperor's Cavalry at *Munderkingen*, kill'd fifteen hundred of 'em, and prevented their making a Bridge at that Place. However, Prince *Lewis* of *Baden*, the Emperor's Generaliſſimo, made himſelf Maſter of *Augsbourg*; but the Elector of *Bavaria* countermarching to the *Danube*, and joyning Mareſchal *Villars*, they defeated Count *Stirum* at *Hocſtet September* 20, kill'd him four thouſand five hundred Men, took more than five thouſand Priſoners, and three and thirty Pieces of Cannon: From hence the Elector mov'd to *Augsbourg*, where the *Germans* had a Garriſon of five thouſand Men: This Town ſurrender'd to him *December* 16. There was great Store of Proviſions lodg'd there, Arms for ten thouſand Men, and an hundred and thirty Pieces of Cannon. The *Imperialiſts* on the other Side ſeiz'd *Amberg*, the Capital of the *Upper Palatinate*; but the Elector got an Equivalent by taking *Paſſaw* the Beginning of the Year 1704.

The Emperor was no more fortunate upon the *Rhine*, nor in *Alſace*; his Army keeping within the Lines gave no Diſturbance to the Duke of *Burgundy*, who took old *Briſac* in a Fortnight after opening the Trenches. The Emperor to leſſen this Misfortune beheaded Count *Arco* Governor of the Town, after he had ſerv'd him three and forty Years: His Majeſty likewiſe degraded Count *Marſigli* General of the Forces there: This Nobleman had his Sword broken over his Head by the Executioner, notwithſtanding the Service he had done his Maſter in the Courſe of this War, and the principal Share he had in concluding the Treaty at *Carlowitz:* The recovering *Landau* by Mareſchal *Tallard* follow'd the taking of *Briſac*; and the *Imperial* Army, which came up to raiſe the Siege under the Command of the Prince of *Heſſe-Caſſel*, was entirely routed near *Spire November* 15, five thouſand *Germans* were kill'd upon the Spot, four thouſand taken Priſoners, and a great many Cannon, which Defeat oblig'd the Town to capitulate.

The Emperor's Forces in *Italy* had no better Succeſs; the Town of *Berſello* ſurrender'd at Diſcretion *July* 27; and the Duke of *Vendoſme* making his Way through the *Trentin* Mountains, and forcing ſeveral Poſts which ſeem'd inacceſſible, diſplay'd the *French* Colours before the Ramparts of *Trent*; and bombarding the Place gave the Burghers a true Account how Matters had paſs'd at the Battel of *Luzzara*. The Duke of *Savoy*'s deſerting, who at the ſame time when he was General of the *French* and *Spaniſh* Armies, ſign'd a Treaty with the Emperor againſt his Son in Law *Philip* V. in Expectation of being made King of *Liguria*;

guria; this Duke, I ſay, by this unexpected Step, might have reſtor'd the Emperor's Affairs in *Lombardy*, if the *French* King, appriz'd of this clandeſtine Engagement, had not order'd the Duke of *Vendoſme* to diſarm about three thouſand of this Prince's Troops ſtill remaining in the *French* Service. 'Twas about this time that the Emperor gave his Son *Charles* Archduke of *Auſtria* the Title of King of *Spain*; the Ceremony was perform'd at *Vienna September* 12; and the 3d of *January* following this pretended Monarch ſet forward for *Holland*, from whence he ſail'd into *England*, and thence to *Portugal*, where the Government had lately declar'd for the Emperor and his Allies.

And here, it may be ſufficient to relate in a Word or two, that the Duke of *Savoy*'s remarkable Diſengagement with the *French* occaſion'd the Loſs of ſeveral of his beſt Towns; *viz. Suza*, *Villafranca*, *Nice*, *Vorceil*, *Jurée* and *Verüe*, where the Garriſons were made Priſoners of War. They conſiſted partly of the Emperor's Troops commanded by the Generals *Viſconti* and *Staremberg:* Theſe Generals in their March to the Duke of *Savoy* loſt above four thouſand Men, either taken or kill'd, in ſeveral Skirmiſhes by the Duke of *Vendoſme*'s Troops. *Oſtiglia* upon the *Po* was quitted by the Remainder of the *Imperial* Army, who after having blown up the Fortifications of *Sarravalle*, retreated into the *Venetian* Territories, whither the Grand Prior of *France*, the Duke of *Vendoſme*'s Brother, mov'd after them with a conſiderable Body.

The Year 1704, which was the laſt whole one of this Emperor's Life, open'd with a dark Proſpect, and had like to have prov'd the moſt fatal of all: On one Side he was preſs'd with the *Malecontents* of *Hungary*, who ſtruck a Terror into *Vienna* itſelf. In the Year 1701 Prince *Ragotzki* was ſeiz'd by the Emperor's Order, and convey'd to *Neuſtat* to be try'd. He was ſo fortunate as to make his Eſcape, otherwiſe he had undoubtedly loſt his Head there, as it happen'd to Count *Serini*, his Grandfather by the Mother's Side, about thirty Years before. Upon this Eſcape the Emperor proclaim'd *Ragotzki* a Traytor immediately, and ſet a Price upon his Head: Afterwards, in the Year 1703, he had him formally ſentenc'd to Death for Contumacy. Theſe deſperate Circumſtances made this Prince put himſelf at the Head of ſome *Hungarians*, who run to Arms upon the ſcore that the ancient Conſtitution was broken, and their Rights and Privileges taken from 'em. The Counts *Berezini*, *Caroli*, *Eſterhaſi*, *Budiani* and *Forgatſch* declar'd for *Ragotzki*, and reſolv'd to follow his Fortune: They ravag'd *Upper Hungary*, penetrated into *Moravia*, *Sclavonia*, *Stiria*, *Auſtria* and *Tranſylvania*, where *Ragotzki* was proclaim'd Prince in the Year 1704. They likewiſe made themſelves Maſters of *Caſſovia*, *Newhauſel*, *Eperies*, *Zarmart*, came up to the Gates of *Presbourg*, and even to thoſe of *Vienna*. Propoſals for an Accommodation, which the Emperor ſent them by the *Dutch* and *Engliſh* Ambaſſadors were rejected: Neither was Prince *Eugene* of *Savoy*, who commanded the *Imperial* Army in *Hungary*, in a Condition to do any thing againſt the hundred thouſand Men, who follow'd *Ragotzki*'s Standard, and divided themſelves into ſeveral Bodies upon the *Danube*, in the Iſle of *Schut*, upon the *Morava* and other Places. This was the Condition of Affairs there in the Year 1704.

On the other Side, the Elector of *Bavaria* being Maſter of *Paſſaw* and *Ens* had nothing to ſtop him from coming to *Vienna:* The Circles of *Suabia* and *Franconia*, ſtruck with the Incurſions the *French* had made into their Country the Beginning of *January*, were at a ſtand which Way they ſhould declare; and Mareſchal *Tallard* having in the Beginning of *May* ſupply'd the Elector of *Bavaria* with a Convoy of five hundred Waggons loaden with all ſorts of Ammunition, and reinforc'd him with twelve thouſand Foot, three thouſand Horſe, and a thouſand Officers; Affairs being in this Situation, every thing ſeem'd to promiſe fair for his Electoral Highneſs: But now the *Engliſh* Generaliſſimo, created Lord *Churchill* by King *Charles* II, quitted *Flanders*, and made an haſty March with his Troops for the *Danube*. His Arrival there re-aſſur'd Prince *Lewis* of *Baden:* And now joyning their Forces they attack'd the Elector's Retrenchments at *Schellemberg* near *Donavert*. The Camp was defended by five *French* and eleven *Bavarian* Batallions, which after an almoſt incredible Reſiſtance, were forc'd to give way to a great Superiority of Numbers, having loſt about fifteen hundred Men. On the other Side the Allies had about ſix thouſand kill'd and wounded, loſt four General Officers, and Count *Stirum* dy'd ſoon after of the Wounds he receiv'd in this Battel. The coming up of the *Engliſh* Generaliſſimo oblig'd the Elector of *Bavaria* to call for farther Aſſiſtance. Mareſchal *Tallard* therefore march'd a ſecond time through the *Black Foreſt*, Mareſchal *Villeroy* keeping his Poſt with a conſiderable Body to obſerve Prince *Eugene*, then lying entrench'd within the Lines of *Stolhoffen*. Mareſchal *Tallard* joyn'd the Elector, and Prince *Eugene* decamping privately came up to the *Engliſh* General. In ſhort upon the 13th of *Auguſt* the *Imperialiſts*, being thus ſtrongly reinforc'd, attack'd the *French* and *Bavarian* Army at *Hockſtet*. The Mareſchal *Marſin*, who commanded the Left Wing, had conſiderably the better of the Enemy's Right; but the *Imperialiſts* getting over a Moraſſe, which was thought impracticable, charg'd the *French* Right Wing, commanded by Mareſchal *Tallard*, with great Reſolution, and made their Way to the Center: In ſhort, the *French* General *Tallard* was made Priſoner, and ſeven and twenty *French* Battalions, with four Regiments of Dragoons, being in no Condition to joyn the reſt of the Army, were forc'd to ſurrender. The *French* and *Bavarians* had twelve thouſand Men kill'd and wounded, and above ten thouſand taken Priſoners, together with the Loſs of a great many Officers and Pieces of Cannon. The prevailing Army of the Allies had near ſixteen thouſand kill'd and wounded: The Elector of *Bavaria* and Mareſchal *Marſin* retreated with the Debris of their Army, and paſs'd the *Rhine* at *Strasbourg*. The *Imperialiſts*, with the reſt of the Allies, croſs'd this River at *Philipsbourg*, and ſat down before *Landau*, where the King of the *Romans* came up to 'em. They took this Place *November* 25, about nine Weeks after opening the Trenches. *Trarebach* likewiſe ſurrender'd *December* 18, after a Siege of thirty four Days. And the Town of *Ulm*, garriſon'd with two thouſand five hundred *French*, capitulated when *Landau* was beſieg'd. The Electreſs of *Bavaria*, giving way to the rough Conjuncture, concluded a Treaty with the King of the *Romans*, which was ratify'd by the Emperor, by virtue of which the *Bavarians* evacuated all the Places of Strength within the Electorate.

In fine, after a Reign of forty eight Years, checquer'd with great Variety of lucky and improſperous Events, the Emperor *Leopold* dy'd at *Vienna* in the ſixty fifth Year of his Age, *May* 5. 1705. He left the Reputation of a pious Prince, but in the *French Supplementer*'s Opinion, he was too much govern'd by the Temper of his Family, and ſtrain'd his Politicks to the Diſadvantage of Religion. But tho' he was not without his Failings, he cover'd 'em ſo handſomely with good Qualities, that his Character came up honourably to View: And tho' his Appearance was plain and little engaging, yet by his Conduct his Inſide ſeem'd to be good and well furniſh'd: And beſides, he had the good Fortune that his violent Meaſures, and which lay moſt expos'd to Cenſure, were for the common Part imputed to his Council rather than himſelf. To conclude with him; it muſt be granted rhat he was always equal, and ſometimes ſuperior to his Miniſtry at the *Board*, but if he had headed his Troops, his Generals in all likelyhood would have outſhin'd him.

LERNA, a Moraſſe in the Territory of *Argos*, famous for the *Hydra* with ſeven Heads, which ravag'd all the Neighbourhood, and was at laſt deſtroy'd by *Hercules*. The meaning of the Fable is, that this Moraſſe ſpoil'd the Air with infectious Exhalations. Mythology reports that the *Danaides* threw their Huſbands Heads, whom they murder'd on their Wedding Night, into this Marſh. That which gave Occaſion to the Fiction of *Hercules*'s killing the *Hydra*, was becauſe this Heroe drain'd the Moraſſe, which gave him the Diſtinction of *Lernæan*,

Lernæus turbâ capitum circumſtitit anguis.
Virgil, Æneid. 8. Pliny, lib. 4, cap. 5.

LESBONAX, a Philoſopher of *Mitylene*. *Suidas* makes him live in the Reign of *Auguſtus*. *Photius* reports him the Author of ſixteen Orations upon the Subject of *Politicks*. Two of his Harangues were publiſh'd at *Hannover* in 1619; one, περὶ πολέμων τῶν Κορινθίων, the other Λόγος προτρεπτικὸς to the *Athenians*. However, *Sthottus* affirms *Lesbonax* an Orator more ancient than the Philoſopher of *Mitylene* of that Name. * *Photius, Cod.* 74.

LESCARBOT *(Mark)* an Advocate belonging to the Parliament, and born at *Vervins* in *Picardy*: He wrote an Hiſtory of *New France: It takes in the Navigations, Diſcoveries, and Settlements made by the* French *in the* Weſt-Indies, *and* New France *by the Authority and under the Protection of the* French *Kings, and what Fortune the Planters met with for an hundred Years before the Publication of this Book: In which is comprehended the Natural, Moral, and Geographical Hiſtory of thoſe Countries with Cuts.* The ſecond Edition of this Book was printed at *Paris* in 8vo in 1611. This Performance is a conſiderable Curioſity: And here the Author throws in a great many learned Remarks: He begins with the Deſcription of the Voyage of *John Verazzan* a *Florentine*, who was ſent into *America* by *Francis* I. *A. D.* 1524. This was the firſt Voyage which was made into this Countrey by the Approbation and Direction of the Crown of *France*. This *Leſcarbot* liv'd ſome time in *New France*; afterwards he went into *Switzerland* in the Train of *Peter de Caſtille Lewis* XIII's Ambaſſador, and having a Fancy for giving Relations of the Countries he travell'd into, he wrote a Deſcription of the thirteen Cantons in heroick Verſe, and printed it at *Paris A. D.* 1618. * *Bayle, Diction. Hiſtor.*

LETTONIA, *Letten*, or *Litlande*, the ſouthern Part of *Livonia*. 'Tis bounded by *Eſtonia* to the *North*, *Courland* to the South, *Muſcovy* to the *Eaſt*, and the Gulph of *Riga* to the Weſt: The leſſer Diviſion of this Country, within which are the Towns of *Dunebourg*, *Roſiten*, *Lutxem*, and *Maienhuſen*, belong to the *Muſcovite*. The *Swedes* were Maſters of the reſt, within which Diviſion *Riga*, *Kokenhauſen*, *Segewold*, *Wenden*, *Wolmer*, *&c.* are ſituated. Thus the matter ſtood till lately, but now the *Muſcovites* are Maſters of all *Livonia*. * *Mary Diction.*

LEURES *(Martin)* a *Brabantine*, flouriſh'd in the latter End of the 15th Century: He may be call'd the Women's Counſellor; for he wrote a Book to defend 'em againſt all the Exceptions commonly made by the diſaffected, and drew up a Collection of all the handſome and Heroick Actions perform'd by that Sex. *Konig. Biblioth.*

* LEWIS XIV, King of *France*, was Son to *Lewis* XIII. by *Ann* of *Auſtria* (Daughter to King *Philip* IV. of *Spain)* who had him after being three and twenty Years married without Iſſue. He was at firſt ſetting out very fortunate in the Field, which made People ſay of this Prince, that he began to conquer before he began to reign. *Lewis* II. Duke *d'Enguien*, ſo famous afterwards by the Name of the Prince of *Conde*, won the Battel at *Rocroy*, and took *Thionville*. The Mareſchal *de Breze* beat the *Spaniſh* Fleet before *Cartagena*: *Turin* in *Piedmont* was carry'd by Prince *Thomas*, General of the *French* King's Army; *le Port d'Eſture* by the Mareſchal du *Pleſſis-Prâlin*, and *Rotwil* in *Germany* by the Mareſchal de *Guébriant*.

The next Year 1644, was no leſs ſucceſsful: The Viſcount *Turenne* gain'd the Battel at *Rotwil*; and the Duke *d'Enguien*, after having beaten the *Germans* at *Fribourg*, carry'd *Spire*, *Philipsbourg*, *Mentz*, and other Towns, which follow'd the Fate of *Gravelines*, taken by *Gaſton* Duke of *Orleans*; and that of *St. Ya* in the *Milaneſe*. The *French* being defeated at *Mariendal*, had a double Revenge by taken of *Roſe*, *de la Mothe*, *Bethune*, *Landau*, *&c.* and by the Victories at *Llorens* in *Catalonia* gain'd by Count *Harcourt*; at *Norlingen* in *Germany* by the Duke *d'Enguien*; and at *Mora* in *Italy* by Prince *Thomas*.

The Succeſs in taking *Courtrai*, *Mardyke*, and *Dunkirk* in the Year 1646 was check'd by raiſing the Siege of *Lerida*, beſieg'd in vain by Count *Harcourt*, and where the Duke *d'Enguien*, by his Father's Death now Prince of *Conde*, miſcarry'd himſelf, in the following Year 1647. However, this Loſs was repair'd by the taking a great many Towns in *Germany* and *Flanders*; and by a Victory at Sea, which the Duke *de Richlieu* gain'd over the *Spaniards* near *Caſtel-a-Mare*; while the Duke of *Guiſe* made head againſt 'em in *Naples*.

The Year 1648 was altogether ſucceſsful for *France*: For the *French* took *Tortoſa* and *Ypres*: The Viſcount *Turenne* and General *Wrangel* beat the *Imperialiſts* at *Zuſmarhauſen*; and the Prince of *Conde* got the famous Victory of *Lens* againſt the *Spaniards*. The Treaty of Peace concluded at *Munſter* between *France*, *Germany*, and *Sweden*, yielded *Alſatia* to the *French* King, and ſecur'd all the Advantages gain'd this Year: But *France* was not ſo happy at home as abroad, for now the firſt Civil War at *Paris* broke out. The *Malecontents* were diſguſted to ſee Cardinal *Mazarin* at the Head of the Miniſtry: But theſe Commotions were quickly laid aſleep by diſtreſſing the *Pariſians*; the Prince of *Conde* having block'd up the Town with a ſmall Army of ſeven or eight thouſand Men. The impriſoning of this Prince, the Prince of *Conti*, and the Duke *de Longueville*, was the firſt remarkable Event in the Year 1650. *France* loſt *Catelet*, *la Capelle*, *Porto-Longone* and *Mouſon*: But then, there was ſome Relief by the Victory of *Rhetel*, where the Mareſchal *du Pleſſis-Prâlin* routed the *Spaniards*. The Enlargement of the Princes, the diſcarding Cardinal *Mazarin*, and the King's being declar'd a Major, make Part of the Hiſtory of the Year 1651. The Cardinal return'd to Court the Beginning of the next Year, which occaſion'd a ſecond Inſurrection at *Paris*. The Princes, who run into the Rebels, after having been worſted ſeveral times by the King's Forces, were ſtill more unſucceſsful at the *Fauxbourg* of *St. Antoine*, where the Prince of *Conde*'s Troops had been entirely routed if the *Pariſians* had not open'd their Gates. In ſhort, the factious Burghers return'd to their Duty, and the King came to *Paris* in *October*. However, the Enemies of *France* made their Advantage of theſe inteſtine Diviſions, and retook *Gravelines*, *Dunkirk*, *Barcelona*, and *Cazal*: But now, the civil Diſturbances being pretty well over, the Arms of *France* began to recover. The *Spaniards*, who had then the Prince of *Conde* in their Intereſt, were beaten in the Year 1653 at *la Roquette* and *Bordils*. *Bourdeaux*, and ſome other Towns, engag'd in the Prince's Faction, were reduc'd; and the King, after his Coronation at *Rheims June* 7, 1654, took *Villafranca*, *Stenay*, *Queſnoy* and *Puycerda*. In *Auguſt* the ſame Year the *Spaniards* were defeated, and forc'd to raiſe the Siege of *Arras*, after having beſieg'd it ſeven Weeks. The next Year the King beſieg'd *St. Guillain* in Perſon, and concluded a Treaty with the *Engliſh* againſt the *Spaniards*, after the Duke of *Vendoſme* had beaten the *Spaniſh* Fleet near *Barcelona*. In the Year 1656 *Valence* upon the *Po* was carry'd; *la Capelle* was retaken, but then the *French* were oblig'd to raiſe the Siege of *Valenciennes*, and ſurrender *Conde*. *St. Guillain* was likewiſe loſt the next Year, and *Cambray* was beſieg'd to no Purpoſe: Theſe Diſadvantages made the *French* forget the little Turns of good Luck which they had in the Reduction of *Montmidy* and *St. Venant*, and in raiſing the Siege of *Ardres*, and taking *Mardyke*. The Year 1658 was an uninterrupted Train of Succeſs for the *French*: The Spaniards were beaten at the *Dunes* by the Viſcount *Turenne*, who with a kind-of Torrent of Victory carry'd *Dunkirk*, *Bergue-Sainte Vinox*, *Furnes*, and *Dixmude*. *Gravelines*, *Oudenarde Ypres* and *Mortare* had the ſame Fortune; and the Prince *de Ligne* was beaten near the *Lis*. This Courſe of Succeſs for the *French* weaken'd and alarm'd the *Spaniard*, and brought 'em to ſome Thoughts of Peace. And here the *French* King, as the *French Supplementer* goes on, being willing to check his Conqueſts for the Repoſe of *Chriſtendom*, the famous *Pyrenean* Treaty was concluded by the Plenipotentiaries Cardinal *Mazarin* and *Don Lewis de Haro*, *November* 7, 1659. Eight Months forward the King marry'd *Maria Tereſa* of *Auſtria*, Infanta of *Spain*, and Daughter to *Philip* IV. This Princeſs made her ſolemn Entry into *Paris* with the King her Husband *Auguſt* 26, 1660; and the next Year *November* 1, the *Dauphin* was born.

The King, now diſengag'd from the Concerns of War, projected to make his Subjects ſenſible of the Bleſſings of Peace. To this Purpoſe, a Chamber or Court was erected for the better Regulation of the Finances:

Finances: And in *January* 1662 there was a Creation of Knights of the reſpective Orders. In *May*, the ſame Year his Majeſty gave Audience to the *Spaniſh* Ambaſſador, who ſolemnly proteſted in the Preſence of ſeven and twenty Ambaſſadors and Envoys, that the King his Maſter would never diſpute the Precedency with *France*. Thus Reparation was made for the Inſult done at *London* the Year before to the Count *d'Eſtrades*, the *French* Ambaſſador, by the Baron *de Batteville*, Ambaſſador from *Spain*. Soon after, the League between the *Swiſs* and *French* was renew'd at *Paris*. And now the King had a more full Satiſfaction for the Affront Pope *Alexander* VII's Guards put upon Duke *Creqni* the *French* Ambaſſador: This Difference was adjuſted by a Treaty concluded at *Piſa* in the Year 1664, and Cardinal *Chigi*, the Pope's Legate and Nephew, came to the *French* Court to excuſe, what had happen'd, in a publick manner. Notwithſtanding Chriſtendom was in a State of Tranquillity, the Arms of *France* were not altogether idle: They attack'd the *Moors* in *Barbary*, defeated 'em at *Gigery*, and took the Town. The *Turks* were likewiſe made ſenſible of the *French* Valour; and 'twas chiefly owing to the Forces ſent from this Nation, that the *Germans* gain'd the Battel at *St. Goddard* in *Hungary* in the Year 1664. But theſe martial Exploits were of too ſlender Conſequence to take up all his moſt Chriſtian Majeſty's Thoughts: He was now more ſignificantly employ'd for the Improvement of Commerce, of Arts and Sciences. And now, *French* Colonies were ſent off to ſettle at *Madagaſcar* and *Cayenne:* The Academy for Painting and Sculpture was founded, and the Canal of *Languedoc*, for a Communication between the Mediterranean and the Ocean, was begun. In *January*, the next Year 1665, the *Journal des Savans* was publiſh'd at *Paris*, which may be ſaid to have given Birth to all the other *Journals* of this kind, which the Learned of all the *European* Nations have printed ſince. And to put the *French* in a Condition to furniſh themſelves from their own Country, and have little or no Occaſion for the Induſtry of Foreigners, the King ſet up Manufactures of Woollen, Linen, Point, *&c.* And while his Fleet ſwept the Seas with Succeſs, where the Duke de *Beaufort* took and ſunk a great many *Algerines*, they proſper'd no leſs by Land, where Count *Schomberg*, in Conjunction with the Marquiſs *de Marialva* in *Portugal*, beat the *Spaniards* at *Villavitioſa* or *de Montes Claros*. The *Engliſh*, as the *French Supplementer* ſpeaks, refuſing to accept the *French* King's good Offices in Favour of the *Dutch*, with whom this Prince had made an offenſive League four Years before, his Majeſty declar'd War againſt the King of *England* to ſupport his Allies. To this Purpoſe a Body of Troops was ſent off into *Holland*; and the *Engliſh* were worſted in *America*, and driven out of the Iſland of *St. Chriſtophers*. The Peace concluded at *Breda* between *England*, *Holland*, *France* and *Denmark* in *January* 1667, put an End to this War to make room for another, in which the *French* King was more nearly concern'd. The *Spaniards*, after the Death of *Philip* IV, King of *Spain*, refuſed to ſatisfy his moſt Chriſtian Majeſty's Pretenſions, in Right of his Queen, to ſome Provinces in the *Low Countries*: Upon this he march'd into *Flanders* in *May*, and in leſs than three Months time, either by himſelf or his Generals, took *Armentiéres*, *Charleroy*, *Bergues*, *Furnes*, *Ath*, *Tournay*, *Doway*, *le Fort de Scarpe*, *Courtray*, *Oudenarde*, *Aloſt* and *Liſle*. The Enemy's Horſe, commanded by Count *Marſin* were likewiſe routed near the Canal of *Bruges*. His Majeſty to refreſh himſelf a little after his Conqueſts, at his Return to *Paris* built the *Obſervatoire* for Mathematical and Aſtronomical Experiments; the Royal Academy of *Sciences* being founded the Year before for the Improvement of Aſtronomy and Natural Philoſophy. Thoſe of the King's Subjects, who were forc'd to maintain their Right at the Fatigue and Expence of Law, were likewiſe reliev'd by the Vigilance of this Prince; for to ſtop the *Chicane* and dilatory Proceedings of the Lawyers, the *Code-Loüis* was this Year publiſh'd. The Beginning of the Year 1668 ſet forward with a Train of War: All the *Franche-Comte* was conquer'd in *February*; but the Treaty of *Aix la Chapelle* concluded in *May* following, return'd that Country to the *Spaniards*, who yielded the *French* King all the Towns he had taken in *Flanders*. The powerful Aſſiſtance this Prince ſent the *Portugueſe* help'd to bring on the Peace which the *Spaniards* made with that Crown. Soon after Troops were ſent to *Candia* to ſuccour the *Venetians* beſieg'd by the *Turk*. The Duke *de Beaufourt*, who carry'd more Forces next Year, was ſlain in a deſperate Sally made by the *French*; and a third Reinforcement was getting ready, when News was brought the *Venetians* had capitulated.

Whilſt the *French* King apply'd himſelf to the reforming Abuſes, regulating the Herald's Office, for diſclaiming thoſe who had no Right to give Coats of Arms; whilſt his Care was employ'd in the Improvements of Navigation neglected by his Predeceſſors; and whilſt (as the *French Supplementer* expreſſes it) by ſuppreſſing the Chamber of the Edict he laid the Foundation for the Extirpation of Hereſy; *England*, *Sweden* and *Holland*, who about a Year and an half ſince had enter'd into a triple Alliance, engag'd more particularly in *May* 1669, for the Preſervation of the *Low Countries:* And the *Dutch* did not ſtop there, but in *January* following treated farther with the Emperor and *Spain:* However, the Conſequences of theſe Alliances did not break out till two Years forward. In the mean time his Majeſty ſent the Duke *de Crequi*, and diſpoſſeſs'd the Duke of *Lorrain*, who was conſtantly in a Practice againſt *France*. The *French* King ſpent the Year 1671 in making a Progreſs through his Conqueſts, fortifying the Towns he had taken, and reviewing his Troops; but all this military Buſineſs did not abate his Endeavours for the poliſhing of Arts and Sciences: For 'twas now that he ſet up the Academy for Architecture, and ſent the beſt Mathematicians, at a great Expence, into diſtant Parts of *Europe*, *Africa*, and *America*, where they made Obſervations remarkable for Curioſity and publick Service. About this time the Royal Hoſpital, or *Invalide*, deſign'd for maim'd and ſuperannuated Soldiers, was begun; a Foundation worthy the Greatneſs and Generoſity of that Prince. And now the Year 1672 came up, ſo full of Victory for the *French* King, and ſo calamitous for the *Dutch:* His Majeſty, provok'd with the frequent Intrigues and unfriendly Practices of the *States General*, declar'd War againſt 'em in *April:* The Thunder immediately follow'd the Lightning; for in *May* he paſs'd the *Meuſe* with his Army commanded under him by the Prince of *Conde* and the Viſcount *Turenne*. *Orſoi*, *Weſel*, *Rhinbergue*, *Emeric* and *Grol* were taken in ſix Days; the *Dutch* at the ſame time being worſted by the *Engliſh* and *French* Fleets, in which the Duke of *York* was Admiral, and the Count *d'Eſtrees* Vice-admiral. Theſe Advantages were attended with a very bold and glorious Action: The *French* Army ſwam croſs the *Rhine* near the Fort *Skeinck*, notwithſtanding the Enemy's Fire, who were drawn up on the other Side: And here the *French* took four thouſand Priſoners, and ſtruck ſo great a Terror into the Enemy's Country, that the Province of *Utrecht* made a voluntary Submiſſion: The Towns which were ſo hardy as to ſtand an Attack, were quickly forc'd to open their Gates: And thus *Arnheim*, *Zutphen*, *Nimeguen*, *Grave* and *Bommel* ſurrender'd; not to mention a great many other Towns; the Detail of which would be too long to give the Reader. The *Dutch* had no better Luck in the open Field, than under the Shelter of their Walls; for the Duke of *Luxembourg* routed 'em twice; once near *Woerden*, and again near *Bodegrave*. The Princes of *Europe*, who had enter'd into particular Alliances, being ſtruck with the ſurprizing Progreſs of the *French* Arms, combin'd moſt of 'em againſt that Monarch. There was a Treaty concluded between the *Emperor*, *Spain* and *Holland* and the Elector of *Brandenbourg*; but the Prince laſt mention'd pay'd dear for this Alliance: For in the Beginning of the Year 1673 the Viſcount *Turenne* moving into the Countries of *Cleves* and *Juliers*, made himſelf Maſter of ſo many Places, that the Elector apprehending the Loſs of the Remainder, was forc'd to deſire a Truce, which was granted him: And notwithſtanding Plenipotentiaries were nominated in *March* to treat of Peace at *Cologne*, the War was carry'd on with the ſame Vigour. The King himſelf march'd to *Maſtricht*, and forc'd the Town to ſurrender thirteen Days after breaking

ing Ground: And the *Engliſh* and *French* Fleets beat the *Dutch* twice. But here the Tide turn'd, the *French* loſt *Naerden* and *Bonne*, and were forc'd to quit their Conqueſts in *Holland*, to draw their Forces together and put themſelves in a Condition to face the *Spaniard*, who had lately declar'd War againſt *France:* The Elector *Palatine* came into the Confederacy in the Beginning of the Year 1674; and the ſeizing Prince *William* of *Furſtemberg*, afterwards Cardinal, againſt the Law of Nations giving a new Provocation to the *French* King, the Conference at *Cologne* broke off, and the Heat of the War reviv'd: Some Towns were taken by the *French* upon the *Rhine*, but the main Blow fell upon the *Franche-Comte*, which was conquer'd a ſecond time, notwithſtanding the vigorous Defence made by ſome of the Towns. The *Spaniards* were beaten in *Rouſſillon* by Count *Schomberg*, and their Army, reinforced by the *Imperialiſts* and *Dutch*, commanded by the Prince of *Orange*, was worſted at the Battel of *Seneff* by the Prince of *Conde*, who likewiſe forc'd the *Dutch* General to raiſe the Siege of *Oudenarde*. The reſt of the Campaign was leſs favourable to *France:* For they loſt *Grave* and *Huy*; but the firſt of theſe Towns did not ſurrender without the *French* King's expreſs Order; nor till the Trenches had been open'd above ſeven Weeks. The Count *de Chamilly* who was Governor of the Place was admir'd for his Bravery, even by the Enemies themſelves. On the other Hand the Viſcount *Turenne* had ſeveral Advantages upon the *Upper Rhine*, and beat the *Germans* at *Sintzeim*, *Ladenbourg*, *Enſheim*, and *Mulhauſen*.

The floating Temper of the Elector of *Brandenbourg* made him break the Truce, and take Arms againſt *France:* He ſmarted for it at the Battel of *Turckein*, where himſelf and his Allies were beaten by Mareſchal *Turenne* in *January* 1675: The *Germans* diſcourag'd by ſo many Diſgraces, quitted *Alſace*, and the *French* gain'd farther Advantages both on this Side and in *Sicily*, where a few Days after the Marquiſs *de Valavoir* had landed ſome Succours, the Duke *de Vivonne* beat the *Spaniſh* Army near *Meſſina*, upon which the Town took the Oath of Allegiance to the *French* King; *Huy*, *Dinant*, *Limbourg* in *Flanders*, and *Bellegarde* in *Rouſſillon* were forc'd to make the ſame Submiſſion: But this Courſe of Proſperity was ſomewhat diſturb'd by the Death of the Viſcount *Turenne*, who was kill'd *July* 27 beyond the *Rhine* by a Cannon Ball. The Loſs of this great General much regretted at the *French* Court, was no ſmall Satisfaction to the Enemy, who were not a little afraid of him. However, as it happen'd, they made no great Advantage by his Death, for the Count *de Lorges* and the Marquiſs *de Vaubrun*, who commanded the *French* Army, made an honourable Retreat, and repuls'd the *Germans* at the Head of the Bridge upon the *Rhine*. The Marſhal *de Crequi* was not ſo fortunate; for he was routed at *Conſarbrik*, and having thrown himſelf into *Treves* was made Priſoner of War there, after above a Month's Siege: The Town was loſt by the Cowardice of ſome of the Officers, who capitulated with the Enemy in ſpite of their General. The Prince of *Conde*, who took the Command of the *French* Troops in *Germany*, chang'd the Situation of Affairs, and forc'd the *Germans* to raiſe the Sieges of *Haguenau* and *Saverne*. The Fortune of the Campaign in 1676 was leſs diverſify'd, and run almoſt all on the *French* Side. Mr. *du Queſne* beat the *Spaniſh* Fleet near the Iſlands of *Stromboly*; and afterwards beat Admiral *de Ruyter*, who ſail'd into the Mediterranean with the *Dutch* Fleet to aſſiſt the Allies, and who dy'd of the Wounds he receiv'd in this Engagement near *Agouſta*. The Mareſchal *de Vivonne* cut ſeven thouſand of the Enemy in pieces near *Meſſina*. This Mareſchal took the Town of *Agouſta* the laſt Year, and this Year burn'd the Confederate Fleet in the Harbour of *Palermo*. The *French* King was at this time in *Flanders*, and had *Conde*, *Bouchain*, *Aire* and *Fort Link* ſurrender'd to him: The Prince of *Orange*, who ſat down before *Maſtricht*, reinforced after ſeven Weeks by the Count *de Calvo*, was obliged to raiſe the Siege at the coming up of Mareſchal *Schomberg*. About the ſame time *France* declar'd War againſt *Denmark*, to ſupport the *Swede*, who, by the way, had made but a feeble Diverſion. The only Loſs the *French* met with this Campaign was that of *Philipsbourg*; where the Garriſon, and particularly Mr. *du Fay* the Governor, made a glorious Defence: In ſhort, the Place was ſurrender'd only for want of Powder, after a Blockade of ſix Months, and almoſt ten Weeks from the opening the Trenches. The Campaign of 1677 began with the Reduction of *Valenciennes*, carry'd by Storm; *Cambray* ſurrender'd upon Articles, and the Confederate Army, commanded by the Prince of *Orange*, was routed at *Caſſel* by *Monſieur* the King's Brother, who made himſelf Maſter of *St. Omer*. The Prince of *Orange*, willing to get a Revenge, inveſted *Charleroy*, but rais'd the Siege upon receiving Advice that the Mareſchal of *Luxembourg* was advancing againſt him. Some little time before the Mareſchal de *Noailles* defeated the *Spaniards* at *Epouilles* in *Catalonia*; and about the ſame time the Mareſchal *de Crequi* harraſs'd the *German* Army ſo very troubleſomely in *Lorrain*, that they were forc'd to retire out of this Dutchy: The Mareſchal follow'd 'em into *Germany*, beat 'em at *Cocberg* near *Strasbourg*, and took the important Town of *Fribourg* in *Briſgaw*. In *America* the Count *d'Eſtrees*, after having taken *Cayenne* from the *Dutch*, burned fourteen of their Ships in the Haven of *Tobago*, in the Beginning of this Year, and took *Goree* and *Tobago* at the End of it. In the Year 1678 the King himſelf beſieg'd *Ghent* and *Ypres*, and carry'd both Places. His Majeſty now diſſatisfy'd with the Management of the *Sicilians*, order'd his Troops to be brought off from that Iſland by the Count *de la Feuillade*; and demoliſh'd the Works of *Puycerda* in *Catalonia*, lately taken by the Mareſchal *de Noailles:* The *French* Troops, commanded by the Mareſchal *de Crequi*, routed the Enemy at the Head of *Reinsfeld* Bridge, burn'd the Bridge at *Strasbourg*, and ſeiz'd all the Forts thereabouts in Sight of the Confederate Army: This Campaign ſhould have ended with the Treaty of Peace ſign'd in *Auguſt* at *Nimeguen* between *France* and *Holland*; the Articles of which were receiv'd by the *Spaniard* in *September* following. In the mean time the Prince of *Orange* ſnatch'd an Opportunity to attack the *French* at *St. Dennis* near *Mons:* The Surprize, at firſt, occaſion'd ſome Diſorder, but at laſt the Mareſchal *Luxembourg* repuls'd the Enemy with great Slaughter. The ſlow Paces taken by the *Germans* in ſigning the Treaty, coſt 'em the Loſs of *Lichtemberg* and *Nuys:* However, they came in after the reſt in 1679. The Elector of *Brandenbourg* was the only Prince who ſtill felt the Inconvenience of War: It ſeems his Electoral Highneſs could not be prevail'd on to reſtore the *Swedes* what he had taken from 'em: By this Incomplyance he loſt the Dutchy of *Cleves*, and the Town *Lipſtad*, and his Forces were twice beaten at *Minden*. At laſt, he got himſelf comprehended in the Treaty, which was likewiſe done by the King of *Denmark*.

The Repoſe of Chriſtendom being thus ſettled, the *French* King, to ſupport the Diſtinction of *le Grand*, which was generally thought his due, employ'd his Leiſure in Projects both ſhining and ſerviceable to the publick. In 1680 the Dauphin was marry'd to the Princeſs of *Bavaria:* The ſame Year he erected a Court of Juſtice to ſuppreſs the barbarous Practice of Poyſoning, which for ſome time had got Footing in *France*. *Rochefort* was built at the Mouth of the *Charente*, and *Mont-Louis* in *Cerdaigne:* This Year likewiſe the Forts of *Saar Louis* and *Hunningen*, and *Landau* and *Phalzbourg* were fortify'd. Further; the Faculty of Law was encourag'd by the Crown: The King founded a Lecture for *French* Law: The Profeſſor came to the Chair the laſt Year, after an hundred Years Diſcontinuance of that Exerciſe. The Canal of *Languedoc* was at laſt made navigable in the Year 1681. *Strasbourg* and *Cazal* fell voluntarily into the King's Hands, who, at the Inſtance of the Grand Seignior, condeſcended to make Peace with *Tripoli*. The *Corſaires* or Pirates, whoſe Cuſtom was to diſturb the publick Quiet, were lately corrected for their Perfidiouſneſs by the Marquis *du Queſne*, who cannonaded and ſunk their Veſſels as far as the Port of *Scio*. The late Peace was but tenderly ſet together: On the *German* Side, there were ſome Motions and Tendencies towards a Rupture: And in *Flanders*, they could not agree about ſettling the Frontiers: A Diſpute upon this Head made the King order a Blockade upon *Luxem-*

bourg, which he voluntarily rais'd as ſoon as he receiv'd Advice of the *Turks* Preparations in *Hungary*; for fear the Diverſion, which the Defence of this Place might occaſion, ſhould make the Chriſtians in a worſe Condition to fight the Infidels. This Prince's pious Diſpoſition was rewarded with the Birth of the Duke of *Burgundy*, Son to the *Dauphin* and the Princeſs of *Bavaria* his Wife: He was born *Auguſt* 6, 1682. A little before, the King, who had ſixty thouſand Seamen liſted and rang'd under proper Diſtinctions, founded Academies for Guards-Marines, and Cadets; where young Gentlemen were bred at the Charge of the Crown, and improv'd in all Sorts of Exerciſes ſuitable to their Birth; and were thus well qualify'd for Land and Sea-Officers. 1683 was a melancholy Year in *France* by the Death of the Queen; who departed this Life *July* 30: The Loſs of her was extremely regretted by the King her Husband and all his Subjects. Mr. *Colebert*, who was a very faithful and able Miniſter dy'd ſoon after: His Death was generally lamented by thoſe who had any Taſte for Arts and Sciences, which had been ſo remarkably countenanc'd and promoted by him.

The *Spaniards*, and particularly the Marquiſs *de Grana*, Governor of *Flanders*, were perpetually giving Diſguſts to the *French* King. This Prince, to make 'em ſenſible of his Reſentment, took *Dixmude* and *Courtrai*, and bombarded *Luxembourg*, which was taken the next Year by the Mareſchal *de Crequi*. Mr. the Duke *d'Anjou*, now King of *Spain*, was born *December* 19, this Year. In *July* 1684, the *Algerines*, tir'd with the ill Succeſs of two Years War maintain'd againſt *France*, ſent Ambaſſadors to the *French* Court to beg a Peace at the King's Diſcretion. Their Town had been twice bombarded by the *French*, and a great many of their Ships taken, which brought 'em to this Compliance. The Diſturbances, which had ſomewhat ruffled *Europe* ſince the late Peace, were quieted at laſt by a Truce concluded between *France*, *Spain*, and the Empire.

The Reputation the *French* King acquir'd was not confin'd to *Europe*; the Luſtre of his Reign ſpread to moſt diſtant Countries: Thus the Report of his Power and Capacity brought Ambaſſadors from *Siam* to *Verſailles*: The *Genoeſe* had been ſo hardy as to affront him, and were made ſenſible of their Indiſcretion by a terrible Bombardment: However the Republick could not purchaſe their Peace till 1685, when, by the Mediation of Pope *Innocent* XI, the Doge of *Genoa*, attended with four Senators, came to the *French* Court, and were glad to receive the Conditions that were given 'em. *Tunis* and *Tripoli* were once more forc'd to ſue for a Peace they had ſo often broken. And thus far the King ſeem'd to work only for *France* and the Benefit of his Subjects: But his Mind was too big to ſtop here; now (to keep cloſe to the Language of the *French Supplementer)* his Zeal exerted for the true Religion. Calviniſm, ſo fatal to *France* by perverting great Numbers of Catholicks, and by a frightful Train of Rebellion, Murder, and Ravage, was intirely ſuppreſs'd this Year. The Revocation of the famous Edict of *Nantes* finiſh'd the Ruin of this Building, already ſhaken by ſeveral Blows the King had given it. In 1686 a New Embaſſy came from *Siam*, and carry'd Miſſionaries and Mathematicians Home with 'em next Year. The Duke of *Berry*, the Dauphin's third Son, was born *Auguſt* 31: But the Joy for this Birth was but of ſhort Continuance; for the King's dangerous Sickneſs afflicted the whole Realm. But the Prayers of his Subjects put up Night and Day for him procur'd the Recovery of a Prince ſo well belov'd, and ſo ſignificant to the publick. About this time, the Royal Houſe of *Saint-Cyr* was founded for the Education of three hundred young Gentlewomen. Thus the young Nobleſſe of both Sexes, whoſe Families were ſlender or decay'd, were furniſh'd with a comfortable Subſiſtance from the Crown. The more the Greatneſs of this Prince advanc'd, the more jealous other Princes grew of him: At the Carnaval at *Venice* in the Year 1687, the Duke of *Savoy*, the Elector of *Bavaria* and other Princes, either in Perſon or by their Envoys, concerted Meaſures for executing the vaſt Deſigns of the League of *Ausbourg*, the Ground-Work of which had been laid the Year before. The Pope himſelf *Innocent* XI, prepoſſeſs'd by his Miniſters, who were Enemies to the *French* King, countenanc'd what was projected by this League. His Holineſs being provok'd with the *French* King's maintaining the Franchiſes in his Ambaſſador's Quarters at *Rome*, refus'd to give Audience to the Marquiſs *de Lavardin*, and put the Church of St. *Lewis* under an Interdict, becauſe this Ambaſſador had communicated there: He carry'd his Reſentments ſo far as to refuſe confirming the Poſtulation of Cardinal *Furſtemberg* to the Archbiſhoprick of *Cologne*; tho' the Election was canonnical and paſs'd through all the Forms: But (as the *French* Gentleman goes on) this Prelate was attach'd to the Intereſt of *France*, and this was enough to make him miſcarry at *Rome*. The King having Reaſon to reſent the Pope's Partiality, broke with him, and ſeiz'd the County of *Avignon*, which was afterwards return'd to his Succeſſor Pope *Alexander* VIII: However, this Reprizal was only perſonal to Pope *Innocent*, for his Majeſty continu'd his Regard to the See of *Rome* no leſs than formerly. And now the Deſigns of the confederating Princes growing too viſible, 'twas no more than neceſſary Prudence to endeavour preventing the Execution of 'em, before they came forward to bear. 'Twas upon this View the *French* King mov'd. His Fleet, commanded by the Mareſchal *d'Eſtrees* had lately ſunk ſix *Algerine* Ships, and bombarded the Town. The Dauphin having the Command of the Army this Year, open'd the Campaign with the taking of *Hailbron*; and after having put a *French* Garriſon into *Heidelberg* and *Mentz*, undertook the Siege of *Philipsbourg*, which fell into his Hands *October* 29, 1688, nineteen Days after breaking Ground: This, tho' the Dauphin's firſt military Exploit, was manag'd with all the Conduct and Bravery of an experienc'd General. The Dauphin carry'd *Manheim* in three Days, and *Frankendal* in two; *Spire*, *Wormes*, and *Oppenheim* opening their Gates to him at the ſame time. The King having taken this Precaution on the *Rhine* Side, declar'd War againſt the *Dutch*, who were the firſt that Play'd the Springs of the *Ausbourg* Negotiation. And now Manifeſtoes were publiſh'd on both Sides; and all *Germany* declar'd War againſt *France* in *March* 1689: The King did the ſame with reſpect to *Spain* in *April*; and two Months after with regard to the *Engliſh*, then revolted againſt King *James* II. The Prince of *Orange* with thirteen or fourteen thouſand Land-men had made a Deſcent upon *England* in *November* laſt: His Expedition was well receiv'd by the Generality; and the King being deſerted by part of his Army, was oblig'd, for the Security of his Perſon, to retire into *France*, where his Queen, and the young Prince of *Wales* their Son, had landed a little before. The firſt Exploit on the *French* Side was Count *Châteaurenaud*'s beating Admiral *Herbert*, tho' the firſt had but twelve Men of War againſt two and twenty commanded by the latter. Some few Days after the Duke *de Noailles* took *Campredon* in *Catalonia*; but the *French* met with a Rebuke at *Walcourt* in *Flanders*, where they loſt ſix hundred Men in attacking this paltry Town. On the *German* Side, the War was carry'd on with great Vigour. The Empire had never more formidable Armies on foot, nor were the reſpective Princes of that Body ever more heartily united againſt *France*. The ſmall Town of *Keiſerwert* was taken in four or five Days by the Confederate Army. *Mentz* attack'd by the Duke of *Lorrain*, and the Electors of *Bavaria* and *Saxony*, was defended with incredible Reſolution by the Marquiſs *d'Uxelles*, who capitulated eight and forty Days after the Trenches were open'd, upon a Bomb's happening to blow up the Remainder of his Powder. *Bonn*, where the brave *Asfeld* was Governor, was batter'd two Months with an hundred Pieces of Cannon by the Marquiſs of *Brandenbourg*; and notwithſtanding almoſt all the Houſes, Magazines, and Works were blown up and bomb'd into Rubbiſh, the Duke of *Lorrain* thought it proper to reinforce the Elector: And now Baron *Asfeld* having neither Ammunition, nor any Hopes of Succour, was oblig'd to capitulate, after the Town had been inveſted almoſt nine Weeks. The Allies, tho' they had loſt near twenty thouſand Men in theſe two Sieges, had their Expectations much rais'd after the Duke of *Savoy* had declar'd for them. Madam the Dauphineſs dy'd in 1690, which Year was not over favourable to the Confederates. To be ſome-

what particular; the Mareſchal and Duke of *Luxembourg* the *French* General in *Flanders*, had Orders ſent him from the King to attack the Enemy. This Command was executed *July* 1, 1690, near the Village *Fleurus*; where, after an obſtinate Fight, *Luxembourg* kill'd 'em ſix thouſand Men, wounded five thouſand and made almoſt eight thouſand Priſoners, amongſt which nine hundred were Officers, and took forty nine Pieces of Cannon, ninety two Standards, eight Pair of Kettledrums, and an hundred and fifty Waggons loaden with all ſorts of Ammunition. This Action was not without Loſs of Blood to the *French:* They had three thouſand kill'd and wounded, many of which were Perſons of Birth and Bravery. Ten Days after, Mr. *de Tourville* ſailing into the Chanel with the *French* Fleet, attack'd the *Dutch* and *Engliſh* then joyn'd, tho' they had both more Ships and more Men aboard than himſelf. The Fight lafted ſeven Hours, and the *Dutch*, who, for ſome time at leaſt, were in a manner left to ſhift for themſelves, fought with all the Conduct and Courage imaginable. However, one of their Men of War of ſixty Guns was taken, another burn'd, and a third ſunk; and twelve of their biggeſt Ships were ſo ill handled, that they were forc'd either to blow 'em up, or ſink 'em two Days after. During this time the Armies in *Germany* did little or nothing. But things were by no means thus inoffenſive in *Piedmont*, where Mr. *Catinat*, afterwards Mareſchal of *France*, gain'd a complete Victory over the Duke of *Savoy* at *Staffarde*. The Enemies Infantry, left naked by their Horſe, were almoſt all cut in pieces; and the *French* after having kill'd four thouſand upon the Spot, remain'd Maſters of the Field of Battel, took the Artillery, a great many Colours, and all the Ammunition. The *French* fought with the ſame Vigour, tho' not with the ſame Succeſs, in *Ireland*, where King *James* II. landed the Year before. The Prince of *Orange* ſail'd thither in *June* this Year, and three Weeks after his Arrival fought the *French* and *Iriſh* at the *Boyne*. The *French* did their Part very well, and ſo did the *Iriſh* Horſe; but the Foot of this Nation giving way, occaſion'd the Defeat of the whole Army. Mareſchal *Schomberg*, ſo famous formerly in the *French* Service, was kill'd in this Fight. The Proteſtant Religion profeſs'd by himſelf, and baniſh'd *France*, is thought to have made him an Enemy to that Crown. King *James* ſet Sail for *France*, and the *Engliſh* beſieg'd *Limerick*, imagining their late Victory would have carry'd the Conſternation thither; but Mr. *de Boiſſelau* defended the Town ſo well, that they were forc'd to raiſe the Siege. In *Piedmont* Mr. *de Catinat* took *Suza*. In *America* the *Engliſh*, who had been repuls'd at *Quebec* in *Canada*, made themſelves Maſters of *St. Chriſtophers*, one of the *Antilly* Iſlands. The Duke of *Savoy*, who was the laſt that declar'd for the Confederacy, was one of the firſt that ſuffer'd deeply for it. For being ouſted of all *Savoy*, and ſome Towns in *Piedmont*, he was farther unfortunate in the Beginning of the Year 1691, by the Loſs of *Villafranca* and *Nice*, which Mr. *Catinat* wreſted from him, while the King beſieg'd *Mons* in *Flanders*. This unexpected Enterprize broke up the Congreſs of the Confederates then held at the *Hague:* The Princes there met went off to their reſpective Countries and Poſts; and the Prince of *Orange* march'd with forty thouſand Men to the Relief of *Mons:* He came up as far as *Hall*, within ſix Leagues of the Place beſieg'd, but was forc'd to retire with the Diſſatisfaction of ſeeing it taken ſixteen Days after the Trenches were open'd. Two Months after the Marquiſs *de Louvois*, the great Miniſter of State, departed this Life. Notwithſtanding the taking of *Mons*, the *French* were threaten'd with a conſiderable Enterprize in *Flanders*; but all this dwindled to the taking of *Beaumont*, a ſmall unfortify'd Town, and where the Garriſon was no more than an hundred and fifty Men. The *French* Generals took *Urgel* in *Catalonia*, and *Carmagnole* in *Piedmont*, which was afterwards loſt. *Montmelian*, a Place of much more Strength and Importance, was carry'd five Months after, and better preſerv'd. Some time before this Mr. *de Bouflers* bombarded *Liege*, and the Count *d'Eſtrees Barcelona*, which were but ſlender Events in compariſon to what happen'd at *Leuze* in *Flanders*, where the Duke of *Luxembourg*, who had follow'd the Confederates with a Deſign to fall upon their Reârguard, ventur'd to attack ſeventy five Squadrons with only eight and twenty of his own. Here the King's Houſhold Troops diſtinguiſh'd themſelves, and the Enemy, who were routed, loſt fifteen hundred Men, and had three hundred taken Priſoners. This conſiderable Advantage was ſomewhat counterbalanc'd by the raiſing the Siege of *Coni* in *Piedmont*, but eſpecially by the Neceſſity of quitting *Ireland*, from whence Mr. *de Chateaurenaud* carry'd off all the *French*, together with fifteen thouſand *Iriſh* Forces.

The firſt Action in the Year 1692 was the moſt unlucky *France* had been engag'd in this laſt War. The *French* Fleet, conſiſting of four and twenty Men of War, was put to Sea to ſupport King *James* II, who had an Aſſurance given him that ſeveral *Engliſh* Land and Sea-Officers would declare for him. Upon the Strength of this Intelligence, which did not anſwer, the *French* Fleet bore down upon the *Engliſh* and *Dutch* who gave 'em a warm Entertainment Mr. *de Tourville*, notwithſtanding he was much overpower'd with Numbers, made a terrible Fire, and maintain'd the Fight without loſing a ſingle Veſſel, till Night drawing on he thought it beſt to ſheer off to ſome Place of Security: One and twenty of the largeſt Ships got into *St. Malo*; but fourteen others miſſing their Way in in the dark were thrown upon the Coaſt of *Cherbourg* and *la Hogue:* And now believing the preſerving them impracticable, they diſembarqued the Men and Cannon, after which the *Engliſh* boarded and burn'd 'em. The Marks of this Diſgrace were ſomewhat rubb'd out by the taking of *Namur*, attack'd by the King in Perſon. This Siege, one of the moſt famous in that Age, was puſh'd with extraordinary Vigour: The Strength of the Garriſon, and the continual Rains which hinder'd the carrying on the Approaches, ſerv'd only to draw the Conteſt to a little more length. In ſhort the Pace was taken *June* 5, and the Caſtle ſurrender'd the 30th of the ſame Month. The Prince of *Orange* joyn'd with the Elector of *Bavaria*, marching up at the Head of an hundred thouſand Men gave an Expectation of raiſing the Siege: But the Mareſchal *de Luxembourg* broke all his Meaſures, and encamping upon an Eminence within a League and a half of the River *Mehaigne*, waited two Months for the Enemy, who did not think it adviſeable to attack him. But they were more enterprizing at *Steinkerke*, where, to recover their Reputation, they came poudering upon the *French* Army, whoſe Infantry was not ſo ſtrong as theirs: However, their Charge was receiv'd with Reſolution, and the Event was more fortunate to the *French* than could well have been imagin'd. For after firing cloſe on both ſides for two Hours together, the *French*, encourag'd by their General the Duke of *Luxembourg*, and the Princes of the Blood, grounded their Firearms, and charging 'em Sword in Hand, cut part of 'em in pieces, and forc'd the reſt to ſhelter themſelves in a neighbouring Wood; the Prince of *Orange*, the Elector of *Bavaria* and Count *Waldeck* looking on, and doing their utmoſt to ſtop 'em from running away. The Slaughter was ſo much the greater, becauſe the *Engliſh* Regiments would not take Quarter, inſomuch that there were but thirteen hundred Priſoners taken, where near ten thouſand of the Enemy were kill'd upon the Spot: The Loſs on the *French* Side was three thouſand Men. To conclude this Campaign; the Marquiſs *de Harcourt* routed almoſt four thouſand *Germans* near *Chiney*, and the Marquiſs *de Bouflers* bombarded *Charleroy*. There was leſs Blood ſpilt in *Germany:* However, the Mareſchal *de Lorges* routed ſix thouſand Horſe at *Phorzeim* in the Dutchy of *Wirtemberg*; and in *Piedmont*, the Duke of *Savoy*, with an Army of thirty thouſand effective Men, only burn'd ſome paltry inſignificant Places in the Mountains of *Dauphine*, and took *Ambrun* and *Gap*, both unfortify'd Towns.

In the Year 1693 *Dunkirk* was threaten'd by the Enemy; but to prevent their Deſign, *Furnes*, which was a ſort of an Outwork to it, was carry'd by the Marquiſs *de Bouflers* in fifteen Hours, notwithſtanding there were four thouſand *Engliſh* to defend it. Soon after this, the *French* Officers, who had ſignaliz'd themſelves, had new Diſtinctions of Honour given 'em by the King, who after having made *Choiſeul*, *Villeroy*, *Joyeuſe*,

Joyeuſe, *Tourville*, *Noailles*, *Bouflers* and *Catinat* Mareſchals, inſtituted the military Order of *St. Lewis*, with Eſtates ſettled, and which were given to rhe moſt deſerving. To proceed, the *Germans* forc'd the *French* to raiſe the Siege of *Rhinfeld:* But the Mareſchal *de Lorges* had his Revenge, who batter'd *Heidelberg*, and after having taken the Town by Storm, forc'd the Caſtle to ſurrender upon Articles. *Roſes* in *Catalonia* beſieg'd by Sea and Land was likewiſe taken in a Week. As to Buſineſs upon the Sea, the *Engliſh* were repuls'd at *Martinico*, which they attack'd with forty five Ships. They were ſtill worſe handled between *Lagos* and *Cadiz* near the Streights of *Gibraltar*, where the Mareſchal *de Tourville* waiting for the *Turky* Merchants and their Convoy, took, burned, and ſunk fourſcore Merchantmen, and three or four Men of War; a Loſs which, by their own Computation, amounted at leaſt to thirty Millions of Livres, and gave a conſiderable Blow to Trade, very much maim'd already by the *French* Privateers. There was not much Buſineſs done in *Flanders* this Campaigne, conſidering what might have been expected from two ſuch numerous Armies as thoſe of *France* and the Confederates. The Mareſchal *de Luxembourg*, who had Orders from the King to fight at what Hazard ſoever, made a Counterfeit Motion, as if he intended to attack the Retrenchments at *Leige*. This Feint deceiv'd the Prince of *Orange*, who march'd immediately to cover the Town: Upon this the *French* Mareſchal mov'd directly towards him, and in the Evening came up near his Camp at *Naerwind*. The Prince ſpent a whole Night in fortifying his Camp with a Paliſade, a Ditch, and a Parapet or Breaſt-work; upon which he planted an hundred Pieces of Cannon: But all this Precaution and Defence did not diſcourage the *French* from attempting to force the Confederates, tho' then no leſs than ſixty thouſand ſtrong. By the Advantage of the Ground the Enemy's Artillery did much more Execution than the *French*, which made 'em reſolv'd to advance cloſer and attack 'em Sword in Hand; in ſhort, they fought as it were in an Element of Fire, and charged through Piſtol, Muſquet, Mortar and Canon. Their main Attack was at the Villages on the Right, particularly at that of *Naerwind*, which was taken and retaken twice, not without great Slaughter. At laſt, the *French* remaining Maſters of the Place, ruſh'd into the Plain, notwithſtanding the Reſiſtance made by the *Engliſh* Foot: In ſhort, they routed the Confederate Army, having firſt broken their Horſe and puſh'd 'em into the *Ghete*, where many of 'em were drown'd. The Prince of *Orange*, and the Duke of *Bavaria* were forc'd to give way to the Torrent, and go off from the Field of Battel. And here the *French* took two thouſand Priſoners, ſeventy ſix Pieces of Cannon, eight Mortars, and a great many Colours, Stands of Arms and Equipages. The Number of thoſe ſlain and drown'd of the Confederate Side was above twelve thouſand; and the *French* had three thouſand kill'd, and four thouſand wounded. This Victory ſecur'd the *French* Lines, where the Duke of *Wirtemberg* was ready to break in: But this Defeat at *Naerwind* or *Landen* oblig'd him to give over that Enterprize, and joyn the main Army. The Advantage the *French* gain'd at *Marſaille* in *Piedmont* coſt 'em leſs Blood, tho' the Victory was not leſs complete. The Duke of *Savoy*, who projected the taking *Pignerol*, was battering Fort *St. Bridgette*, which cover'd this Town, when he receiv'd Advice that Mareſchal *Catinat* was come up into the Plain of *Marſaille:* Upon this he rais'd the Siege, march'd ſtraight towards him, and perceiv'd him advancing to give him Battel. The Conteſt was doubtful for ſome time, the Duke's Army rallying ſeveral times, notwithſtanding the *French* ran through 'em at the firſt Shock: At laſt, their Horſe were broken, and there was nothing but Rout and Slaughter, till they came under the Walls of *Turin:* Beſides an hundred Colours and four Pieces of Cannon, the Enemy loſt between eight and nine thouſand Men, and had two thouſand taken Priſoners; whereas in the *French* Army the kill'd and wounded amounted to no more than fifteen hundred. This Battel was fought *October* 4, and the 11th of *November* following *Charleroy* in *Flanders* was taken by the Mareſchal *de Villeroy*. And thus this Year ended, during which the *French* Court came to an Accommodation with the See of *Rome* and made the *French* Clergy renounce, in a great meaſure, what had paſs'd at *St. Germain* at their Aſſembly in 1682. The next Year 1694 remarkable for a Scarcity of Proviſions in *France*, was ſpent moſtly by the Confederates in bombarding *Diepe*, *Havre*, *Calais*, and other Places, tho' without much Effect. The War was carry'd on more vigorouſly in *Catalonia*, where the Mareſchal *de Noailles*, who commanded the *French* Army, attack'd the *Spaniards* entrench'd upon the Bank of the *Ter*. The *French* paſs'd the River in the Face of the Enemy, drove 'em from their Retrenchments, forc'd 'em to Battel, where they had four thouſand kill'd, and three thouſand made Priſoners. The Conſequences of this Victory were the taking of *Palamos*, *Girone*, and *Caſtelfolit*, all which fell into the *French* Hands this Campaign. The Deſign, which the Confederates had upon *Dunkirk*, miſcarried by the Dauphin's coming up unexpectedly, and covering the Town: For this Purpoſe, he made his Army march almoſt four and forty Leagues in leſs than four Days. Upon the unlook'd for Appearance of this Prince the Confederates retir'd, and contented themſelves with the taking *Huy*, which, during the whole War, had never been in a Condition to reſiſt an Army which kept the Field in the Neighbourhood.

The Death of the Duke of *Luxembourg*, which happen'd *January* 4, 1695 (and here I deſire the Reader once for all to obſerve, that the Year in this Article is reckon'd from *January* 1, and the Days of the Month are new Style) the Death I ſay of the Mareſchal *de Luxembourg* made the Confederates expect the War would go on with leſs Vigour in *Flanders*; but this did not hinder the *French* from drawing new Lines from the *Lys* to the *Scheld*, notwithſtanding the Oppoſition made by the Duke of *Bavaria*, who came up too late with twenty thouſand Men. In *Italy*, *Cazal*, beſieg'd by the Duke of *Savoy*, made a vigorous Defence, and ſuffer'd little or nothing: However the *Italian* Princes and *States*, whoſe Intereſt it was to prevent this Place falling into the Emperor or King of *Spain*'s Hands, brought on a Treaty, in which the *French* King agreed the Town ſhould be deliver'd to the Duke of *Mantua*, upon Condition his Majeſty ſhould be reimburs'd the Expences he was out in the Fortifications, and that the Works ſhould be levell'd, which were executed accordingly. This Year the Confederates, tho' without much Succeſs, bombarded *St. Malo*, *Calais*, and *Dunkirk*, but the Revenge the *French* King took was a more ſure and ſenſible Blow; for the Mareſchal *de Villeroy* having receiv'd Orders to bombard *Bruſſels*, executed 'em to Purpoſe, whilſt five and twenty thouſand of the Enemy look'd on, being then encamp'd under the Walls of the Town. The Bombs made a frightful Havock, whole Streets were burn'd, the Town-Hall and a great many other publick Buildings and Palaces deſtroy'd, and the whole Town almoſt buried in Rubbiſh. At this time, the Prince of *Orange* preſs'd the Siege of *Namur* very warmly, defended by a ſtrong Garriſon, commanded by Mareſchal *Bouflers* and Count *Giſcard*. The Beſiegers had a formidable Army, and thunder'd Night and Day from their Batteries with an hundred and thirty Cannon and eighty Mortars. However, notwithſtanding all this Force and Fury, the Beſieg'd made a brave and obſtinate Defence. The Town held out four and twenty Days Siege, ſtood twice ſtorming, and the Outworks being ruin'd, 'twas by no means thought adviſeable to venture a third Attack. The Caſtle was likewiſe forc'd to ſurrender, tho' not till more than a Month after, when the Works had been ſo batter'd by the Bombs, that there was nothing but Heaps of Stones left. The Mareſchal *de Villeroy* had omitted nothing that might contribute to raiſe the Siege, for after the bombarding of *Bruſſels*, he endeavour'd, tho' without Effect, to draw Prince *Vaudemont* to a Battel. *Villeroy* had taken *Dixmude* in four and twenty Hours, and afterwards *Deynſe*, where between eight and nine thouſand regular Troops were made Priſoners. He had likewiſe himſelf examin'd the Woods, the Defilez, and the Moraſſes within which the Prince of *Orange*, who cover'd the Siege, was encamp'd: In ſhort, he found

the Beſiegers could not be attack'd without the apparent Loſs of his Army. About this time the Confederates ſuffer'd pretty much by Sea, where three *French* Privateers took Part of the *Engliſh Eaſt-India* Fleet very richly laden.

A very conſiderable Enterprize, continues the *French Supplementer*, had diſtinguiſh'd the Beginning of the Year 1696, if contrary Winds had not hinder'd the Execution. King *James* II. inform'd by his Friends how much the *Engliſh* were diſſatisfy'd under the Revolution, was ready to make a Deſcent with ſixteen thouſand veteran Troops aſſign'd him by the *French* King. But bad Weather kept him in the Harbour, and gave the Prince of *Orange* time to diſcover and prevent the Attempt. This Prince having ſettled his Affairs in *England*, ſail'd for *Holland*, and thence march'd into *Flanders*, where he found the *French* King's Army in the Field. There was little done of either Side, the *French* Generals contenting themſelves to force the Enemy to ſubſiſt their Troops at Home, and ruin their own Country. The Mareſchal *de Choiſeul*, who had the chief Command of the *French* Forces in *Germany*, and the Duke *de Vendome*, General in *Catalonia*, manag'd much the ſame Way: But in *Italy* the Duke of *Savoy*, after the Demolition of *Cazal*, turn'd his Thoughts to Peace, and concluding a Treaty with the *French* King had his Country, conquer'd from him, reſtor'd. And here 'twas agreed that the Duke of *Burgundy* ſhould marry the Princeſs *Mary Adelaide*, Daughter to this Duke by a Princeſs who was the *French* King's Neice. The Duke of *Savoy* had promis'd to prevail with the Confederates for a Neutrality in *Italy*: But they refuſing to comply, the Duke joyn'd the *French* Army, and with Mareſchal *Catinat* inveſted *Valence* in the *Milaneſe*. The Place, after having been batter'd ſome time, and the Works being carry'd on, was in no Condition to hold out: But before 'twas taken the Beſiegers receiv'd Advice that the Emperor and King of *Spain* had at laſt accepted the Neutrality, and engag'd to draw off the *German* Troops out of *Italy*, upon Condition that the *French* King ſhould countermarch his own into *France*. The Princeſs of *Savoy* came into *France*, and was receiv'd by the King at *Fountainebleau October* 6. This Treaty with *Savoy* being a Sort of Introduction to a general Peace, was not a little ſerviceable to *France*: The Confederates were ſenſible of the Advantage, and the vaſt Armies the *French* King ſent into the Field in 1697, brought 'em to a nearer Diſpoſition for an Accommodation: And thus, when the War went on with a vigorous Appearance, Plenipotentiaries met at *Delf* and the *Hague*, and held their Conferences at the Caſtle of *Ryſwick*. In the mean time Mareſchal *Catinat*, who had come up with his Army near *Germany*, made a Countermarch, and turn'd ſhort upon *Aeth* in *Flanders*, and beſieg'd it. The Siege was cover'd by Mareſchal *Villeroy* on one Side, and Mareſchal *de Boufflers* on the other. The Prince of *Orange* and the Elector of *Bavaria*, who came up to raiſe the Siege, thought fit to wave the Attempt, and ſee it taken. After this Siege, there was little or nothing done this Campaign, each Side keeping themſelves upon the defenſive, and waiting the Iſſue of the Conferences. In the mean time the Duke of *Vendoſme* preſſing the Advantages already gain'd in *Catalonia*, came up to *Barcelona*, and had now beſieg'd it about two Months. All *Europe* ſtood at gaze, which Way the Siege would terminate; it being one of the moſt remarkable Attempts of this Kind, which had been undertaken a long time: For the Garriſon, conſiſting of eleven thouſand regular Troops and four thouſand Militia, made an incomparable Defence, diſputed the Ground by Inches, and retook the Works which had been loſt ſeveral times. The *French* Army but thirty thouſand at firſt, was reinforced by nine or ten thouſand of the Militia of *Languedoc*, and was likewiſe ſupported by the *French* Fleet, which, under the Command of the Count *d'Eſtrees*, block'd up the Harbour of *Barcelona*. The Beſieg'd at laſt being reduc'd to great Extremities, the Viceroy of *Catalonia*, who ſcour'd the Field with two or three Detachments, reſolv'd to attack the Beſiegers Lines: But the Duke of *Vendoſme* broke the *Spaniſh* Meaſures; for receiving Advice by a Spy of what was intended, he mov'd before Day, and fell upon the Viceroy's Camp ſo unexpectedly, that this General had much ado to get off in his Shirt. The *French* cut thoſe in pieces who made Reſiſtance, and got a conſiderable Booty. Farther, the Count *d'Uſſon* diſlodg'd another Body of *Spaniſh* Troops, who had poſted themſelves upon the Hills: However, theſe Advantages did not ſink the Courage of the Beſieg'd: For about a Week after, when a Breach had been made in two Baſtions, they received the Aſſault with incredible Bravery. At laſt, perceiving the keeping the Place was impracticable, they capitulated upon the 10th of *Auguſt*, and had very honourable Conditions. This Siege coſt the *Spaniards* ſix thouſand Men, and the *French* four thouſand; and the Duke of *Vendoſme* on one Side, and Prince *Heſſe-Darmſtadt* on the other, who commanded the Garriſon, came off with great Reputation. The Joy for this Succeſs of the Beſiegers was encreas'd by the taking of *Carthagena* in *America*, which News was brought to the *French* Court at the ſame time. Mr. *de Pointis*, who undertook this Expedition, ſet Sail with ſeven Men of War, three Frigats, two Pinks, and a Bomb Galliot: He was likewiſe reinforc'd at *St. Domingo* with fifteen hundred Buccaneers, who did extraordinary Service in attacking the Forts of this Town: One of theſe was taken by Storm, and the other had been loſt the ſame Way, if the Garriſon had not capitulated. The Plunder taken at *Carthagena* amounted to more than nine Millions of Livres in Coin and Ingots, beſides a Million in Jewels, Gold-Plate, and above an hundred Braſs Cannon.

Theſe Advantages being ſomewhat more than was look'd for, the Confederates preſs'd heartily for concluding the Peace: They were now pretty much tir'd with the Decay of Trade, and the other ill Conſequences of the War. As for the *French*, they never appear'd in ſo proſperous a Condition: They had three hundred and fifty thouſand Foot, and ſeventy thouſand Horſe upon the Muſter-Roll, without reckoning the Marines. However, the *French* King ſtop'd the Progreſs of his Conqueſts for the Repoſe of Chriſtendom, and conſented to a general Peace. The Treaty was ſign'd at *Ryſwick* with *Spain*, *England* and *Holland September* 2, 1697; and ſix Weeks after with the Emperor and Empire. *Strasbourg*, which occaſion'd this Delay in *Germany*, was yielded to the *French* King, with the Territory belonging to it. The *Rhine* was to be the Barrier between *France* and *Germany*. The *French* King kept what he was ſeiz'd of on this Side the River, and reſtor'd what he had conquer'd beyond. The Elector of *Treves* was repoſſeſs'd of his Capital, and the Duke of *Lorrain*, who afterwards married the Duke of *Orleans*'s Daughter, had his Country return'd him. At this Treaty the *French* King rais'd his Style for the *Engliſh* Revolution, and own'd *William* King of *England*, whom he had all along hitherto call'd the Prince of *Orange*; which is the Language I have tranſlated from the *French Supplementer* printed in *Holland*. As for the *Spaniards*, they recover'd what had been taken from them ſince the Treaty of *Nimeguen*, which almoſt through every Article ſerv'd for a Regulator of that at *Ryſwick*.

Thus a Period was put to this War, the Obſtinacy and Length of which Conteſt ſerv'd only, as the *Paris* Narrative goes on, to throw new Luſtre upon the *French* King, and diſcover him impregnable againſt the Confederacy. Some of the Allies, diſſatisfied with the Peace which they went into unwillingly, made uſe of this Interval of Quiet to form new Deſigns, which afterwards broke out in the Conteſt for the Crown of Spain. The French King in the mean time was wholly taken up in making his ſubjects Senſible of the publick Tranquillity. *Aſace* was the firſt Province, which felt the Effect of this Prince's Generoſity. Here he leſſen'd the Burthen of the Taxes which the War had before made neceſſary: And here upon the Bank of the *Rhine*, over againſt *Old Briſac*, he built *New Briſac*, and granted the Burghers large Privileges. *October* 13, 1698 the Marriage between *Leopold-Joſeph*, Duke of *Bar* and *Lorrain*, with *Elizabeth Charlotte* of *Orleans*, Daughter to *Philip* of *France* Duke of *Orleans*, was ſolemniz'd at *Fountainebleau*. She was attended with a great Retinue into *Lorrain*, where ſhe was receiv'd with a ſuitable Regard. An Ambaſſador from the

the King of *Morocco* arriv'd in *France* the Year following, and had his Audience of Leave without obtaining what he came for. Some Months forward there was a Change in the *French* Miniſtry; for Mr. *Pontchartrain* was made Chancellor of *France* upon the Death of Mr. *Boucherat*, and Mr. *Chamillart* Intendant of the Finances (and who was afterwards Secretary of State) was preferr'd to the Place of Comptroller General. The Beginning of the Year 1700 was pretty barren of Buſineſs: But the Death of *Charles* II. King of *Spain*, which happen'd the firſt of *November* following, gave Occaſion to a Conteſt in which all *Europe* has been concern'd. This Prince, as the *French* Gentleman reports, conſulting Conſcience, Equity, and the Welfare of his Subjects, more than Humour and cuſtomary Averſion, by his laſt Will and Teſtament deviſed the Crown of *Spain* to *Philip* of *France* Duke of *Anjou*, and ſecond Son to the Dauphin; and in caſe he dy'd without Iſſue, to *Charles* Duke of *Berry* his Brother; and this Line failing to Archduke *Charles*, Son of the Emperor *Leopold*; and upon a Failure here, to the Duke of *Savoy*. Soon after this Diſpoſition, the *French* King receiv'd Advice of it; and the Regency of *Spain* ſent the Marquiſs *de Caſtel dos Rios* Ambaſſador to *Verſailles*, to entreat his moſt Chriſtian Majeſty to give 'em the Duke of *Anjou* for their King, and accept the Nomination made by *Charles* II. This Requeſt being without Difficulty granted by the *French* King, the Duke of *Anjou* was immediately proclaim'd by the Name of *Philip* V. A Month after, this Prince ſet forward to take Poſſeſſion of his Dominions. He was convey'd to the Frontiers by his Brothers the Duke of *Burgundy* and *Berry*; and being magnificently entertain'd by all the Towns of *France* in his Paſſage, he came to *Madrid*, and made his publick Entry there *April* 14, 1701; while the *Spaniards* were entertain'd with the Satisfaction of an accompliſh'd Prince, and flattering themſelves with ſeeing *Spain* reſtor'd to her ancient Luſtre, the Ambition of ſome Potentates of *Europe*, who ſeem'd to grudge 'em their Happineſs, began to trouble the Water, and apply to practiſing and Intrigues. The Emperor, who thought himſelf diſappointed of the *Spaniſh* Dominions; and too weak to conteſt the Point with *France* and *Spain*, drew moſt of the Princes of the Empire into the Quarrel, but could not prevail with the Electors of *Bavaria* and *Cologne*. And waiting till Opportunity ſhould come forward in other Places, he order'd the March of his Army into *Italy*, under the Command of Prince *Eugene* of *Savoy*; which oblig'd the *French* King to ſend Forces againſt him: And here he might have ſurpriz'd the *German* Troops in the *Trentin*, before they had any conſiderable Numbers drawn together: But his moſt Chriſtian Majeſty being reſolv'd not to break in upon the Treaty of *Ryſwick*, ſuffer'd his Enemies to be the Aggreſſors, and to loſt the Advantage of taking 'em unprovided. Prince *Eu ene* hoping to be receiv'd in ſome Towns of the *Milaneſe*, was advanc'd as far as the *Oglio*. The *French* Army, commanded by the Duke of *Savoy* and the Mareſchals *Villeroy* and *Catinat*, paſs'd this River, and came up to the Enemy with a Reſolution to fight 'em. The *Germans* were entrench'd in the Village *Chiari* belonging to the *Venetians*, and the *French* Detachment commanded upon the Attack, were forc'd to retire, after having ſtood two Hours againſt a terrible Fire of Muſquets and Cannon. About this time the Death of *James* II, King of *England*, happen'd, and ſome Months before, *Philip* Duke of *Orleans*, *Lewis* the Great's only Brother, departed this Life. Soon after a Conſpiracy was diſcover'd at *Naples* for aſſaſſinating the Viceroy, and engaging the whole Kingdom in a Revolt to the Emperor. The Miniſters of this Prince, who form'd and carry'd on the Deſign, had the Mortification to ſee it ſtrangled in the Birth. The Rebels were ſcatter'd, and their Chiefs forc'd to fly for it: However ſome of 'em were taken and beheaded. The *Dutch* in the mean time practis'd by the Emperor, and reſolving to make ſomething of the Diſturbances in *Naples* and elſewhere, pretended themſelves alarm'd, for a Colour to demand farther Securities: And having a cloſe Correſpondence with *England*, they apply'd to the Parliament Houſes for Aſſiſtance; but at firſt could not procure ſufficient Supplies to declare themſelves openly. In the mean time *Spain* and *France* were not altogether unactive: Being reſolv'd to defend themſelves and not to attack, they drew a conſiderable Army together in *Flanders*, made a League offenſive and defenſive with the *Portugueſe*, who afterwards ſunk to a Neutrality. However, there was nothing deciſive done either in the *Low Countries*, or the *Chanel*, where the *Engliſh* and *Dutch* Fleets, rigg'd out at a Millions Expence, came into their Ports without attempting any thing. Five and twenty of their Ships, which had gone cruiſing to meet with the Fleet from *New Spain*, were forc'd to return to *Spithead* without doing any thing, but ſuffering conſiderably by a Storm in the Voyage. Part of the *French* Fleet had better Succeſs, for they carry'd a great deal of Ammunition and Artillery to *Cadiz* and other Places in *Andaluſia*, which were threaten'd. And thus all the Paces of the Enemy ſeem'd to make for new Deſigns to be executed in the Year 1702; and to apply to Negotiations, eſpecially through all the Empire, for ſtrengthening their Alliance, and putting it into a Condition to act. In *Italy* the War continued notwithſtanding the Rigour of the Seaſon. The *Germans*, who had been receiv'd into *Berſello* and *Mirandola*, had block'd up *Mantua*, where the Garriſon harraſs'd them with frequent Sallies. They believ'd they ſhould quickly have been able to penetrate as far as *Milan*, upon the Confidence of ſome Intelligence they had in *Cremona*, where Mareſchal *Villeroy* was quarter'd. In ſhort, the laſt of *January* in the Night, being convey'd into the Town by an Aqueduct, they ſeiz'd a Gate, through which they march'd above ſix thouſand Horſe and Foot without Noiſe. Theſe Troops made themſelves Maſters of the moſt conſiderable Poſts, and at firſt kill'd all the *French* that came in their Way. Mareſchal *Villeroy*, who came out of his Lodgings to examine into the Tumults in the Streets, was taken Priſoner. Part of the Garriſon, awaken'd with the Noiſe, ſeiz'd their Arms with half their Cloaths on; whereas another Part were beſet in their Houſes where they were aſleep: Thoſe who were at Liberty ran to the Ramparts and the Eſplanade of the Caſtle; and notwithſtanding they were much inferior in Numbers, drove the Enemy from Poſt to Poſt with incredible Bravery, the Officers doing the Part of Soldiers, and the Soldiers, divided into Plottons, doing the Buſineſs of Officers themſelves, where they found no Body to head 'em. During this Action Prince *Thomas* of *Vaudemont* was coming with a Body of ten thouſand to *Cremona*; but the Count *de Revel* breaking the Bridge over the *Po*, where Prince *Thomas* was to paſs, ſtop'd his March, and preſerv'd the Town. And now, the *French* Troops animated by the Succeſs their Reſolution had given 'em, broke the Enemy, and forc'd 'em to retire, after the Fight had laſted from Break of Day to two Hours within Night; an Action conſidering all Circumſtances hardly to be paralel'd in Hiſtory. And now, the *Engliſh* having form'd an Alliance, the Prince then at the Helm there, departed this Life *March* 19, upon which the Princeſs *Ann* of *Denmark* ſucceeded him, who following the Steps of her Predeceſſor held firm to the Alliance concluded between that Prince, the Emperor, and the *Dutch*. Theſe laſt begun the Acts of Hoſtility near *Bonn* and *Antwerp*, pretending only to act as the Emperor's Auxiliaries: But this Colour would not paſs upon the *French* King, who order'd his Troops to fall upon 'em. During this Interval they beſieg'd the ſmall Town of *Keiſerwert*, which coſt 'em a great many Men, being incomparably defended by the Marquiſs *de Blainville*, who was the Governor. What they attempted in *Flanders* was ſtill more unſucceſsful: They miſcarry'd at *Namur*, which they thought to have ſeiz'd by Treachery; and after having been kept at Bay a great while by the Duke of *Burgundy*'s Army, they were puſh'd at laſt, and forc'd to a diſhonourable Retreat under the Cannon, and within the Retrenchments of *Nimeguen*, where they ſhelter'd themſelves from an entire Defeat. The reſt of the Campaign their main Army ſeem'd to avoid a Battel, and kept on the defenſive, whilſt another Body of their Troops beſieg'd the ſmall Towns of *Venlo*, *Stevenſwert* and *Ruremonde*, and took 'em. The Duke of *Burgundy* had left the Army when the Enemy attack'd the Citadel and Monaſtery of *Liege*, which being ſlenderly for-

tify'd, and overpower'd by Numbers, were loſt. Upon the *Upper Rhine* Prince *Lewis* of *Baden* open'd the Campaign with the Siege of *Landau*, where the Sieur *de Melac*, a Lieutenant-General, was Governor. The Garriſon, after having defended themſelves vigorouſly for three Months, were oblig'd to ſurrender to the *King of the Romans*. This Loſs, which coſt the Enemy very dear, was balanc'd by the Neutrality of *Cologne*, by conveying *French* Troops into *Bonne*, *Treves*, *Traerbach*, and by ſettling Winter-Quarters in the *Palatinate* upon the *Rhine*. To proceed, the Marquiſs *de Villars*, who commanded the Army upon the *Rhine*; after having thrown over a Bridge at *Hunningen*, and paſs'd the River in Sight of the Enemy, who endeavour'd to ſtop his Paſſage, ſeiz'd *Newbourg*, and gain'd a compleate Victory at *Fridlinguen* againſt Prince *Lewis* of *Baden*, who had three thouſand Men kill'd upon the Spot, and a great many Priſoners taken. This Victory procur'd the Marquiſs *de Villars* a Mareſchal's Staff, who after having put *Newbourg* in a Poſture of Defence, repaſs'd the *Rhine*, and prevented Prince *Lewis* of *Baden* from attempting any thing. This Progreſs of the *French* Arms gave the greater Alarm to the Emperor, upon the ſcore that the Elector of *Bavaria*, diſconcerted by the Uſage his Brother, the Elector of *Cologne* had met with from the Confederates, and willing to prevent the Deſigns laid againſt himſelf, ſeiz'd the Towns of *Ulm*, *Kirchberg*, *Bibrach*, *Memmingen*, *Kempten* and *Crunsbourg*, conſiderable Poſts for covering *Bavaria*, from *Tirol* to the *Danube*.

The Blockade of *Mantua* continued, and gave occaſion to ſeveral Skirmiſhes, where the *Germans* had frequently the worſt. The King of *Spain* going aboard the *French* Fleet at *Barcelona* arriv'd at *Naples* in *April*, and being ſaluted there with great Acclamations and Regard, went off privately in a few Days to put himſelf at the Head of the Army in *Italy*. The Duke of *Vendoſme*, who commanded the Army there, immediately upon his coming into *Italy*, drew the Troops together, paſs'd the *Po*, drove the Enemy from their Poſts, and made 'em quit what they had ſeiz'd in the Territories of *Parma*, *Placentia*, and along the *Po*. Soon after, when the Spring came on, and the Roads were paſſable, this General croſs'd the *Oglio*, and came forward through the *Venetian* Dominions as far as *Uſtiano*, which the *Germans* then quitted. Afterwards he took *Caneto*, paſs'd the *Chieſa*, ſeiz'd *Caſtel-Giufre*, rais'd the Blockade of *Mantua*, beſieg'd *Caſtiglione-delle-Stivere*, which having ſurrender'd, he forc'd the Poſts of *Bozzole*, *Viadana*, &c. and open'd a Communication between *Mantua* and *Cremona*. Affairs in *Italy* were in this Situation, when News was brought that the King of *Spain* ſailing from *Naples* to *Final*, and from thence travelling to *Milan*, was at laſt come up to *Cremona*. He joyn'd the Army at *Cazal-Maggiore*, and after having laid Bridges over the *Po*, the *Taro*, the *Lenza*, and the *Croſtolo*, he routed the Enemy at *Santa-Vittoria*. The Conſequence of gaining this Battel brought in the Towns of *Reggio* and *Modena*, and rais'd the Blockade of *Mantua* entirely, which till that time was fac'd by the Enemy on one Side. The *French* and *Spaniards* decamp'd from *Teſta*, and march'd to *Luzzara*, whither the Enemy intending to draw off their Magazines, had ſent a Detachment, whoſe Way back being intercepted, they were forc'd to lie cloſe there. Prince *Eugene* reſolving to prevent the Deſign the *French* had to throw a Bridge for Communication over the *Po*, advanc'd with his whole Army upon four Columns, before the *French* and *Spaniards* could draw up their Forces, and fell furiouſly on their left Wing. From five in the Evening till ten, the *Germans* made a terrible Fire from their Cannon and Muſquets, which the *French* Infantry bore with extraordinary Courage; notwithſtanding they were able to form but one Line, and which could not be ſupported by the reſt of the Army, upon the ſcore of the Diſadvantage of the Ground. At laſt, the Night put an End to the Action, in which Prince *Eugene* loſt about five thouſand, and the *French* and *Spaniards* two thouſand: The latter kept the Field of Battel, and the next Day *Luzzara* was ſummon'd by the King of *Spain*, and ſurrender'd at Diſcretion: *Guaſtalla* had the ſame Fortune ſome few Days after. And now, the King of *Spain* took the Road for *Milan*, in order to return to *Spain*; and the Army was put into Winter-Quarters after they had taken *Borgo-Forte* by Storm.

While the War was puſh'd in *Italy*, the *Engliſh* Fleet with fifteen thouſand Soldiers on board, commanded by the Duke of *Ormond*, appear'd on the Coaſt of *Andaluſia* near *Cadiz*, the Prince of *Darmſtadt* having aſſur'd 'em that great Numbers of *Spaniards* would declare for 'em. In the mean time they ſummon'd, tho' to no Effect, *Don Brancacio* Governor of *Cadiz*, and the Marquiſs of *Villadarias*, who commanded the Forces upon the Coaſt, and mov'd every where with *Fernand de Nugnez* to prevent the ill Conſequences of the Deſcent, which was made near Port *St. Mary's*. The *Engliſh* attack'd Fort *Matagorda*, where they loſt five or ſix hundred Men, had three hundred made Priſoners, and five hundred deſerted. After new Attempts by Sea and Land, which prov'd no more fortunate than the firſt, they were forc'd to reimbark, leaving great Numbers of their Dead behind 'em, part of their Powder, and a great many Tools for breaking Ground. This Miſcarriage was very ill News in *England*, from whence new Convoys were diſpatch'd to the Duke of *Ormond*, with Orders to try to ſurpriſe the Plate-Fleet, which the Count *de Chateaurenaud*, Vice-Admiral of *France*, had brought from *Vera Cruz* to *Vigo* in *Gallicia*. 'Twas impracticable for him to put in at *Cadiz* according to Cuſtom, becauſe the Enemy was plying thereabouts; and on the other Side he was afraid to awaken the *Spaniards* Jealouſy in caſe he had ſet Sail for ſome Port of *France*, where the Ships would have been better ſecur'd. The Count *de Chateaurenaud*, foreſeeing what might happen, unladed the Silver in the firſt Place, which was carry'd thirty Leagues up into the Country; planted an hundred and fifty Cannon upon Batteries, made a Bomb to bar the Enemy's Entry into the Haven of *Redonnelle*, and drew up his Squadron of fifteen Ships in a curve Line, to make 'em bear the better againſt the Enemy. The Event prov'd this Precaution no more than neceſſary; for ſome few Days after, the *Engliſh* Fleet, conſiſting of an hundred and twenty Sail, appear'd before *Vigo*, and having a favourable Wind bore boldly down upon *Chateaurenaud*'s Ships without being able to break the Bomb. Upon the Miſcarriage of this firſt Attempt, they landed five thouſand Men two Leagues from thence, and coming behind the *Spaniards* Retrenchments, which being defended only by the Country Militia, they quickly routed 'em, and carry'd their Point: From hence they march'd up to the Batteries, which after being thrice repuls'd they ſeiz'd, and at laſt broke the Bomb. Upon this *Chateaurenaud* order'd the Captains of the Men of War and Galleons to ſet Fire to their Ships: This Order could not be executed, excepting upon ſix of the *French* Ships; ſome of the reſt were ſtranded, and ſix fell into the Hands of the *Engliſh*. According to all Appearance, continues the *French Supplementer*, they might have taken *Vigo*, and puſh'd their Conqueſts farther up the Country; but the Reſiſtance they met with made 'em think it the moſt adviſeable to ſet Sail for *England*, which they did, without bringing the *American* Silver Home with 'em, which was, it may be, the main Deſign of this Expedition. And thus an End was put to the Year 1702, the laſt Action of which was the taking of *Governolo*, a conſiderable Poſt upon the *Mincio* in *Italy*.

In the Beginning of the next Year, the *French* King made the following Officers Mareſchals, *viz.* the Marquiſs *de Chamilly*, the Count *d'Eſtrees*, the Count *de Chateaurenaud*, the Count *de Vauban*, the Count *de Roſen*, the Marquiſs *d'Uxelles*, the Count *de Teſſe*, the Count *de Montrevel*, the Count *de Tallard*, and the Duke of *Harcourt*. In the mean time the Elector of *Bavaria*, notwithſtanding the Rigour of the Seaſon, took the Field, and made himſelf Maſter of *Newbourg*, the Capital of the *Palatinate* upon the *Rhine*. On the other Side the Mareſchal *de Villars*, drawing ſud denly out of his Winter-Quarters, paſs'd the *Rhine* near *Hunninguen*, mov'd down the Side of the River, and after having taken all the Forts built by Prince *Lewis* of *Baden*, and the *Imperial* Towns of *Offenbourg*, *Gengenbach* and *Zell*, ſat down before *Kell*, while Mareſchal *Tallard* rais'd the Siege of *Traerbach*. The taking of *Kell* drew *Kenſingen* and the Caſtles of *Limpourg*,

pourg, *Sponech*, and *Burken* along with it; after which the Troops refreſh'd themſelves a little, in order to joyn the Duke of *Bavaria*, who had lately routed the *Imperialiſts* near *Soherffenberg*, where they had four thouſand Men kill'd. Prince *Lewis* of *Baden*, to hinder the *French* and *Bavarians* from joyning, had been working two Months upon the Lines of *Stolhoffen*, five Leagues from *Kell*.

Mareſchal *Villars* perceiving it impracticable to force his Paſſage this Way, turn'd off to the Valley of *Kintzig*, forc'd the Poſts of *Bibrach* and *Gengenbach*, took the Caſtle of *Haſlach*, and ſo open'd himſelf a Paſſage through the Mountains to the Head of the *Danube*, where he joyn'd the Elector of *Bavaria*, who had defeated General *Stirum* in the Palatinate of *Neubourg*. This Prince having concerted Meaſures with Mareſchal *Villars* march'd for *Tirol*; and after having forc'd *Kufſtein* upon the *Inn*, which was reckon'd impregnable, he made himſelf Maſter of *Inſpruch* and all *Tirol*. In *Italy* the Duke of *Vendoſme* carry'd *San-Benedetto*, and *July* 27, 1703, *Bercello* ſurrender'd at Diſcretion, and was quite demoliſh'd. As ſoon as the Seaſon had drain'd the Country, and made the Ways practicable, the Duke of *Vendoſme* took the Field, intending to inveſt the Enemy, who were now ſhut up in the Neighbourhood of *Oſtiglia*; but a Dam of the *Po* being broken by the Enemy made this Project miſcarry by overflowing the Country; and gave the *Germans* an Opportunity of falling upon Lieutenant-General *Albergotti*, who was forc'd to quit *Final* in the Territory of *Modena*, taken by him ſome time before. But this did not hinder the Duke of *Vendome* from marching croſs the Mountains in the *Trentin*, taking ſeveral Caſtles reckon'd impregnable, and bombarding the City of *Trent*, The *Dutch* having threaten'd *Bonn* in *Germany* a good while, at laſt attack'd it, and took it in a Fortnight.

About the ſame time the *French* Army in *Flanders*, commanded by the Mareſchals *Villeroy* and *Bouflers*, began the Campaign by ſurprizing two Battalions of the Enemy in *Tongres*. The Remainder of the Summer was moſtly ſpent in Marches and Encampments; the *Engliſh* General ſeeming to make it his Buſineſs to avoid a Battel. Beſide the main Army, the *French* had two ſeparate Bodies in the Field, the one commanded by Prince *Tſerclas de Tilly*, the other by the Marquiſs *de Bedmar* and the Count *de la Mothe Houdancourt*, near *Antwerp*. On the other Side, the *Engliſh* and *Dutch* had two Detachments under General *Coehorn*, and Baron *Obdam*, who forc'd the Lines in the Country of *Waes*, and threaten'd thoſe before *Antwerp*. The Mareſchals *Villeroy* and *Bouflers* receiving Advice of what paſt, *Bouflers* mov'd with a Detachment of fifteen Squadrons of Dragoons, fifteen Squadrons of Horſe, and fifteen hundred Grenadiers, to put the Marquiſs *de Bedmar* in a Condition to fight Baron *Obdam*, who was come up as far as *Eckeren*. Theſe Troops joyning *Bedmar* the next Day, almoſt ſurrounded the Enemy, drove 'em from Poſt to Poſt, and forc'd 'em to break through on the Side of *Orderen* near the Bank of *Lillo*, where they found Shelter after having loſt four thouſand Men, a great many wounded, five hundred taken Priſoners, leaving ſix Pieces of Cannon behind 'em, four great Mortars, forty little ones, an hundred and fifty Waggon Load of Artillery, Tents, Baggage, Colours, *&c.* The Enemy were not more lucky upon the Sea: Their Fleet, rigg'd out at a vaſt Expence, hover'd two Months upon the Coaſts of *Bretagne*, where without being able to make a Deſcent, they were roughly handled by a Storm. During this Interval the Count *de Coetlogon*, who commanded five *French* Men of War, attack'd the ſame Number of *Dutch*, which were a Convoy to an hundred Sail: He fell upon 'em in the River of *Lisbon*, and took 'em all five.

The Confederates main Fleet putting again to Sea, cruiz'd to little Effect upon the Coaſts of *France*, *Spain* and *Naples*: And in this Expedition they loſt about five thouſand Men that dy'd of Sickneſs.

In *Germany* upon the *Danube* at *Munderkingen* the *French* defeated a Body of five thouſand of the Emperor's Horſe, and prevented their making a Bridge over the *Danube*. This Defeat open'd the Way to the Victory, which the ſame *French* Army gain'd at *Hoc-ſtet September* 20, under the Command of the Elector of *Bavaria*, and the Mareſchal *Villars*. Here four thouſand five hundred of the Enemy were kill'd, and above five thouſand made Priſoners: There were likewiſe thirty three Pieces of Cannon taken, forty three Standards and Colours, with all their Baggage.

The Duke of *Burgundy*, who commanded the King his Grandfather's Troops upon the *Rhine*, after ſeveral Marches and Countermarches to amuſe the Enemy, and ſurprize their Lines, ſet down before *Old Briſac*, and carry'd it in a Fortnight after breaking Ground. After this ſucceſsful Expedition he left the Command of the Army to Mareſchal *Tallard*, who mov'd to beſiege *Landau*, and in his March enclos'd a thouſand of the Enemy; of which Number two hundred ſcarcely eſcaping, the reſt were taken or kill'd. Towards the End of this Siege, the Prince of *Heſſe* came forward to ſuccour the Place; but Mareſchal *Tallard* marching againſt him gave him an entire Defeat *November* 15, kill'd him five thouſand Men, took four thouſand Priſoners, two and thirty Colours, ſix Standards, and thirty Pieces of Cannon: The Evening after this Battel the Town capitulated, and the Garriſon march'd out the 18th. On the other Side the Confederates took *Huy*, *Limbourg*, and *Gueldres*, Capital of the Province of *Guelderland*.

About this time the Emperor gave his Son Archduke *Charles* the Title of King of *Spain:* The Ceremony was perform'd at *Vienna September* 12. That which encourag'd the Emperor to give him this Diſtinction, was the Duke of *Savoy*'s breaking with *France*, and ſigning a Treaty with his *Imperial* Majeſty: And beſides, the King of *Portugal* had lately declar'd for the Confederacy. The *French* King, who had been a good while acquainted with the Duke of *Savoy*'s unfriendly Intentions, diſſembled his Notice of the Practice: But now he conceiv'd it prudential to check the Motion, and diſarm three thouſand of this Prince's Troops then ſerving in the *French* Army in *Lombardy:* And now the *French* made themſelves Maſters of *Chambery* and all *Savoy*, excepting *Montmelian*, which was block'd up. They likewiſe ſeiz'd the Country of *Modena*, to correct the Duke of *Modena*, who had lately own'd the Archduke for King of *Spain*.

All the Winter of the Year 1704 the Duke of *Savoy* was ſhut up in *Piedmont*. Towards the End of the laſt Year General *Viſconti* endeavour'd to reinforce his Highneſs with two thouſand Horſe, but the Duke of *Vendoſme*, intercepting him in his March, routed him, inſomuch that not above five hundred of his Men made their Way. This Misfortune made General *Staremberg* attempt the bringing up a more conſiderable Body. To this Purpoſe he paſs'd the *Sechia:* But the Duke of *Vendoſme* lay for him, routed and took above four thouſand Men, and carry'd off about a thouſand Waggons. In one of theſe Actions *January* 11, General *Solari* was kill'd in paſſing the *Bormia*. At laſt, *Oſtiglia* was quitted by the *Imperialiſts*, who blew up the Towers of *Sarravalle*, and retir'd to the *Venetian* Territories, where the Grand Prior of *France*, who commanded upon the *Po*, follow'd 'em, while the Duke his Brother took *Verceil*, where near ſix thouſand Men were made Priſoners of War; *Ivrée* and the Caſtles belonging to it had the ſame Fortune *September* 30; eleven Battalions were made Priſoners there; and the Duke *de la Feuillade*, after having taken *Suza*, ſeiz'd all the Valley of *Aouſte*, and by this means prevented the *Swiſs* joyning the Duke of *Savoy*.

On the Side of *Bavaria* Buſineſs began with a promiſing Aſpect. For the Enemy's Country being ſcour'd in *January*, had conſiderably alarm'd the Circles of *Suabia* and *Franconia:* The Elector, who had taken *Ausbourg December* 16, now ſeiz'd *Paſſaw* and *Ens*, and affrighted the Emperor at *Vienna*. Mareſchal *Tallard* march'd to the Elector in *May* with a Convoy of five hundred Waggons, twelve thouſand Foot, three thouſand Horſe, and a thouſand Officers for Recruits. This Convoy march'd happily enough under the Cannon of *Fribourg*, through the Valley of *St. Peter* and the *Black Foreſt*; and the Elector came to meet it as far as the Head of the *Rhine*. This ſtrong Reinforcement oblig'd the Enemy to quit *Flanders*, and move ſpeedily to the Emperor's Aſſiſtance. The *Engliſh* General of the Confederacy march'd into *Germa-*

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ny, and came up to the *Danube*, where Prince *Lewis* of *Baden* joyn'd him. Soon after, they attack'd the Retrenchments at *Schellemberg* near *Donawert*, and carry'd 'em *July* 2. They were defended only by five *French* and eleven *Bavarian* Battalions, who ſtood three Attacks, and then retreated, having loſt about fifteen hundred Men; the Enemy loſt ſix thouſand, had almoſt as many wounded, four General-Officers kill'd and Count *Stirum*, who dy'd a Week after of his Wounds. The Enemy's Superiority oblig'd the Elector to call for more Succours. And now Mareſchal *Tallard* march'd a ſecond time through the Mountains, while Mareſchal *Villeroy* mov'd from *Flanders* to obſerve Prince *Eugene* entrench'd within the Lines of *Stolhoffen:* But while *Tallard* halted before *Willingen*, which he could not carry, Prince *Eugene* ſeizing the Opportunity, ſlipt away, and joyn'd Prince *Lewis* of *Baden* and the *Engliſh* General. At laſt, Mareſchal *Tallard* joyn'd the Elector of *Bavaria*; and *Auguſt* 13 the unlucky Battel of *Hocſtet* was fought: The Right Wing of the *French* Army was commanded by Mareſchal *Tallard*, the Left Wing by Mareſchal *Marſin*, and the Body by the Elector of *Bavaria*. *Marſin* charg'd deep into the Enemy's Right, and had conſiderably the better: *Tallard* was not ſo lucky: The Confederates paſſing a Moraſſe, which was thought impracticable, charg'd the *French* Right very warmly, and made their Way to the Center: They had fifty Squadrons more than the *French*; twenty ſeven Battalions and four Regiments of Dragoons of theſe latter were intercepted in a Village, and forc'd to ſurrender. A little before this happen'd Mareſchal *Tallard* was taken Priſoner, and the Marquiſs *de la Baume* his Son mortally wounded by his Side: Twelve thouſand *French* and *Bavarians* were kill'd or wounded, and above ten thouſand taken Priſoners, with a conſiderable Number of Officers, and thirty Pieces of Cannon. The Victory, as the *French Supplementer* reports, coſt the Confederates ſixteen thouſand Men. The Elector of *Bavaria* retreated with the Debris, quitted his Country, repaſs'd the *Rhine* at *Strasbourg*, and went to his Government in *Flanders*. Two thouſand five hundred *French*, who ſtay'd at *Ulm*, were beſieg'd, and ſurrender'd upon honourable Terms. The Confederate Army paſſing the *Rhine* at *Philipsbourg* beſieg'd *Landaw*, defended by Lieutenant-General *Laubanie:* This brave Governor loſt both his Eyes in the Siege, and did not ſurrender till *November* 25, which was ſeven Weeks after the opening the Trenches. The Caſtle of *Traerbach*, beſieg'd much about the ſame time, held out four and thirty Days: And to heighten theſe Misfortunes, a Mortality happen'd amongſt the Horſes in *Villeroy*'s Army. This Train of ill Succeſs was ſomewhat alleviated by reducing the *Camiſars* in *Vivarais* and *Languedoc:* From the Year 1702 a Rebellion had been rais'd in this Country by the Hugenots, encourag'd and ſupported by foreign Potentates: Theſe unfortunate People, animated by their pretended Prophets, committed a great deal of Ravage and Barbarity, eſpecially when they met with Churchmen. The Government try'd firſt to recover 'em by gentle Methods, and afterwards made uſe of the Expedient of Correction: But theſe Remedies not proving ſucceſsful, the King was forc'd to ſend regular Troops; who routed 'em in ſeveral Skirmiſhes; and in ſhort, they were quite finiſh'd in the Beginning of the Year 1705.

On the Side of *Spain*, King *Philip* V. put himſelf at the Head of his Army, reinforced with twenty Battalions, and as many Squadrons ſent him from *France:* He enter'd *Portugal*, and took a great many Places as ſhall be mention'd under that Article: And the *French* Fleet conſiſting of fifty Men of War, and four and twenty Gallies, commanded by the Count of *Tholouſe*, meeting off of *Malaga* the Confederate Fleet of ſixty eight Men of War and ſeveral Bomb Galliots, engag'd 'em *Auguſt* 24, and entertain'd 'em ſo warmly that they thought it adviſeable to ſheer off: And here one of their biggeſt Ships was blown up, and three thouſand Men kill'd: The *French*, who, as the Supplementer reports, came off beſt, had fifteen hundred Men kill'd and wounded

The Confederates bombarded *Namur*, but did leſs Damage than they receiv'd, the Cannon of the Town having kill'd 'em twelve hundred Men.

The Duke of *Vendoſme* ſat down before *Verrue* the latter End of *October:* The Duke of *Savoy* encamp'd at *Creſcentin*, preſerv'd a Communication with the Town: Thus the Siege was drawn out into Length, the *French* General being willing to looſe as few Men as was poſſible: At laſt, the Town and Caſtle yielded at Diſcretion. His next Enterprize was the Siege of *Mirandola*, which ſurrender'd *May* 11, 1705, the Garriſon being made Priſoners of War. The *French* likewiſe beſieg'd *Chevas*, which the Duke of *Savoy* was forc'd to abandon; notwithſtanding a Communication was kept open; and the Duke of *Vendoſme* advancing to meet Prince *Eugene*, who was now returned into *Italy*; this latter attack'd the *French* Army at *Caſſano* near the *Adda Auguſt* 16. Prince *Eugene* met with ſo vigorous an Oppoſition, that after a Fight of four Hours, he was forc'd to retreat with the Loſs of ſeven hundred kill'd, eighteen hundred taken Priſoners, and four thouſand wounded, of which himſelf was one: To be ſomewhat more particular; the Count *de Linange*, one of their Generals was kill'd; the Prince of *Anhalt*, who commanded the *Brandenbourg* Forces, was loſt; the Duke of *Wirtemberg* General of the *Daniſh* Troops, dy'd of his Wounds ſoon after the Battel, and ſo did General *Bibrach*, and Prince *Joſeph* the Duke of *Lorrain*'s youngeſt Brother. The Victory coſt the *French* two thouſand five hundred kill'd and wounded.

In *Germany* the Confederacy threaten'd no leſs than the taking *Thionville*, *Sar-Lovis*, the *Three Biſhopricks*, and penetrating into *Champaign* with an Army of above an hundred thouſand Men: For this Purpoſe, they had laid up prodigious Stores at *Treves*. The *French* King ſent an Army not half ſo numerous againſt 'em, under the Command of the Mareſchal *Villars*, who poſted himſelf ſo advantagiouſly at *Sirck* near the *Moſelle*, that the *Engliſh* General, after having try'd every Way to force the Mareſchal's Camp, was oblig'd to go off *June* 18, and leave moſt of his Proviſions in *Treves*, which fell into the Hands of the *French*.

Afterwards Mareſchal *Villars* took ſeveral ſmall Caſtles garriſon'd by the *Germans*, and clear'd the Lines of *Weiſſembourg*. But being oblig'd to ſend off large Detachments for *Flanders* and *Italy* he kept Himſelf upon the Defenſive againſt Prince *Lewis* of *Baden*, who had paſs'd the Rhine with a numerous Army. However his Campaign was ſpent only in ſeveral Encampments, and Threatning *Fort-Lovis* with a Siege, which was cover'd by Mareſchal *Villars*. In ſhort; Prince *Lewis* atchiev'd nothing more than the taking *Haguenau*, which the Garriſon, commanded by the Marquiſs *de Perry* a *Genoeſe*, quitted in the Night, nine Days after the opening of the Trenches: It ſeems the Governor and the Garriſon thought it better to go off in this Manner, than to ſtay and be made Priſoners of War. The *French* King approv'd this Turn of Thought, tho' pretty much unpreſidented, and made the Governor a Lieutenant-General.

In *Flanders*, whilſt the Main Confederate Army was upon the *Moſelle*, the Elector of *Bavaria*, who commanded the *French* Army in conjunction with Mareſchal *Villeroy*, took *Huy*, and came in Sight of *Leige:* Upon This, the *Dutch* Sollicited the *Engliſh* General to countermarch into the Low Countries. This being done *Huy* was retaken and the Electour of *Bavaria* mov'd within his Lines to prevent the Enemy's making any Sieges. 'Tis true, the Confederate Army broke into the Lines at one Place, and cut off about ſeven hundred Men; but the *French* Army being encamp'd upon the *Dyle*, and the Confederate General attempting to paſs that River, met with a Repulſe in his Turn. However, afterwards he made a quick March towards *Bruſſels*, with a Deſign to miſlead the Elector of *Bavaria* and the *French*; but the Strategem not taking, he only fatigu'd his Troops, and loſt a great many Men by Deſertion. This Campaign of 1705 ended creditably enough in *Flanders* for the *French:* For they cover'd their principal Towns; and after driving the Enemy from their Camp at *Herentals*, they forc'd 'em to take up Winter-Quarters in their

their own Country; after having ſurpriz'd four Battalions in *Dieſt*, and as many Squadrons of Dragoons, which made up the Loſs of four hundred and fifty Men which the *French* had met with in *Lewe*.

The Duke of *Vendoſme*, after the Victory of *Caſſano*, drove Prince *Eugene* of *Savoy* from Poſt to Poſt, and puſh'd him at laſt to the Foot of the Mountains, near the Lake *di Garda*; inſomuch that this General of the *Imperialiſts* found himſelf leſs forward in the Country, than at the opening of the Campaign. The Reduction of the Fortreſs *Montmelian*, after a long Blockade, ended the Year 1705. The Caſtle of *Nice* was forc'd to capitulate in the Year 1706. But this Campaign was not at all fortunate to the *French* in *Flanders*; for there they loſt the Battel of *Ramilly May* 23. This Loſs, continues the *French Supplementer*, was made up the next Year in *Spain* in the Battel at *Almanza*, where the Confederate Army was defeated. About the ſame time the *German* Lines at *Stolhoffen* were forc'd; and the Confederates attempting to beſiege *Toulon* by Sea and Land, were beaten off by the *French* Troops and the Country Militia. In the Year 1708 the *Dauphin* commanded in *Flanders*, and a Battel was fought near *Oudenarde*, where tho' the Advantage was ſomewhat doubtful, yet the *French* loſt *Liſle* at the End of the Campaign. In the Year 1709 the Battel of *Malplaquet* was by no means lucky for the *French*, neither were the following Campaigns more favourable till the Year 1712, in which the *French* Army, commanded by the Mareſchal *Villars*, after having taken *Denain* and *Marchienne*, forc'd Prince *Eugene* the Confederate General to raiſe the Siege of *Landrecy:* After this Advantage the *French* took *Doway*, *Quênoy*, and ſat down before *Bouchain*. At the ſame time a Suſpenſion of Arms was publiſh'd for four Months between *France*, *England*, and *Spain*; and the Plenipotentiaries of the reſpective Countries had a Conference for a general Peace, which *April* 12, 1713, was concluded at *Utrecht* between *England*, *Portugal*, the King of *Pruſſia*, the Duke of *Savoy*, and the *States* of *Holland* on one Part, and *France* and *Spain* on the other. But the Emperor refuſing to accept the Terms at *Utrecht*, the *French* King continu'd the War in *Germany:* And here the Mareſchal *Villars* beſieg'd *Landau*, and took it *Auguſt* 21, 1713.

The ſame Year the *French* Army, after having forc'd the *German* Lines at *Roskopf*, ſat down before *Fribourg* the Capital of *Briſgaw*, which after a vigorous Defence capitulated *November* 16, 1713. The Emperor and the Empire, after the other Confederates had left 'em, not finding themſelves ſtrong enough to carry the War on againſt *France*, reſolv'd to enter upon a Treaty: To this Purpoſe Prince *Eugene* of *Savoy* and Mareſchal *Villeroy* agreed upon a Suſpenſion of Arms, and met in Conference at *Raſtadt:* In ſhort, a Peace was concluded *March* 6, 1714; the Treaties of *Weſtphalia*, *Nimeguen* and *Ryſwick* being the Ground for regulating the Articles. The *Rhine* was made the Barrier between the Empire and *France*; *Landau* remain'd to the *French* King, and *Old Briſac* and *Fribourg* were return'd to the Emperor, and ſo was Fort *Kiel*. *Hunninguen* and ſeveral other Forts were to be demoliſh'd. The *French* King ſtipulated to reſtore the Members of the Empire every thing that belong'd to 'em by the Treaty of *Ryſwick*; and 'twas agreed to have a general Congreſs, as ſoon as might be, to treat with the *German* Princes and the Empire, for concluding a general Peace: This Congreſs was held at *Baden* in *Swiſſerland*, and the Peace ſign'd *September* 6, 1714. Two other conſiderable Occurrences happen'd in *France* this Year: The firſt is Pope *Clement* XI's Conſtitution, in which he condemns an hundred and one Propoſitions extracted from Father *Queſnel*'s *Moral Reflexions* upon the *New Teſtament*. This *Conſtitution* had the *French* King's Approbation, and by his Order was laid before an Aſſembly of the *French* Clergy: The greateſt Part of the Biſhops comply'd, but the Cardinal *de Noailles* Archbiſhop of *Paris*, and ſome others, refus'd to receive it, at leaſt without ſome Reſtriction; neither is that Difference yet accommodated. The ſecond remarkable Occurrence is the *French* King's Declaration, regiſter'd in the Parliament of *Paris*, in which he declares his natural Sons capable of inheriting the Crown, in caſe the legitimate Branch happens to fail.

Lewis the Great dy'd in *Auguſt* 1715. By his Queen *Maria Tereſa* of *Auſtria* he had ſix Children; but none of 'em, except the Dauphin, the preſent King's Grandfather, living a Year, they need not be mention'd. Upon the whole Article, the *Dutch Supplementer* complains the *French Reporter* has made a partial Narrative and ſuppreſs'd ſome publick and conſiderable Advantages gain'd by the Confederates. Indeed the *French* Gentleman's Silence cannot be juſtify'd in the following Inſtances: For the Purpoſe, he ſays nothing of the raiſing the Siege of *Turin*, and the entire Defeat of the *French* Army which beſieg'd it; which forc'd the *French* to quit every thing in *Italy*, where they have never been able to ſet their Foot ſince. He takes no Notice of the raiſing the Siege of *Barcelona*, which *Philip* V. beſieg'd with all his Force: This croſs Event had endanger'd all his Dominions, if the Blow had been purſued home: He ſlips over the Victory gain'd upon the ſame Prince near *Saragoſſa*, in Conſequence of which the Confederates preſs'd up to *Madrid*, and held it ſome time. To conclude, he gives us nothing of the Confederates taking *Aeth*, *Doway*, *Tournay*, *Bethune*, *Aire*, *Bouchain* and *Quênoy*, and conquering almoſt all the *Low Countries*, *Namur* and *Charleroy* excepted.

LEWIS (Dauphin) born at the Caſtle at *Fountainebleau November* 1, 1661; he was made Generaliſſimo for *Germany*, and took *Philipsbourg November* 1, 1688. He forc'd *Manheim* and *Frankendal* to open their Gates; attended the King his Father at the Siege of *Mons* in 1691, and at the taking of *Namur* in 1692: He went with the King into *Flanders* in 1693; and then march'd at the Head of Part of the Army into *Germany*, and prevented Prince *Lewis* of *Baden* from attempting any thing. He dy'd of the Small Pox at his Caſtle of *Meudon Auguſt* 14. 1711, being forty nine Years of Age and nine Months. In *January* 1680 he marry'd *Mary-Ann-Chriſtina-Victoria* of *Bavaria*, Daughter to *Ferdinand-Mary* Elector and Duke of *Bavaria*, by whom he had *Lewis* Duke of *Burgundy*, afterwards Dauphin, *Philip* Duke of *Anjou*, now King of *Spain*, and *Charles* Duke of *Berry* born in 1686, and dying in *May* 1714. * *Memoires du Tems.*

LEZAT, the chief Town in a ſmall Territory call'd *Lezadois:* It ſtands in *Upper Languedoc* upon the *Lauriége*, four Leagues from *Tholouſe* to the South. * *Maty, Diction.*

LIBERATUS (St.) Abbot of the Monaſtery of *Capſa* in the *Byzacene* Province of *Africk*, living in the Vth Century. During the Perſecution under King *Hunneric* he was ſeiz'd with ſome Clergy and Monks; and upon Refuſal to renounce the Catholick Faith and turn *Arians*, they were committed to cloſe Impriſonment, where, notwithſtanding, their Friends found means to ſupport 'em. *Hunneric* perceiving that they could not eaſily be ſtarv'd, order'd 'em to be put on board a Bark full of Faggots, which being ſet on Fire the Boat was put off to Sea; but the Fire going out this Prince order'd their Brains to be knock'd out, which was executed accordingly, and their Corps were thrown into the Sea; but the Waves returning 'em to the Shore, they were taken up and buried by the Catholick Clergy. Theſe Saints ſuffer'd Martyrdom *A. D.* 483. * *Victor Vitenſis*, *Perſecut. Vandalic. Ruinart*, *Acta Martyr. Sincer.*

LIBERTINES. Some Authors make 'em a Sect of the *Jews*, deſcended from thoſe which *Pompey*, *Gabinius*, *Soſius*, *&c.* had carry'd Captive to *Rome*, and who afterwards recover'd their Liberty: The Children of theſe were call'd *Libertini*. Now the other *Jews*, who had never been made Slaves, reckon'd 'em unqualify'd for the *Jewiſh* Privileges, and refus'd to admit 'em into the Synagogues: This Repulſe made 'em form a Sect. Theſe were they who diſputed with St. *Stephen*, and occaſion'd his Death. *Oecumenius*, *Gagneius*, *Hugo de Lira* will have theſe *Libertines* a People who inhabited the Country between *Cyrene* and *Ægypt:* They go upon this Suppoſition, that *Libertinus* is no *Greek* Word, but an *Ægyptian* Term, which ſignifies a Sect or Clan. But Dr. *Hammond* is of Opinion that theſe *Libertines* are *Jews*, who had been naturaliz'd *Romans*, or at leaſt deſcended from *Jews* who were Burghers of ſome Town which was free of the *Roman* Republick. *Tarſus*, where St. *Paul* was born, who was one of the Acceſſaries to St. *Stephen*'s Death, had this Privilege. * *Acts* vi. 9. vii. 58.

LICOLA, *Lago de Licola*; *Lucrinus & Baianus Lacus*. 'Twas anciently a Lake famous for great Quantities of excellent Fiſh taken there. In the Year 1538 an Earthquake threw a Mountain of Aſhes into it, and turn'd it into a Moraſſe which now produces nothing but Reed. The Remains of a Canal, which *Nero* began to make from the Gulph of *Puteoli* to the Town *Oſtia*, is likewiſe call'd *Licola*. * *Maty*, *Diction.*

LIMA, *Ponte de Lima*, a Town in *Portugal*. It ſtands in the Province between *Douro* and *Minho* upon the River *Lima*, four Leagues from *Braga* to the North. *Lima* is the Capital of a Diviſion which goes by that Name. * *Maty*, *Diction.*

LIMBORCH *(Philip de)* Divinity Profeſſor amongſt the Remonſtrants at *Amſterdam*, was born *A. D.* 1633. His Father *Rembert de Limborch* was an eminent Lawyer, and had a conſiderable Employment in the Province of *Holland*. *Philip* ſtudy'd Divinity under *Stephen Curcellæus*, who ſucceeded *Epiſcopius* in the Remonſtrant's Divinity-Chair. *Limborch* publiſh'd his great Unkle *Epiſcopius*'s Sermons on the 5th of St. *Matthew*, which were printed *A. D.* 1657; and having *Epiſcopius*'s Manuſcripts lodg'd with him, he found a great many Letters amongſt 'em, which gave an Account of the Remonſtrant's Affairs. *Limborch* and *Hartſoeker* a Remonſtrant Paſtor at *Rotterdam*, put 'em in Order, and publiſh'd 'em *A. D.* 1660, with the Title of *Epiſtolæ præſtantium & eruditorum Virorum*. Afterwards having found a large Collection of other Letters, he publiſh'd a ſecond Edition in Folio much enlarg'd *A. D.* 1684. There was a third Edition with an Addition of twenty Epiſtles printed *A. D.* 1704. So that now this laſt Edition comprehends almoſt a complete Hiſtory of the *Arminians*, from *Arminius* through the Period which was after the Synod of *Dort*. In the Year 1675 he printed all *Curcellæus*'s Works. But in Regard neither *Epiſcopius* nor *Curcellæus* had Leiſure to finiſh a complete Syſtem of Remonſtrant Divinity, he reſolv'd to perfect what his Predeceſſors had begun: He finiſh'd this Work, notwithſtanding his Avocations, and printed it *A. D.* 1686. The Performance was well receiv'd in *Holland*, and has run through four Editions. To return, in the Year abovemention'd 1686, he had a Conference with one *Iſaac Orobio* a *Jew* of *Seville*, who had got looſe from the *Inquiſition*, and retir'd to *Amſterdam*, where he profeſs'd Phyſick with Reputation. This Diſpute occaſion'd his writing a Book generally valu'd: 'Tis entitled, *Collatio amica de Veritate Religionis Chriſtianæ cum erudito Judæo*. In this Work *Limborch* proves that the *Jew* can bring no Argument of any Cogency for the *Jewiſh* Religion, which does not conclude ſtronger for the Truth of Chriſtianity. The *Jew*, being an obſtinate Man, would not reſign to the Evidence: However *Limborch* brought him to the Abſurdity of aſſerting that every one ought to keep to his firſt Religion; it being eaſier to confute the Belief of other People than to prove the Certainty of ones own. The *Jew* went ſo far in his Extravagancy, as to maintain, that in caſe his Parents had taught him to worſhip the Sun, he ſaw no Reaſon why he ſhould have quitted this Religion for any other. In the Year 1692 a Book of the Proceſs of the Inquiſition at *Thoulouze*, which takes in all the Sentences pronounc'd by that Court from *A. D.* 1307 to 1333, falling into *Limborch*'s Hands, he reſolv'd to publiſh it, with an additional Account of the Hiſtory of this frightful Tribunal, extracted from the Writings and Records of the Inquiſitors. This Work gain'd Mr. *Limborch* a great deal of Reputation, and is generally approv'd by all thoſe who have no Intereſt for uſing People in ſo barbarous a manner. In the Year 1700 he publiſh'd a practical Diſcourſe: It goes upon the Subject of Preparation for Death, and lays down Inſtructions for bearing Sickneſs patiently. In 1711 his Commentary upon the *Acts of the Apoſtles* and the Epiſtles to the *Romans* and the *Hebrews* was printed. His *Theologia Chriſtiana* or Body of Divinity has been thrice printed. He dy'd *April* 30, 1712, in the ſeventy ninth Year of his Age. * *Le Clerc.* in his Funeral Oration for Mr. *Limborch*.

LINANGE (the County of) a ſmall *German* Territory within the *Palatinate* of the *Rhine*, ſome Leagues from *Frankendal* to the Weſt. The Principal Towns within this Precinct are *Linange*, *Turcheim*, *Grunſtat*, and *Lampſheim*. * *Maty*, *Diction.*

LINCHIANG, A Town in *China:* It ſtands upon the River *Law* within the Province of *Kiangſi*, where it holds the eighth Rank. There are three other Towns within its Precinct and Juriſdiction. * *Maty*, *Diction.*

LINDEMBROGE, or *Lidembruch (Frederick)* flouriſh'd in the middle of the XVIIth Century. He wrote Notes upon *Ammianus Marcellinus*; the beſt Edition is that of 1681. He likewiſe wrote Notes upon *Terence*'s Comedies, upon the Fragments of the old Poets; upon the Laws of the *Burgundians*, *Germans*, *Viſigoths*, and upon *Marculphus*'s *Formulæ*. There is likewiſe a Gloſſary of this Author's upon the Laws of *Charles the Great*, and *Lewis the Debonair*. * *Baillet*, *jugem. des Sav. ſur les Critiques Gramm.*

* LINUS (St.) Biſhop of *Rome*. There's little or nothing certain to be met with concerning this Pope's Life, or his Death, neither is there any Probability of his being a Martyr. The Author of the *Apoſtolical Conſtitutions* reports *Linus* conſecrated by St. *Paul*, and *Clemens* by St. *Peter*; which falls in with *Tertullian*, who affirms in his Preſcriptions that *Clemens* was the immediate Succeſſor of St. *Peter*. *Epiphanius* relates that St. *Peter* firſt conſecrated *Clemens*; but that this Saint declining the Charge, and withdrawing out of the Way, *Linus* was put in his Place. *Ruffinus* affirms that *Linus* executed the Epiſcopal Office while the Apoſtles were living. The Author of the Pontifical goes into this Sentiment; but 'tis by no means likely that St. *Peter* and St. *Paul* ſhould conſecrate Biſhops for the See of *Rome*, during their own Reſidence there; and much leſs that St. *Peter* ſhould conſecrate one, and St. *Paul* another: 'Tis therefore moſt reaſonable to ſuppoſe that *Linus* ſucceeded St. *Peter* and St. *Paul* after their Martyrdom, which happen'd *June* 29 *A. D.* 65. *Euſebius* aſſigns eleven or twelve Years to *Linus*'s Pontificate: 'Tis moſt probable, notwithſtanding the different Computation of ſome Authors, that he dy'd *A. D.* 77. * *Epiphan. hæreſ.* 27, *&c.*

* LIVADIA, formerly call'd *Achaia:* 'Tis a Province of *Greece*, bounded on the North by *Epirus*, *Theſſaly*, and the Gulph of *Negropont*. The *Archipelago* waſhes it to the Eaſt, and the Gulph of *Lepanto* and the *Corinthian Iſthmus*, divide it from *Morea* to the South. This Country is ſubdivided into four Territories or Precincts, which lie in the following Order from Weſt to Eaſt: 1. The *Deſpotat* or *Little Greece*, 2 *Livadia Proper*. 3. *Stranulipa*. 4. The Dutchy of *Athens*. The principal Towns are *Lepanto*, *Livadia*, *Thebes*, *Megara* and *Athens*. * *Maty*, *Diction.*

LIWIN (St.) an *Iriſh* Biſhop, who converted the Country of *Brabant* in the VIIth Century. He came to *Auguſtin* the Monk, whom Pope *Gregory* ſent Miſſionary into *England*, and put himſelf under his Diſcipline. After *Auguſtin*'s Death he return'd into *Ireland*, was conſecrated Biſhop there; and having a ſtrong impulſe to preach Chriſtianity to the Infidels, he ſet Sail for *Flanders*, and preach'd the Goſpel to the Idolaters in *Brabant*, where he ſuffer'd Martyrdom *A. D.* 656. * *Vita apud Mabillon. Baillet*, *Vies des Saints*, *au* 12 *de Novembre.*

LLIRIAS, in *Latin Leriæ*, a Town in *Spain*, ſtanding upon the River *Guadalaviar*, in the Kingdom of *Valencia*, ſix Leagues above the City *Valencia*. Some Geographers take this Town for the Village of the old *Conteſtani* call'd *Lauro*, *Lauron*, *Laurona*, where *Cæſar*'s Army routed *Sextus Pompeius*. But others affirm this Battel was fought at *Laurigue*, a Town upon the ſame River, and five Leagues above *Llirias*. This latter Opinion made *Llirias* the old Town of the *Edetani* call'd *Leria*, *Edeta*, and *Hedeta*; which is probable enough. * *Maty*, *Diction.*

LOANDA S. PAULO, a Town built in a little Iſland of the ſame Name near the Coaſt of *Congo* in *Africa*. This Town which belongs to the *Portugueſe*, and is the Reſidence of the Biſhop of *Angola*, has a large Haven. The Town is large and beautiful conſidering the Country: 'Tis ſaid the *Europeans* have about three thouſand Houſes built with Stone, and cover'd with Tile, and that the *Negroes* or *Congolans* Houſes exceed this Number; but are built only with

with Earth and thatch'd. There's Abundance of Slaves here: 'Tis ſaid the Jeſuits, who ſupply the Churches here, and teach in the Schools, have ten thouſand belonging to them. There are likewiſe other Orders of Religious in this Place, as the *Carmelites*, *Obſervantines* and *Capuchins:* There's no freſh Water to be got, but from the Rivers in the Continent, which they fetch in Canows. Trade is not carry'd on here with Silver Coin; their ſmall Money is Zimbis, which is a ſort of Congo Shells; and that which they call their large Money is Pieces of Cloth and Negroes. * *Maty, Diction.*

LOCKE *(John)* born at *Wrington* about eight Miles from *Briſtol* to the South *A. D.* 1632. His Father was a Captain in the Parliament Army againſt K. *Charles* I. *John* had his firſt Education in *Weſtminſter* School, from whence he remov'd to *Chriſt-Church* in *Oxford*, where he was made Canon or Fellow. He had no Reliſh for the Peripatetick Philoſophy, believing it embarraſs'd with Jargon, and ſpent in inſignificant Enquiries: 'Tis true, he had a better Opinion, of *Deſcartes*'s Notions and Syſtem; tho' at length his Sentiments were very different from that Philoſopher. Mr. *Locke* gain'd an Acquaintance with the Earl of *Shaftesbury*, who when he was Lord Chancellor, made him his Secretary for drawing up Preſentations to Benefices: And in 1673, when the Broad Seal was taken from this Lord, *Locke* falling under Diſgrace with him, aſſiſted his Lordſhip in publiſhing ſeveral Pamphlets to heighten the Jealouſy of the *Engliſh* againſt the *Roman* Catholicks, and arraign the Government. The Bill againſt the Earl of *Shaftesbury* being brought in *Ignoramus*, that Nobleman withdrew into *Holland*, and got himſelf made a Burgher at *Amſterdam*, for Fear he might have been demanded by the King of *England*, for being in a Plot againſt him: Mr. *Locke*, not believing himſelf ſecure in *England*, follow'd my Lord *Shaftesbury* into *Holland*. Within a Year after his leaving *England*, he was inform'd againſt at *Whitehall* for writing ſeveral Pamphlets againſt the Government; but afterwards 'twas known they came from other Hands. When the Duke of *Monmouth* made a rebellious Deſcent againſt King *James* II, that Prince by his Ambaſſador demanded eighty four Perſons of the *States* of *Holland*, amongſt which Mr. *Locke* was one; who, as they ſay, was in no concert with the Duke of *Monmouth*, not reckoning him it ſeems, of ſufficient Capacity for ſuch an Undertaking. And now *Locke* not thinking himſelf ſafe in *Holland*, he went to *Cleves*. In 1689 he return'd into *England* with the Princeſs of *Orange*, and was careſs'd and preferr'd by the Court in *England*. His *Eſſay upon Humane Underſtanding* was publiſh'd in 1690. This Book ſhews the Author to be a Man of Thought and Style, but the Principles laid down there, have no good Tendency: Here he endeavours to make Matter capable of thinking, which deſtroys the received and undoubted Diſtinction between Body and Spirit, and makes the Soul no better than organiz'd Matter: Tho' at laſt, in his Letter to Biſhop *Stillingfleet*, he is forc'd in Effect to renounce this ſceptical Principle: For he confeſſes that Matter, *quatenus* Matter, is incapable of thinking; but then he believes God may ſuperadd a foreign Force to it, and raiſe it to a Capacity of Thought, which is quite giving up the Cauſe. To mention ſome of his other Works, *viz. Epiſtola de Tolerantia ad clariſſimum Virum*, &c. His Book of *Civil Government*; *Important Conſiderations concerning the lowering of Intereſt, and raiſing the Value of Money*; this Tract and ſome others were reprinted in the Year 1696. *Of Education*; *The Reaſonableneſs of Chriſtianity*; *Three Letters to Biſhop* Stillingfleet. Mr. *Locke* dy'd in *October* 1704. * *La Bibliotheque choiſie, tom.* 6.

LOMAGNE, a ſmall Country within *Gaſcogne* in *France:* It lies between *Armagnac*, the County of *Gaure* and *Garonne*, which parts it from *Agenois*. *Vic* is the principal Town. * *Maty, Diction.*

LONDON: For the *Royal Exchange* being erected *A. D.* 1556 in *Morery* Vol. I. read 1566.

LONGINUS, a *Roman* Gentleman, who diſtinguiſh'd himſelf extraordinarily under *Titus Veſpaſian* at the Siege of *Jeruſalem*. For the *Jews* having form'd a Body without the Walls, and Arrows and Lances flying thick on either Side, *Longinus* charg'd through the Enemy's Battalion, kill'd two of the braveſt of 'em, and then made his Way back to the *Romans* without receiving a Wound. * *Joſeph. de Bell. Judaic. lib.* 5. *cap.* 22.

LOO. There are two ſmall Places of this Name in the *Low Countries:* One in *Flanders* two Leagues from *Dixmude* to the Weſt; the other in *Dutch Gueldrland*, about three Leagues from *Deventer* to the Weſt. *William Henry*, Prince of *Orange*, built a fine Country Houſe here; the Place being very convenient for hunting. The Palace belongs at preſent to the hereditary Prince of *Friſeland*. * *Maty, Diction.*

LOOTS (the County of) a Precinct within the Territories of the Biſhoprick of *Liege*. It lies between *Hasbaye* to the South, and *Liegeoiſe* to the North, bounded by the Dutchy of *Brabant* to the Weſt, and that of *Limbourg* to the Eaſt. This Country had formerly Earls of its own: *John*, Earl of *Loots*, annex'd it to the Biſhoprick of *Liege A. D.* 1302. The principal Town within this Precinct are, *Loots* the Capital, *Tongres*, *S. Tron*, *Herck*, *Haſſelt* and *Bilſen*. * *Maty, Diction.*

LOP, a Deſart in *Great Tartary:* The common Maps make it the ſame with *Xamo*, and place it on the Outſide of *China*, to the North-Weſt and North of this Empire: But Mr. *Witſen* in his new Map fixing the Deſart of *Xamo* to the Weſt of *China*, places the Wilderneſs of *Lop* above two hundred Leagues from the other, to the Weſtern Quarter, between the *Monguls*, *Tartars*, and the *Kalmakes*, to the Weſt of the Mountains of *Imaus*, and to the North-Weſt of the Kingdom of *Thibet*, and the Head of the River *Cheſel*. * *Maty, Diction.*

LOR, LOUR, a Country which muſt not be miſtaken for that of *Lar* or *Lariſtan*, which lies along the *Perſian* Gulph. *Lor* or *Lour* is a hilly Country, and was formerly within the Juriſdiction of the Province of *Khouziſtan*, which is the ſame with the old *Suſiana*. The Country was afterwards inhabited by a great many Colonies of the *Curdes*, ſo that now it lies within the Diviſion call'd *Curdiſtan*, which makes part of *Aſſyria*. The Country of *Lor* produces a great deal of all Sorts of Fruits. *Berougierd* is the chief Fortreſs: This Caſtle ſtands near the Town of *Hamadan*, and upon the Borders of the *Arabian* and *Perſian Iraques*. * *D'Herbelot, Biblioth. Orient.*

LORCH *(Lauriacum)* formerly a Town of Conſideration in *Germany*, within the Archduchy of *Auſtria*, and near the Mouth of the *Ems* into the *Danube:* 'Twas formerly the See of an Archbiſhoprick, which was remov'd to *Paſſaw*, after *Lorch* was ruin'd by the *Huns A. D.* 735. 'Tis now but a Burrough with an Abbey: The Decay of this Place has enlarg'd *Ems*, which ſtands upon a River of the ſame Name. * *Ex. Biblioth. German.*

LORETTO. The Account of *Loretto* in *Morery* ſhall be melted down and recoin'd in this Article. *Loretto*, or *Lauretto*, is a Town within *Marca Anconitana* in *Italy:* It ſtands upon an Eminence a League and a half from the Gulph of *Venice*, and a League from *Recanati* towards *Rome*. 'Tis a ſmall Town, but well fortify'd and garriſon'd for Fear of the Incurſions of the Infidels, who might croſs the *Adriatick*, and plunder the Chapel of *Loretto*, which, as 'tis there believ'd, was the bleſſed Virgin's Houſe, or at leaſt her Apartment, and brought hither by Angels from *Nazareth*. The Narrative of this extraordinary Remove is as follows: In the Year 1291, the Chriſtians being driven out of *Palæſtine*, and in no Condition, without great Hazard and Expence, to viſit the Holy Land, nor particularly the Chapel of *Nazareth*; this Houſe was taken up by Angels, who, leaving nothing but the Foundation, carry'd the Building to *Dalmatia*, eight hundred Leagues from *Nazareth*. Here, at Midnight, they ſet it upon a Hill near the Beach of the *Adriatick:* Next Day 'twas much admir'd and regarded by the People of the Neighbourhood. The Parſon of St. *George* of *Terſacte* had a Revelation that 'twas the Chapel of *Nazareth*; and *Nicolas Frangipani*, Governor of *Dalmatia* for the Emperor, diſpatch'd four Perſons of Character to *Nazareth* to know the Truth of this Matter: The Perſons ſent upon this Errand reported at their Return, that they had ſeen the Foundation of the Walls of this Chapel, and that the Meaſure anſwer'd exactly, and that the Chapel diſappear'd

pear'd at *Nazareth* the very Day 'twas firſt ſeen in *Dalmatia*. *A. D.* 1294, three Years and ſeven Months after the firſt Removal, the Angels took it up again, croſs'd the *Adriatick*, where the Sea was about an hundred and fifty Miles over, and ſet it down in *Marca Anconitana*. The Chapel was now lodg'd in a Wood belonging to a religious Lady call'd *Lauretta*, from whence the Name *Loretto*. *M. Frangipani* perceiving the Chapel gone off his Ground, and tranſported into *Italy*, had another Chapel of the ſame Size and Figure built upon the Place, together with a ſtately Church call'd *Notre Dame de Terſacte*, now belonging to the *Cordeliers Obſervantines*. 'Tis ſaid this ſecond Removal was made in the Night, and that ſome Shepherds who watch'd their Flocks ſaw the Prodigy, and made their Report to the Burghers at *Recanati*. Eight Months after, in the Year 1295, this famous Chapel was once more remov'd by the Angels from the Wood to an Eminence at a League and a half's Diſtance, and near the high Road. This Hill belong'd to two Brothers, who were almoſt ready to come to Daggers drawing for the Property of the Chapel, but it ſeems having ſome Temper, and taking a little time before they came to Extremities, the Ground of the Quarrel was taken away: For about four Months after, the Angels remov'd it the fourth time to another Hill, at about a Bow-ſhot Diſtance, where it ſtands at preſent. Pope *Julius* II, who held the Chair in 1510, has taken the moſt Pains to fortify the Credit of this Hiſtory: Now this Pope has generally the Character of being a better Soldier than a Biſhop. *Paul* IV. *A. D.* 1555 confirm'd Pope *Julius* II's Bull; and *Pius* V. has exerted his Character to keep this Story in Credit. *Peter-Paul Vergerius* oppos'd this Narrative, which was afterwards defended by *Rutilius Benzonius*, Biſhop of *Loretto*. This Biſhop endeavours to anſwer *Vergerius*'s Objections, drawn from the Silence of old Authors: For Inſtance, *Vergerius* argues that Pope *Boniface* VIII, who held the See when the Chapel was ſaid to be tranſported from *Dalmatia* into *Italy*, takes no Notice of this wonderful Removal, and a great many Popes his Succeſſors are wholly ſilent about it: That St. *Antonine*, St. *Vincent-Ferrier*, *Dante*, *Petrarch* and *Boccace* relate nothing of theſe Miracles; and that St. *Vincent-Ferrier* mentions the bleſſed Virgin's Houſe as being ſtill at *Nazareth*. But it ſeems Pope *Urban* VIII. did not think the Silence of theſe Popes *&c.* or the counter Teſtimony of St. *Vincent-Ferrier*, ſufficient Diſproof; for he has allow'd the keeping of an anniverſary Holyday on the 10th of *December*, for the miraculous Removal of this Chapel into *Italy*. If the Reader has a Mind to enquire farther than *Vergerius*, he may conſult Mr. *Miſſon* in his *Travels into Italy*.

The Church of *Loretto* was begun in the Popedom of *Paul* II, in the Year 1460, and was afterwards finiſh'd by Pope *Julius* II: 'Tis a large, magnificent, and high-roofed Building, divided into three Iſles, with a Dome in the middle, under which the bleſſed Virgin's Chamber is directly plac'd: They have made a Chapel of it forty Foot long, twenty Foot wide, and about five and twenty Foot high: 'Tis built with Brick, and fac'd with Marble, embelliſh'd with Baſs-reliefs and Figures of exquiſite Workmanſhip: The Chamber is without Foundations, and the Incruſtation only ſurrounds it without touching the Walls; for this, as they ſay, makes the Miracle of its frequent Removals more apparent. Thoſe who deſire to make their Devotions in the Chapel itſelf, muſt have a Ticket from the Governour, which they are to give to the Veſtry-keeper who ſtands by the Door, where every Body leaves their Sword; the Knights of *Malta* not excepted, who notwithſtanding have the Privilege of wearing their Sword when they receive the Communion in their own Iſland.

Pope *Sixtus Quintus* made the Church of *Loretto* a Cathedral, with one and twenty Canons, four Dignitaries, and a great many Chaplains. *Loretto* formerly belong'd to the Biſhoprick of *Recanati*, about a League diſtant; and ſometimes the Pope confers both theſe Sees upon a ſingle Prelate. The Muſick perform'd there is admirable, and every Saturday they ſolemnly ſing the Litanies commonly call'd the *Litanies of our Lady of Loretto*. There is a Cardinal Protector, who has the Care of the Revenues and Treaſure belonging to the Chapel. This Cardinal nominates ſome Prelate for Governour of the Town: His Palace is a large and noble Structure. The Hoſpital for the Pilgrims is provided for out of the Revenue of the Chapel, conſiſting of large Eſtates and Offerings.

The Treaſure there, it may be, is the greateſt in the World, upon the ſcore of the Preſents made to the bleſſed Virgin. There are always ten Gold Lamps and forty Silver ones burning, which make a very curious and conſtant Illumination: There are likewiſe a great many more not commonly lighted. The Quantity and Value of Diamonds, Pearls, and other precious Stones is almoſt incredible: There are two Chains round the Figures of the bleſſed Virgin and our Saviour ſet with Jewels, with an Emerald Croſs, worth four thouſand Ducats. The Simarre, preſented by *Iſabella* Archduchеſs of *Flanders*, is powder'd with two thouſand five hundred Diamonds; and *Philip* IV. King of *Spain* preſented our Lady with another Simarre with ſix thouſand three hundred and forty eight Diamonds upon it, valu'd at twenty thouſand Ducats. In 1584 *Henry* III. King of *France* offer'd a large Cup made of a Sapphire, with a Cryſtal Cover ſet with precious Stones, and a Golden Angel on the Top holding a Flower-de-luce made of three Diamonds. King *Lewis* XIII. and *Ann* of *Auſtria* his Queen, preſented two Gold Crowns ſet with Diamonds, one for the bleſſed Virgin, and another for our Saviour in the Figure of a Child; and notwithſtanding Pope *Julius* II. in 1506 had promis'd the Burghers of *Recanati* that the two Crowns they had offer'd ſhould always remain upon the Heads of our bleſſed Saviour and his Mother; notwithſtanding this Grant, Pope *Urban* VIII. order'd 'em to be taken off, and the Crowns ſent by *Lewis* XIII. ſet on. The ſame Prince offer'd an Angel of maſſive Silver holding the Figure of the Dauphin (afterwards *Lewis* XIV.) in beaten Gold, lying upon a Silver Cuſhion, with this Inſcription: *Acceptum a Virgine Delphinum Gallia Virgini reddit*; that is, *France, who receiv'd the Dauphin from the bleſſed Virgin, returns him to her*. There is likewiſe a Silver Plate with another Inſcription, which ſets forth the Form of Thankſgiving which *Lewis* XIII. put up to God Almighty for the Dauphin which God had ſent him. This Work is admirably perform'd, and valu'd at above an hundred thouſand Crowns. * *Turcellin, Hiſt. Laur. Silvio Seragli, Hiſt. Lor. Bouche & Bralion, Hiſtoire de la S. Chapelle de Lorette. Caniſius, lib. 5. de ſancta Maria Turrian, Apol. pro Laur. Rutile Benzoni, de Anno Jubil. lib. 6. Jean Henri de Phlamern, in Merc. Ital. Spondanus, Bzovius & Rainaldi in Annal. Eccl. Voyages d'Italie.*

LOVANDO SAN-PAULO, the Capital of the Province of *Lovando* within the Kingdom of *Angola* in the Southern Part of *Africk*. 'Twas built by the *Portugueſe A. D.* 1578, under the Direction of *Paolo Dias de Nevais*, the firſt Governor the King of *Portugal* ſent into this Country. 'Tis a large Town with beautiful Churches: The Cathedral, which is the See of the Biſhop of *Angola*, is dedicated to the Honour of our Lady: Beſides four other Churches, there's an Hoſpital call'd *Miſericordia:* The Iſland of *Lovando* lies near this Town, where they fiſh up great Quantities of *Simbos*, a ſort of Shells which go for Money, and ſhine much better than thoſe found on the Coaſt of *Congo*. * *Dapper, Deſcript. de l'Afrique.*

LOUIS, *le Fort-Louis*, a good Fort built by *Lewis* XIV. The Situation as well as the Works make it very ſtrong; for it ſtands in a ſmall Iſland of the *Rhine* below *Strasbourg*, between the Towns of *Baden* and *Haguenaw*. * *Maty, Diction,*

LOUVENSTEIN, in *Latin Loonſtenius Pagus*, a County in *Germany*, it lies within *Suabia*, excepting at a little Corner which borders towards the North upon the County of *Holach* in *Franconia:* This County or Earldom is four Leagues in Length and two in Breadth, but has nothing much remarkable in it, excepting the Caſtle of *Loevenſtein*, which gives Name to the Country. * *Maty, Diction.*

LOUWENSTEIN, or *Loevenſtein*, a ſtrong Caſtle where Priſoners of State are commonly confin'd. 'Twas here where the famous *Hugo Grotius* was put up, and from whence he made his Eſcape in a Trunk

by

by his Wife's Dexterity. The Fort ſtands in the Iſland of *Bomel* within *South Holland*, at the Confluence of the *Wahal* and the *Meuſe*, a little above the Towns of *Gorcum* and *Worcum*. Some Geographers are of Opinion that *Louwenſtein* was the old Village call'd *Levæ Fanum*, which others place at *Lewen* a Village in *Guelderland* ſtanding upon the Southern Bank of the *Wahal*, about two Leagues above *Tiel*. * *Maty*, *Diction.*

* LOW-COUNTRIES, or *Lower Germany*. As to the Denomination of theſe Provinces, it comes from the Situation: For in all the maritime Provinces the Land is almoſt every where two or three fathom lower than the Sea, eſpecially at high Water: 'Tis plain therefore this Country has not always been in the preſent Condition; for had this been ſo, 'twould have been impoſſible to have made the Dykes with the preſent Appearance, and of ſo great a Length: We are therefore to ſuppoſe that this Country were Iſlands at firſt, inhabited by the *Batavi*, a ſtout and laborious People, who made their utmoſt Effort to put *Holland* and the neighbouring Provinces into their preſent Condition. The *Scheld*, the *Meuſe*, the *Rhine*, the *Iſſel*, and ſeveral other Rivers, which fall into the Sea of *Holland* and *Zealand* pretty near each other, had at firſt form'd theſe Iſlands and Shelves, which are now to be ſeen in thoſe Places; theſe Iſlands &c. I ſay, were at firſt made by Heaps of Sand, Mud, and Trees torn up by the Roots, which great Rivers naturally drag along with 'em, and which continually encreaſing upon the Courſe of Time, ſettle in the Form of Land. From theſe Cauſes may be aſſign'd the different Mouths of the *Rhine:* For the main Current being broken into ſeveral Arms, and running with a weaker Stream, the firſt Inhabitants, and afterwards the *Romans* and thoſe who ſucceeded 'em, had an Opportunity to make ſeveral Dams for ſtopping the Force of the Tides: And of this kind, for Inſtance, is the Dyke on the Side of the *Meuſe*, and the other againſt the *Zuyderzee*; and ſo are likewiſe the two other Dams along the *Rhine*, which River formerly fell into the Sea at *Catwick Op-Zee*, where the *Romans* formerly built a Fort call'd *Arx Britannica*, the Ruins of which are ſtill ſometimes ſeen in the Sea. There were afterwards Dams of the ſame kind thrown up in *Frieſland*, *Zealand*, *Brabant*, and the Weſtern Part of *Flanders*, and eſpecially at the Mouths of Canals and Rivers. As for that Part of the Country which fronts the Ocean, 'twas ſufficiently ſecur'd by the Sand, which the Wind and Tide drove aſhore, and which ſettled in Dunes and Mountains of Sand now to be ſeen.

Under the Shelter of theſe natural and artificial Ramparts, the Inhabitants were ſecur'd in the Land and Paſture enclos'd between theſe Cauſways or Dams; but the Sand and the Mud, of which the Land was made up, receiving no more Encreaſe, and being continually melted by Rain-Water, and the Sea and Rivers ouzing in, ſunk by Degrees, chok'd the Channels where the *Rhine* and the Tides us'd to run, and turn'd the Face of things into vaſt ſmooth Plains, which ſinking ſo conſiderably might reaſonably be call'd the *Low Countries*. From this time forward the People of theſe Quarters have almoſt always been buſy either in gaining Ground from the Sea, ſurrounding the higheſt Banks of Sand with ſtrong Moles or Dams, or in repairing the Damages by the overflowing of the Sea and the Rivers, or in ſtrengthning their Dams to prevent the Inundations with which they are threaten'd. Theſe Inundations are moſt formidable when the North-Weſt Wind drives violently upon the Coaſt, when the Rivers overflow their Banks, and when the high Tides at the new or full Moon happen at the ſame tme, when theſe three Circumſtances happen to unite and ſwell the Waters, the Country is in Danger of being quite loſt.

The firſt Inundation happen'd *A. D.* 860, when the Force of the Tempeſt was ſo great, that the *Rhine* looſing the greateſt Part of its Current in the *Waal*, the *Iſſel*, and ſeveral other Channels, the Sand choak'd the Mouth of this River to that Degree near *Catwick*, that having not Force enough to make its Way into the Sea, the Waters were preſs'd back and overflow'd the Country, broke the Dykes on the Side of the *Meuſe*, and form'd a River call'd the *Leck*, through which at preſent the greateſt Part of the *Rhine* falls into the Sea. In the Year 1170 *Holland*, *Zealand*, and even *North-Flanders*, as far as *Bruges*, were lay'd under Water by a great Storm. In the Year 1421 an Inundation of the ſame kind parted the Town of *Dort* from the Iſland of *Voorn*; the Water drowning all the Country of *Bies-Bos* lying between *Gertruydemberg*, *Gorcum* and *Dort:* Above an hundred thouſand People were loſt in this Inundation, and ſeventy Villages lay'd ſo deep under Water that the Spires of ſome of the Steeples were the only viſible Remainders, and which are ſtill ſtanding Monuments of that terrible Calamity.

In the Year 1532 another Inundation ruin'd half the Iſland of *Zealand: North-Beveland* was entirely drown'd; and *South-Beveland*, the biggeſt Iſland of 'em all, loſt three of her Towns, one of which was *Borſele* the capital; a great Number of Villages and above half the Country was likewiſe ſwallow'd up; a good third of which lies ſtill under Water. In the Year 1551 Part of *North-Flanders* was drown'd in the ſame Manner: And in 1570 there was another which did great Damage.

And laſtly, in the Year 1682 an extraordinary Tempeſt happening *January* 26, and ſtriking in with the Tides of the full Moon, after a very rainy Winter, which made the *Rhine* overflow, and the greateſt Part of the Rivers which fall into it; theſe concurrent Cauſes, I ſay, broke the Dykes in ſeveral Places in *Flanders*, *Brabant*, *Zealand* and *Holland:* The Towns of *Oſtend* and *Newport* ſuffer'd very much, the Damage amounting to above four Millions. The Water in theſe Towns came up to the ſecond Floor; the Canal call'd the *Sclick*, which went from *Oſtend* to *Bruges*, and had coſt a great many Millions, was ruin'd; the Fort, which ſecur'd it, was almoſt quite deſtroy'd, and twenty five neighbouring Villages drown'd; above half the Iſland *Caſandt* was lay'd under Water, and all the Country round from *Sluſe* to the Gates of *Bruges*, together with the Fort of *Middlebourg*, had the ſame Fate. The Fort of *Sas* was drown'd, and the Fort of *Moerſpuier* was waſh'd away with the Flood, together with the Garriſon and Cannon. This Inundation ruſh'd over all the Country of *Waes*, and broke upon all *North-Flanders* from the *Scheld* to the Sea, with almoſt incredible Damage: The Towns of *Dendermond* and *Antwerp*, *Old* and *New Doel*, *Melſe*, and all the Country over againſt *Antwerp* on the left Side of the *Scheld* were drown'd, with great Loſs of Men and Cattle: The Iſlands which make the Province of *Zealand* were terribly diſtreſs'd: *Middlebourg* and *Fluſhing* ſuffer'd great Loſs, and had it not been for the Magiſtrates Care in repairing the Dykes of *Strangh*, and *Weſt-Capell*, all the Iſland of *Walcheren*, of which *Middlebourg* is the capital, had been loſt: *Ziriezee*, capital of the Iſland of *Schouven*, was quite drown'd, and the Town *Bommen*, fortify'd, and ſtanding at the Northern Quarter of this Iſland, was ſwept away by the Waves with every thing in it, one Tower excepted: The Iſlands of *North-Beverland* and *South-Beverland* were almoſt quite buried under Water; and the Town *Tolen*, one of the moſt conſiderable in *Zealand*, was entirely all under Water, excepting the Tops of the Steeples: The Deſolation was no leſs frightful in *Holland*; Part of the Country was under Water; and at *Dort* the Water was four Inches higher than it had been in any Inundation in former Ages: Great Part of the Dykes were ruin'd, almoſt all the *Betaw* was drown'd, and the Dunes or Sand-hills which cover *Holland* from the Sea were ſo much raked, that whereas before they had only a gentle Slope, they were now waſh'd almoſt as ſteep as a Precipice: Part of the Village of *Catwick* near *Leyden* and that of *Terheid* was ruin'd, and the Sandhills upon which they were built ſo ſhaken and diſabled that all *Holland* was in Danger of being loſt beyond Recovery: For if this Barrier had been forc'd, as 'twas very near, almoſt all the Country had lain five and twenty Foot under Water.

In fine, the Damage ſuſtain'd in the Provinces of the *Low Countries* was ſo great, that the loweſt Computation came up to an hundred Millions, and ſome mounted it to an hundred and thirty: The Prince of *Orange* alone loſt an Eſtate of fifty thouſand Crowns *per Annum:* The Damage in many Places ſeem'd with-

out Remedy, insomuch that 'twas debated whether 'twas not more adviseable to leave the Country of *Ter-Tolen* under Water, than endeavour the laying it dry; because the Charge would exceed the Value of the Ground to be recover'd. * *Memoires du Tems. Temple*'s *Netherlands.*

LOW-COUNTRIES. Archbishopricks and Bishopricks of the *Low Countries* founded by *Paul* IV. in 1559.

The Archbishoprick of *Cambray.*

Suffragan Bishopricks.

Arras and *St. Omers* now belonging to the *French*, *Tournay* and *Namur.*

The Archbishoprick of *Mechlin* in *Brabant.*

Suffragan Bishopricks.

Antwerp, *Bruges*, *Ghent*, *Ypres*, *Ruremond* and *Bois-duc*; which last has a great while since belong'd to the *Dutch.*

The Archbishop of *Utrecht* within the *United Provinces.*

Suffragan Bishopricks.

Deventer, *Groningen*, *Harlem*, *Lewarden*, *Middlebourg*, all under the *Dutch.* * *Guichardin*, *Description of the Low Countries*, *Ortelius*, *Valerius Andreas*, *Pontus Heuterus*, *&c.*

LU, King of *Cheuxan*, an Island upon the Eastern Coast of *China.* This Prince was of the Family of *Thamin*; and *Lovan* King of *China* being put to Death by the *Tartars A. D.* 1645, the *Chinese* elected *Lu* for his Successor. He only took the Style of *Preserver* of the Empire, and at first was fortunate in his Enterprizes; but afterwards he was forc'd to quit the City *Xaoking*, and retire into the Island of *Cheuxan.* This Island, which formerly was inhabited by none but Labourers and Fishermen, was quickly improv'd to a considerable Kingdom; and Abundance of *Chinese* withdrawing thither, the King was in a few Years Sovereign of seventy two Cities built in *Cheuxan*, and had a great Number of Ships well equip'd * *Martini Jesuite, Hist. de la Guerre des Tartares contre la Chine.*

LUBIN *(Augustin)* an *Augustinian* Monk, Geographer to the *French* King, was born at *Paris* in 1629. He took the monastick Habit very early, and went through all the Offices in his Order, having been a Provincial of *France*, and Assistant general of the *French Augustinians* at *Rome:* He was a Person of great Worth and Learning, and particularly knowing in that Part of Learning which relates to the Benefices in *France*, and the Abbies in *Italy:* He wrote upon the *Roman* Martyrology, and upon the Places mark'd there; a Notitia of the Abbies in *Italy*; *Orbis Augustinianus*, or a Survey of all the Abbies of his Order, with a great many Maps formerly graven by himself: He likewise wrote Notes upon *Usher*'s Chronology; a Description of *Lapland*; a Geography of all the Places in the *Bible*; and Notes upon *Stephanus de Urbibus.* He dy'd in the Convent of the *Augustin* Fryars in the Fauxbourg of *St. Germain* at *Paris A. D.* 1695. being seventy two Years of Age. * *Memoires du Tems.*

LUBLIN (the Palatinate of.) This *Polish* Palatinate lies between *Marzovia*, *Red Russia* and the Palatinate of *Sendomir.* This Situation gives it the middle of *Poland*, and by Consequence 'tis well cover'd from the Incursions of the *Tartars*, to which the Frontier Provinces are much expos'd. And being most secure, 'tis one of the most considerable Provinces of the Kingdom; especially if we add to this Remark, that 'tis one of the largest and most fruitful Divisions. *Lublin* the Capital has the highest Court in the Kingdom: 'Tis a sort of Parliament, but more considerable than those of *France*; because 'tis the only one for all *Poland*, excepting the great Dutchy of *Lithuania*, which has independent Courts of Justice belonging to it. * *Baudrand. Memoires du Chevalier de Beaujeu.*

LUCIUS, Bishop of *Adrianople* in the fourth Century, in the Year 335 succeeded *Eutropius*, who was call'd into *Gaul* to govern that Church, and dy'd in Banishment for the Catholick Faith. *Lucius* was quickly expell'd his See in the Reign of *Constantine*, but return'd after the Death of this Prince: He was banish'd again in the Reign of *Constantius*, and retir'd to *Rome* as *Socrates* and *Sozomen* report. 'Tis generally believ'd he assisted at the Council of *Sardica*, and being afterwards restor'd to his Church, made a vigorous Opposition against the *Arians*, who got him expell'd a third time, and sent him loaden with Irons into Banishment, where he dy'd. * *Athanas. Epist. ad solitariam vitam agentes. Apolog. de Fuga sua. Apolog.* 1. *Apolog.* 2. *Hilar. fragment. Socrat. lib.* 2. *cap.* 15 & 26. *Sozom. lib.* 3. *cap.* 8. *lib.* 4. *cap.* 2.

LUDOLPHUS *(Job)* was born at *Erfort*, the Capital of *Thuringia A. D.* 1624. Several of his Ancestors were Senators and Persons of Condition. He had his Education at the University of *Erfort*, and was tinctur'd with all the Sorts of Learning studied there: His Inclination lay mostly for Languages: He understood *Hebrew*, *Arabick*, and *Ethiopick:* He travell'd into *France*, *Rome*, and *Sweden*; at his Return Home he had a publick Post, and assisted as Counsellor at the Diets, where there had been a long Contest between the Dukes of *Saxony* and the Archbishops of *Mentz.* At last, he retir'd to *Frankfort*, where spending the Remainder of his Life he retouch'd and methodiz'd what he had written. His most considerable Work is his History of *Æthiopia.* * *Junckerus Commentarius de Vita, scriptisque, &c. Jobi Ludolphi.*

LUPUS *(Christianus)* a Monk of the Order of St. *Augustin*, wrote Commentaries upon the History and Canons of the Councils both General and Provincial: He wrote likewise a Book of Appeals to the See of *Rome:* He makes no Scruple to follow the Sentiments of the *Italians*, and the high Pretensions of the Court of *Rome.* He has publish'd short Notes upon *Tertullian*'s Book of Prescriptions: His Treatise upon Contrition is esteem'd both solid and devout. He has publish'd a Collection of Letters and other Remains relating to the Councils of *Ephesus* and *Chalcedon:* The Life and Epistles of Archbishop *Becket* is another of *Lupus*'s Performances. He dy'd in the Year 1681. After his Death Father *Vinance* has printed several of *Lupus*'s Dissertations: Amongst the rest there is a Discourse upon the Doctrine of Probability; another upon the Christian Warfare; a third upon the Rights and Privileges of the *Regulars*; and a fourth upon Processions, *&c.* * *Memoires du Tems. M. Du Pin, New Eccles. library, Cent.* XVII.

LUXEMBOURG. See *Montmorency.*

LYDDA, a Town in *Palæstine* in the Western Quarter of the Tribe of *Ephraim.* It lies ten Miles from *Joppa* to the West, and thirty from *Jerusalem.* 'Twas a considerable Place in the time of the *Maccabees.* 'Tis likewise mention'd in the *Acts of the Apostles.* 'Twas call'd *Diospolis* in St. *Hierom*'s time. Afterwards 'twas call'd *St. George* of *Lydda*, because that Saint was beheaded and buried there. The Emperor *Justinian* built a magnificent Church there in Honour of *St. George.* At present there is nothing but part of the Choir standing: The *Greek* Monks of St. *Basil*'s Order who live there, shew this Martyr's Head. *Lydda* was burn'd at the Beginning of the *Jewish* War by *Cestius Gallus*, who, when he enter'd the Town, found but fifty Men in it, and put 'em all to the Sword. The Rest of the Burghers were gone up to *Jerusalem* to the Feast of Tabernacles: Some time after *Lydda* was rebuilt. In the Year 1099, the Christians being Masters of most of the Towns in *Palæstine*, and marching from *Ptolemais* to *Lydda*, the *Saracens*, who garrison'd the Place, despairing to hold out, and being apprehensive that *Justinian*'s great Church, which stood without the Walls, might serve the Christians for a Fort, or that they might make use of the Timbers, which were prodigious both for Length and Girt, pull'd down the Church and burn'd the Wood-Work. * *Maccab. lib.* 1. *cap.* 2. *Acts*, *cap.* 9. *Joseph. de Bello Judaic. lib.* 2. *cap.* 37. *Baudrand. Simon, Dictionaire de la Bible.*

M.

MABILLON *(John)* a Benedictine Monk of the Congregation of St. *Maur*, one of the moſt learned Men of the ſeventeenth Century, was born in the Dioceſe of *Rheims November* 25, 1632. He was profeſs'd in the Abby of St. *Remigius* of *Rheims* in the Year 1654. His Life was a continu'd Courſe of Study, for which the Commonwealth of Learning is very mnch oblig'd to him. He began to bring himſelf into Notice in the Year 1666, by putting out St. *Bernard*'s Works, of which afterwards he publiſh'd a ſecond Edition. Some little time forward the Congregation of St. *Maur* engag'd him to publiſh the Acts of the Saints of the Order of St. *Bennet:* He went through the five firſt Centuries of the Benedictines, and publiſh'd 'em in ſeveral Folio's; to which *Thierry Ruinart* has added a ſixth: That which is moſt conſiderable in this Work, is not ſo much the voluminous Collection ſetting forth the Lives and Actions of the Benedictine Monks, as the learned Prefaces in which he gives an Account of the Doctrine and Diſcipline of every Century, and his critical Notes upon ſeveral hiſtorical Facts; the whole Work ſtretches to nine Volumes, which reach to the ninth Century of Chriſtianity, In the Year 1675 he wrote a *Latin* Diſſertation concerning the uſing unleaven'd Bread in the Holy Euchariſt, in which Diſcourſe he maintains againſt Cardinal *Bona*, that the *Latin* Church made uſe of no other. The Book which gain'd him moſt Reputation is his learned Performance *de re diplomaticâ*, printed *A. D.* 1681. He publiſh'd four Volumes of *Analecta*; to which we may add his Book *de Liturgiâ Gallicanâ* & *de Curſu Gallicano*. In 1685 he made the Tour of *Italy* at the *French* King's Charge, and after having examin'd the beſt Libraries there, and copy'd a great many unpubliſh'd Curioſities, he printed a Relation of his Travels, with a great deal of what he had tranſcrib'd, in two Volumes 4to, entitled *Muſeum Italicum*. To paſs over ſome Diſputes manag'd between him and the Benedictines of the Province of *Burgundy*, and the Canons regular of that Province, about Privilege and Precedency; and likewiſe his Conteſt with the Abbot of *la Trape*, concerning the Employment of Monks, and whether they ought to ſtudy or not; where *Mabillon* maintains the affirmative Side of the Queſtion: To paſs over theſe, and proceed to the Year 1698, in which he publiſh'd a *Latin* Letter under the Name of *Euſebius Romanus*, &c. The Deſign of this Diſcourſe is to diſcourage the Worſhip of Saints not well vouch'd. His viewing the *Catacombes* at *Rome* put him upon this Subject, which drew a Storm of overbelieving Monks upon him. He publiſh'd Animadverſions in *Latin* upon the Anſwer to the Diſſertation of Father *Delfau*, concerning the Author of the Book of the *Imitation of Jeſus Chriſt*; and another *Latin* Diſſertation upon the Monaſtick Life of *Gregory* the Great: To theſe we muſt add his Benedictine *Annals* publiſh'd in four Volumes, which take in the Hiſtory of that Order from its firſt Beginning to the Year 1066. The fifth Tome was finiſh'd and the ſixth very forward when he dy'd. Towards the End of his Life he had a Diſpute with Father *Germon* a Jeſuit, in Defence of his Book *de re diplomaticâ:* To maintain this learned Performance, he wrote a Supplement to it, in which he replies to all the Objections of his Adverſary. This learned Benedictine, generally belov'd and valu'd, dy'd at *Paris* in the Abby of St. *Germain des Prez December* 27, *A. D.* 1707. His extraordinary Learning appears ſufficiently in his Works; and as for his moral Qualifications they were exemplary and engaging; for he was a Perſon of a modeſt and obliging Temper, and remarkably religious: And as to his Style 'tis maſculine, correct, clear and methodical, without Affectation and unneceſſary Ornament; and in ſhort, ſuch as was moſt ſuitable to the Subjects he wrote upon. * *Du Pin*, *New Eccleſ. library*, *Cent.* XVII.

MACAO or *Amacao*, *Amacaum*, a Town in *China* in the Peninſula of the Iſland *Gaoram* or *Lion*, upon the Coaſt of the Province of *Kantung:* This Rib of Land is joyn'd to the reſt of the Iſland only by a very ſmall Slip, where a Wall is built to part it from the Iſland. The Town ſtands upon an Eminence ſurrounded with Mountains, upon which the two Caſtles of St. *Mary de la Guia* and St. *Francis* are built: The Houſes of *Macao* are built after the *European* Faſhion, but a little lower: The Air is ſomewhat like that in the *Indies*; the *Chineſe* here are more numerous than the *Portugueſe*, tho' theſe latter pretend to be Maſters of the Place: They have a Governor there, but then the *Chineſe* have a *Mandarin* there too, who has the Juriſdiction of all the Country. *Macao* is a ſtrong Town both by Works and Situation, and well provided with Cannon: The Largeneſs and Safety of the Haven makes it a Place of great Trade. The *Portugueſe* have a Biſhop there, Suffragan to the Archbiſhop of *Goa*. * *Relations de la Chine.*

MACARIUS MAGNES, an Author cited by the *Iconoclaſts* as living in the ſecond Century, which muſt be let down to the fourth. *Nicephorus* Patriarch of *Conſtantinople*, and thoſe who appear'd in Defence of Images, found a Manuſcript written by this *Magnes*, in which he is ſtyl'd a Biſhop, and painted as ſuch. The Deſign of his Work addreſs'd to *Theoſthenes* was to encounter the Heathens, and particularly the *Ariſtotelian* Philoſophers, who own'd one Sovereign Being with ſeveral other Deities under him, and who wrote againſt the Chriſtian Religion. The Paſſage cited by thoſe call'd *Iconoclaſts*, is particularly pointed againſt the Pagan Idols: But then the Author ſuppoſes the Chriſtians pay'd no Reſpect to Pictures or Statues. He won't even allow that Angels ſhould be repreſented in corporeal Forms: However he approves the Statue of the Woman whom our Saviour cur'd of the Iſſue of Blood: He affirms the Euchariſt is not the Figure but the Body of *Jeſus Chriſt*; which, by the Way, does by no means amount to Tranſubſtantiation. Some Criticks pretend to find a Tincture of Arianiſm and Origeniſm in this Diſcourſe. There is a Manuſcript of this Work now at *Venice*, and there are ſome Fragments of it in the *French* King's Library, * *Du Pin*, *New Eccleſ. library*, *Cent* IV.

MACEDONIUS, a *Phrygian* Martyr of the IVth Century, and who ſuffer'd in the Reign of *Julian* the Apoſtate: The Occaſion was this; this *Macedonius* together with *Theodulus* and *Tatian*, two Friends of his, got into an heathen Temple at *Myra* the Night before 'twas to be open'd, and broke the Idols. The Governor, provok'd with this Hardineſs, was going to execute a great many of the Burghers, who were not concern'd in the Matter; but to prevent this Miſtake, *Macedonius* and the other two came in and inform'd againſt themſelves. The Governor, after having put 'em to ſeveral other Torments, order'd 'em to be laid upon a Gridiron, and broil'd to Death with a ſlow Fire. * *Theodoret. Hiſt. lib.* 3. *cap.* 6 *Socrat. lib.* 3. *cap.* 15. *Sozom. lib.* 5. *cap.* 7.

MACHANIDAS, a Tyrant of *Lacedæmon*, who ſeiz'd the Government upon the Death of *Cleon* Son of *Leonidas*, the laſt King of the Family of the *Euryſtenides:* This Uſurper being ſoon diſpatch'd was ſucceeded by *Nabis*, who was expell'd and routed by *Flaminius* the *Roman* Proconſul, and by *Philopæmen* the *Græcian* General; ſo that now the *Lacedæmonians* recover'd their Liberty, under the Protection of the *Romans*. * *Polyb. lib.* 13. *Livy*, *lib.* 34. *cap.* 26. *Florus lib.* 2. *cap.* 7.

MACHERA was a General Officer under *Marc Antony:* He receiv'd Orders from his General to march with two Legions and a thouſand Horſe to reinforce *Herod* againſt *Antigonus: Machera* took a Bribe of *Antigonus*, and came up with his Body to joyn the Troops of that Prince: But *Antigonus* it ſeems having ſome Diſtruſt of this Officer, order'd his Men to let fly at him; *Machera* highly provok'd with ſo unexpected a Welcome, went off to *Emaus*, and, without diſtinguiſhing between Friends and Enemies, order'd all the *Jews* he met with in his March, to be cut in pieces

ces. At laſt, he got himſelf reconcil'd to *Herod*, and joyn'd his Troops againſt *Antigonus*. * *Joſeph. Antiquit. lib.* 14. *cap.* 27.

MACHIAN, an Iſland in the Eaſtern Ocean. 'Tis one of the Molucca's, and lies on the Weſtern Coaſt of the Iſland *Gilolo*, near the *Æquatour*. 'Tis about ten or twelve Leagues in Circumference, and well inhabited. The *Dutch* have the Forts of *Mauritio*, *Tafaſſo*, *Tabillola*, and *Nahacao* or *Naffaquia*, and get great Quantities of Cloves from theſe Plantations. * *Maty*, *Diction.*

MACHMET-KIREY, Cham of the *Crim Tartars* in the 17th Century, was the laſt Prince of theſe People, who was independent of the *Turk*. His two Brothers revolting againſt him, and not being ſtrong enough to compaſs their Point, apply'd to *Stephen Bathory* King of *Poland*. *Machmet-Kirey* having demanded 'em ſeveral times of this Prince without Succeſs, requeſted his Confederate *Amurath* the *Turkiſh* Emperor to demand 'em himſelf. *Amurath* prevail'd with King *Stephen* to ſend theſe two Princes to *Conſtantinople*, where the Sultan kept 'em, and refus'd to remand 'em home. In the mean time, theſe Princes not being under a cloſe Guard, made their Eſcape, and being aſſiſted with a Body of *Tartars* and *Muſcovites*, renew'd the Rebellion againſt their Brother. However, they made no Hand of this Inſurrection, but were driven out of the *Crim*'s Dominions. *Machmet-Kirey* thinking himſelf ill us'd by the Grand-Seignior, ſet down before *Caffa*, and preſs'd the Siege ſo cloſe that the *Turks* reſolv'd to ſurrender, provided they were not reliev'd in two Days. In the mean time, *Amurath* ſent one *Aſlan* a *Tartar*, whom he had kept confin'd a great while, and who paſs'd for natural Brother to *Machmet-Kirey:* This *Aſlan* the Sultan declar'd Viceroy of *Crimean Tartary*, upon Condition he ſhould continue firm to all the Succeſſors of the *Ottoman* Empire: This *Aſlan* went aboard a Fleet of forty Gallies, commanded by Admiral *Ochiali*, and threw Succours into *Caffa*; and after this, by the Prevalency of bribing, gain'd ſome of the chief *Tartars*, who murther'd *Machmet-Kirey* and his two Sons. In ſhort, *Aſlan* was recogniz'd Cham of the *Crim Tartars*, who of Friends and Allies of the *Ottoman* Empire, became now their Vaſſals. * *De Hauteville*, *Relation Hiſtorique de la Pologne.*

MADAGASCAR. For fifty Leagues in *Morery* Vol. II. read five hundred.

MADERUS *(Joachim John)* was living as far as 1678. He has done conſiderable Service to the learned World, both by publiſhing the Works of the ancients, and being an Author himſelf: To give the Reader a Catalogue of the firſt: He publiſh'd St. *Polycarp*'s Epiſtle to the *Philippians* in 1652, that of *Clemens Romanus* to the *Corinthians* in 1654; that of St. *Barnabas* in 1656, *Chronicon Montis ſeveri* in 1665; *Chronicon Dietmari Merſpurgenſis* in 1667. *Hiſtoria Eccleſiaſtica Adami Bremenſis* in 1670; *Chronicon Theod. Engelhuſii* in 1671; *Compendium Hiſtoriæ Eccleſiaſticæ Haymonis* the ſame Year; *Gervaſius Tilberienſis de Imperio Romano Germanico* in 1673; *Onuphrius Panvinius de Triumphis* in 1675: His own Works are, Diſputes upon the Councils 1650; a Diſſertation upon St. *Laurence* in 1656; the Antiquities of *Brunſwick* in 1661; a Treatiſe of Crowns in 1662; a Book upon Libraries in 1666; a Letter concerning the Antiquity of Schools in 1674. * *Konig. Biblioth.*

MADRAS, a Town belonging to the *Engliſh*, a Mile and a half from St. *Thomas* in the *Eaſt Indies*. * *Carre*, *Voyages des Indes*, *&c.*

MADURE (the Principality of,) a ſmall Territory upon the Coaſt of *Coromandel* in the *Indian* Peninſula on this Side the *Ganges*. It reaches from Cape *Comori* to Cape *Negapatan*, being bounded on the North by the Principality of *Tanjaor*, and on the Weſt by the Mountains of *Gate*, which part it from the Coaſt of *Malabar*, and at other Quarters 'tis waſh'd by the Sea. The Coaſt of this Country, which ſtretches about ſeventy five Leagues in Length, is call'd the *Fiſhery Coaſt*, becauſe every Year in *April* there is great Pearl fiſhing; fifty or ſixty thouſand Men being employ'd a Fortnight or three Weeks in this Buſineſs, which makes the Wealth of the Country. The chief Towns of the *Naique* or Prince of *Madure* are, *Madure* the Capital, *Manancor*, *Tutucori*, *Manapar* and *Jacancuri*. * *Maty*, *Diction.*

* MAGDALEN (St. *Mary.)* To add ſomething to what has been obſerv'd upon this Article in *Morery* Vol. II. Some *Greek* Authors, as *Modeſtus* Biſhop of *Jeruſalem*, write, that ſhe follow'd St. *John* and the bleſſed Virgin to *Epheſus*, and dy'd there. St. *Gregory* of *Tours* agrees with this Teſtimony, which is a good Proof that in the ſixth Century 'twas not believ'd that *Mary Magdalen* dy'd at *Marſeilles*. In the eighth Century the Relicts of *Mary Magdalen* had a Reſpect paid 'em at *Epheſus*, as appears by *Guillebaud* Biſhop of *Aichſtedt* in *Germany* in his Travels to the *Levant*. The *Menæon* of the *Greeks* is another Authority for the ſame Aſſertion. *Zonaras* reports that the Emperor *Leo the Wiſe* had *Mary Magdalen*'s Relicts remov'd from *Epheſus* to *Conſtantinople*. The Story of *Mary Magdalen*'s coming into *Provence* is no older than the tenth Century: Since which time, the Monks of the Abby of St. *Maximin* in *Provence*, and thoſe belonging to the Abby of *Vezelay* in *Burgundy*, pretend to have her Corps. Both Partiesare plentifully furniſh'd with Pope's Bulls; ſome of which affirm St. *Mary Magdalen*'s Corps are at *Vezelay*, and others at St. *Maximin:* But 'tis pretty plain none of theſe Inſtruments are to be rely'd on.

As to the Queſtion whether *Mary Magdalen* be the ſame with her call'd the *Sinner*, and whether ſhe was *Lazarus*'s Siſter, may eaſily be determin'd by the Goſpels and Eccleſiaſtical Antiquity. Firſt, the *Sinner* was a common Woman of *Nain*, her Name is not mention'd in the Goſpel, ſhe ſaw our Saviour but once, when ſhe anointed his Feet, and was ſent away by our Lord with this Expreſſion, *Go in Peace*; whereas *Mary Magdalen* was a Perſon of Condition in *Galilee*, cur'd by our Saviour of *Poſſeſſion*, and who attended him conſtantly afterwards. Secondly, *Mary Magdalen* can't be *Mary Lazarus*'s Siſter, for this latter liv'd at *Bethany* near *Jeruſalem*, whereas *Magdalen* dwelt in *Galilee*. The Evangeliſts always make 'em different Perſons, and call one *Mary Magdalen*, and the other *Mary*, *Martha*'s Siſter: Their Actions are likewiſe differently mark'd in the Goſpels. The Fathers before St. *Gregory* always make theſe three Women different Perſons; no Eccleſiaſtical Writer, before this Pope, affirming the *Sinner* and *Mary Magdalen* the ſame. In fine, the moſt conſiderable Writers of the ſeventeenth Century diſtinguiſh theſe three Women, and ſo do the *Breviaries* lately reform'd.

MAGLIANO, in *Latin Manliana*, *Manlialum*. There are ſeveral Towns of this Name in *Italy*; one in *Tuſcany*, four Leagues from *Orbitello* to the North; another in the Patrimony of St. *Peter* near the *Tyber*, two Leagues below *Rome*; a third in the farther *Abruzzo* to the North of the Lake *Calano*, and two Leagues from the Town of that Name: To which we may add a ſmall Town in *Terra Sabina* near the *Tyber*, over againſt *Citta Caſtellana*. This ſmall Town is a Biſhop's See, which has Juriſdiction in all the *Sabine* Territory, and is always fill'd with one of the ſix eldeſt Cardinals. * *Maty*, *Diction.*

MAGNI *(Valerian)* a Capuchin in the *Milaneſe*, had the Reputation of a conſiderable Divine and Philoſopher in the ſeventeenth Century; of a Divine by his Controverſial Tracts, and particularly by that entitled *Judicium de Catholicorum Regulâ credendi*, publiſh'd *A. D.* 1628; and which he defended in ſeveral Anſwers againſt the Proteſtants: And as for a Philoſopher, he diſtinguiſh'd himſelf by an open Oppoſition to the *Ariſtotelian* Philoſophy, and by the *Phyſicks* written by him: One of his Books in this Science is entitled *Atheiſmus Ariſtotelis*; here he inſtances in the *Torricellian* Experiment concerning a *Vacuum*, and claims it as his own Invention. He has likewiſe printed ſeveral other philoſophical Tracts, *viz.* at *Venice A. D.* 1639, a Book entitled, *Ocularis Demonſtratio Loci ſine locati Corporis ſucceſſive moti in vacuo, & luminis nulli Corpori inhærentis*; At *Rome A. D.* 1642, *De Luce Mentium & ejus Imagine*; at *Warſaw A. D.* 1648, *De Peripat. de Logica*; *de per ſe Notis*; *de Syllogiſmo demonſtrativo*; *Experimenta de Incorruptibilitate Aquæ*; *de Vitro mirabiliter fracto.* Father *Valerian* was very much eſteem'd by his Order, and went through the moſt conſiderable Offices in it. Pope *Urban* VIII. made him Apo-

Apoſtolical Miſſionary for *Germany*, *Poland*, *Bohemia*, *Hungary*, and head Miſſionary in the North. 'Twas by the Advice of this Capuchin that Pope *Urban* VIII. ſuppreſs'd the Order of *Jeſuiteſſes A. D.* 1631. *Vladiſlaus*, King of *Poland*, requeſted a Cardinal's Hat for him; but the Jeſuits, with whom he happen'd to claſh, oppos'd that Preferment. The Occaſion of the Miſunderſtanding between the Jeſuits and this Capuchin was his bringing the *Landgraves* of *Darmſtadt* and *Heſſe* over to the Church of *Rome*, without calling in theſe Fathers to his Aſſiſtance. The Jeſuits charg'd him with Hereſy, becauſe being once eagerly engag'd to prove the Authority of Tradition, he happen'd to let fall that the Primacy and Infallibility of the Pope of *Rome* could not be prov'd from Scripture; but that Tradition was the only Ground for theſe Privileges. The Jeſuits having delated him for an Heretick, got him impriſon'd: And here, he wrote ſeveral ſmart Tracts againſt the Jeſuits in his Defence: At laſt, he was enlarg'd by the Interpoſition of the Emperor *Ferdinand* III. Towards the End of his Life he retir'd to *Saltzbourg*, where he dy'd ſeventy five Years of Age. He wrote an Anſwer to a Book of *Commenius*'s entitled, *Abſurditatum Echo*, and printed under the counterfeit Name of *Ulricus Newſeldius*. The Title of the Anſwer is, *Echo Abſurditatum Ulrici de Newſeld blæſa, demonſtrante Valeriano magno Capucino*, printed at *Cracow* 1646. * *Paſchal.* 15 & 16 *Lettr. Provinc. Heidegger*, *Hiſt. Papatus. Baillet*, *Vie de Deſcartes. Andreas Carolus*, *memorabilium Sæculi* 17. *lib.* 4. *cap.* 9. *Bayle*, *Diction. Critique.*

MAHAGEM, a Town within the Territory of *Jemen* in *Arabia* the Happy, which parts the two Provinces of the ſame *Arabia* call'd *Jemamah* and *Temamah*. It ſtands in a fruitful Plain to the North-Eaſt of the Town *Zebid*, from which 'tis ſix Days Journey diſtant. The *Perſian* Geographer places it in the firſt Climate, and reports it ſmall, but populous. *Edriſſi*, who puts it in the ſixth Diviſion of the firſt Climate, reports it ſeven Days Journey from *Sanaa* the Capital of *Jemen*, and eight from *Aden*, which ſtands upon the Ocean near the Mouth of the *Red Sea*, and that the little Country call'd *Dahes* lies between theſe two Towns. * *D'Herbelot*, *Biblioth. Oriental.*

MAHOMARA, a ſmall Town in *Barbary*, within the Kingdom and Province of *Fez*, upon the Confines of the Province *Aſgor*. *Mahomara* has a very good Haven at the Mouth of the River *Suba* into the Atlantick Ocean: It belong'd to the *Spaniard* ſince the Year 1614, but was retaken by the *Moors A. D.* 1681, and is now in the Emperor of *Morocco*'s Poſſeſſion. * *Marmol*, *de l'Afrique.*

MAHARAH, a Town in *Arabia* the Happy, where the Inhabitants ſpeak a Language quite different from the reſt of the *Arabians*. It ſtands in the firſt Climate, as the *Arabians* reckon: The Soil is very barren, having neither Arable nor Wood, excepting the Tree call'd *Ban*. However, there's Plenty of Camels and Sheep, which feed upon the Berries and Leaves of this Tree, from which they draw Oyl call'd *Dehen elban* by the *Arabians*, and which carries a great deal of Trade through all *Arabia*. * *D'Herbelot*, *Biblioth. Orient.*

MAHOMET IV. See *Staremberg* and *Vienna* in *Morery* Vol. II. and particularly *Charles* Duke of *Lorrain* in *Morery* Vol. I. where the Siege of *Vienna A. D.* 1683 is related at length.

MAJESTY. The Title of Majeſty has been formerly given to Popes, Archbiſhops, Kings and Princes. *Hugh* of *Soiſſons* and *Peter* Abbot of *St. Remy* writing to Pope *Alexander* III. in the twelfth Century, ſalute him with the Title of Majeſty. *Stephen* of *Tournay* addreſſes *Lucius* III. *Alexander*'s Succeſſor with the ſame Ceremony; and *Arnold Liſieux* gives the ſame Title not only to *Alexander* III. but likewiſe to *Hugh* Archbiſhop of *Roan*. It does not appear that Biſhops had this exalted Diſtinction: However *Bruno* Biſhop of *Langres* was ſo kind as to give it himſelf; for in a Grant after having ſtyl'd himſelf *humilis Præſul*, he adds, *noſtram adiens Majeſtatem*, which riſes to an Inconſiſtency humourſome enough. Pope *John* VIII. in the ninth Century gives the Title of Majeſty to King *Charles the Bald*; and *Ivo Carnutenſis* to *Philip the Fair* in the thirteenth. *Hugh*, Earl of *Champaigne*, took the ſame Title in the twelfth Century; for at the End of a Deed made by him he ſets forth, 'twas ſeal'd *Sigillo Majeſtatis noſtræ*. In the following Centuries the Title of Majeſty was more appropriated and reſtrain'd, which is pretty remarkable; for uſually all great Titles ſink by Degrees to lower Quality, and grow more common. The *German* Emperors endeavour'd to reſerve this Style and the clos'd Crown to themſelves: 'Twas not before the Reign of *Francis* I, that the Title of Majeſty was commonly given to the *French* Kings: At the Treaty of *Cambray* none but the Emperor has it, who in three Places there is ſtyl'd his Majeſty. At the Treaty of *Creſpy*, *Charles* V. has the Addition of his *Imperial Majeſty*, and *Francis* I. of his *Royal Majeſty:* And at the Treaty of *Chateau Cambreſis* the *French* King *Henry* II. is ſtyl'd his *moſt Chriſtian Majeſty*; and *Philip* II. King of *Spain* his *Catholick Majeſty*. In the Year 1641 the Emperor refus'd to receive a Letter from the King of *Denmark*, becauſe he only gave him the Title of *Imperial Dignity*; and it had been a long time the Cuſtom for this King to ſalute other Princes with only the Diſtinction of *Royal Dignity*; tho' his Predeceſſors for more than ſix hundred Years ſince have addreſs'd the Kings of *France* in the Style of *Majeſty*. Amongſt the Princes of the Empire, *Maximilian*, Elector of *Bavaria*, was the firſt who gave the King of *France* the Title of *Majeſty*; which Prince in Return call'd him Brother inſtead of Couſin, which before was the cuſtomary Manner of ſaluting him. The three Eccleſiaſtical Electors us'd the ſame Style with Reſpect to the King of *France*. The Elector of *Brandenbourg* agreed to call the King of *Poland Majeſty*, upon condition this Prince would call him *Sereníty:* This Elector offer'd the ſame Ceremony to the *French* King's Plenipotentiaries at *Munſter* upon the ſame Terms; but the Condition was not accepted. At preſent the Elector of *Brandenbourg*, and all the reſt of the ſecular Electors, give the *French* King the Title of *Majeſty*, and that King calls them *Brothers:* The Eccleſiaſtical Electors, who are Princes born, are ſaluted with the ſame Diſtinction; whereas if they are Princes only upon the ſcore of their Electorate, he calls 'em only *Couſin*.

In the Year 1646 there was a Diſpute at *Munſter* upon a Letter which the Queen of *France*, Mother to *Lewis* XIV, deſign'd to ſend to the Emperor *Ferdinand* III. 'twas a Letter of Condolance upon the Death of the Empreſs: Now this Queen reſolv'd not to write 'till ſhe was aſſur'd ſhe ſhould be treated with *Majeſty* in the Anſwer. The Court of *Vienna* pretended that King *Henry* IV. of *France* had only been ſaluted with *Serenity* by the Emperor, notwithſtanding this King addreſs'd him with the Title of Majeſty, and that they muſt be govern'd by the Style of their Chancery; but this Colour would not paſs in *France*. The Emperor's and the King of *France*'s Plenipotentiaries agreed afterwards that when theſe two Princes wrote to each other with their own Hand, one ſhould be call'd *Imperial Majeſty*, and the other *Royal Majeſty:* This was the Form at the Treaties of *Weſtphalia*, where the Emperor is ſtyl'd *ſacra Cæſarea Majeſtas*, and the *French* King and the King of *Sweden Sacra Regia Majeſtas*. This is the cuſtomary Practice in all the Treaties between the Emperor, *France*, and *Sweden:* But with *Denmark* there's ſomething of Abatement, *Regia Majeſtas Dania* being the whole Ceremony without *Sacra*.

'Tis only ſince *Charles* V. was choſen Emperor that the Kings of *Spain* have taken the Title of *Majeſty*, being till this time contented with that of *Highneſs*.

Henry VIII. was the firſt King of *England* who took the Title of *Majeſty*; *Grace* and *Highneſs* being the Regal Style of his Predeceſſors.

At preſent the Title of *Majeſty* is common to every King: The Pope ſalutes 'em all in this manner; and the ſame paſſes interchangeably with each other. The *French* Ambaſſadors in *Poland*, during the *Interregnum*, after the Death of King *Ladiſlaus* IV, gave the Title of *Majeſty* to Prince *Caſimir* his Brother, even before he was elected, upon the ſcore of his Pretenſion to the Crown of *Sweden*. * *Memoires du Tems.*

MAINLAND, formerly *Romana*, an Iſland in the *Caledonian* Ocean, different from another anciently call'd *Pomonia*, mention'd in *Morery:* 'Tis the chief of the *Schellantick* Iſlands belonging to the King of *Denmark:* 'Tis about twenty Leagues in Length, and five

in Breadth. The Inhabitants formerly dwelt upon the Coaſt, and liv'd only upon Fiſh; but now they go up higher and improve the Ground. * *Maty, Diction.*

MAJOR, RIO MAJOR, formerly call'd *Naſabath* and *Nabar*, a great River in *Africk*; it riſes in *Biledulgerid* in the Country of *Mezzab*, croſſes the Country of *Zeb*, and after having parted the Provinces of *Alger* and *Bugia* in *Barbary*, falls into the Gulph of *Bug*, at a Town of the ſame Name. * *Maty, Diction.*

MAJOUR, the Lake *Majour*, formerly *Verbanus Lacus*, is a great Lake in the Duchy of *Milan*. It lies partly in the Earldom of *Anghiera*, and partly in the *Bailliages* belonging to the *Swiſs*. 'Tis twelve Leagues from North to South, and about two in Breadth; the River *Teſin* runs through it, and upon the Sides of it are built the Towns *Anghiera*, *Seſto*, *Arona*, *Palanza*, and *Locarno* with a great many Villages. * *Maty, Diction.*

* MAIRES of the Palace. To what is related concerning this Office in *Morery* Vol. II. may be added the following Liſt. The Kingdom of *France* being ſubdivided into three independent Monarchies, *France*, *Auſtraſia* and *Burgundy*; there were *Maires* of the Palace in each Diviſion; of which, for the better underſtanding the Hiſtory of thoſe Reigns, a Liſt ſhall be inſerted.

Maires *of the Palace of the Kings of* France.

Badegeſilus, who was afterwards Biſhop of *Mans*, govern'd under *Clotaire* I.
Gondoland, under the ſame King *Clotaire*.
Landry, under *Chilperic* I, and *Clotaire* II.
Gondoald, under *Clotaire* II.
Ega, or *Eganes*, under *Dagobert* and *Clovis* II.
Almaric, under *Clovis* II.
Grimoald, Son to *Pepin* II.
Erchinoald, or *Herginold*, under *Dagobert* and *Clovis* II.
Leudeſe, or *Lieuthere*, under *Thierry*.
Ebroin, under *Clotaire* Son of *Clovis*.
Waraton, under *Thierry*, after *Ebroin*.
Berthaire, Son in Law to *Waraton*, under the ſame *Thierry*.
Nordebert, under *Clovis* II. and *Childebert* II.
Grimoald, Son of *Pepin* the younger under *Childebert* II.
Theudoald, Son of *Grimoald*, under *Dagobert* Son of *Childebert*.
Ragenfrede, under King *Dagobert*.
Charles Martel, under *Thierry* Son of *Dagobert*.
Pepin, Son of *Charles Martel*.

Maires *of the Palace of the Kings of* Auſtraſia.

Chrodin, under *Sigebert* I.
Gogo, under the ſame *Sigebert*.
Florentian, under *Childebert* King of *Auſtraſia*.
Wulfoad, under the ſame *Childebert*.
Warnachaire, under *Thierri* II.
Pepin the Elder, or the Old, under *Clothaire* I, *Dagobert* II, and *Sigebert* II.
Martin, under *Sigebert* II.
Grimoald, under the ſame *Sigebert* II.
Adalgiſus, under the ſame King.
Pepin the younger, under *Thierry* Son of *Clovis*, and under *Clovis*.

Maires *of the Palace of the Kings of* Burgundy.

Warnachaire, under *Thierry* King of *Burgundy*.
Berthoald, under the ſame *Thierry*.
Protade, under the ſame King.
Claude, of a *Roman* Family, under the ſame *Thierry*.
Flaochat, under *Clovis* II.

In the Kingdom of *Aquitan* Hiſtory mentions *Hermaire* and *Robert* under *Pepin A. D.* 828. Through the Reigns of the Kings of the third or *Capetian* Race, thoſe who ſucceeded in a reſembling Office to the *Maires* of the Palace were called Seneſchals or Stewards. * *Gregor. Turon. Hiſtor. Franc. Du Cheſne, in Hiſtor. Paſquier, aux Recherches. Andre Favin, Traite des premiers Officers de la Couronne. Mezeray, Hiſt. de France. Du Cange, Gloſſar. Latinit.*

MAIRET (*N* * * *) a *French* Poet living in the middle of the ſeventeenth Century, wrote ſeveral Plays paſſable enough, *viz. Sylvia*, *Sidonia*, *&c.* But his beſt Stage Performance is *Sophonisba*, which was always acted with great Applauſe, and better receiv'd than *Corneille*'s *Sophonisba*, tho' he wrote after *Mairet*. * *Charles Sorel, Biblioth. Franc. Traité de la Pöeſie. S. Evremond, Diſſert. ſur la Tragedie d'Alexandre, par Racine.*

MAISTRE (*Louis Iſaac le*) commonly *De Sacy*, was born at *Paris* in 1613. He was educated at the College of *Beauvais*, under *Anthony Arnaud* Doctor of the *Sorbonne*, his Uncle. He was a great Genius and apply'd himſelf to the Study of Divinity: His firſt publick Performance was his tranſlating the Office of the Church, or divine Service into *French*, with the Hymns in Verſe; the whole is commonly call'd *les Heures de Port-Royal*, that is, *the Canonical Hours of Port-Royal*. He tranſlated likewiſe in Verſe and Proſe St. *Proſper*'s Poem againſt the ungrateful. When Search was made for thoſe that liv'd in the outward Apartments of the Abby of *Port-Royal*, whither he had retir'd, he abſconded, and being diſcover'd was put into the *Baſtille*, where he remain'd two Years and a half: Here he wrote the Hiſtory of the Old and New Teſtament under the Name of *Royamont*. Upon his Enlargement he wrote upon the Tranſlation of the Bible, begun by *Anthony le Maiſtre* his Brother, and liv'd to publiſh Part of it with a literal and allegorical Expoſition. He is likewiſe the Author of a Verſion of the *Pſalms* from the *Hebrew* and Vulgate, the Canonical Hours upon the 119th *Pſalm*, *Beati Immaculati*; and St. *Chryſoſtom*'s Homilies upon St. *Matthew*: The Tranſlation of the Imitation of *Jeſus Chriſt* printed under the Name of the *Sieur de Beuil* was done by this *Maiſtre*. After his Death his Poem upon the Euchariſt was printed. He dy'd *January* 1684, ſeventy one Years of Age. * *Memoires du Tems.*

MAKHAN, or *Mahan*, a Town which gives Name to a great Plain, ſtretching between the Towns of *Bavard* and *Meru* in *Khoraſan*: 'Tis the Birth-Place of *Soliman Schah*, Father of *Ortogrul*, and Grandfather to *Othman*, Founder of the Dynaſty of the *Othmanides* or *Ottomans*. Sultan *Babur* deſcended from *Tamerlan*, gave the Government of the Towns *Mahan* and *Meru* to *Mirza Sangiar* his Kinſman, in the Year of the *Hegira* 895. Some *Turkiſh* Hiſtorians, who give an Account of *Othman*'s Genealogy, ſet this Town in the *Tranſoxan* Province, thinking it an Advantage it ſeems, to draw the Original of their Princes from a more diſtant Country. * *D' Herbelot. Biblioth. Orient.*

MAKHUL (*Abu Abdallah Alſchami*) a famous *Mahometan* Divine and Lawyer. He was born in that Part of the *Indies* which the *Arabians* call *Send*, that is to ſay on this Side the *Ganges* on the Bank of the River *Indus*. When the *Arabians* conquer'd this Province, *Makhul* was taken Priſoner, and made a Slave. But his Ingenuity and Improvement in the *Arabian* Learning procur'd him his Liberty; and ſoon after he was made Mufti of *Damaſcus*: Three other Perſons of Quality having the ſame Poſt at *Medina*, *Baſſora*, and *Cufa*, which at that time were the four Metropolitical Seats for Muſulmaniſm. Theſe three other Muftis were *Maſſiab*, *Haſſan Albaſri*, and *Schaabi*. *Makhul* dy'd in the Year of the *Hegira* 118: 'Tis ſaid of him, that he never made any Deciſion without prefacing theſe Words; *'Tis an Opinion, and all Opinion is ſubject to Miſtake, for there is no Certainty or Truth but only in God Almighty.* * *D'Herbelot. Biblioth. Orient.*

* MALACCA. Under this Article in *Morery* Vol. II. for three thouſand Men read thirty thouſand.

* MALACHY. To ſay ſomething by way of Addition to *Morery* concerning the pretended Prophecies of this Archbiſhop of *Armagh*. 'Tis certain that no Author has ſo much as mention'd theſe Prophecies before *Arnold de Wyon*: This *Wyon* was a *Flanderkin* of *Deway*, and the Country growing troubleſome by the War between the *Dutch* and *Spaniards*, he retir'd into *Italy*, and enter'd himſelf in the Congregation of St. *Juſtina* of *Padua*: Here he wrote two Books; the firſt is a Genealogy of the Family of the *Anicii*, from whence

whence he draws St. *Bennet*'s Deſcent; the other is a Hiſtory of the eminent Men of his Order. Theſe two Books are entitled *Lignum Vitæ*, and dedicated to *Philip* II. King of *Spain* in 1595. In his ſecond Performance he mentions St. *Malachy* a Monk of *Benchor*, and Archbiſhop of *Armagh:* He inſerts the Prophecy of this Saint, becauſe, as he obſerves, 'twas never yet printed; and that the Sight of it was much deſir'd as a Curioſity: Thoſe, who believe *Malachy*'s Predictions ſpurious, take Notice that *Arnold de Wyon* had great Reaſon to affirm 'twas never before printed, for the Prophecies, in all likelihood, were never extant either in Print or Manuſcript till 1590. Thus, whatever is predicted before *Gregory* XIV. is made ſince, and 'tis eaſy to propheſy of what's paſt. And for this wiſe Reaſon *Malachy*'s Prophecies upon the Birth-place, Profeſſion, or Coats of Arms of the ſucceeding Popes, hold well enough till this Period; but thoſe that come after *Gregory* XIV. are very much forc'd. Farther; 'tis obſerv'd that St. *Bernard*, who wrote St. *Malachy*'s Life, and mentions his ſlendereſt Predictions, takes no Notice of theſe Prophecies; and which is more, no Contemporary Author ſays any thing of them; neither *Otho Friſingenſis*, nor *Johannes Sarisburienſis* Biſhop of *Chartres*, nor *Peter the Venerable*, Abbot of *Cluni:* To which we may add, that a great many others who have wrote upon the Popes ſince *Malachy*'s Death, ſay nothing on't: For Inſtance, the Continuator of *Marianus Scotus*, *Bordini*, *Platina*, *Papyrius Maſſonus*, *Onuphrius Panvinius*, and *Joannel* who wrote in 1570, are wholly ſilent: Even the *Iriſh*, who have taken ſo much care to record the Miracles of the Saints of their Country, and have publiſh'd the Lives of St. *Patrick*, of St. *Columbanus* the Abbot, and St. *Bridget* under the Character of three of their Prophets, with particular Mention of their Revelations, deliver nothing of this ſupernatural Foreſight of St. *Malachy*. *Thomas de Meſſingham* an *Iriſhman*, at the End of his Lives of the *Iriſh* Saints publiſh'd in 1624, adds the Hiſtory of St. *Patrick*'s Purgatory, and St. *Malachy*'s Prophecy. *Robert Ruſca* has inſerted the ſame Prophecy in his Hiſtory of the *Ciſtercians:* But *Angelus Manricus* who wrote the Annals of this Order, holds the Prophecy ungenuine. *Baronius*, *Spondanus*, *Bzovius* and *Raynaldus* make no mention of theſe Predictions in their Eccleſiaſtical Annals; neither does *Ciaconius* ſpeak of 'em in his Lives of the Popes and Cardinals, Thus this Silence of four hundred Years amongſt Authors of ſo conſiderable Character, is a violent Preſumption that this Prophecy is no better than Romance: 'Tis over and above remark'd that there are Miſtakes and Anachroniſms in theſe Predictions: That eight Antipopes are intermix'd with the Popes fairly elected, if the Interpretation annex'd is to govern; *viz. Victor* IV. *Calixtus* III. *Paſchal* III. *Nicholas* V. and *Clement* VIII. that here the Chronology or Order of time is diſturb'd and miſmark'd, *Victor* IV. *Calixtus* III. and *Paſchal* III. being ſet in theſe Predictions before *Alexander* III. who was their Predeceſſor. Thus *Clement* V. *Benedict*. XIII. and *Clement* VIII. Antipopes, are put before *Urban* VI. who was crown'd at *Rome* on Eaſter-Day *A. D.* 1378. As to the Explanation of the Ænigmatical Terms in this Prophecy, *Arnold. de Wyon* makes *Ciaconius* a Dominican the Author, who liv'd to the Year 1595. But 'tis obſerv'd by the Learned, that *Ciaconius* ſays nothing of this Explanation in his Lives of the Popes, and that thoſe who have examin'd *Ciaconius*'s Works even to his looſe Papers, ſay nothing of theſe Prophecies nor their Interpretation.

To underſtand the Remarks upon this famous Prophecy, 'twill be proper to give a Sketch of it here in *Latin*, adding the Popes Names, the Explanation in *Engliſh*, together with the time of their reſpective Elections, as follows.

Years of Election.	Prophecies.	Popes Elected.	Explication.
1143.	*Ex Caſtro Tiberis.* From the Caſtle of Tiber.	*Celeſtin* II.	Born at a Caſtle upon the *Tiber*.
1144.	*Inimicus expulſus.* The Enemy expell'd.	*Lucius* II.	Of the Family of *Caccianemici*, of *Bolonia*.
1145.	*Ex Magnitudine Montis.* Of the Greatneſs of the Hill.	*Eugenius* III.	Born at a Caſtle near *Piſa*, call'd *Grandmont*.
1153.	*Abbas Suburranus.* The Abbot of Suburra.	*Anaſtaſius* IV.	An Abbot call'd *Conrad Suburri*.
1155.	*De Rure albo.* Of the white Field, or the Field of *Alba*.	*Adrian* IV.	Born at St. *Albans* in *England*, Abbot of St. *Ruf*, of the Order of Canons Regular, (who wear white Habits) afterwards Biſhop of *Alba*.

This may be ſufficient to give the Reader an Idea of the whole prophetical Series, which is carry'd down to 1692. when *Innocent* XII. was elected. I ſhall conclude with obſerving, that the Explanation of theſe myſtical Predictions is drawn from the Countries of the reſpective Popes, their Names, Coats of Arms, Titles of their Cardinalate, the Condition of their Birth, their Profeſſion and other Circumſtances, which may give ſome Hints for explaining the Emblem. * *Le P. Meneſtrier, Traité ſur les Propheties Attribuées a S. Malachie.*

MALAMOCCO, in *Latin Medoacus Portus*, *Methamaucum*, a Town with a good Haven: It ſtands in a ſmall Iſland in the Gulph of *Venice*, about two Leagues from *Venice*. There was formerly an Epiſcopal See in this Iſland, but the Sea gaining Ground the Biſhop's Seat was remov'd to *Chioggia*. * *Maty, Diction.*

MALATIYAH, in *Latin Melitene*, *Melitine*, *Melita*, a Town of *Turky* upon the *Euphrates:* It ſtands five or ſix Leagues above *Maraſch:* 'Tis an Archbiſhop's See. * *Maty, Diction.*

MAL-CONTENTS, a Faction ſo call'd in *France*, in the Reign of *Charles* IX. At this time there were three conſiderable Parties in *France*; *viz.* the *Faithful*, the *Novelliſts*, and the *Mal-contents*: Theſe laſt were diſguſted for being overlook'd, and not preferred ſuitable to their Quality and Deſert: The *Faithful* were ſo call'd becauſe they continu'd firm to the Proteſtant Religion: The *Novelliſts* were thoſe that went to Maſs after the Maſſacre on St. *Bartholomew*'s Day. *De la Noue* and *de la Tour*, Viſcount of *Turenne*, and ſome others, were in the Claſs of thoſe call'd the *Faithful:* The King of *Navarre* and the Prince of *Conde* went under the Denomination of the *Novelliſts:* And almoſt all the Lords were diſſatisfy'd with the Management of the Queen-Mother, who govern'd by the Advice of two or three Foreigners. Theſe Lords choſe the Duke of *Alençon* the King's Brother for their Chief. * *Mezeray* under *Charles* IX.

* MALDONAT *(John.)* By way of Addition to this Article in *Morery* Vol. II. We may obſerve that the Univerſity of *Paris* which held the *Immaculate Conception* as a Point of Faith, delated *Maldonat* to *Peter de Gondi* their Biſhop; and the Faculty of Divinity being conſulted by this Prelate, were divided upon the Queſtion; ſome of 'em holding the Opinion of the *Immaculate Conception* an Article of Faith, and others carrying it no farther than an wholeſome Doctrine. The Biſhop of *Paris* declared for *Maldonat*, and pronounc'd him abſolv'd *January* 17, 1575. The Aſſembly of the Faculty of Divinity determin'd on the contrary, that 'twas neceſſary to believe the *Immaculate Conception* as a Point of Faith. The Biſhop of *Paris*, provok'd with this Deciſion, excommunicated the Dean and the Syndic, who appeal'd from this Sentence to the Parliament; where, after the Caſe was argued, the Court order'd that theſe two Doctors ſhould be abſolv'd *ad Cautelam*. Upon this *Maldonat* retir'd to the Jeſuits College at *Bourges*, where, for about a Year and a half, he ſpent his time in putting his Works now printed in Order. As to his Character

racter he must be own'd an extraordinary Person: He was a good Linguist, Philologer and Divine; understood *Greek* and *Hebrew*; spoke *Latin* with a great deal of Elocution, and was well vers'd in Ecclesiastical Antiquity: He had a clear and methodical Head, and express'd himself with Ease and Spirit: And tho' he was no streight-lac'd Divine, his Judgment was generally sound; tho' sometimes he seems not to be without an Alloy of Prejudice and Prepossession. * See the Authorities for this Article in *Morery* Vol II.

MALEBRANCHE (*Nicholas,*) Priest of the Oratory, Son of *Nicholas Malebranche* the King's Secretary, and *Catherine de Lauson*, was born at *Paris August* 6, 1638. He apply'd himself to the Study of Physics and Metaphysicks upon the *Cartesian* Principles: And in the Year 1673 printed the first Volume of his Book, entitled *la Recherce de la Verite*, or *the Search of Truth:* This Book was receiv'd with general Approbation: The Niceness and Solidity of his Sentiments and Remarks, express'd in a genteel entertaining Manner, made him valu'd by every Body of Capacity and Genius. The next Year *Malebranche* publish'd his second Volume, and his Explanations which make a third. Afterwards he publish'd a New Edition enlarg'd to four Volumes, in which there are a great many Improvements with Respect to Physics and Metaphysics. This excellent Performance sufficiently discovers the Force of *Malebranche*'s Genius, and makes him justly admir'd by the greatest Philosophers of the Age. Afterwards he engag'd himself in the Controversy concerning *Grace*, and in his Book of *Nature* and *Grace* delivers a new System, to reconcile the different Opinions of Divines upon this Subject. The famous *M. Arnold*, who was one of his Friends, could not go into his Sentiments concerning Grace; nor into his Notions, of our knowing all things we know, immediately in God. *M. Arnold*, who was a Man of Learning and Spirit, snatch'd his Pen and wrote against *P. Malebranche*. This Father made a quick Return, and wrote an Answer to *Arnold*'s Tract of *true and false Ideas*; three Letters by way of Animadversion upon *Arnold*'s Defence against the Answer to the Book *of true and false Ideas*; an Answer to *Arnold*'s Dissertation concerning the Miracles wrought under the *Mosaic* Institution; several Letters by way of Answer to the philosophical and theological Remarks of *M. Arnold* against the Treatise of Nature and Grace, in two Volumes: Four Letters in Reply to them of *M. Arnold:* An Answer to a third posthumous Letter of *Arnold*, upon the Subject of Ideas, and the Sensation of Pleasure, wherein he lays down some Rules by way of Precaution against Prejudice. Some time after he publish'd his Tracts upon Metaphysicks and religious Subjects, with an Enlargement of three Discourses upon Death: Some People suspecting *Malebranche* drew towards the Bishop of *Cambray*'s System *sur le Pur Amour*, or *Pure Love*, he wrote a little Tract upon this Subject to make himself better understood. *P. Francis Lamy* a Benedictin, attack'd *Malebranche* upon this Argument, and charg'd him with Inconsistency; *Malebranche* reply'd in a Tract concerning the Love of God. Being desired to write something to assist the Conversion of the *Chinese*, by reforming their Idea of the sovereign Being, and disentangling them from their Pagan Mistakes upon this Argument, he drew up a Conference between a Christian and a *Chinese* Philosopher: To conclude with his Works; at the End of his *Search of Truth* he has added some Rules concerning the Laws of Motion; together with an Answer to *M. Regis* touching Ideas and the Pleasure of the Senses. When the Academy of Sciences was reform'd, *P. Malebranche* was chosen an honorary Member. His Probity and Piety are said to be no less commendable than his Learning, Genius and Judgment: He went a great Way in Mathematics and Metaphysics, and is notwithstanding a very polite and Gentlemanlike Author. * *Memoires du Tems.*

MANAHEM, an *Essen. Josephus* gives him the Character of a Person of great Probity and Reputation, and one who was suppos'd to have the Gift of Prophecy. This *Manahem* happening to see *Herod* (afterwards the *Great)* studying at School, he foretold that he would one Day be King of the *Jews*, and at the same time declar'd to him that he was likely to prove an irreligious and unjust Governor, and gave him good Advice, which was lost upon *Herod:* 'Tis true he did not much mind the Prediction at that time; but when he succeeded so far as to mount the Throne, he sent for this *Essen*, and ask'd him whether his Reign would last ten Years: *Manahem* assur'd him 'twould reach to thirty, but determin'd nothing about any longer Period. *Herod* being highly pleas'd with this Answer dismiss'd him with Marks of Esteem, and afterwards us'd all the *Essens* kindly upon his Account. * *Joseph. Antiquit. lib.* 15. *cap.* 13.

MANAHEM, Son of *Judas Galilæus*, who, when *Cyrenius* or *Quirinus* was Governor, reproach'd the *Jews* that, instead of living under the Sovereignty of God alone, they were so cowardly as to own the *Romans* for their Masters: *Manahem*, this *Judas*'s Son, drawing in some Persons of Quality, a great many Highwaymen, and other desperate People who had nothing to lose, sat down before the Fort *Massada*, plunder'd King *Herod*'s Magazine, then lately dead, furnish'd his Faction with Arms, and having encreas'd his Troops, march'd to *Jerusalem*, carry'd the Place, expell'd the *Romans*, and got himself proclaim'd King. After this he went to the Temple to offer Sacrifices, and return God Thanks for his Accession to the Throne: And his next Step was the Murder of the High-Priest *Ananias* and his Brother *Hezechias*. But his Prosperity was but short-liv'd; for one *Eleazar*, a Person of great Wealth and Interest, provok'd with this Insolence and Barbarity, prevail'd with the People to rise upon this *Manahem* and his Adherents. In short, they kill'd a great many of 'em, and *Manahem* running of, and absconding in a Place call'd *Ophlas* was discover'd next Day, and dragg'd to Execution. * *Joseph. de Bell. Judaic. lib.* 2. *cap.* 32.

MANAO, one of the *Ladrone* Islands; it lies in the *Indian* Ocean, between the Island *Chemocoa* and the *English* Island. * *Maty, Diction.*

MANAR, an *Indian* Town beyond the *Ganges*; 'tis the Capital of a Territory belonging to the Kingdom of *Pegu*; it stands upon the River *Menan*, upon the Confines of the Kingdom of *Siam.* * *Maty, Diction.*

MANASSES, the forty second *Jewish* High-Priest, and the tenth after the Captivity. He succeeded *Eleazar* II. and held that Station three and twenty Years. This *Manasses* married *Nicasis Sanballat*'s Daughter a *Cuthæan*, and Governor of *Samaria* for *Darius* King of *Persia*: *Sanballat* pitch'd upon *Manasses* for his Son in Law, because *Jerusalem* was a Town of great Consideration, and because he concluded this Match would gain him the Affection of the *Jews:* But this Project did not altogether succeed; for the *Jewish* Nobility would not endure *Manasses*'s marrying a Foreigner; this being a Violation of the *Mosaic* Law, and corresponding too much with idolatrous Nations, which had been partly the Cause of their Captivity, together with a great many other Calamities brought upon 'em. They mov'd therefore that *Manasses* should either send his Wife Home, or not come near the Altar; and *Jaddus*, press'd close with these Remonstrances, forbad him the executing his Office. *Manasses*, chaf'd with this Opposition, complain'd to his Father in Law who liv'd at *Sychem. Sanballat* promis'd him that, upon Condition he would live with his Daughter, he would build him a Temple upon Mount *Gerizim*; and by this means the High-Priesthood would not only be secur'd, but he might rise to be Prince of *Judæa*; for the *Jews* in all likelihood would desert the *Jerusalem* Worship, and come over to his Temple. *Sanballat*'s Promise came to pass in some Measure; for after *Alexander* the Great had routed *Darius*, and sat down before *Tyre*, *Sanballat* left his old Master, went into *Alexander*'s Interest, and joyn'd him at the Head of eight thousand Men, which was a seasonable Reinforcement: By this Service he easily procur'd *Alexander*'s Permission to build this Temple, and make his Son in Law High-Priest. *Josephus* (who relates this History in his Antiquities *lib.* 12. *cap.* 7.) says nothing of *Manasses*'s being at the Head of the sacerdotal Order at *Jerusalem*, but only that he was a Priest, and that *Jaddus* his Brother and High-Priest forbad him officiating at the Altar: 'Tis *Tirinus* in the forty second Chapter of his *Chronologia sacra* who sets him

him at the Head of Religion in *Jeruſalem*, and gives him three and twenty Years Pontificate. * *Simon*, *Dictionaire de la Bible.*

MANDEB, a Cape which leads into the *Red Sea* on the Side of *Æthiopia:* And here the Shore being mountainous, the old Eaſtern Geographers pretend 'tis all Loadſtone, and draws Ships to it which have any conſiderable Quantity of Iron in their Building, which is juſt as true as the reſembling Story they tell of *Mahomet*'s Tomb: 'Tis this Mountain which gives Name to the Streight of *Babel-Mandeb*, commonly written *Babel-Mandel.* The Entry into this Sea is ſo narrow, as ſome Authors report, that a Man upon the Coaſt of *Jemen* may ſee another who ſtands at the Foot of the Mountain *Mandeb.* * *D'Herbelot*, *Biblioth. Orient.*

MANDOE, *Manoe*, an Iſland in the Northern Ocean: It lies upon the Coaſt of the Duchy of *Sleſwick*, near the Town *Rypen:* This Iſland belongs to the King of *Denmark*; the old Geographers call it *Mana* or *Manda.* * *Maty*, *Diction.*

MANDRANEL, an *Indian* Town beyond the *Ganges.* It ſtands upon the River *Pegu*, about an hundred Leagues from the City *Pegu.* 'Tis the Capital of the ſmall Kingdom of *Mandranel.* * *Maty*, *Diction.*

MANEAS, a *Jew* the Son of *Lazarus:* He had a military Poſt in *Jeruſalem* when *Titus Veſpaſian* beſieg'd it; and being tir'd with the tyrannical and barbarous Management of *Simon* and *John*, he went over to the *Roman* General. He told *Titus* that from the 14th of *April* to the 1ſt of *July*, there were an hundred fifteen thouſand eight hundred and fourſcore dead Bodies carry'd out at the Gate where he commanded; adding withal, that he had only reckon'd thoſe whoſe Number he was oblig'd to know, upon the ſcore of diſtributing Proviſions to the Quarter where he was concern'd: As to the reſt, the Neighbours had the Care of burying them, that is, of carrying 'em out of the Town, for they had no other Interment. * *Joſeph. de Bell. Judaic. lib. 5. cap.* 38.

* MANETHO, an *Ægyptian* Prieſt mention'd in *Morery* Vol. II. The Hiſtory of *Manetho* is divided into three Parts; the firſt takes in the Hiſtory of the Gods, the ſecond takes in that of the Kings of *Ægypt* and Demi-Gods, and the third comprehends the thirty one Dynaſties, which end with *Nectanebus* the laſt King of *Ægypt*, who reign'd fourteen Years before that Country was conquer'd by *Alexander.* Theſe 31 Dynaſties are extracted from *Africanus*, and mention'd by *Euſebius* in his *Chronicon*, and by *Syncellus*; but here nothing more than the Names of theſe Princes, and the Years of their Reign are mention'd; which Reigns are not to be reckon'd by Succeſſion, becauſe they belong to Princes of different Cantons in *Ægypt*, whoſe Government was independent and concurrent. * *Joſeph. Antiquit lib.* 1. *cap.* 3. *contra Apion. lib.* 1. *Plutarch*, *de Iſide & Oſiride. Tertullian. Apol. cap.* 19. *Euſebius*, *Præpar. Evang. lib.* 1. *Scaliger in Not. ad Euſeb. Voſſius*, *de hiſt. Græc. lib.* 1. *cap.* 14.

MANFALOUT, or *Mancalout*, a Town in the *Upper Ægypt*, ſtanding within the Diviſion of that which the *Arabians* call *Middle Thebais*; it ſtands upon the *Nile.* The *Perſian* Geographer obſerves that this Town has a Moſque reckon'd one of the moſt conſiderable in *Ægypt.* * *D'Herbelot*, *Biblioth. Orient.*

MANGATE, a Town in the Peninſula of *Indus*, on this Side the *Ganges*; it ſtands in *Malabar* near *Canara* and the Mountains of *Gate*, and is the Capital of a Realm under the Sovereignty of the Kingdom of *Calecut.* * *Maty*, *Diction.*

MANGU CAAN, commonly call'd *Mangu Caa* and *Monga Caa*; he was Son to *Tulikhan* fourth Son to *Ginhizkhan*, and fourth Emperor of the *Moguls* or *Tartars:* He ſucceeded *Kajuk Khan* his Couſin German. This Prince favoured the Chriſtians and *Mahometans*, and perſecuted the *Jews.* He reign'd thirteen Years and dy'd in the 657th Year of the *Hegira. Mangu Caan* had ſeven Brothers, of which the two eldeſt and moſt known were *Coblai* and *Holagou. Coblai* commanded in *Cathay*; and 'tis ſaid that the Town *Khanbaleg*, now call'd *Cambalu*, was built by this Prince: *Holagou*, the other Brother, had the Government of *Perſia*, *Meſopotamia* and *Syria:* 'Twas he who took *Bagdat*, and extinguiſh'd the *Caliphate* of the *Abaſſides* in the 65th Year of the *Hegira.* * *D'Herbelot. Biblioth. Orient.*

MANHARTZBERG. 'Tis the Northern Diviſion of the *Lower Auſtria*; 'tis parted from *Wienner-Wald* the Southern Canton, by the *Danube*, and bounded on the Weſt by *Upper Auſtria*; on the North by *Bohemia* and *Moravia*, and on the Eaſt by *Hungary.* This Country, according to its Situation upon the *Danube*, is divided into the *Upper* and *Lower Manhartzberg:* The *Upper* lies to the Weſt; and here *Krembs*, *Stain* and *Thyrſtain* are the principal Towns: The *Lower* ſtands to the Eaſt; and here *Corneubourg*, *Laba* and *Retz* are the moſt remarkable Places. * *Maty*, *Diction.*

MANICAPATAN, a Town in the *Indian* Peninſula on this Side the *Ganges*; it ſtands upon the Coaſt of the Kingdom of *Golconda*, and is taken by ſome Geographers for the old *Minagara.* * *Maty.*

MANILIUS *(Marcus)* a *Latin* Poet, wrote a Treatiſe of Aſtronomy in Verſe, and liv'd in the Reign of *Auguſtus*, according to *Scaliger*, tho' more probably in that of *Tiberius*; tho' others bring him as low as *Conſtantine the Great.* Thoſe who make him the ſame with *Manlius Theodorus*, who flouriſh'd under *Theodoſius the Great*, have nothing of Ground for their Opinion: *Manlius* did not work to the End of his Scheme; and beſides, that which he has done is ſome of it loſt in the Conveyance. He promis'd two Parts of his *Aſtronomica*; the firſt for the fix'd Stars, and the ſecond for the Planets: This latter Part was never done, and of the ſix Books which he wrote upon the fix'd Stars, we have but five remaining, the laſt of which too is not entire. Some will have it that *Manilius* was rather a plain Verſificator than a real Poet. The beſt Edition of his *Aſtronomica* is that publiſh'd by *Joſeph Scaliger.* * *Gevartius*, *in Not. Stat. lib.* 3. *Syl. cap.* 3. *Voſſius*, *de Poet. Lat. de Scient. Math. Baillet*, *Jugem. des Sav. ſur les Poets anciens.*

MANSOURAH, or *Manſourat*, a Town in the Country of *Sind*, that is, in that Part of *Indoſtan* on this Side the *Ganges*, and near the River *Indus.* Some ſay that *Mahmoud*, Son of *Sebectteghin*, gave it this Name upon taking it: Others will have it built by *Abougiafar Almanſor*, ſecond Caliph of the Line of the *Abaſſides*, who likewiſe begun the Caliphate of *Bagdat. Manſourah* lies ſo exceſſively hot that no Trees will grow there, excepting Palm Trees and Sugar Canes: There's a Sort of Dates in this Country almoſt as big as an ordinary Apple, and which grow upon Bunches, but are not ſo ſweet as the common Dates. *Manſourah* has a little Province of the ſame Name, which borders upon *Perſia*, and of which the City *Manſourah* is the Capital: 'Tis plainly the ſame Town call'd *Soret* in the Maps, and by no means that *Sourat* or *Suratte* in the Kingdom of *Camboya*, much better known by Merchants and Travellers. * *D'Herbelot*, *Biblioth. Orient.*

MANTO, *Tireſias*'s Daughter; ſhe was taken at *Thebes*, and carry'd with ſome other Priſoners to *Delphos*, and preſented to *Apollo:* She made her Eſcape from hence, and retir'd to *Claros*, where ſhe built that pretended Deity a Temple: She marry'd *Rhatius*, and had a Son call'd *Mopſus* by him. *Diodorus Siculus* relates that *Tireſias*'s Daughter's Name was *Daphne*, that ſhe was ſent to *Delphos*, and deliver'd a great many Oracles there. *Virgil* makes *Manto* an *Italian* Propheteſs, and obſerves that *Mantua* had its Name from her. *Pauſanias* reports, that when he travelled to *Thebes*, and view'd the Porch of a Temple there, he ſaw a Stone upon which *Manto* us'd to ſit when ſhe ſpoke Oracles, and which was call'd *Manto*'s Chair. * *Pauſan. lib.* 7. *&* 9. *Virgil. Æneid. lib.* 10. *Diodor. Sicul. Biblioth. lib.* 5.

MAON, or *Porto Mahon*, in *Latin Mago*, a ſmall Town ſtanding on the Eaſtern Coaſt of the Iſland of *Minorca*, eight Leagues from *Citadella. Port Mahon* is a very good Haven, and has the Citadel of St. *Philip* for its Defence. 'Twas taken by the Confederates in the laſt War, and yielded to the *Engliſh* by the Peace at *Utrecht A. D.* 1713. * *Maty*, *Diction. Memoires du Tems.*

MAPPALICUS, an *African*, who ſuffer'd Martyrdom *A. D.* 250 in the *Dioclefian* Perſecution. St. *Cyprian* commends him for his Fortitude, and the *African* Church kept his Feſtival on the 19th of *April*, but now the Martyrologies ſet it to the 17th. * *St. Cyprian. Epiſt.* 10. *Tillemont*, *Mem. de l'Hiſt. Eccles.*

MARAFINIOTI *(Jerom)* a *Calabrian*, flouriſhing in the Beginning of the ſeventeenth Century: He wrote a little Book of the Art of Memory, and a Chronicle of the Antiquities of *Calabria*. * *Wadding. in S O. M. pag.* 171.

MARAKAH, a Sea-Port Town in the Country of *Berberah*, upon the Coaſt of *Cafreria* or *Zanguebar* in *Afric:* 'Tis diſtant ninety Miles from Cape *Khakouni* to the North, and four Days Journey from the City *Nagia* to the South. * *D'Herbelot, Biblioth. Orient.*

MARAMARUS, a ſmall Town in the *Upper Hungary* upon the River *Maramarus* or *Ugog*; nine Leagues from the Town *Ugog* to the North-Eaſt. *Maramarus* is the Capital of a County or Earldom of the ſame Name, which lies by the Side of Mount *Crapack* near the *Theiſſe:* This County has been united to *Tranſylvania.* * *Maty, Diction.*

MARASCH, in *Latin Maraſia*; a Town in *Aſia* upon the *Euphrates*, about five or ſix Leagues below *Malatiyah.* 'Tis large, populous, and the Capital of the *Beglerbeg* of *Maraſch*, otherwiſe call'd *Bozoc*; and which lies between the Mountains *Taurus*, and the River *Euphrates.* * *Maty, Diction.*

*MARCA *(Peter de.)* To what *Morery* Vol. II. relates concerning this celebrated Archbiſhop, may be ſubjoyn'd, that *M. de Marca*'s principal Performance in Print is his Book *de Concordia Sacerdotii & Imperii:* He publiſh'd the firſt four Books of this Work during his Life *A. D.* 1641. *Baluzius* printed another Edition after *de Marca*'s Death *A. D.* 1665, with the Enlargement of four other Books; the ſixth and ſeventh, and Part of the eighth of which *Baluzius* tranſlated from *de Marca*'s *French* Original: He printed 'em again 1669, with a Supplement to the fifth Book concerning the Pope's Legates. And laſtly, in 1704 he publiſh'd another Edition more correct than the former, and with new Notes.

M. de Marca, in the Beginning of this Book, relates, that a Libel of one *Optatus Gallus* was the Occaſion of his writing it: His Deſign is to prove againſt this Author that the Liberties of the *Gallican* Church rightly explain'd are ſo far from breeding Diſſenſion between the ſpiritual and temporal Powers, that on the other Side, they are ſerviceable Expedients to preſerve Peace and good Correſponcence between 'em; in Regard that which frequently cauſes the greateſt Difference among great Men, is the Miſtakes about the Limits of their Juriſdiction: And here he gives an Inſtance in the Schiſm between the Eaſtern and Weſtern Churches; which he pretends took its Riſe from the Emperor *Leo Iſauricus*'s Warmth to correct the Revolt of the *Italian* Provinces; that his Reſentment upon this Provocation carry'd him ſo far as not only to deprive the Church of *Rome* of her patrimonial Eſtate in *Sicily* and *Calabria*, but likewiſe to tranſfer the Juriſdiction ſhe claim'd within the Provinces of *Thrace*, *Illyricum*, *Epirus*, *Achaia*, and *Macedonia*, upon the Patriarch of *Conſtantinople*. *Adrian* I. complain'd of this Diſpoſition, and *Nicolas* I. demanded 'em back, tho' to no Effect. *Ignatius*, Patriarch of *Conſtantinople*, notwithſtanding his Obligation to Pope *Adrian* II. for being reſtor'd, was ſo far from returning *Bulgaria* to the Pope, that he got this Province adjudg'd for him by the Commiſſioners of the three other Eaſtern Patriarchs, notwithſtanding the Remonſtrances of his Holineſs's Legates: In ſhort, *Adrian* was ſo much diſguſted with this Deciſion, that he threaten'd *Ignatius* with an Excommunication unleſs he reſtor'd *Bulgaria.* After *Ignatius*'s Death, *Photius* was re-admitted to the See of *Conſtantinople*, even with the Conſent of Pope *John* VIII, upon Condition that he ſhould return *Bulgaria* to the Church of *Rome*; but he dextrouſly contriv'd that the Synod, who reſtor'd him, ſhould refer this Affair to the Emperor *Baſilius*, who gave the Pope fair Words in a Letter, and told him he might have *Bulgaria:* But the Effect did not follow; for the Biſhops ſettled in that Province by the Patriarch of *Conſtantinople* were not recall'd; and beſides they prevail'd with *Michael* King of *Bulgaria* to acquaint Pope *John* that his Pleaſure was, that the Churches in his Dominions ſhould be govern'd by the Biſhops in Poſſeſſion. This Diſappointment puſh'd *John* VIII. to excommunicate *Photius*, and occaſion'd a Rupture between the *Greek* and *Latin* Churches. *M. de Marca* inſtances farther in the Weſtern Diſputes between the Popes and Emperors for the Claim of Inveſtitures. And here he commends the *French* for cutting the Line exactly between the *Pontificate* and *Regale*, and always maintaining their Rights without ſeparating from the Church of *Rome*; tho' upon ſome occaſions they were prepared to venture an Excommunication rather than deliver up their Privileges.

M. de Marca afterwards ſets forth the Deſign of theſe Diſſertations, and declares his Buſineſs is to prove three things: Firſt, that the Liberties of the *Gallican* Church ſuppoſe for a Principle and Baſis, that the *French* are bound to own the Authority of the Apoſtolical See, and to pay all due Submiſſion to it: Secondly, that the Exerciſe of the Pope's Juriſdiction has always been manag'd with ſuch Temper and Moderation, with Reſpect to the Churches of *France*, that the Privileges of the Kingdom and Church could receive no Damage from thence: and that the *French* Kings have taken Precaution that no Exceſſes or Strains of Juriſdiction ſhould be preſs'd upon 'em: Thirdly, that *France* has ſo religiouſly practis'd by theſe Maxims, that the holy See has no Reaſon to charge her with any Failure in this Matter. And this may be ſufficient to give the Reader a Taſte.

M. de Marca was a throughly learned Prelate, had a very beautiful Genius, and an admirable Faculty of turning things to his Purpoſe: He was a great Stateſman, a good Lawyer, a learned Divine, and a judicious Critic: He writes ſometimes with an Air of Partiality to the Court of *Rome*, and upon other Occaſions is a ſtout Champion for the Privileges of the Church and Kingdom of *France*. He ſeems to float a little in his Principles, and approaches towards complementing the Juncture: He endeavours to bend the Facts to his Deſigns, and the Views before him; inſtead of adjuſting his Deſigns to the Nature of the Facts: His Style is maſculine, ſufficiently correct, and without Affectation or Obſcurity. * *Du Pin, New Eccleſ. library, Cent.* XVII.

* MARCELLINUS. 'Tis ſaid that this Pope wanting Courage ſacrific'd to Idols; and that after this unhappy Miſcarriage three hundred Biſhops met at *Sinueſſa*, a ſmall Town near *Rome*, and otherwiſe call'd *Rocca de Mondragone*; that *Marcellinus* appearing there own'd his Fault, and requeſted Correction; but that the Prelates return'd him this Anſwer, *Prima Sedes à nemine judicatur: Tu Reus, Tu Judex, ex Ore tuo juſtificaberis, & ex Ore tuo condemnaberis, &c.* 'Tis ſaid likewiſe that after this the Pope went voluntarily to the Court of Juſtice, made a bold Confeſſion of his being a Chriſtian, and recover'd himſelf by Martyrdom: But the Acts of the Council of *Sinueſſa* are certainly ſpurious, and by Conſequence all this Story is mere Fiction: The Proof lies open thus; 1. This Narrative is not ſupported by the Teſtimony of any old Author. 2. St. *Auguſtine*, in his Book againſt *Petilian cap.* 16, juſtifies *Marcellinus* againſt the Donatiſts, who charg'd him with ſacrificing to Idols. 3. What Likelihood is there that three hundred Biſhops could meet together, when the Church lay under the moſt violent Perſecution. 4. The Style of theſe Acts is barbarous, and belongs to an Age of much leſs Antiquity. 5. That which is reported of *Marcellinus* is contrary to the Diſcipline of thoſe times; and the Biſhops are ſuppos'd to addreſs him with Language extremely foreign to the Plainneſs and noble Freedom of the Primitive Chriſtians. Laſtly, the Perſon who forg'd theſe Acts tells us, that *Diocleſian* receiv'd Advice of *Marcellinus*'s being condemn'd to Death, when he was engag'd in the War againſt the *Perſians:* Now 'tis certain this War was ended before the *Diocleſian* Perſecution; and this may be ſufficient to prove the Council of *Sinueſſa* a Forgery. Beſides, 'tis not certain that *Marcellinus* ſuffer'd Martyrdom: *Theodoret* only ſays that he diſtinguiſh'd himſelf worthily during the Perſecution. The Year of his Death neither is not very certain: If he ſat no longer than nine Years, his Death muſt happen *A. D.* 304, which is the Year to which *Bucherius* reckons it. *Euſebius* lengthens his Pontificate to *A. D.* 308, and allows only a Year, ſeven Months, and twenty Days to his Succeſſor *Marcellus.* His Death ſtands in moſt of the Calendars at the 26th of *April*, and in that of *Bucherius*

rius at the laſt of *June*. * *Du Pin, New Eccleſ. library, Cent.* III. & IV.

MARCELLUS (St.) an *African* Martyr in the third Century: He was Captain of a Company of an Hundred in the *Trajan* Legion, when *Diocleſian* and *Maximian* were Emperors. He publickly declar'd himſelf a Chriſtian, and threw up his Commiſſion at a Feſtival held in Honour of the Emperor *July* 21. He was ſeiz'd by the Soldiers, and carry'd before *Anaſtaſius Fortunatus* Commander of the Legion, who ſent him to *Agricola*, Lord Lieutenant under the *Præfectus Prætorio* of *Gaul*. And here, upon Queſtions put to him concerning his Belief, he own'd himſelf a Chriſtian, and that he had quitted his Poſt; upon which Confeſſion he was ſentenc'd to Death, One *Caſſian*, a Clerk of the Court, told the Judges openly that the Sentence was unjuſt: However 'twas executed, and *Marcellus* was beheaded at *Tangier* in *Mauritania October* 30, *A. D.* 298. *Caſſian* was likewiſe put in Priſon, and ſome time after ſentenc'd to Death. * *Ruinart, Acta Martyrum ſincera.*

MARCELLUS, Biſhop of *Ancyra*, a Town of *Galatia A. D.* 314. For he ſubſcrib'd the Council of *Ancyra* which was held this Year; he likewiſe, according to St. *Athanaſius* and *Theodorit*, aſſiſted at the Council of *Nice*, notwithſtanding *Pancratius*'s Name is enter'd upon the Subſcription Roll inſtead of *Marcellus*. He appear'd there with great Vigour againſt the *Arian* Hereſy; inſomuch that the Prieſts of *Rome*, who repreſented the Pope at the Synod, gave him an honourable Character at their Return. Afterwards *A. D.* 335, he appear'd at the Council of *Tyre*, and oppos'd the condemning St. *Athanaſius*; he was likewiſe at the Council of *Jeruſalem*, where he refus'd to have any Share in admitting *Arius* to Communion. His Reſolution made him ſtand ill with the *Arians*, who perſecuted him furiouſly; eſpecially after he wrote againſt the Sophiſt *Aſterius:* This Book, as we learn from St. *Hilary*, is entitled, *de Subjectione Domini noſtri Jeſu Chriſti.* The *Hereticks* depoſed him at *Conſtantinople A. D.* 336, and put *Baſilius* in his Place, who had the Character of a fine Speaker: And now *Marcellus* was baniſh'd. 'Tis poſſible he might be reſtor'd after *Conſtantine*'s Death, but then he was expell'd again, when St. *Athanaſius* was driven from *Alexandria*. He went to *Rome* to Pope *Julius:* Here he gave in an Expoſition of his Faith, related by St. *Epiphanius*, and which, in this Father's Opinion, was no full Juſtification of *Marcellus*; however he was admitted to Communion, and declar'd Orthodox at the Council of *Rome*, and reſtor'd by that at *Sardica A. D.* 347, but the Eaſtern Biſhops condemn'd him. He return'd to *Ancyra*, but enjoy'd no Repoſe there, becauſe *Baſilius* of *Ancyra* kept Poſſeſſion of the See. What became of him is not certainly known. St. *Hilary* and *Sulpicius Severus* affirm that St. *Athanaſius*, having diſcover'd his warping towards *Photinus*, refus'd to admit him to Communion, and that *Marcellus* finding himſelf cenſur'd by ſo great an Authority, forbore coming into a Church; but the Credit of this Story is deſtroy'd by the Teſtimonies of St. *Athanaſius* and St. *Baſil*, and by the Confeſſion of Faith *Marcellus* ſent to *Athanaſius A. D.* 372, a little before the Death of that Saint. *Marcellus* dy'd *A. D.* 374: After his Death ſome of *Marcellus*'s Adherents were receiv'd to Communion by the *Ægyptian* Biſhops; and St. *Baſil* himſelf, who was an Adverſary to *Marcellus*, made no Difficulty to communicate with 'em, upon Condition they would diſclaim the Errors, of which he ſuppos'd 'em guilty. St. *Jerom* aſſures us that *Marcellus* of *Ancyra* wrote ſeveral Volumes upon different Subjects, but chiefly againſt *Arianiſm*. We have nothing remaining of this Biſhop, excepting ſome Fragments of his Book againſt *Aſterius*, reported by *Euſebius* and *Acacius*; a Letter which *Marcellus* wrote to Pope *Julius*, containing a Form of his Belief, inſerted by St. *Epiphanius*; and two Confeſſions of Faith given in by his Diſciples. The Catholicks, living *Marcellus*, were much divided about his Orthodoxy: Pope *Julius*, St. *Athanaſius*, the Councils of *Rome* and *Sardica*, the Eaſtern Biſhops in Communion with *Paulinus*, and the *Ægyptians* and *Romans*, were ſatisfy'd a great while that his Sentiments were entirely catholick. St. *Hilary* and *Sulpicius Severus*, tho' they approv'd of his being acquitted at the Council of *Sardica*, yet were of Opinion he fell afterwards into Misbelief. *Euſebius* and the Eaſtern Biſhops in the Councils of *Antioch*, *Conſtantinople* and *Philippopolis*, plainly condemn him for an Heretick: St. *Cyril* of *Jeruſalem*, St. *Baſil*, *Meletius*, and generally all the Biſhops of *Meletius*'s Communion, go into the ſame Cenſure. After his Death, almoſt all the *Greek* Writers mention him as an Heretick; and amongſt the *Latins* St. *Jerom*, *Marius Victorinus* and *Gennadius* joyn him with *Photinus*; and the Council of *Chalcedon*, in their Letter to the Emperor *Martian*, charges him with the ſame Error; If his firſt Writings come in for Evidence, 'twill be difficult to clear him entirely; but if we judge by his own Confeſſion of Faith, and that of his Diſciples, his Tenets will appear ſufficiently Orthodox. *Euſebius*, *Acacius* and *Apollinarius* wrote againſt him, and that which has made him moſt ſuſpected, is his having entertain'd *Photinus* for his Deacon. * *Le P. Pagi*, in his Critic upon *Baronius*'s Annals *A. D.* 347. *Athanaſ. Apol.* 2. *Hilar. adv. Arian. Baſil. Epiſt.* 52. *Theodorit, hiſt. lib.* 2. *Socrat. lib.* 1. *Sozom. lib.* 2. & 3.

* MARCELLUS (St.) Biſhop of *Rome*. That which is deliver'd in this Article concerning the Martyrdom of this Pope is taken from Records of ſlender Credit: The moſt ancient Martyrologies only give him the Title of Confeſſor. *Euſebius* relates that he ſucceeded *Marcellinus A. D.* 308, and that he ſat only one Year, ſeven Months and twenty Days: His Memory ſtands in the Martyrologies at the 16th of *January*.

MARCHIENNES, in *Latin Martianæ*, a Village with an Abby: 'Tis in *Flanders* upon the *Scarpe*, between *Doway* and St. *Amand:* 'Tis not the ſame with *Marchienne au Pont*, which ſtands upon the *Sambre*, a League above *Charleroy*. *Marchiennes*, at the Head of this Article, was taken by the *French A.* D. 1712, after they had beaten the Confederates at *Denain:* Here the *French* took a great deal of Ammunition and Proviſions, and made ſix Battalions Priſoners. Mr. *de Bercofer*, who commanded at *Marchiennes*, made a handſome Defence, but was overpower'd with Numbers. * *Memoires du Tems.*

MARCILLY *(Theodore de,)* born at *Arnhem* in *Guelderland*, and King's Profeſſor of Rhetorick in *Paris*, underſtood *Greek*, *Latin*, and the Buſineſs of a Critick very well. His *Latin* Works are *Orationes de Strena Kalend. Januar. danda*, printed at *Paris A. D.* 1596. *an Expoſition upon the Lord's Prayer, and the Angels Salutation; a Diſcourſe upon the Word Nemo*, in Imitation of *Paſſaratius*, who had made an entertaining Copy of Verſes upon *Nihil*; *Marcilly* likewiſe wrote Notes upon *Martial*'s firſt Book, that is, upon the Emperor's Amphitheatre and Hunting. The Reader may ſee a full Catalogue of his Works in *Valerius Andreas*'s *Bibliotheca Belgica.* * *Joſeph. Scaliger. in Epiſt. ad Scriver.*

* MARCION, an Heretick living in the ſecond Century. *Tertullian* reports that *Marcion* was twice expell'd the Church with his two hundred Seſtertia, which he offer'd for a Bribe; that at laſt making his Submiſſion and deſiring to be put under Penance, the Catholicks promis'd to receive him, provided he would bring back all thoſe he had miſled; and that, while he was endeavouring to make this Satisfaction, his Death happen'd. But this Story of *Tertullian* does not well agree with *Marcion*, who was never receiv'd into the Communion of the Church of *Rome*, neither was it in his Power, had he been never ſo willing, to recover the great Numbers he had ſeduc'd, his Hereſy being ſpread almoſt all over Chriſtendom before *Eleutherius*'s Popedom, under which *Tertullian* places the Fact abovemention'd. This Story may be more probably apply'd to his Maſter *Cerdo*, who, according to *Irenæus*, was ſeveral times excommunicated; and being re-admitted after Penance, propagated his Heterodoxies privately, and had but a ſmall Number of Followers at *Rome*. *Marcion*, like *Cerdo*, maintain'd two independent Principles, or Beings; the one juſt and benign, the other unjuſt and wicked; that the World was made, and the *Moſaick* Law given by the latter, and that the Goſpel was deliver'd by the firſt. Some of the Ancients will have it that *Marcion* held three Principles; one good one, who is our Saviour's Father; another bad one, which is the Devil; and a third of a middle Nature between both, who made the

World

World: But the oldeſt and beſt inform'd Writers aſſure us that *Marcion* held but two Principles. Farther; *Marcion*, in Conjunction with *Cerdo*, deny'd the Reality of our Saviour's Incarnation, and the Reſurrection of the Body; but then he maintain'd a kind of Reſurrection of the Soul, for thoſe who believ'd his Doctrine. He aſſerts likewiſe that our Saviour, upon his Deſcent into Hell, diſcharg'd *Cain*, the *Sodomites*, and all other Wretches that were Enemies to God the Creator; but that he left the Patriarchs, the Prophets, and the juſt Perſons under the Old Teſtament, who had a due Regard for the God of the *Law*, that he left theſe in *Hades* where he found 'em. He rejected all the *Old Teſtament*, and receiv'd nothing of the *New*, excepting Part of St. *Luke*'s Goſpel, ten of St. *Paul*'s Epiſtles, and thoſe interpolated and falſify'd where the Apoſtle ſpeaks of the *Old Teſtament*, and of God, as the Creator. He wrote a Book call'd *Antitheſes*, in which he endeavours to ſhew ſeveral Inconſiſtencies between the *Old* and *New Teſtament*. He held the Tranſmigration of Souls, and the Eternity of Matter. St. *Epiphanius* charges *Marcion* with allowing the Repetition of Baptiſm, and that Women might adminiſter it: But *Tertullian*, ſpeaking of the Baptiſm of the *Marcionites*, objects nothing againſt it: He condemn'd Marriage, and baptiz'd none but thoſe who promis'd ſingle Life. Some of his Followers would neither eat Fleſh nor drink Wine; they faſted on Saturday in Oppoſition to the Creator, and notwithſtanding all this hideous Herely, offer'd themſelves to Martyrdom with Hardineſs enough. The Sect of the *Marcionites* ſpread by Degrees through a great Part of the World: *Marcion* had Proſelytes in *Rome* and *Italy*, in *Ægypt*, *Palæſtine* and *Syria*, and a great many other Countries. His Perſuaſion was ſplit into ſeveral Subdiviſions in *Commodus*'s Reign, as one *Rhodon*, who then wrote againſt it, teſtifies. The Hereſy laſted a conſiderable time, for *A. D.* 326, *Conſtantine the Great* publiſh'd an Edict againſt the *Marcionites*, and other Hereticks; and *Theodoret*, Biſhop of *Cyrus*, as we learn from his own Teſtimony, converted above ten thouſand of 'em in the Year 423. * *Tertullian*, *de Præſcript. & contra Marcion. Iren. lib.* 1. & 3. *Epiphan. Hær.* 42. *Euſeb. lib.* 3. *Vit. Conſtant. Theodorit*, *lib.* 2. *Hær. Fab. L.* 1. *Cod. Theod. de Hæreſ.*

* MARCULPHUS, wrote two Books of *Formulæ*, or the Forms of Grants, Diſcipline, Recommendation, &c. cuſtomary in his time: To give one Inſtance in the Form of a Privilege granted to a Monaſtery by the Dioceſan; 'tis directed to the Abbot and the Convent: Here the Biſhop ſets forth, that being deſirous to provide for their Repoſe, and to conform himſelf to the Uſages practis'd in the Monaſteries of *Lerins*, *Agaune*, *Luxeuil*, and a great many others, he has order'd the Regulations following to be obſerv'd by the Monks and the Biſhops his Succeſſors, *viz.* that the Monks ſhall receive their Orders from the Biſhop; that he ſhall conſecrate the Altars in their Church without taking any thing of 'em, and furniſh 'em every Year with Chriſm upon their Requeſt; that he ſhall conſtitute that Perſon Abbot, who ſhall be choſen by the unanimous Conſent of the Convent; that he ſhall no way intermeddle with their Affairs, their Perſons, nor their Eſtates, either what they enjoy at preſent, or what may afterwards belong to the Monaſtery; that he ſhall take nothing of what may be given them, nor of the Offerings made at their Altars; that it ſhall not be lawful for him to come into their Monaſtery unleſs deſir'd; and that when he ſhall be requeſted to come thither, he ſhall retire after he has conſecrated the holy Euchariſt,, and leave 'em undiſturb'd; that the Abbot ſhall have the Correction of his Monks, and that the Biſhop ſhall not ſuffer 'em to ramble and live in the Town. From hence it appears, that the Exemption of the Abbies from Epiſcopal Juriſdiction is founded in the voluntary Ceſſion, and Grant of the Biſhop. * *Du Pin*, *New Eccleſ. library*, *Cent.* VII. & VIII.

MARCUS EUGENICUS, after having taught Rhetorick a conſiderable time, was elected Archbiſhop of *Epheſus*, and pitch'd on to deliver the Opinion of the *Greeks*, at the Conferences they had with the *Latins* in *Italy*: Here he maintain'd their Cauſe with all the Dexterity and Force they could deſire, and was almoſt the only Perſon who refus'd to ſign the Decree of the *Union*; and at laſt when the *Greeks* return'd to *Conſtantinople*, he was the firſt who declar'd againſt what was done at the Council of *Florence*, and wrote againſt it. He is commonly known by the Name of *Marcus Epheſius*, and in the thirteenth Tome of the Councils there are two circular Letters of this Prelate's addreſs'd to all Chriſtendom againſt this Council of *Florence*. He drew up a Confeſſion of Faith now in Manuſcript in the Vatican, where there is likewiſe a Tract of his concerning the *Proceſſion of the Holy Ghoſt* againſt the *Latins*: He wrote a Letter to the Emperor *John Palæologus*, and another to *Georgius Scholarius* againſt the Rites and Sacrifice of the *Roman* Church. There is likewiſe a Tract of his, in which he endeavours to ſhew the Conſecration of the Euchariſt is not completed by the Words of our Lord, commonly call'd the Words of Inſtitution; but that the Invocation Prayer, and Benediction of the Prieſt is likewiſe neceſſary. In the Acts of the Council of *Florence*, and in the Hiſtory of *Scyropulus* there are ſome of the Speeches he made at that Council; and in the *French* King's Library there are ſome other Manuſcript Pieces of this Author; *viz.* Two Speeches deliver'd at *Ferrara*; Anſwers to ſome Queſtions propos'd by the Cardinals; a Diſcourſe concerning the Conſecration of the holy Euchariſt; a Solution to two Queſtions propounded by the Emperor, and ſome Epiſtles againſt the *Latins*. This *Marcus Epheſius* had a Brother call'd *John*, who came with him to the Council of *Florence*, and was of the ſame Opinion: He likewiſe wrote a Diſcourſe againſt this Council, ſome Fragments of which are cited by *Leo Allatius* in his Book of Purgatory. * *Spondan. A. D.* 1439, & 1440. *Du Pin. New Eccleſ. library*, *Cent.* XV.

* *A Liſt of the Mareſchals of* France made by *Lewis* XIV. *from the Year* 1676.

1676. *Gui-Aldoncede Durfort*, Duke *de Lorges* Captain of the King's Guard *du Corps*, dy'd. 1702.
1681. *John*, Count *d'Eſtrees*, Vice-Admiral of *France*, Knight of the King's Orders. 1707.
1693. *Claude*, Count *de Choiſeul*, Knight of the King's Orders. 1711.
1693. *Francis de Neuville*, Duke *de Villeroy*, Captain of the King's Guard *du Corps*.
1693. *John Armand*, Marquis *de Joyeuſe*. 1710.
1693. *Lewis-Francis*, Duke *de Bouflers*. 1711.
1693. *Anne-Hilarion de Conſtantin*, Count *de Tourville*, Captain of the King's Guard *du Corps*. 1711.
1693. *Anne-Julius*, Duke *de Noailles*, Captain of the King's Guard *du Corps*. 1708.
1693. *Nicolas Catinat*, Lord of *S. Gratian*. 1712.
1702. *Lewis-Hector*, Duke *de Villars*.
1703. *Noel Brunon*, Marquiſs *de Chamilly*.
1703. *Victor-Maris*, Count *d'Eſtrees*, Vice-Admiral of *France*.
1703. *Francis Lewis de Ronſſelet*, Count *de Chateaurenaud*, Vice-Admiral of *France*.
1703. *Sebaſtian le Pretre*, Lord of *Vauban*, Great-Croſs of the Order of St. *Lewis*. 1707.
1703. *Conrad de Roſen*, Count *de Bouluviter*, General of the Horſe.
1703. *Nicholas Chalon du Blé*, Marquiſs *d'Uxelles*.
1703. *Renatus de Froulay*, Count *de Teſſe*.
1703. *Nicolas-Auguſtus de la Baume*, Marquiſs *de Montrevel*.
1703. *Camillus d'Hoſtun*, Count *de Tallard*.
1703. *Henry*, Duke *d'Harcourt*, &c.
1703. *Ferdinand*, Count *de Marſin*, and of the Holy Empire. 1706.
1706. *James Fitz-James*, Duke of *Berwick*.
1708. *Charles-Auguſtus Goyon de Matignon*, Count *de Gacé*,
1709. *James Bazin de Bezons*, Governor of *Cambray*.
1709. *Peter de Monteſquiou-d'Artagnan*, Governor of *Arras*.

* MARIANA *(John.)* To what has been ſaid concerning this *Spaniſh* Jeſuit in *Morery* Vol. II. may be

added, that his Tract *de Rege & Regis Inſtitutione*, conſiſting of three Books, which he publiſh'd to juſtify the aſſaſſinating King *Henny* III. of *France*, is a very ſeditious Performance, and was publickly burnt at *Paris*. He wrote Poſtils or Notes upon the *Old Teſtament*, very uſeful to let the Reader into the literal Senſe of the Text. After his Death, a Book treating of the Defects of his *Society* was printed in *Italian*, *Latin* and *French*. *Mariana* dy'd in 1624, eighty ſeven Years of Age. * *Thomas Thomajus de Vergas, in Vitâ & Apol. pro Mariana. Ribadeneira & Alegambe, Biblioth. Script. Soc. Jeſ. Nicolas Antonio, Biblioth. Hiſp. Miræus, &c.*

* MARIANUS *(Scotus.)* His Hiſtory begins with the World, tho' the firſt Book is imperfect.

MARINELLA *Lucretia*, a very ingenious *Venetian* Lady, living in the ſixteenth Century. She wrote ſeveral Tracts, and amongſt the reſt one entitled, *La Nobiltà e l' eccellenza delle Donne con diſetti e Mancamenti de gli Huomini*, printed at *Venice A. D.* 1601. In this Tract ſhe endeavours to make good the Preference of her own Sex. She likewiſe wrote a Diſcourſe with the Title of *Colomba Sacra*. * *Bayle, Dict. Crit.* 2nd Edit. 1702.

MARINUS, a Martyr in the third Century, was a Perſon of Extraction and Wealth, and an Officer in the Army. Upon his putting in for a Captain's or Centurion's Poſt, his Competitor objected his being a Chriſtian, which Charge he boldly confeſs'd: The Judge, before whom he was brought, gave him ſome time to conſider of what he was doing. *Marinus*, at his going out of the Court, met *Theoctenes*, Biſhop of *Cæſarea*, who confirm'd him in his holy Reſolution: He was quickly ſummon'd to appear before the Bench, and condemn'd to be beheaded; which was executed *A. D.* 261. The *Latins* keep this Saint's Day on the 3d of *March*. * *Euſeb. Hiſt. Eccleſ. lib. 7. cap.* 15.

MARINUS SANUT, or *Sanudo*, ſurnam'd *Torſelle* from the Name of an Inſtrument he is ſaid to invent: He was born at *Rivo-Alti* in the State of *Venice*. After he had travell'd to the Holy Land, he wrote a Book entitled *the Secrets of the Faithful of the Croſs*: Here he endeavours to give Meaſures for recovering the Holy Land: His Performance is ſubdivided into three Books: In the firſt he perſuades the Chriſtians not to trade with the Infidels, and that this Interruption of Commerce would weaken the Enemy: In the ſecond he lays down the Manner how to attack 'em, at what Quarter, and with what Proportion of Strength: And in the third Book he gives the Hiſtory of the Holy Land, and of the Cruſades: And here, his Deſign is to point at the Expedients for Succeſs, by avoiding the Faults of ſome Expeditions and Generals, and imitating the Conduct of others. *Sanut* preſented this Work to Pope *John* XXII. with Maps *A. D.* 1321; and afterwards addreſs'd it to the Kings of *France*, *England* and *Sicily*, to exhort 'em to attempt the Conqueſt of the Holy Land: He wrote likewiſe ſeveral Letters upon this Subject to other Princes, to Cardinals and Prelates, printed at the End of his Work, publiſh'd by *Bongars* in the Collection entitled, *Geſta Dei per Francos*, printed at *Hannover A. D.* 1611. * *Miræus. Du Pin, New Eccleſ. library, Cent.* XIV.

* MARIUS *(Caius.)* To what is related concerning *Marius* in *Morery* Vol. II. it may not be improper to add the Speech he made to the *Roman* Commons, upon his being elected Conſul, and pitch'd on for General againſt *Jugurtha*: I ſhall tranſlate it from *Salluſt*.

Countrymen,

" I'm ſenſible 'tis the Cuſtom of a great many to " gain their Poſts of Command by one Sort of Be- " haviour, and then govern by another: Whilſt they " addreſs you for Buſineſs they are remarkably indu- " ſtrious and unpretending; but when the Point is " once carry'd they grow lazy and imperious. This " Conduct is none of my Fancy; for as the Repub- " lick is more valuable than the higheſt Office, ſo we " ought to be more careful to execute for the common " Good, than ſolicit for our own. I am not igno- " rant in what a ſlippery Situation your Favour has " ſet me: To be oblig'd to prepare for a Campaign, " and to ſpare the Exchequer at the ſame time; to " preſs thoſe into the Muſter-Roll whom 'tis your " Intereſt not to diſguſt; to manage every thing at " home and abroad; to do all this where you have " envious, claſhing and mutinous Tempers to deal " with, is more difficult than can well be imagin'd: " Beſides, I lie under particular Diſadvantage. Some " People, when they misbehave themſelves, have the " Luſtre of their Birth, the Bravery of their Ance- " ſtors, wealthy Relations and numerous Dependents " to ſupport and keep 'em from ſinking: As for me, " my Intereſt is all lodg'd in my Perſon, and I have " nothing but Courage, Integrity and good Manage- " ment to depend on: As to other Matters, my Pre- " tenſions are but ſlender. And, over and above " *Countrymen*, I underſtand there is a general Expec- " tation from me; and that I have the good Wiſhes " of the Beſt and moſt Impartial: For, to ſpeak " clearly, my Services to the publick have been prior " to my Preferment. For all that, the Nobility are " upon the Watch to ſupplant me: I muſt move " therefore with the greater Caution and Vigour, " both that your Bounty may be anſwer'd, and theſe " Men diſappointed in their Malice. My Life from " my Childhood has been ſpent in a conſtant Courſe " of Fatigue and Danger. This Path, which pure In- " clination has hitherto carry'd me through, I think I " ſhan't now ſtep out of, when I am ſo well reward- " ed for my Pains. 'Tis an hard Chapter for thoſe " who put on a Maſk of Probity only to ſerve their " Ambition; 'tis hard, I ſay, for thoſe to baulk their " Humour, when they are mounted to Magiſtracy and " Power: This is not my Caſe: I am ſo much bred " to Modeſty and Juſtice, that Duty and fair Behaviour " is natural to me.

" You have given me a Commiſſion to fight *Ju-* " *gurtha:* I deſire you would conſider whether you " have any Reaſon to repent; whether this Choice is " not more promiſing, than if you had pitch'd upon " a Perſon of Quality for the ſame, or a reſembling " Command? A Man of an ancient Family, and no- " bly diſtinguiſh'd by his Anceſtors; but one, who " having never made a Campaign, fails in Reſolu- " tion, hurries and blunders, and is glad to make uſe " of ſome ordinary Commoner to teach him his Bu- " ſineſs. And thus it often happens that the Perſon " you have made Commander in chief, is forc'd to " look out for another General to command himſelf. " I know 'tis the Way of theſe Sparks to get the Con- " ſulſhip firſt, and then read Annals and *Greek* Books " to inſtruct 'em in military Diſcipline: A moſt pre- " poſterous Method! For certainly in Matters of this " Conſequence Practice ſhould go before Preferment, " and the Skill be older than the Office.

" I confeſs I'me no more than a Gentleman of the " firſt Head; however, I deſire we may come a lit- " tle to the Merits, and our reſpective Pretenſions be " examin'd: Now what theſe haughty Competitors " gueſs only from Books and Hearſay, I know from Ex- " perience and Execution. Their Knowledge comes from " the Cloſet, mine from the Field: And here I leave " you to judge whether reading or Action, Words or " Things are moſt to be regarded. They deſpiſe my " Want of Genealogy, and I value their ſleepy Inſig- " nificancy as little: Private Birth is my Blemiſh, and " Licentiouſneſs their's: Chance is the Diſadvantage on " one Side, and Choice on the other; tho', after all, " 'tis my Opinion Nature is the ſame in every Body, " and common to the whole Kind; 'tis Puſhing and " Behaviour which makes the Diſtinction, and thus " the braveſt Man is the beſt Gentleman. And if " the Queſtion could be put to *Al-* " *bina*'s and *Beſtia*'s Parents, whe- " ther they had rather have been my " Father than theirs; they would un- " doubtedly have anſwer'd, their Wiſhes lay for " Children of the beſt Deſert.

* *The late Conſuls, who commanded in Africk.*

" If they think they have any Reaſon to deſpiſe me " they muſt have the ſame Contempt for their own " Anceſtors, who, as I have done, rais'd themſelves " by their Merit. But my Poſt of Honour diſturbs " 'em; pray then let 'em declare againſt my unble- " miſh'd Behaviour, againſt the Fatigues I have gone " through, againſt the Hazards I have run; for 'tis by " theſe Qualities I have gain'd my Diſtinction. But " Pride has blaſted theſe Men's Underſtandings: " They ſeem to ſcorn your Favours by the Lengths

" of Licence they go; and yet confidently ſolicit for " Command, as if their Lives where wholly unex- " ceptionable: In earneſt, thoſe People are much miſ- " taken who entertain ſuch unſociable Expectations; " who would fain have the Pleaſure of Lazineſs, and " the Rewards of Virtue and Worth at the ſame time: " And when they make a Speech either to you, or in " the Senate, they run moſtly in Commendation of " their Anceſtors, and fancy the Luſtre of their Ge- " nealogy a notable Advantage: But the Caſe is quite " otherwiſe; for the Bravery of their Family makes " their own Inſignificancy the more remarkable. To " ſpeak clearly, a ſhining Anceſtor draws his Poſte- " rity into Notice, ſets them in a fuller Light, and " won't let their Misbehaviour lie undiſcover'd. " Countrymen, I own I am unfurniſh'd at this Quar- " ter; but then I have ſomething much more honou- " rable to ſuggeſt, that is, ſomething I have perform'd " myſelf. Now pray conſider how unreaſonable " theſe Men are: They value themſelves upon bor- " row'd Merit, and yet grudge me the ſame Privi- " lege for my own; and all forſooth, becauſe my " Quality is lately rais'd, and I have no Heraldry to " hang out: But certainly 'tis more creditable to *make* " than to *ſpoil*, to purchaſe a new Eſtate than to ſpend " an old one.

" I am very ſenſible they want no Rhetorick; they " can be ready with a fine Speech, whenever they " have a Mind to reply: But I am not afraid of their " Elocution: And ſince they take the Freedom every " where to play their Satyr upon us, I thought it ne- " ceſſary to ſay ſomething; for Silence might have " been miſunderſtood, and conſtrued to owning the " Charge. As for my ſelf, I don't think any Ha- " rangue can hurt me; for if they ſpeak Truth they " muſt commend me; but if Calumny is deliver'd, " my Conduct is ſufficient Diſproof. But ſince your " Proceedings are arraign'd for putting me into the " higheſt Poſt of Honour and Truſt, I beg you would " throughly examine whether your Choice ought to " be repented. I can make out no hereditary Claim " to Conſideration, I have no Triumphs or Conſul- " ſhips in my Pedigree; but, if Occaſion requires, I " can produce Lances and Colours taken, military " Rewards and Plunder; not to mention the Marks " of many Wounds receiv'd with my Face to the E- " nemy. This is my Heraldry; here lies my Nobi- " lity: Not left me like theirs for a Legacy, but pur- " chas'd by myſelf at the Expence of Labour and Ha- " zard. I have no fine Sentences to recommend me; " I deſpiſe ſuch flouriſhing; Honeſty and Worth ſpar- " kle by their own Light, and are Rhetorick enough " of themſelves: 'Tis foul Practice that wants Art " and Fucus to cover the coarſe Complexion. I un- " derſtand no *Greek* neither: What ſignifies that? I " don't find that Language makes thoſe that teach it " a jot the better Men; but then I have learn'd what's " much more ſerviceable to the Government: I have " learn'd to ſtrike hard, to beat up the Enemy's Quar- " ters, to fear no thing but Infamy and Baſeneſs, " to bear Heat and Cold with Indifference, to ſleep " upon the Ground, to rub through Fatigue and " ſhort Allowance at the ſame time: This Prac- " tice ſhall be the Elocution I intend to uſe to " my Men; for I don't deſign to treat them rugged- " ly and indulge myſelf; nor fetch my own Pleaſure " out of their Pain; to manage thus is both a " ſerviceable and a civil Exerciſe of a General's Com- " miſſion: For to force the Army upon Duty and " Hardſhip when you live looſely and luxuriouſly " your ſelf, is an arbitrary and ill-natur'd Stretch of " Authority. 'Twas by ſmooth Command and taking " their Share in the Inconveniences, that your Ance- " ſtors rais'd themſelves and the Commonwealth: " Now our Nobility, tho' of a quite foreign Beha- " viour, lay all the Streſs upon their Deſcent from " theſe brave Men, deſpiſe us who imitate their An- " ceſtors, challenge Honour and Command as their " Due, and think themſelves full of Merit only by " being related to thoſe that were ſo. But theſe " haughty Mortals are very much out: 'Tis granted " their Anceſtors left 'em their Eſtates, their Sta- " tues, and their Fame, that is, whatever lay within " their Power; but their Bravery and their Brains " they could not leave 'em: Theſe are things inſepa- " rable from the Perſon, and can neither be ſettled " or bequeath'd. They call me a clumſey ill-bred " Fellow, becauſe I am ſomewhat unfaſhionable in " ſetting out a Treat; becauſe I keep no Buffoon to " make Sport; becauſe I don't give my Cook better " Wages than my Steward. Gentlemen, I willingly " confeſs all this: For my Father and other good " Men have taught me that Curioſities and Niceneſs " are for Ladies, but that Labour becomes Men; " and that all People of Spirit and Probity graſp " more at Glory than Wealth: Suits of Arms, and " not Furniture, are our Finery. But ſince my Court " Competitors are of another Mind, let 'em take their " Fancy, and do always what they like beſt; let 'em " drink and debauch; let 'em live now they're old, " as they did when they were young; let 'em regale " their Palate, and run themſelves out of Breath " with Licentiouſneſs: As for Sweat and Duſt, march- " ing and military Exerciſe, let 'em leave theſe Mat- " ters to us, who reliſh 'em much better than cram- " ming at a prodigal Entertainment. But it ſeems " this won't ſatisfy; for theſe noble Rakes, when " they have gone the laſt Lengths of Scandal, preſs " for publick Poſts, and ſnatch the Rewards of So- " briety and Merit. Thus, againſt all Right and " Reaſon, Luxury and Lazineſs, the moſt diſgracing " Qualities, do theſe Men's Fortune no Diſſervice, " and yet ruin the innocent Commonwealth.

" And now having reply'd to a full Defence, tho' " not ſo far as their Misbehaviour requires, I ſhall " throw in a Word or two concerning the Common- " wealth.

" Firſt, as to the Campaign in *Numidia*, I deſire " you would be perfectly eaſy: You have remov'd " what preſerv'd the Enemy; that " is, Covetouſneſs, Ignorance and " Pride *. Beſides, the Army there " is acquainted with the Ground, " and in Truth more brave than fortunate: For Ava- " rice or over-hardineſs in the Generals has deſtroy'd " a great Part of the Men. You therefore, my Coun- " trymen, who have not liv'd too long for the *Field*, " give me your Aſſiſtance, exert yourſelves for the " *Publick*, and don't let the late Misfortunes, or the " Haughtineſs of our Generals, diſcourage you. I " ſhall always keep with you, and not leave you to " other Men's Direction: When Danger preſents " I'll take my Share; and in every thing we'll fare " both alike: And in earneſt I am perſuaded Matters " are now ripe for Succeſs; Victory, Plunder and " Fame are all within Reach; and were ſuch a Pro- " ſpect either doubtful or diſtant, every Man that is " good for any thing ought to do his beſt for the Com- " monwealth. Lazineſs makes no Body immortal: " No generous Parents wiſh their Children might live " always, but rather that they might ſpend their Days " in Virtue and Honour.

" Countrymen, if I believ'd more Words would " ſignify any thing to Cowards, I ſhould go on far- " ther; for as to Men of Reſolution, I think I have " ſaid enough. * *Salluſt. Bell. Jugurth.*

* *Meaning in the late* Roman *Generals.*

MARIUS, ſurnam'd *Æquicola*, becauſe he was born in the Country of the *Æqui* in *Italy*, flouriſh'd at the End of the fifteenth, and in the Beginning of the ſixteenth Century. He ſtudied natural Philoſophy and Mathematicks in *Paris*, under the Direction of *James le Fevre d'Eſtaples*: He was reckon'd one of the Men of Wit at the Court of *Mantua*, and wrote the Hiſtory of *Mantua* in *Italian*, and ſeveral other Tracts in *Latin*. His Book *of the Nature of Love*, in *Italian*, has been printed a great many times, * *Leandre Alberti. Bayle, Diction. Hiſtor.*

MARKATHA, a Town in *Æthiopia*, very populous tho' not large: It ſtands upon a great River, which riſing in the South takes its Courſe between the North and Weſt, and falls into the *Nile*, near the Town *Ilak*. *Markatha* is ſix Day's Journey from the Town *Nagiaga*, beyond which there is nothing inhabited to the South: The People live upon Barley, Fiſh and Milk-meats, and have no Commerce, excepting with the Town *Ilak* in *Nubia*, which is thirty Day's travelling; and 'tis hither that the Merchants of

of *Zaleg* upon the *Red Sea* carry their Commodities. * *D'Herbelot, Biblioth. Orient.*

MAROGNA, an Archiepiſcopal See in *European Turky*. It ſtands in *Romania* upon the *Archipelago*, ten Leagues from the Mouth of the *Marize*, and twelve from the Town *Eno* to the Weſt. * *Maty, Diction.*

MAROTH, in *Latin Martis Caſtra*, an old Town in *Lower Pannonia*. It ſtands in *Sclavonia* upon the River *Bozwtha*, ſix Leagues from the Town *Eſſek* to the South. * *Maty, Diction.*

* MARRIAGES (the *Jews.*) To what has been obſerv'd upon this Article in the Supplement to *Morery*, we may add that the *Iſraelites* were not forbidden to intermarry with Foreigners, excepting with thoſe Nations deſcended from *Canaan*, who were doom'd to Deſtruction. That they were at Liberty in other Caſes, appears by the following Inſtances; for *Moſes* marry'd a *Midianite*; *Boaz* is commended for his matrimonial Engagement to *Ruth* a *Moabiteſs*; *Abſalom*'s Mother was the King of *Geſhur*'s Daughter; *Amaſa* was the Son of an *Iſhmaelite* by *Abigal*, *David*'s Siſter; *Solomon* marry'd the King of *Ægypt*'s Daughter in the Beginning of his Reign, and within that Period of time when he was moſt in the Divine Favour: And therefore his being afterwards blam'd in Scripture for marrying Foreigners muſt be underſtood of his engaging with the *Canaanites*, and that inſtead of converting thoſe Wives, he was criminally complaiſant to them, even ſo far as to worſhip their Idols.

From hence we may conclude *à fortiori*, that Intermarriages with any of the *Iſraelites* was without Reſtraint; i. e. it was not at all neceſſary for 'em to marry within their reſpective Tribes, as ſeveral Writers, and even ſome *Fathers* of the Church have aſſerted. This Law of confining 'em to their Tribes, was only binding to Heireſſes: The Deſign of this Reſtraint being to prevent Eſtates removing from one Tribe to another. That the Reſtriction goes no farther is evident from *David*'s marrying *Michol*, *Saul*'s Daughter; for here the Husband was of the Tribe of *Juda*, and the Wife of the Tribe of *Benjamin*; and *Ahinoam* another of *David*'s Wives, was an *Jezrelite*, that is, of *Jezreel*, a Town which belonged to the Tribe of *Ephraim*.

The *Iſraelites* Marriages were accompanied with Entertainments and ſolemn Rejoycing: The Feaſt laſted a Week. This was the Cuſtom from the time of the Patriarchs, as appears from *Laban*'s Anſwer to *Jacob*'s Complaint (*Gen.* 29 ℣. 27.) Thus *Sampſon*, when he marry'd a *Philiſtine*, kept his Wedding Feaſt a Week; and when *Tobias* would have ſet forward in his Journey Home, his Father in Law entreated him to ſtay a Fortnight; doubling the uſual time of the Solemnity, becauſe they were never likely to ſee one another again.

But as to religious Ceremonies it does not appear there were any required, excepting the Prayers of the Father, and the Company for the divine Benediction. That the Matter ſtood thus we may collect from *Rebecca*'s Marriage with *Iſaac*, from *Ruth*'s with *Boaz*, and from *Sarah*'s with *Tobias*. There is no Appearance that any Sacrifices were offered upon this Occaſion, that they went to the Tabernacle or the Temple, or that they had any Prieſts ſent for to ſtrengthen the Engagement, and have a Share in the Solemnity; on the contrary, the whole was finiſh'd amongſt Relations and Friends: So that it ſeems it was then no more than a civil Contract. * *Exod.* 34. 16. *Deut.* 7. 3. 2 *Sam.* 3. 3. 1 *Chron.* 2. 17. 2 *Kings* 3. 1. *Ibid.* 1. *Num.* 36. 7, 8, &c. 2 *Sam.* 3. 2. *Tobit* 8. 22. *Selden. Ux. Hebraic. lib.* 2. *cap.* 13. *Buxtorf. Synag. Jud. cap.* 28. *Gen.* 24. 60. *Ruth* 4. 11. *Tobit.* 7. 15. Farther, we may learn from the *Canticles*, and other Places, that the Bridegroom had young Men to entertain him, and the Bride young ſingle Women. Thus *Sampſon* had thirty Companions at his Wedding: And in the Goſpels there is mention made of the Bridegroom's Friends, and of the Virgins who went to meet him. The Bridegroom wore a Crown, as the Scripture informs us, and the *Jewiſh* Tradition gives the ſame Ornament to the Bride. * *Jud.* 14. 11. *St. John* 3. 29. *Matth.* 25. *Cant.* 3. 11. *Iſai.* 61. 10. *Selden. Ux. Hebraic. lib.* 2. *cap.* 15. *M. Fleury, les Moeures des Iſraelites.*

MARSI, *Il Ducato di Marſi.* 'Tis a ſmall Country in the farther *Abruzzo*; it lies round the Lake *Celano*, and has kept the old Name of the *Marſi*. Some Geographers affirm there was formerly an Epiſcopal See near the Lake *Celano*, at a Town call'd *Marſi*, and which was afterwards remov'd to *Piſcina*. * *Maty, Diction.*

MARSILIUS of *Padua*, ſurnam'd *Menandrinus*, was a famous Lawyer, and a ſtout Champion for the Emperor *Lewis* of *Bavaria* againſt the Pope: He wrote a large Book *A. D.* 1324, in which he maintains the Emperor's Prerogative and Regale againſt the Pontificate: 'Tis entitled, *Defenſio Pacis contra Juriſdictionem à Romano Pontifice uſurpatam.* But being eagerly engag'd in Defence of the Rights of the Empire againſt the Encroachments of the Court of *Rome*, he falls into the oppoſite Extreme, and writes more like a Lawyer than a Divine. Farther, this Author wrote a Tract concerning the Tranſlation of the Empire; and another call'd a *Conſultation* upon the Divorce of *John*, King of *Bohemia*, and *Margaret*, Dutcheſs of *Carinthia*; in which he maintains Marriage a civil Contract, and that 'tis Part of the Prince's Prerogative to give it Force: Theſe three Performances are inſerted in *Goldaſtus de Monarchia.* His Books are expreſſly condemn'd by Pope *John* XXII. Several *Roman* Catholicks have likewiſe written againſt him. * *Prateolus. Du Pin, New Eccleſ. library, Cent.* XIV.

MARSOLLIER (*James,*) Canon regular of the Cathedral of *Uzez*, and Prior of *St. Victor* in the ſame Dioceſe: he is a *French* Author famous for the Delicacy of his manner. In 1693 his Book entitled the *Hiſtory and Original of the Inquiſition* was publiſh'd, but without Privilege, or the Author's Name. He afterwards wrote the Life of Cardinal *Ximenes*, and that of the Abbot *de la Trappe*, which are look'd on as Maſterpieces in their Kind. * *Du Pin, New Eccleſ. library, Cent.* XVII.

MARSONOWITZ, a large Iſland in the Sea of *Muſcovy*; 'tis under the Juriſdiction of the Province of *Dwina* in *Muſcovy*, from which 'tis parted only by a Canal of five or ſix Leagues: There's nothing conſiderable in it, excepting the Cape of *Candenoes*, which is the Northern Point of the Iſland, from whence ſome call it the Iſle of *Candenoes*. * *Maty, Diction.*

MARSUS, ſucceeded *Petronius* in the Government of *Syria* for the *Romans:* 'Twas he that gave the Emperor *Claudius* Advice of the extraordinary Fortifications which *Agrippa* made at *Jeruſalem*; and upon this Notice that King was forbidden to go on with the Works. From this time *Marſus* and *Agrippa* were implacable Enemies, and if upon the Death of this Prince the Emperor had not remov'd *Marſus*, 'tis very likely he would have taken his Revenge upon *Agrippa*'s Children. He was ſucceeded in his Government by *Longinus*. * *Joſeph. Antiquit. lib.* 19. *cap.* 6. & *lib* 20. cap 1.

MARTENNE (*Edmund.*) a Benedictine of the Congregation of St. *Maur*, born in the Dioceſe of *Langres*, was profeſs'd in the Abby of St. *Remigius* at *Rheims* at eighteen Years of Age *A. D.* 1672. He afterwards apply'd himſelf in Search of the ancient Cuſtoms of a monaſtick Life, and from thence carry'd his Enquiry into Church Antiquities: He has publiſh'd ſeveral curious and well finiſh'd Pieces upon theſe Subjects: His firſt Work is a *Latin* Commentary upon St. *Bennet*'s Rule in 4^to^ printed at *Paris A. D.* 1690. Afterwards he publiſh'd a Tract *de antiquis Monachorum Ritibus* in two Volumes 4^to^; three Volumes concerning Eccleſiaſtical Rites; and laſtly, a Collection of Writers, and of Moral, Hiſtorical, and Dogmatical Remains concerning Eccleſiaſtical Affairs, Monaſtick Uſages and Politicks, which may paſs for a new *Spicilegium*, and ſerve for a Continuation of that collected by *Dacherius*. *Du Pin, New Eccleſ. library, Cent.* XVII.

* MARTIAL, (*Marcus Valerius,*) a *Latin* Poet. 'Tis uſual to divide *Martial*'s Epigrams into three unequal Parts; the leaſt of theſe three Diviſions is much the beſt; the ſecond takes in what is indifferent, and the largeſt Part is ſtark naught. This is the Poet's own Judgment upon his Compoſitions; and he never hit the Matter better than when he pronounc'd upon his own Works;

Sunt bona, ſunt quædam mediocria, ſunt mala plura.

Martial is reckon'd a Poet who ſpangled his Poem moſt with Points, and brought Gingles into Faſhion: But this Tinſel does not make him a better Epigrammatiſt than *Catullus*; for *Catullus*'s Wit and Ornament lies all in Thought: The Fancy for Acumens, and the Affectation of Points, began in the Reign of *Tiberius* or *Caligula*, and juſtled out true Senſe, which ſhin'd from what was ſolid in *Auguſtus*'s time: This Decay in good ſpeaking appear'd firſt in the Schools where Rhetorick and Law were taught; afterwards it ſeiz'd the Philoſophers and Poets, eſpecially in *Nero*'s Reign; and when *Domitian* was Emperor, no Body was more tinctur'd with it than *Martial*. Beſides, his Indecences and rank Language make a great Part of his Works: Theſe Liberties are particularly remarkable at the End of his third Book, in his ſeventh and eleventh. To fence againſt this Miſchief, ſome late Philologers have made a purg'd Collection of *Martial*'s *Epigrams*, and publiſh'd the leaſt offenſive Part of 'em. As for the Book of *Spectacles* or the *Amphitheatre*, which goes under *Martial*'s Name, 'tis now believ'd it does not belong to this Poet. One of the beſt Editions of *Martial* for the Text, is that of *Vincent Coleſſon*, a Law Profeſſor: 'Twas done by *Lewis* XIV's Order for the Uſe of the Dauphin *A. D.* 1680. * *Baillet, Jugement des Savans.*

MARTIANAY *(John,)* a Benedictine of the Congregation of *St. Maur*, was born at *Sever-Cap* in the Dioceſe of *Aire* in *Gaſcogny A. D.* 1647. He was profeſs'd at *Thoulouſe* in *Auguſt* 1668. He apply'd himſelf moſtly to the Study of *Greek* and *Hebrew*, and critical Learning upon the Scripture: He has publiſh'd a new Edition of St. *Jerom*'s Works in five Volumes folio: And here he has had ſome Diſputes with Father *Simon* and ſeveral other Writers of Character. He wrote two *French* Books againſt Father *Pezron*, in which he defends the Authentickneſs and Chronology of the *Hebrew* Text of the *Old Teſtament:* To go on with him; he has publiſh'd the old *Latin* Verſion of St. *Matthew*'s Goſpel with *French* Notes; hiſtorical Tracts to prove the Inſpiration of the canonical Books; a Treatiſe of the Books within the Canon; a Tract for expounding the Holy Scripture; St. *Jerom*'s Life, and three Pſalters of this Father tranſlated into *French* with Notes; an analytical Harmony of a great many obſcure Paſſages in the *Old Teſtament*, printed at *Paris* in 1708; an Eſſay on Tranſlation, or Remarks upon the *French* Verſions of the *New Teſtament*, publiſh'd at *Paris A. D.* 1710; and the *New Teſtament* with Notes taken wholly from the Scripture in two Volumes 12^mo^, done at *Paris* 1712. * *Du Pin, New Eccleſ. library, Cent.* XVII.

MARTIGNY, *Martinach*, a conſiderable Town in the Country of *Valais*, and Confederate with the *Swiſs*. *Martigny* ſtands near the *Rhône* upon the *Dranſe*, which divides it in two; which Moieties are joyn'd by a Bridge. There are very good Iron Mines belonging to it. * *Maty, Diction.*

MARTIN (St.) Biſhop of *Braga* in *Portugal*, liv'd in the ſixth Century. He was born in *Pannonia* or *Hungary*; he took leave of his Country when young, and travell'd into *Palæſtine*; from hence he made a Voyage into *Galicia*, where he converted *Theodemirus* an *Arian* Prince; and having been ſome time Abbot of *Dumes* near *Braga*, he was promoted to the Epiſcopal Chair, and preſided in the ſecond Council of *Braga* held *A. D.* 572, which was the 610^th^ of the *Spaniſh* Æra. *Iſidorus Hiſpalenſis* relates that he had read a Book of this *Martin*'s entitled, *de Differentia quatuor Virtutum Cardinalium*; and a Volume of Epiſtles. The firſt Tract is now in the *Bibliotheca Patrum*. This Prelate likewiſe made a Collection of five and twenty Canons paſs'd in the Eaſtern Churches: Theſe he preſented to King *Ariamirus* and the Synod of *Braga*; they are now in *Binius*'s Collection. * *Iſidor. Hiſpal. cap.* 22. *de Vir. illuſtr. Honorius Auguſtodunenſis, lib.* 3. *cap.* 26. *de Lumin. Eccleſ. Baronius. Bellarmin. Ambroſius Morales. Du Pin, New Eccleſ. library, Cent.* VI.

* MARTINUS POLONUS. There are ſeveral things added to *Martinus Polonus Chronicon*, and amongſt the reſt the Hiſtory of Pope *Joan:* Tis inſerted in the *Baſil* Edition *A. D.* 1559; and in that of *Antwerp A. D.* 1574. But theſe Additions are thrown out in *Fabricius* a Premonſtrant's Edition, publiſh'd from a Manuſcript of the Author's Age, and printed at *Cologne A. D.* 1616. Some Writers make him the Author of an Abridgment of the Canon Law, and of a Tract of remarkable things at *Rome*.

MARTIN, *Cabo Martin*, anciently *Ferraria, Dianium, Artemiſium Promontorium*; a large Cape belonging to the Kingdom of *Valencia* in *Spain*; 'tis near the Town *Denia*, and parts the Gulph of *Valencia* from that of *Alicant*. This Cape ſtrikes into the Sea with three Points, of which the middlemoſt is call'd *Punta de l'Imperador.* * *Maty, Diction.*

MARTINI *(Raymond,)* a Dominican, and a good Orientaliſt, flouriſh'd in the thirteenth Century. He was born at *Sabirats* in *Catalonia*, and was one of thoſe of his *Order*, who were pitch'd upon at a general Chapter held at *Toledo A. D.* 1250, for ſtudying *Hebrew* and *Arabick*, to qualify them to confute the *Jews* and *Mahometans:* He wrote a Book upon this Argument entitled, *Pugio Fidei*, printed at *Paris A. D.* 1651, at the Charge of *M. Boſquet*, Biſhop of *Montpelier*. *Petrus Galatinus* a Cordelier has tranſcrib'd pretty much of this *Pugio Fidei* in his Book *de Arcanis Catholicæ Veritatis* * *Noudæus, in Bibliotheca Politica. Bartholocci, Biblioth. Rabbin. Du Pin, Continuat. de l'Hiſt. des Juifs, depuis Jeſus Chriſt juſqu' à preſent.*

MARTINIUS *(Matthias,)* was born at *Freikenhague* in the County of *Waldec A. D.* 1572. He ſtudied at *Paderborn* under the famous Piſcator: At three and twenty Years of Age he was choſen Preacher at the Court of the Counts of *Naſſau-Dillembourg*. He taught *Hebrew*, *Chaldee*, and *Syriac*, and was afterwards Paſtor of the Church at *Embden*; and in 1610 was Rector of the *Schola illuſtris* at *Bremen*. *Martinius* made himſelf particularly famous by his Philological Lexicon or Dictionary, the laſt of which is two Volumes in Folio. In 1618 *Martinius* had a Deputation from the Magiſtracy of *Bremen* to the Synod of *Dort*, in Conjunction with *Henry Iſſelburgius* and *Lewis Crocius*. He had pretty near the ſame Sentiments ſince maintain'd by *Cameron*, *Amyraldus*, *Daille*, and others call'd the *Divines of Samur*; he wholly condemn'd the *ſupralapſarian* Scheme: He claſh'd ſometimes with *Gomarus* and other *Dutch* Divines; however he ſign'd the Acts of the Synod, which ſufficiently diſcovers his Belief. He dy'd in 1630, fifty eight Years of Age. He likewiſe wrote an Abridgment of Divinity printed *A. D.* 1617.

* MARTYROLOGY. The Martyrologies draw their Materials from the Calendars of particular Churches, where the Feſtivals for preſerving the Martyr's Memories are mark'd. The Martyrologies reckoned to *Euſebius* and St. *Jerom* are ſpurious. *Bede* is the firſt, who, in the Beginning of the eighth Century, compil'd two Martyrologies, one in Proſe, and another in Verſe; but then that which goes under his Name is full of Additions. *Florus Diaconus* of *Lyons* living in the ninth Century, enlarg'd *Bede*'s Martyrology, and put it almoſt in the Condition 'tis at preſent. *Valdelbertus* a Monk of the Monaſtery of *Prom* in the Dioceſe of *Treves*, living in the middle of the ninth Century, wrote a Martyrology in Verſe, extracted from *Bede* and *Florus*, and now inſerted in the fifth Tome of *Dacherius*'s *Spicilegium*. About the ſame time *Rabanus Maurus*, Archbiſhop of *Mentz*, drew up a Martyrology, publiſh'd by *Caniſius* in the ſixth Tome of his *antiquæ Lectiones:* After theſe *Ado*, Archbiſhop of *Vienne*, who had liv'd with *Vandalbert* in the Abby of *Prom*, compiled a new Martyrology while he was travelling in *Italy*; for coming from *Rome* to *Ravenna A. D.* 857, he ſaw there a Manuſcript of an ancient Martyrology, which had been brought thither from *Aquileia*. *Uſuardus* a Monk of *St. Germain des Prez*, drew up a more correct and large Martyrology than thoſe abovemention'd; and dedicated it to *Charles the Bald A. D.* 870. This Performance was well receiv'd, and began to be made uſe of in the Offices of the Weſtern Church; and 'tis believ'd the See of *Rome* clos'd with this Practice. At the End of this Century, or the Beginning of the next, *Notgerus*, call'd the *Stammerer*, a Monk of the Abby of

of St. *Gal* in *Switzerland*, drew up another Martyroly upon *Ado*'s Materials: This Martyrology publiſh'd by *Caniſius* had not the ſame Succeſs with that of *Uſuardus*. The Churches and Monaſteries which uſed this laſt, made a great many Alterations or Additions in it: This has occaſion'd a vaſt Number of different Martyrologies during the following ſix hundred Years. At laſt, the Moderns deſirous to reform the Defects of the old Martyrologies, have compil'd new ones. *Auguſtinus Belinus* of *Padua* is the firſt who begun this Reform in the fifteenth Century: After him, *Francis Maruli*, call'd *Maurolycus*, Abbot of *Meſſina* in *Sicily*, drew up a Martyrology, in which he has entirely chang'd *Uſuardus*'s Text. *John Vander-Meulen*, known by the Name of *Molanus*, a Doctor of *Louvain*, reſtor'd it through two Editions, with Alterations and very learned Notes. At the ſame time *Galeſinus* Apoſtolick Protonotary, drew up a Martyrology, and dedicated it to *Gregory* XIII; but this was not approv'd at *Rome*. *Baronius*'s Martyrology, written ſome time after with Notes, was better receiv'd, had the Approbation of Pope *Sixtus Quintus*, and has ſince paſs'd for the modern Martyrology of the *Roman* Church. It has been ſeveral times corrected. The late Abbot *Châtelain*, Canon of *Notre-Dame* at *Paris*, tranſlated the Text of the *Roman* Martyrology into *French*, with Notes upon it, which was publiſh'd *A. D.* 1709: He likewiſe begun a large Commentary upon the whole Martyrology, of which one Volume is already printed.

As to the different Narratives in ſome Martyrologies, and the Want of Proofs with Reſpect to ſeveral Facts, this Want of Truth or Evidence may be accounted for from the following Conſiderations. 1. In ſome of the early Ages of the Church, there were ſome Memoirs either ſpurious or interpolated by the Hereticks: Of this Kind are the greateſt Part of the Lives of the Apoſtles. 2. Notwithſtanding the primitive Chriſtians had been careful in collecting the genuine Acts of the Martyrs in the *Dioclefian* Perſecution, and in the Calamities which happen'd when the *Goths*, *Vandals*, *&c.* invaded the Weſtern Empire; yet the greateſt Part of theſe Narratives ſunk in the Ignorance and Barbarity of following Centuries; and, which was another Misfortune, new Relations were drawn up from counterfeit Records. 3. Sometimes Hereticks made Deletions and Alterations in theſe Remains. 4. In the eighth and ſucceeding Centuries, ſeveral Writers, both of the *Greek* and *Latin* Church, compil'd Acts of the Martyrs, and Saints Lives as their Fancy directed 'em, which afterwards crept into the Offices of the Church. *Simeon Metaphraſtes*, a *Greek* Author of the ninth Century, had a great Stroke this Way. 5. Some Legendary Writers, who had no diſtinguiſhing Heads, threw all the Romantic written Relations into the Lives of Saints and Martyrs, without ſo much as examining whether they had an Air of Probability about 'em. 6. Thoſe in theſe latter Centuries, who wrote firſt upon the Lives of theſe Martyrs and Saints, tho' they were not without Capacity, yet either through Prepoſſeſſion, or Want of Courage to contradict receiv'd Opinions, have made uſe of a great Part of this fabulous Stuff, and paſs'd counterfeit Coin for Sterling. *Bollandus*, and thoſe that came after him, have manag'd with a little more Judgment; however they have inſerted a great many ſpurious Pieces in their Collection. 'Tis but a few Years ſince, that ſome good Critics have entirely clear'd the Hiſtory of the Saints from the Fiction: Of this Number we may reckon *M. de Launoy* Biſhop of *Paris*, *P. le Cointe*, *D. Thierry Ruinart* a Benedictin, *M. le Nain de Tillemont*, *M. Baillet*, *dans ſes Vies des Saints*, and *M. Châtelain* Canon of *Notre-Dame*; not to mention a great many Authors, who have written upon particular Facts. * *Baillet*, *Preface à la Vie des Saints*. *Du Pin*, *New Eccleſ. library*, *Cent.* IX. & XVIII.

MARVILLE, a Town within the Duchy of *Bar* in *Lorrain*; it ſtands upon the ſmall River *Oſtain*, at the Frontier of *Luxembourg*, four Leagues from *Stenay*, and one from *Jametz* to the Eaſt. * *Maty*, *Diction.*

MARULLA, a young Woman of *Cochino* in the Iſle of *Lemnos*, then belonging to the *Venetians*: This Perſon having News brought her that her Father, who was poſted at one of the Gates, was kill'd by the *Turks*, immediately ran thither; and finding his Corps, drew his Sword, and for ſome time ſtood ſingle againſt the Enemy, and after receiving ſome Aſſiſtance from the Burghers, ſhe drove the *Turks* to their Ships. Her Courage and Strength was much admir'd by the Officers, and every Captain preſented her with a Crown of Gold. *Lauritano*, the *Venetian* General, deſir'd her to chuſe a Husband ſhe lik'd beſt out of all the Officers; promiſing her that the Republick ſhould give her a ſuitable Fortune: Her Anſwer was, that ſhe would enter into no ſuch Engagement till ſhe was well acquainted with the Merit of the Perſon. * *Baudier*, *Hiſt. Generale des Turcs*, *lib.* 7. *cap.* 4.

MARULLUS *(Tacitus,)* a *Calabrian* Poet of the fifth Century, came to wait upon *Attila* King of the *Huns* at *Padua*, and preſented him with a flattering Panegyric: He expected no ſmall Recompence for his Pains; but this Prince underſtanding by his Interpreters that *Marullus* had drawn him a Pedigree from the Gods, and made a God of him into the Bargain, order'd that the Verſes and the Poet ſhould be thrown into the Fire; but preſently recollecting himſelf that ſuch Severity might diſcourage others from attempting his Commendation, he leſſen'd the Puniſhment. * *Callimach. Experienſ. in Vit. Attilæ.*

*MARUTHAS, a *Meſopotamian* Biſhop in the fourth and fifth Centuries. He was preſent at the Council of *Antioch*, which was call'd againſt the *Meſſalians A. D.* 390. He aſſiſted at the Aſſembly of the Biſhops, who met at *Chalcedon* againſt St. *Chryſoſtom*; but having diſcover'd the Inſincerity and Paſſion of this Biſhop's Enemies, he went over to his Party. It appears by one of St. *Chryſoſtom*'s Epiſtles, that they held a Correſpondence, that *Maruthas* was impriſon'd, and that St. *Chryſoſtom* ſolicited his Diſcharge. *Maruthas* was ſent Ambaſſador by the Emperor *Arcadius* to *Iſdegerdes* King of *Perſia*, who gave him an honourable Reception. This awakening the *Magi*'s Jealouſy, they got a Man conceal'd in a Vault under the Temple: When the King came thither this Man, inſtructed by the *Magi*, cry'd aloud that his Majeſty would be dethron'd if he continued to ſuffer *Maruthas* in his Dominions. *Maruthas* having diſcover'd this Cheat to the King, and the ſame Warning being repeated by the pretended Spirit, *Iſdegerdes* order'd the Ground to be digg'd: Thus the Impoſture was diſcover'd, and ſeveral of the *Magi* executed. And now he permitted *Maruthas* to build as many Churches in his Dominions as he had Occaſion for: 'Twas plainly after his coming off this Embaſſy that he was perſecuted by St. *Chryſoſtom*'s Adverſaries, and kept in Priſon at *Conſtantinople*. After *Arcadius*'s Death he returu'd into *Perſia*: And here the *Magi* gave him new Diſturbances, but he was more in *Iſdegerdes*'s Favour than ever: This Prelate was very ſucceſsful in propagating Chriſtianity in *Perſia*. King *Iſdegerdes*'s Son being *Poſſeſs'd*, *Maruthas*, by Prayer and Faſting, diſlodg'd the evil Spirit: This Miracle gave the Chriſtians a full Toleration; and the King himſelf, like *Agrippa*, was almoſt converted. *Socrates* reports that nothing but Death prevented *Iſdegerdes* from declaring himſelf a Chriſtian; but *Theodorit* aſſures us that he went backward in his Belief; and that being provok'd by the over-forward Zeal of *Abdas* a *Perſian* Biſhop, who ſet Fire to a heathen Temple, and refuſing to build it at his own Charge, gave the King ſo great an Averſion, that he begun a Perſecution againſt the Chriſtians, which was continued and encreas'd to the Year 420 by *Varanes* his Son and Succeſſor *Maruthas* was not in *Perſia*, nor, it may be, in this World at that time; for neither the Year, nor the Day of his Death is known: The *Greeks* however have pitch'd upon the 4th of *December* to honour his Memory. * *Socrat. lib.* 6. *cap.* 15. *&* *lib.* 7. *cap.* 8. *Theodorit*, *hiſt. lib.* 5. *cap.* 39. *Photius*, *Cod.* 52.

MARY of *England*, Queen of *France*; for eldeſt Daughter to *Henry* VII. in *Morery* Vol. II. read youngeſt Daughter.

MARZA SIROCCO, a ſmall Gulph in the Iſle of *Malta*; it lies on the South Side. The *Turks* made a Deſcent there in 1565, when they went to beſiege the Town of *Malta*: To prevent a like Misfortune, the grand Maſters of *Malta* built three Forts there; two

at the Entry of the Gulph, and a third upon a Point of Land which ſhoots out to the middle of the Gulph, and faces the Entry. * *Maty, Diction.*

MASANDERAN, or *Mazanderan*, otherwiſe call'd *Tabreſtan*, a Province of *Perſia*; 'tis Part of the old *Hyrcania*; the *Caſpian* Sea confines upon it to the North, the Province *Chilan* lies to the Weſt, *Yerack Agemi* to the South, and *Aſterabat* to the Eaſt. This Province is not perfectly known to the *Europeans*, as appears by their different Accounts; ſome making three Provinces of *Maſanderan*, *Tabreſtan*, and *Aſterabat*; others joyn theſe two laſt Countries, and make *Maſanderan* a diſtinct Territory; and others part *Aſterabat*, and joyn *Maſanderan* and *Tabreſtan:* And of this Diviſion ſome make the Town *Maſanderan* the Capital, of which Place, by the way, *Tavernier* ſays nothing. * *Maty, Diction.*

MASBATE, an Iſland in the Eaſtern Ocean; 'tis one of the *Philippines* which belong to the *Spaniards:* It lies to the South of *Manilla*, and to the Weſt of *Tendaye*, * *Maty, Diction.*

MASCALAT, a Town in *Arabia the Happy*; 'tis twenty Leagues from the Gulph of *Balſora*, and about fifty from the Town *Labſa* to the Eaſt. *Maſcalat* is the Capital of a Kingdom or Principality, which lies along the Gulph of *Balſora*, between the *Beglerbergley* of *Labſa*, and the Principality of *Vodana.* * *Maty, Diction.*

MASCARON *(Julius)* Biſhop of *Agen*, and one of the moſt celebrated *French* Preachers of the ſeventeenth Century. He was born at *Marſeilles A. D.* 1634. His Father was an Advocate or Barriſter, but left him not much Fortune: He was enter'd very young in the Congregation of the Prieſts of the Oratory, from whence he was ſent off at two and twenty Years of Age to teach Rhetorick at *Mans*. He was born with extraordinary Furniture for a Perſuaſive Speaker: He had a noble Preſence, an agreeable Voice, and his Geſtures were natural, lively, and well manag'd. This recommending Outſide was aſſiſted with a natural Talent for Elocution, improv'd by Study, and govern'd with Judgment and true Taſte: With this Preparation he mounted the Pulpit at *Saumur:* The Church was quickly too little to contain the Audience; even the Hugonots flock'd thither; and the famous *Tannegui le Fevre* could not help valuing him, and was one of the firſt that flouriſh'd in his Commendation. The Biſhop of *Mans* being deſirous to fix ſo eminent a Preacher at his Cathedral gave him a Prebend; but *Paris* ſoon ſnatch'd him from the Province. Here *Maſcaron* made a great Figure in the Church belonging to his Congregation in the Street of *St. Honoré:* The principal Members of the *French* Academy, who held a learned Correſpondence with his Father, were charm'd to hear the Son, and very forward in doing him Juſtice: He was ſent for to Court in 1666, and preach'd there *Advent* and *Lent* ſix Years together: God, as the *French* Supplementer goes on, form'd him as it were on Purpoſe to preach before Quality: His Sermons were directed to make Impreſſion upon the Court: He retir'd every Summer to *Vendome* to make and new model his Diſcourſes, inſomuch that he very ſeldom preach'd the ſame Sermons at the *Louvre*. The King nominated him to the Biſhoprick of *Tulles* in *January* 1671, whither he withdrew immediately after his Conſecration. The Cathedrals of *Toulouſe* and *Bourdeaux* had him ſome time in their Pulpits: but the King ſent for him up to preach in *Lent* in 1675 and 1677. In the Beginning of 1678 his Majeſty preferr'd him to the See of *Agen:* And here he found Buſineſs enough for his Zeal to work on: His Elocution brought the Hugonots to hear him; his engaging Temper took off their Prejudice; his genteel Manner charm'd 'em; his Reaſoning convinc'd, and his Exemplaryneſs brought 'em over to his own Communion; inſomuch that of thirty thouſand Calviniſts, which he found at his coming, he had the Satisfaction to prevail with eight and twenty thouſand of 'em to renounce their Church: And now he was call'd for to come again to Court, where he preach'd three *Advents* and one *Lent*. In 1695 he was pitch'd on by the Clergy, to open their Aſſembly with a Speech: After he had ſatisfy'd this Requeſt, he went down into his Dioceſe, and ſpent his time in the Functions of his Character. He dy'd in *December* 1703, and went off with the ſame pious Diſpoſition, which he had all along endeavour'd to transfuſe into his Audience. He made the Poor his Heir, whom he had always cheriſh'd as if they had been his Children. There is nothing printed of this great Man excepting a *Collection of his Funeral Orations* made upon the Queen-Mother, the Dauphineſs, the Duke of *Beaufort*, the Chancellor *Seguier*, and upon Mareſchal *Turenne*. At the Head of this Collection there's a ſhort Life of this eminent Prelate. * *Memoires du Tems. Journal. des Savans, tom.* 32. *pag.* 632. *Edit de Hollande.*.

* MASIUS *(Andreas,)* a *Louvain* Doctor; he made a *Latin* Tranſlation of *Moſes Bar Cepha*'s Book touching Paradiſe, written originally in *Syriac:* He likewiſe tranſlated the *Syriac Liturgy* reckon'd to St. *Baſil*, *two Profeſſions of Faith* of *Moſes Mardenes* Patriarch of the *Jacobites* at *Antioch*, and two Letters of the *Neſtorians*. *Maſius* was always particularly careful to ſtick cloſe to the Letter and Terms of his Originals. * *Valerius Andreas, Biblioth. Belgica. Daniel Huetius, de claris Interpretibus. lib.* 2.

MASSA DI SORRENTO, in *Latin Maſſa Lubrenſis*, a Town in the Kingdom of *Naples*; it ſtands in the hither Principality upon the Cape of *Minerva*, a League from *Sorrento:* And tho' *Maſſa* has the Title of a Principality, and is a Biſhop's See, Suffragan to the Archbiſhop of *Sorrento*, 'tis notwithſtanding but an inconſiderable Place. * *Maty, Diction.*

* MASSADA, the ſtrongeſt Town in *Palæſtine*, and within the Diviſion of the Tribe of *Judah*; 'twas built by the High-Prieſt *Jonathan* to put him in a Condition to reſiſt the Kings of *Syria*; and was afterwards fortify'd by *Herod the Great*. The Situation made it impregnable; 'twas built upon a ſteep Rock which was impracticable to climb, and the Way to it was ſo narrow and embarraſs'd, that only a ſingle Man could paſs, and that with a great deal of Danger; for he muſt be forc'd to creep up upon his Hands and Knees. King *Herod* being apprehenſive of a Revolt, and that the *Jews* would dethrone him, and ſet up one of the *Aſamonean* Family; or that *Cleopatra*, who had the Aſcendant over *Marc-Antony*, and hated *Herod* mortally, might play him a ſhrewd Turn with this *Roman* General; *Herod*, I ſay, being thus apprehenſive, thought it beſt to ſecure this Poſt, and fortify it in an extraordinary Manner, that in Caſe of a Reverſe of Fortune he might retire thither. And here, beſide the Works, he built a magnificent Palace, with a great many Ciſterns to keep Rain-Water: And beſides he lay'd up Arms and Proviſion enough to arm ten thouſand Men and maintain the Garriſon a great many Years. All theſe Proviſions, *viz.* Corn, Wine, Oyl, Pulſe and Dates were found, as they ſay, an hundred Years after as undecay'd and ſound as if they had been newly lay'd up: And which is ſtill farther remarkable, at the Top of this Rock there's a fine Plain, which being well improv'd, would be ſufficient to feed all thoſe that retir'd thither. *Eleazar*, the Chief of the *Sicarii* or the Aſſaſſins, after *Jeruſalem* was taken, threw himſelf into this Place, and was beſieg'd by *Flavius Sylva:* This *Eleazar* foreſeeing there was no preventing the Place being carry'd by Storm, and falling into the Hands of the *Romans*, perſuaded the Garriſon to ſet Fire to the Fort, and kill themſelves; which he thought more eligible than living under Contempt and Servitude: This Propoſal was clos'd with, and executed; and he that was laſt alive, perceiving there was no Body to diſpatch, ſet Fire to the Caſtle, plung'd his Sword in his Body, and fell upon the Corps of his Companion. Two Women eſcaping this Maſſacre, and hiding themſelves in an Aquæduct with five Children, made their Report of what paſs'd to *Sylva* the Day after, which was the 15th of *April* in the Year after the taking of *Jeruſalem*, the fourth of *Veſpaſian*'s Reign, and the forty ſecond or forty third of our Lord. *Joſephus* deſcribes this Siege at length in his Hiſtory of the *Jewiſh* Wars, *lib* 7. *cap.* 31 *to* 36.

MASSILIARGUES, a conſiderable Town in *Lower Languedoc*; it ſtands upon the *Vidourle*, four Leagues from *Montpellier* to the Eaſt. * *Maty, Diction.*

MASSUET *(Renatus)* a Benedictine of the Congregation of St. *Maur*, was born at *S. Ouen de Mancelles*

celles near *Lyre* in the Dioceſe of *Eureux* in 1666. He has publiſh'd *A. D.* 1710, a new Edition of St. *Irenæus*, much larger and more correct than the former. And here he conſulted ſeveral Manuſcripts never before examin'd for that Purpoſe, made new Notes and learned Prefaces. The three Diſſertations prefix'd to the Work, ſet ſome things in a clear Light, which, it may be, were never throughly explain'd before, and which over and above, give good Proof of the Author's Judgment and Penetration: The firſt is ſpent upon the Perſon, Character, and Condition of *Irenæus*, and gives a Detail of the Writings and Tenets of the Hereticks he encounter'd: The ſecond dilates farther upon the Life, Actions, Martyrdom and Writings of this Saint; and the third reports his Sentiments and Doctrine. The Superiors of his Congregation have ſince engag'd *Maſſuet* to write a Continuation of the Acts and Annals of the Saints of the Order of St. *Bennet*. * *Du Pin*, *New Eccleſ. library*, *Cent.* XVIII.

MATERNUS, Biſhop of *Cologne*, in the Beginning of the fourth Century was delegated by the Emperor *Conſtantine*, with *Reticius* Biſhop of *Autun*, and *Marinus* of *Arles* to determine, with Pope *Miltiades*, the Difference between the Donatiſts and Catholicks. He went to *Rome* and aſſiſted at the Council of nineteen Biſhops, where *Cecilian* was acquitted, and *Donatus* condemn'd. He aſſiſted likewiſe at the Council of *Arles* met for the ſame Buſineſs *A. D.* 314. * *Optat. Milevit. lib.* 1. *Du Pin*, *Hiſtoria Donatiſtar.* prefix'd to his Edition of *Optatus*.

* MATTHEW (St.) an Apoſtle and Evangeliſt, Son of *Alpheus*, and moſt probably of *Galilee:* He was a Cuſtom-Houſe Officer; notwithſtanding *Tertullian* is of Opinion, that none but Heathens receiv'd Cuſtoms or Taxes for the *Romans*, yet there is no doubt of St. *Matthew*'s being a *Jew*. *Clemens Alexandrinus* (from the Teſtimony of *Heracleon* a Diſciple of *Valentinus*) aſſures us that St. *Matthew* dy'd a natural Death. Some of the *Greek* Church are of this Sentiment; but the common Opinion amongſt 'em is, that he was burnt for the Chriſtian Faith. The *Latins*, ſince the Beginning of the ninth Century, have likewiſe believ'd him a Martyr, but then they have related his Martyrdom from the ſpurious Writings of *Abdias* and *Hippolytus*. St. *Paulinus* reports the Corps of this Apoſtle buried in *Parthia: Fortunatus*, from *Abdias*, relates St. *Matthew* buried in a Town of *Æthiopia* call'd *Naddaver*; others will have him dye in *Perſia*, and this is St. *Ambroſe*'s Opinion. *Metaphraſtes* tells us he preach'd in *Syria*; *Iſidorus Hiſpalenſis* aſſigns him *Judæa* and *Macedonia* for his Diviſion; but the beſt Way to prevent being miſtaken is to keep to the Narrative, the moſt ancient Chriſtian Writers give us of this Apoſtle. Now they aſſure us, that St. *Matthew* having preach'd Chriſtianity ſome Years in *Judæa*, wrote his Goſpel in *Hebrew*, that is, in *Syriac*, before he left this Country: 'Tis not known in what Year he wrote, but that he was the firſt of the four Evangeliſts is on all Hands agreed. The *Syriac* or *Chaldee* Original has been loſt a long time; 'twas likewiſe interpolated by the *Nazareans* or *Ebionites*. *Euſebius* reports, that *Pantænus* travelling to the *Indies* (that is, into *Æthiopia*) found the Goſpel of St. *Matthew* in *Hebrew* Characters, left there by St. *Bartholomew*; to which St. *Hierom* adds that *Pantænus* brought this Copy to *Alexandria*; but neither of theſe Relations is very certain. We are not to rely neither upon what *Theodorus Lector* reports, that in the Reign of the Emperor *Zeno* the Relicks of St. *Barnabas* were found in the Iſle of *Cyprus*, with the Goſpel of St. *Matthew* upon his Breaſt, written in St. *Barnabas*'s Hand; and that the Emperor *Zeno* lodg'd it in his Palace Chapel: This Goſpel was written in *Greek:* St. *Jerom* acquaints us that he had ſeen in the Library of *Cæſarea* an *Hebrew* Copy of St. *Matthew*'s Goſpel, which was the ſame with that of the *Nazaræans:* 'Tis probable that the Original of St. *Matthew*'s Goſpel was preſerved by the converted *Jews* who dwelt in *Jeruſalem*; and that they carry'd it with them to *Pella*, when they retir'd thither before *Jeruſalem* was the laſt time beſieg'd. The greateſt Part of theſe Converts retaining ſomething of *Judaiſm*, form'd a Sect call'd the Sect of the *Nazarenes*, which afterwards ſunk farther into that of the *Ebionites*: Theſe *Nazarenes* kept the Original Goſpel of St. *Matthew*, but then they added ſeveral Paſſages which they believ'd true. Some old Writers, who had Copies of this *Nazarene* Goſpel, have preſerv'd ſome of the Interpolations: At preſent the *Hebrew* or *Syriac* Copy is not in Being; for the two *Hebrew* Copies of this Goſpel, one of 'em printed by *Munſter*, and the other by *Tilius*, are of a later Age; and the *Syriac* Verſion, publiſh'd by *Widmanſtad*, is tranſlated from the *Greek*. As to the *Greek* Text which we have at preſent, and which goes for an Original, 'tis a very ancient Tranſlation, and done in the time of the Apoſtles, as St. *Jerom* and St. *Auſtin* inform us. Who was the Author of this Verſion is not known; ſome reckon it to St. *James* Biſhop of *Jeruſalem*, ſome to St. *John*, and others to St. *Luke*; but all this is no better than Conjecture. * *Iren. lib.* 3. *cap.* 1. *Origen. lib.* 3. *in Geneſ. Euſeb. Hiſt. Eccleſ. lib.* 3. *cap.* 18. 24, *&c. Epiphan. Hær.* 29. *Athanaſ. in Synopſi. Hieron. Præf. in Evang. Matth. P. Simon, Critical Hiſtory upon the New Teſtament, Book* I. *Du Pin, Preliminary Diſſertation upon the Bible.*

* MATHIAS (St.) an Apoſtle. The Relation of St. *Mathias*'s Preaching and his Martyrdom ſtands upon no good ancient Record. St. *Clemens* of *Alexandria* reports St. *Mathias* a zealous Preacher of Mortification, and that his Example was no leſs perſuaſive than his Diſcourſes: His Exhortations were that the Animal Life is to be check'd, the Senſes treated ruggedly, kept under, and carefully reſtrain'd from all Approaches to Senſuality: And that on the other Side, the Soul was to be fortify'd by Knowledge and good Principles. Now tho' this is very good Doctrine, yet 'tis poſſible St. *Clemens* might have it from the Apocryphal Goſpel of St. *Mathias*. The ancient Calendars and Martyrologies have no particular Feſtival for this Saint.

MATHIAS III, a *Jewiſh* High-Prieſt, and Son to *Theophilus*; he ſucceeded *Jeſus* Son of *Gamaliel A. D.* 70. He kept his Poſt but a Year the firſt time, being oblig'd to reſign to *Phanaſius*. This High-Prieſt perſuaded the People to receive *Simon*, one of the Heads of the *Zealots* Faction: The Deſign was to balance *John*'s Authority, Head of the oppoſite Faction, and put a Stop to his Cruelties. But *Simon*, finding himſelf Maſter of the Town, acted a perfidious Part, forgot the Obligations he had receiv'd from *Mathias*, got him proſecuted for holding Correſpondence with the *Romans*, and ſentenc'd him and his three Sons to Death, without giving him Leave to make his Defence. All the Favour *Mathias* ask'd of him was that he might dye firſt: But this ſavage Wretch refus'd him that Requeſt, and ſo the venerable old Man was forc'd to ſee his Sons murther'd before his own Execution. * *Joſeph. de Bell. Judaic. lib.* 4. *cap.* 34. *& lib.* 5. *cap.* 33. *Tirin. Chronol. Sacr. cap* 42.

MATHIAS CORVINUS; for *Frederick* IV. in *Morery* Vol. II. read *Frederick* III.

MATHILDA, commonly call'd St. *Maud*, Queen of *Germany*, Mother to the Emperor *Otho*, and Grandmother to *Hugh Capet*; ſhe was Daughter to Count *Thierri*, who drew his Deſcent from the famous *Witikind*, Prince of the *Saxons*. She was born in *Weſtphalia*, and bred in the Nunnery of *Hereword* under her Grandmother *Mathilda* her Father's Mother, who was Abbeſs there. *Mathilda*, at the Head of this Article, was marry'd to Prince *Henry*, call'd the *Fowler*, Son of *Otho* Duke of *Saxony*. *Henry* was elected King or Emperor of *Germany A. D.* 919. She had three Sons, *Otho the Great*, who was Emperor; *Henry* Duke of *Bavaria*, and *Bruno* Archbiſhop of *Cologne*; and ſeveral Daughters, *Gerberge* who marry'd *Lewis* call'd *Outremer*, and *Hedwige* who was marry'd to *Hugh the Great*, a *French* Duke, by whom ſhe had *Hugh Capet*. *Henry*, call'd the *Fowler*, dying *A. D.* 936, *Mathilda* had the Mortification to be maltreated by her Sons: And thus ſhe was oblig'd to retire into *Weſtphalia*. The Emperor *Otho* afterwards recall'd her: ſhe aſſiſted him in the Adminiſtration by her Advice, continued her Charities to the Poor, founded ſome Monaſteries and a great many Nunneries and Hoſpitals. She dy'd in the Abby of of *Quedlimbourg March* 14. *A. D.* 968. * *Mabillon, Siecle V. Benedictin. Baillet, Vies des Saints au Mois de Mars.*

MATHOUD *(Hugh,)* a Benedictine of the Congregation of St. *Maur*, born at *Macon*, and dy'd at the Beginning of the eighteenth Century. In the Year 1655 he publiſh'd eight Books of the Sentences of *Robertus Pullus*, one of the oldeſt School Divines; and five Books of the Sentences of *Peter de Poitiers:* He has inſerted learned Remarks upon *Pullus*'s Performance, where he handles ſeveral Queſtions in Divinity and Diſcipline: And after having lain by till 1688 he printed a *Latin* Treatiſe entitled the *true Chriſtian Original of the Country of* Sens, againſt *Mr. de Launoy*, to prove that S. *Savinianus*, S. *Potentianus*, and S. *Altinus* were diſpatch'd to *Sens* by St. *Peter*; that they preach'd the Goſpel, and form'd a Church there; but the *Memoirs* he cites to prove the Facts are of ſlender Credit. * *Du Pin, New Eccleſ. library, Cent.* XVII.

MATINES, the Name commonly given to the *Roman* Catholick Night-Service, conſiſting of three Nocturns. Anciently 'twas the Name of the Office ſaid at Break of Day, call'd *Laudes Matutinæ*, and commonly the *Lauds*.

MATIQUE, an *American* Town in *French Florida*; 'tis the Capital of the Province *Matique*, and ſtands upon the River *May*, near the great Lake where this River riſes. * *Maty, Diction.*

MATTA, a Mountain to the Eaſt, of *Tunis*, and near *Sfachcki:* It affords Plenty of Oyl and Figs: The Inhabitants drive a great Trade in Wool and Berans, which are a Sort of Cloaks worn by the *Turks*. * *Hiſtoir. des Revolut. de Tunis.*

MATTHIAS *(Chriſtian,)* of *Ditmarſen* a Province of *Lower Saxony*, flouriſh'd in 1640: He read Lectures of Divinity for ſome time at *Aldorph*, from hence he went into *Denmark*, and from thence into *Holland*. His Works are, *Theatrum Hiſtoricum: Syſtema Theologicum: Syſtema Politicum, Ethicum, Logicum: Collegium Antiphotinianum, &c.* * *Spizelius in Templo Honoris, pag.* 203. *Thomaſius de Plagio*, §. 506. *Bartholinus in Danis pag.* 26.

MATTHIOLUS *(Petrus Andreas,)* a famous Phyſician of *Siena* in *Italy*. Thoſe who have carefully read *Matthiolus*'s Commentaries upon *Dioſcorides*, are generally agreed that they are written with great Judgment and Politeneſs, and full of a great many curious and ſerviceable Remarks. * *Lipſius, in Chron. Medic. Vander Linden, de Script. Medic. Geſner, in Biblioth, &c.*

MATZUMAY, a Country upon the Coaſt of *Jeſſo*; it lies to the North-Eaſt of the Iſle of *Niphon:* The *Dutch* have diſcover'd this Country, but not yet much examin'd it. * *Maty, Diction.*

MAUBEUGE, a Town of the *Low Countries* in *Hainault*, in *Latin Malbodium* or *Malobodium*; it ſtands upon the *Scheld* between *Mons* and *Aveſnes*, four Leagues diſtant from each. *Maubeuge* is not only famous for the Fortifications made there by King *Lewis* XIV, but likewiſe by the Canoneſſes, who live by the ſame Rule with thoſe at *Mons*, and like thoſe muſt prove themſelves Gentlewomen to qualify 'em to be receiv'd into the *Chapter*. * *Sanſon. Baudrand.*

MAUCROIX *(Francis de,)* born at *Noyon A. D.* 1619. He ſtudy'd at *Paris* and was call'd to the Bar; but not reliſhing this Profeſſion he gave it over, and apply'd himſelf wholly to the *Belles Lettres*. He was generally much valu'd by the Wits of the Age: He had a great deal of Spirit and Pleaſantry, and his Manner in Converſation was very polite, eaſy and natural: He wrote likewiſe very nicely; and therefore 'tis not without Reaſon that Father *Bouhours* ſays of him, that without being of the Academy he had all the Merit of an excellent Member of that Society. He dy'd at *Rheims* ninety Years of Age *April* 1708. He has made a great many *French* Tranſlations very much valu'd; amongſt the reſt, St. *Chryſoſtom's* Homilies *ad Populum Antiochenum*; the Hiſtory of the *Engliſh* Schiſm, written in *Latin* by *Saunders*; the Lives of the Cardinals *Pool* and *Campegio*, both written in *Latin*, the firſt by *Becatellus*, the other by *Sigonius: Lactantius*'s Tract *de Mortibus Perſecutorum: Petavius*'s *Rationarium Temporum: Demoſthenes*'s *Philippicks*; and *Tully*'s *Orations* againſt *Verres* and *Catiline*, *&c.* * *Baillet, Jugemens des Savans ſur les Traduct. Memoires du Tems.*

* MAUD, Daughter to King *Henry* I. of *England*; for ſhe was marry'd to the Emperor *Henry* IV. in *Morery* Vol. II. read *Henry* V.

MAUDUIT *(Michael,)* a Prieſt of the Oratory, who dy'd *January* 1709. He wrote *French* Analyſes or Expoſitions upon the *Goſpels*, the *Acts of the Apoſtles*, the *Epiſtles* of St. *Paul*, and the other Canonical Epiſtles, with hiſtorical, critical and moral Diſſertations. This Work is a very learned and pious Performance, and has been well receiv'd. * *Du Pin, New Eccleſ. library, Cent.* XVII. *Journal. des Savans, tom.* 43. *pag.* 179. *Edit. de Holland.*

MAURICE REGAN, a Courtier belonging to *Dermitius*, Son of *Murchard* King of *Lemſter* in *Ireland*, flouriſh'd *A. D.* 1171. He wrote an Hiſtory of what paſs'd in his time in *Ireland*; 'tis faithfully enough written: One of his Friends tranſlated it into *French* Verſe, and Sir *George Carew*, Preſident of the Province of *Munſter* in Queen *Elizabeth*'s Reign, turn'd it into *Engliſh*. * *Waræus, de Clar. Hibern. Script.*

MAURICE *de Portu*, or *de Fibely*, born near *Baltimore* in the County of *Cork* in *Ireland*, was a *Minorite*, and much eſteem'd in the ſixteenth Century. Pope *Julius* II. made him Archbiſhop of *Tuam* in *Ireland*. *Maurice* aſſiſted at the two firſt Seſſions of the Council of *Lateran* held *A. D.* 1512; and the next Year returning into *Ireland* he dy'd at *Galloway May* 25. This Archbiſhop wrote an *Holy Dictionary* for the Bible, printed at *Venice A. D.* 1603, as far as the Letter E inclusively: 'Twas publiſh'd by *Matthew Zani*, Patriarch of this Town. A Catalogue of his other Works may be ſeen in Sir *James Ware*. * *Franciſcus Gonzaga, de Origin. Franciſcan. Part.* 1. *Poſſevin. in Appar. Sacr. Binius, tom.* 9. *Concil. Waræus de Clar. Hibern. Script.*

MANRITZLAND, a Country in Southern *America:* 'Tis Part of *Terre del Fuogo*, and faces the Streight *le Maire:* 'Twas diſcover'd by the *Dutch A. D.* 1616, and carries the Name of *Maurice* Prince of *Orange*. * *Maty, Diction.*

MAURUS *(Terentianus,)* liv'd in the Reign of *Trajan*, as ſome will have it, and under the *Antonines* according to others: He was Governor of *Siene*, an Iſland upon the *Nile* in *Upper Ægypt* under the Tropic of *Cancer*. He wrote a ſmall Tract upon the Art of Poetry and Verſification: 'Tis not entire, but as far as it goes 'tis written with great Spirit and Delicacy. * *Martial. lib.* 1. *Epigrammat. Voſſius, Inſtitut. Poetic. lib.* 1, 2, & 3. *Lil. Girald. Dialog.* 10. *de Poetar. Hiſtor. Tanaquil Faber, in Notis ad Longin.*

* MAUSOLUS, King of *Caria*, is better known by being *Artemiſia*'s Husband, than by any other Diſtinction; notwithſtanding he reign'd four and twenty Years, and was a projecting intriguing Prince. He follow'd the Conduct of his Predeceſſors, and was much more attach'd to the *Perſian* Intereſt than to that of the *Greeks*. He was a great Pirate, and perfectly ſubdu'd by Money, would circumvent, break Friendſhip, and engage in any ſcandalous Practice to fill his Coffers: He had a conſiderable Share in the Conteſt call'd the *Social* or Confederate War, which began in the 105th Olympiad between the *Athenians* on one Side, and the *Rhodians*, thoſe of *Chios*, *Cos* and *Byzantium* on the other; 'twas *Mauſolus* that form'd this Alliance againſt the *Athenians*. Amongſt other Exploits, he turn'd the Democratical Government of *Rhodes* into an Ariſtocracy: But neither his Succeſſes, Bravery, nor any thing he did, has immortaliz'd him ſo much as his Queen has done by erecting a magnificent Tomb for preſerving his Memory.

MAXENTIUS *(Marc. Aurel)* For Depoſition in *Morery* Vol. II. read Reſignation.

MAXIMUS, Biſhop of *Alexandria* in the third Century, had been a Prieſt of that Church in the time of *Dionyſius* who *A. D.* 249 ſucceeded *Heraclas* in the See of *Alexandria:* He was very remarkable for his charitable Aſſiſtance in the *Decian* Perſecution begun *A. D.* 254. He took particular Care of the Confeſſors in Priſon when his Biſhop *Dionyſius* was abſent. He was likewiſe very ſerviceable to thoſe viſited with the Plague: He was baniſh'd with *Dionyſius* to *Kephro*, a Village on the Skirts of the Deſarts of *Libya*, this happen'd in the *Valerian* Perſecution: From hence he follow'd his Biſhop in a ſecond Baniſhment to *Mareotis*, where

where he continued with him to the End of the Perſecution, which happen'd when the Emperor *Valerian* was taken by the *Perſians A. D.* 260. He ſucceeded *Dionyſius* in the See of *Alexandria A. D.* 264, and govern'd eighteen Years. * *Euſeb. Hiſt. lib.* 7. *cap.* 11. & 22. *Tillemont, tom.* 4. *des Mem. Eccleſ. Du Pin, New Eccleſ. library, Cent.* III.

MAXIMUS (St.) a Martyr. The Emperor *Conſtans* II. order'd him to be ſeiz'd and carry'd to *Conſtantinople*, from whence he was ſent into Baniſhment *A. D.* 665 to a ſmall Town in *Thrace*, where *Theodorus*, Biſhop of *Biſias*, made him a Viſit in Order to perſuade him to alter his Opinion, and make him a *Monothelite:* But not ſucceeding in his Diſpute, *Maximus* was remanded to *Conſtantinople*, where, after having undergone a great deal of Hardſhip, his Hand and his Tongue were cut off: He was afterwards impriſon'd in a Caſtle where he dy'd *Aug.* 13. *A. D.* 662. There are ſeveral Works of St. *Maximus* extant, publiſh'd by *Combefis* in two Volumes. This Saint's Life is prefix'd to his Tracts, with authentick Records of the Perſecution he ſuffer'd. To be ſomething particular concerning his Works; he wrote ſeveral Queſtions upon the Scripture; an Aſcetick Diſcourſe; Theological, Devotional, and Moral Maxims, and ſeveral Theological and Polemical Tracts; amongſt the reſt, his Conference with *Pyrrhus*; a Tract concerning the Soul; Epiſtles; five Dialogues upon the Trinity, wrongly reckon'd to St. *Athanaſius*; a Myſtagogical Diſcourſe upon the Ceremonies of the Church; a Commentary upon the Works going under the Name of *Dionyſius* the *Areopagite*, *&c.* This Author has a perplex'd Manner, and is very myſtical in his Devotional Tracts. *See the Author of his Life publiſh'd by *Morinus Photius, Cod.* 192, 193, 194, 195. *Anaſtaſius Bibliothecarius, in Collect. Theophanes. Baronius. Bellarmin. Du Pin, New Eccleſ. library, Cent.* VII. & VIII, *&c.*

MAXIMIANOPOLI, a City in *Thrace* built by the Emperor *Maximian*; 'tis now only a Town in *Romania*, twenty Leagues from *Adrianople*, towards the Frontier of *Macedonia* and the Gulph *Conteſſa.* * *Maty, Diction.*

MAXIMIN (St.) a ſmall Town in *Provence*, ſituate upon the Hills near the Head of the River *Argens*, ſix Leagues from *Aix* to the Eaſt, and eight from *Toulon* to the North; 'tis famous for the holy *Ampoule* kept there, and which draws a great many Pilgrims thither. 'Tis pretended that this *Ampoule* has ſome of the Blood and Water which flow'd from our Saviour's Side, and which by a Miracle moves itſelf every Good-Friday from eleven till twelve a-clock. 'Tis kept in a Gallery guarded by ſix Halberdiers at each Corner, both to prevent Diſorder, and for the Security of ſo precious a Relick: In the middle of the Gallery there's a ſort of Nook, where a *Jacobin* holds the holy *Ampoule:* 'Tis a Viall like one of our Hourglaſſes, in which there is a tranſparent Liquor like Rock-Water, with little black Grains ſwimming in it, and which ſeem to ſink to the Bottom, and ſometimes riſe again to the Surface immediately. In the Church to which this Gallery belongs there is *Mary Magdalen*'s Head in a Gold Shrine, and her Body in another. * *Baudrand. Voyages Hiſtoriques, lib.* 1. *cap.* 3.

MAYERNE *(Lewis Turquet* Lord of) liv'd at *Geneva A. D.* 1586. He wrote the Hiſtory of *Spain* in two Volumes folio, which he dedicated to *Henry* III. King of *Navarre.* He is the Author of another Book entitled, *la Monarchie Ariſtodemocratique*, which was anſwer'd by *Louis d'Orleans* in his *Plante Humaine*, printed at *Lyons* and at *Paris. Turquet* publiſh'd a Reply *A. D.* 1617. * *Patin, Lettre* 8.

MAYERNE *(Theodore Turquet* Lord of,) Son of the foregoing, was born in the Neighbourhood of *Geneva A. D.* 1572, and commenc'd Doctor in Phyſick at *Montpellier A. D.* 1597. From hence he came to *Paris* in 1602, and preſcrib'd moſtly in chymical Medicines: He quarrell'd with ſome of the Doctors of his Faculty who refus'd to come into his new Method of Practice. *Mayerne* publiſh'd a Defence of his Method in the Year 1603: The Phyſick Faculty of *Paris* declar'd publickly againſt *Mayerne*; but this Oppoſition did not hinder his being ſent for to Court, and made Phyſician in ordinary to *Henry the Great.* After the Death of this Prince *Mayerne* travell'd into *England*, and was firſt Phyſician to King *James*, and afterwards to King *Charles* I. He dy'd at *London* eighty two Years of Age 1655. He was Baron of *Aubonne* in the Territory of *Vaux* in *Switzerland.* His Works in Phyſick were printed at *London* in 1700. * See his Life in the Preface to his Works. *Patin. Lettre* 8. *Journal des Savans, tom.* 21. *pag.* 309.

MAYFART *(Matthew,)* a famous Divine flouriſhing about the Year 1630. He publiſh'd a great many Books, of which the Reader ſhall have the following Catalogue. *Antibecanus. Nodus Gordius reſolutus. Suſcitabulum Clericorum. Grawerus Continuatus. Diſtinctiones Theologicæ. Arx Sionis. Abſurda Jeſuitica. Meletemata Theologica. Academica Diſciplina. Tractatus de Pace concilianda inter Evangelicos, &c.* * *Konig. Biblioth.*

MAYOTTE, the Iſlands of *Mayotte* or *Comorra:* They are a Knot of ſmall Iſlands in the Sea of *Zanguebar*, between the Coaſt of *Zanguebar* and the Iſle of *Madagaſcar.* They lie in the twelfth Degree of Southern Latitude, and take their Name from *Mayotta* the moſt Southern of the twelve. * *Maty, Diction.*

MAZDAC, a famous *Perſian* Impoſtor ſirnam'd *Zendic*, that is, the *Wicked*, who, under Pretence of making every thing common, deſign'd to get other Men's Eſtates for himſelf. He liv'd in the Reign of *Cobad, Coſroe*'s Father, and had ſuch an Aſcendant over this Prince, that he procur'd an Order from him to throw all the Eſtates of *Perſia* into *Hotchpotch*, and make a new Diviſion of 'em. This bold Enterprize ſucceeded ſo well that he ouſted moſt of the great Men of the Realm, and put himſelf at the Head of a numerous Mob, and made 'em Sharers in Part of the Plunder. The Nobility finding themſelves thus ruggedly us'd by their Prince's Order, reſolv'd to dethrone him, which they executed accordingly. But *Maſdac*, ſupported by a ſtrong Faction, had Intereſt enough to get *Maſraf*, one of his own Party, elected King: However *Buzurgemihir, Cobad*'s firſt Miniſter, underſtanding how to make his Court to the Nobility and Commons, and gain their Affections, diſcover'd *Maſdac*'s foul Practice, and prevail'd ſo far as to get *Cobad* reſtor'd, upon which *Maſdac* was forc'd to leave the Kingdom. Some time after, this Impoſtor, who ſtill continu'd to claim the Commiſſion of a Prophet, return'd into *Perſia* in the Reign of *Nouſchirvan, Cobad*'s Son. But this Prince being better adviſ'd than his Father would never hearken to him; but inſtead of ſhewing him any Favour had him impriſon'd at *Buſurgemihir*'s Suggeſtion, and ſentenc'd to Death. * *D'Herbelot, Biblioth. Orient.*

MAZZOLIN *(Sylveſter,)* call'd *Prierio*, becauſe he was born in a Village of that Name, near *Savonne* in the State of *Genoa:* He liv'd in the Beginning of the ſixteenth Century, and was rang'd in the firſt learned Claſs of the Dominicans. After having profeſs'd Divinity a great while and preach'd with Reputation, he was preferr'd to the Office of Maſter of the *ſacred Palace.* He dy'd of the Plague at *Rome A. D.* 1523. His moſt conſiderable Works are as follow; a Tract againſt *Luther*; a Summ of Caſes of Conſcience call'd *Summa Sylveſtrina*; Poſtills upon the Goſpels for the Year, taken out of *Thomas Aquinas*'s Commentaries; a Volume of Sermons entitled *Aurea Roſa*; Commentaries upon the Maſter of the Sentences, *&c.* * *Antonius Senenſ. & Alphonſus Fernandez, de Vir. illuſtr. Dominic. Sixtus Senenſ. in Biblioth. Sacr. Bellarmin. Geſner. Poſſevin. Raphael Soprani, Li Scritt. della Ligur, &c.*

* MEDALLS. For *Severus* in *Morery* Vol. II. read *Alexander Severus.*

*MEDALLS. To what has been ſaid upon this Head in *Morery* and the Supplement, it may not be improper to lay down ſome Marks for the diſcovering counterfeit Medals.

The firſt Way of counterfeiting, which I ſhall mention, is to make Medals which never had any Originals; and of this Kind we may reckon the Medals of *Priam*, of *Æneas*, of *Tully, Virgil*, the wiſe Men of *Greece*, and ſome other famous Men, for which the Counterfeiter of *Parma*, and ſome other modern Workmen, have made Stamps on purpoſe to ſurpriſe thoſe who dote upon Rarities of this Kind.

'Tis the ſame foul Play and Avarice, which has

ſtruck uncommon Reverſes to draw the Fancy; and of this kind we may reckon a *Julius Cæſar* with the Reverſe *Veni*, *Vidi*, *Vici*; an *Auguſtus* with the Reverſe *Feſtina lentè*, which was only a Sentence or Motto of the Emperor's, but never deſign'd to immortalize his Memory upon Metal. Now one ſure Way to diſcover the Cheat is, that all theſe Medals are either caſt or ſtruck with the Stamp of a Metal, which ſhews itſelf modern, being neither ſo bold nor ſoft as the antique.

A ſecond Way of Deceit is to caſt pretended old Medals in Moulds or Sands, and then repair 'em ſo dextrouſly, that they ſeem to be hammer'd. The Legerdemain is diſcover'd either by the Grains of Sand, which make an Impreſſion on the Field of the Medal; or by certain ſmall Streaks and Cavities; or by the Edges not being ſufficiently round and poliſhed, as hammer'd Medals are; or by the Inequalities, Holes, or clumſy ſpreading of the Characters, the Strokes being neither ſo lively or well cut. The Falſification may be alſo found out by the Weight, which is always leſs: The Reaſon is, becauſe caſt Metal is rarify'd by the Fire, whereas that that is hammer'd is condenſed, and by Conſequence grows more ſolid and weighty. In fine, when a Medal is caſt in a Mould, there commonly remains ſome Mark of it, which can't be well fil'd off; and the Edges, which muſt be made round, likewiſe leave ſome Strokes of the File's rubbing upon them, which is a certain Sign of their being counterfeit.

A third Way of deceiving the unskilful is to repair decay'd Medals, and make thoſe eaten up with Ruſt and Time appear clear and legible. Thus ſome have the Art to manage their Graver or Burin ſo nicely, as to carry off all the Ruſt, to reſtore the Letters, poliſh the Field, and revive the Figures which were almoſt inviſible.

A fourth Way of falſifying is to make Stamps ſtruck on Purpoſe upon old Medals which are very ſcarce, and theſe they make paſs for Originals, with a greater Probability, becauſe 'tis plain they are neither caſt, nor reform'd by retouching. Medals of this Kind ſtruck at *Padua*, *Parma*, and in *Holland*, come very near the antique Manner: However, though they are nicely finiſh'd, yet they want that bold, noble Air of the old Originals; and beſides the Colour of the Metal is different, and the Weight is always leſs.

A fifth Contrivance for paſſing counterfeit Medals, is by defacing a common Reverſe, and putting another more ſcarce in it's Place, and by which the Value of the Medal is conſiderably raiſed: Thus for the Purpoſe an *Otacilla* is put upon the Reverſe of a *Philip*, a *Titus* upon the Reverſe of a *Veſpaſian*, and upon a *Medaillon* of *Decius*, there is this Inſcription counterfeitly graved, *Deciana Cæſarum*, *Decennalia feliciter*.

This Cunning goes to farther Improvement, for that nothing may appear repaired, they ſometimes ſlit two Medals and then, with a Soulder of Maſtick, joyn the Head of the one to the Reverſe of the other; and thus they make one Medal of two, and ſuch a one as never was ſeen before: They have likewiſe the Art to repair the Edges ſo exactly, that Perſons of ordinary Skill are deceiv'd by 'em: The Way to find out the Falſification is to ring them: Beſides, thoſe who know how to examine 'em will find 'em joyn'd, and ſometimes the Difference of the Metal makes a Diſcovery.

When counterfeit Medals are caſt in Sand, there is an Expedient to prevent the perceiving the little Holes, and which cannot be prevented, upon the ſcore of the Grains of Sand not being all of the ſame Size and Figure: Now to hide this being ſeen, they cover theſe Inequalities with a ſort of dark Varniſh, which fill theſe little Holes; and beſides this, they peck the Edges to make 'em ragged; and if they can do all this with a graver without Varniſh, the Cheat is ſtill more artificial: Now to find out the Varniſh the Medal muſt be prick'd or jobb'd with a pointed Inſtrument, and if the Varniſh is modern 'twill be much more ſoft than the antique; and if there is no Varniſh, and the Deceit has been work'd by the graving Tool, the Field of the Medal will appear ſomewhat worn in, and he that has a nice Hand will perceive it unuſually ſmooth and over poliſhed; whereas the antique Medals ſtrike a little more rough and ſtrong upon the Touch. But farther, there is an Art to counterfeit the old Varniſh, which hinders a young Medaliſt from diſcovering Medals that are caſt from old ones hammer'd: Now it is pretty eaſy to fence againſt this foul Play, for the modern Varniſh has neither the Colour, the Luſtre, nor the Smoothneſs of the antique; the Reaſon is, becauſe the Earth 'tis made of is not the ſame: Beſides, as was obſerved, the modern Varniſh is ſofter, and and gives Way to pecking, whereas the antique is as hard as the Metal itſelf.

Another Inſtance of Falſification is by counterfeiting an Accident which happens to old Medals, which are ſometimes crack'd in the hammering; therefore 'tis a Rule with Antiquaries of this kind to conclude that when the Edges are cleft the Medals are certainly hammer'd. Now to diſtinguiſh the antique from the modern, the Cracks muſt be examin'd; and when they are not deep enough, or the Clefts don't look clean and clever, or when they end in little imperceptible Strings; this is a Sign that the Crack was not made by the Stamp, but by Deſign and Artifice.

To conclude, there are two general Principles or Rules for diſcovering falſe Medals: The firſt is received by moſt Antiquaries, who unanimouſly agree that when there are two Medals found of the ſame Stamp, and exactly alike, 'tis a certain Sign that one of 'em, if not both, are counterfeit: But the learned Author of *La Science des Medailles*, and Mr. *Baudelot* won't allow this Rule univerſally true.

The ſecond Principle or Maxim for diſcovering counterfeit Medals is laid down by Mr. *Patin*, who aſſerts, that all Gold *Roman* Medals, where the Metal has more than ordinary Proportions of Alloy, are counterfeit. To this the Author of *la Science*, *&c.* replies, that if *Patin* means that all *Imperial* Gold Medals, more alloy'd than the fine, ought to be ſuſpected for Counterfeits: he is of his Opinion, becauſe even in the *bas* or *low* Empire 'tis very rare to find the Gold Medals embaſed, notwithſtanding Alloy was allow'd as early as the Reign of *Alexander Severus*. However, Mr. *Patin* might have enlarg'd his Rule a little, and taken in the *Greek* as well as the *Roman* Medals, for the former are Ducat or fine Gold, no leſs than the latter. As for *Gothick* and *Punick* Medals there are ſome of 'em right and of conſiderable Antiquity, which yet are coarſe and overcharg'd with Alloy.

Beſides, it can't be deny'd, that ſince the Reign of *Alexander Severus*, there are ſeveral Gold Medals with a coarſe Proportion of Alloy, which are notwithſtanding old and uncounterfeited; therefore *Patin*'s Rule, how univerſal ſoever he may think it, won't paſs without Exceptions.

And here ſomething may be added concerning the Antiquity of Medals, and from what Periods 'tis commonly computed: And here we are to obſerve in the firſt Place, that the old *Greek* and *Roman* Medals were moſt of 'em the Money and current Coin of the Country. As to Priority of time the Greek are certainly the moſt ancient; for long before the building of *Rome*, the *Greek* Monarchies and Commonwealths fabricated very beautiful Money in all the three Metals of Gold, Silver, and Copper: And, generally ſpeaking, the Figures or Effigies upon the *Greek* Medals have much more Exactneſs in the deſigning Part, more natural Poſtures, more Strength, Delicacy, and Relief, than thoſe done by the *Romans*.

Amongſt the *Latin* the conſular Medals are certainly the moſt ancient; for during the Reign of the *Roman* Kings, there was no ſuch thing as Gold and Silver Money and Medals: The firſt Silver Money that was coin'd at *Rome* was in the 484th Year of the building of their City: And Gold Coin they had none, till the Year of the ſame Æra 546. And thus the conſular Medals being the firſt, the Sets of Families are the moſt ancient *Roman* Medals.

Amongſt Imperial Medals they make a Diſtinction between the *high* and the *low* Empire; and notwithſtanding, with Reſpect to what we call modern, all the Medals of the Emperors, as far down as the *Paleologi*, paſs for Antiques, though they come as low as the fifteenth Century; yet the curious value none but thoſe of the high or early Period of the Empire, which

which ends with the thirty *Tyrants*, and begins with *Julius* or *Auguſtus Cæſar*; that is to ſay, it commences with the ſeven hundredth Year of *Rome*, fifty four Years before our Saviour's Nativity, and reaches to the Year of *Rome* a thouſand and ten or thereabouts, and falls in with *A. D.* 260.

The low or later chronological Diviſion of the Empire takes in almoſt twelve hundred Years, provided 'tis brought down to the taking of *Conſtantinople* by the *Turks*, which happened *A. D.* 1453. Now this Period may be ſubdivided into two; the firſt from the Reign of the Emperor *Aurelian*, or of *Claudius* the ſecond, to the Reign of *Anaſtaſius*, which makes more than two hundred Years: The ſecond from the Reign of *Anaſtaſius* to the laſt of the *Paleologi*, which reaches farther than a thouſand Years.

As to modern Medals, all thoſe come under that Denomination, which have been ſtruck within this laſt three hundred Years: As for thoſe fabricated ſince the Reign of *Charles* the great, to the middle of the fifteenth Century, thoſe who are good Medaliſts won't give 'em room in their Cabinets, excepting ſuch as complete the Set of the *Greek* Empire. For thoſe within this Period have nothing of Strength, Beauty, or Ingenuity in 'em: And to ſpeak more preciſely, we are to carry the antique Medals no lower than the Reign of *Theodoſius* the Great, or to the End of the fourth Century. * *Patin, Hiſtoire des Medailles. La Science des Medailles.*

* MEDEA. For her Uncle in *Morery* Vol. II. read his Uncle; and for Daughter read Daughters.

* MEDES, the old Inhabitants of *Media*, which is a large Country, bounded on the North by the *Hyrcanian* Sea, on the Weſt by *Armenia* the Great and *Aſſyria*, on the South by *Perſia*, and on the Eaſt by *Hyrcania* and *Parthia*, which latter is parted from *Media* by the *Caſpian* Mountains. *Strabo* divides *Media* into two Parts; *Media the Great*, of which *Ecbatan* is the Capital; and the *Leſſer*, call'd *Atropatian:* The Country is mountainous, cold and barren, excepting that Part of it near the *Caſpian* Hills, which is very fruitful. The *Medes* at firſt were ſubject to the *Aſſyrian* Monarchy; but *Arbaſes*, who govern'd the Country for *Sardanapalus*, made a Revolt, and now the *Medes* ſet up for themſelves. However, Writers are not agreed either when they began their Independency, or how long it continued; ſome will have it that their Empire laſted three hundred and fifty Years, beginning in the 909th or 910th Year before the *Incarnation:* But this Æra neither agrees with the Holy Scriptures, nor with the beſt Pagan Writers: *Herodotus* makes their Empire laſt but an hundred and fifty Years. The *Medes*, after their Revolt, were without Kings for ſome time: At laſt, they choſe *Dejoces* in the thirty ſeventh or thirty eighth Year of *Nabonaſſar*'s Æra, and ſeven hundred and ten Years before the *Incarnation. Dejoces* reign'd fifty three Years; he enlarged his Dominions, and made Acquiſitions upon the Kings of *Nineveh* and *Babylon:* His Son *Phraortes* ſucceeded him in the ninetieth Year of *Nabonaſſar*'s Æra, and ſix hundred and thirty five Years before the *Incarnation:* His Son *Cyaxares* march'd with an Army of regular Troops, routed the *Aſſyrians*, and beſieg'd *Nineveh*; but a numerous Body of *Scythians* entering *Media* at the ſame time, he was oblig'd to raiſe the Siege, and countermarch to that Enemy. But here, his Troops being entirely defeated, the *Scythians* remain'd Maſters of *Media* eight and twenty Years: After which Period *Cyaxares* expell'd 'em, and recover'd his Kingdom: He made War upon the *Lydians* five Years: He likewiſe ſat down before *Nineveh* and took it; and dying after forty Years Reign was ſucceeded by his Son *Aſtyages:* I ſay forty Years, reckoning the twenty eight Years in which the *Scythians* were Lords of *Media. Aſtyages* reign'd thirty ſix Years, and had *Cyrus* for his Succeſſor, who tranſlated the Government from the *Medes* to the *Perſians*, in the hundred eighty eighth Year of *Nabonaſſar*'s Æra, and five hundred fifty nine before the *Incarnation.* * *Herodot. Dionyſius Halicarnaſſ. Appian. Juſtin. Cteſiaſ. Prideaux Connection, &c.*

MEGACLES of *Meſſina* in *Sicily*, was Head of a Party againſt *Agathocles*, and promis'd a Reward to any one that ſhould kill him. Upon this Provocation *Agathocles* put himſelf in a Condition to beſiege *Meſſina*, and ſent to the Burghers to demand *Megacles*, threatening 'em withal, that unleſs they comply'd he would make Slaves of 'em. *Megacles* advis'd 'em to deliver him up: This Offer was executed, and *Megacles* was ſent to *Agathocles* with a publick Character: And here he ſpoke ſo handſomely that *Agathocles* pardon'd him, and ſent him back to *Meſſina* without doing him any Harm. * *Polyæn. lib. 5. cap. 2.*

MEGASARES, had been a Page to Queen *Mariamne*; he diſtinguiſh'd himſelf in an extraordinary manner when *Jeruſalem* was beſieg'd by *Titus Veſpaſian:* This Perſon and two of his Comrades, *Taphteas* a *Galilæan*, and an *Adiabenian* Son of *Nabatheus* call'd *the Lame*; theſe three made a vigorous Sally upon the *Roman* battering Rams planted upon the Terraſſes: They came with Torches in their Hands, lay'd on with their Swords upon thoſe who guarded this Artillery, ſet Fire to 'em, and kept their Poſt till they had burnt 'em. They did great Service to the *Jews* during the Courſe of the War; neither were there ever ſeen Soldiers of a more daring Reſolution. When they ſet Fire to the Engines abovemention'd, the *Romans* came up in a Body and enclos'd 'em, to prevent their Retreat: And here Darts and Arrows were let fly in Showers upon 'em: But this did not in the leaſt ſink their Courage; they hew'd their Way back through the Enemy, who were glad at laſt to avoid their Blows, and make 'em a Lane. * *Joſeph. de Bell. Judaic. lib. 5. cap. 30.*

MEGEBOURG, a Temple dedicated to a Goddeſs, who, tho' her Name be not known, was worſhipp'd by the *Saxons* in the Reign or *Charlemain.* She is repreſented quite diſrob'd, ſitting in her Chariot drawn by four Swans; ſhe has a Crown of Myrtle upon her Head, a flaming Torch at her Boſom, a Globe in her Right Hand, and three Golden Apples in her Left. In the ſame Chariot ſhe had three Daughters diſrob'd likewiſe, and who took each other by the Hand. The *Greeks* and *Romans* painted their *Venus* almoſt in the ſame manner; and 'tis probable that *Druſus*, when he was in that Country, introduc'd the Worſhip of this Goddeſs, from whom the *Roman* Emperors gave out they were deſcended, pretending to draw a Pedigree from *Æneas.* * *Mezeray.*

MEHAINE, a River in the *Low Countries*; it runs by *Bonef* in the County of *Namur*, and croſſing a little Part of the Biſhoprick of *Liege*, falls into the *Meuſe* ſome Leagues above *Huy.* * *Maty, Diction.*

MEIMEND. There are two Cities or large Towns in *Perſia* of this Name: The firſt is in the Province of *Zableſtan* or *Roſtamdar*, the ancient Patrimony and Government of the famous *Roſtam.* This Town is one of the Dependencies of the Royal City *Gaznin* or *Gaznah.* The Soil belonging to this Town is very rich, and well water'd, and produces the beſt Fruit in all *Aſia.* The other Town call'd *Meimend* is two Days Journey from the City *Shiraz* to the South, and has nothing remarkable. * The *Perſian* Geographer in the third Climate.

MEINUNGEN, *Meiningen*, a Town of *Franconia* in *Germany*; 'tis the Capital of the County of *Henneberg*; it ſtands upon the *Werra*; three Leagues from *Smalcald* to the South. * *Maty, Diction.*

* MELANCHTON *(Philip.)* For 1509 in *Morery* Vol. II. read 1519.

MELANIA, a *Roman* Lady of the moſt illuſtrious Family of the *Antonius*'s, Granddaughter to *Marcellinus*, who had been Conſul with *Probinus A. D*, 341. She was marry'd very young, and loſt her Husband and two of her Sons in one Year: The youngeſt call'd *Publicola* ſurviv'd, and was Prætor of *Rome.* She travell'd into *Ægypt* with *Ruffinus* a Prieſt of *Aquileia, A. D.* 366. When ſhe was at *Alexandria*, and receiv'd an Account from *Iſidorus* a Prieſt, of the aſcetick and exemplary Lives of the Monks of *Nitria*, ſhe went with him to viſit 'em, and made 'em conſiderable Preſents. From *Nitria* ſhe return'd to *Alexandria*, where ſhe ſaw the famous blind *Didymus.* Afterwards ſhe declar'd herſelf Protectreſs of the Catholicks, perſecuted by the *Arians* in the Reign of *Valens A. D.* 373. 'Tis ſaid ſhe fed five thouſand three Days together, and aſſiſted others. She went along with thoſe that were baniſh'd into *Palæſtine*, which were about an hundred and twelve, almoſt all Biſhops and Prieſts. *Ruffinus*,

finus, who had an Intimacy with *Didymus* during the ſix Years of his Stay at *Alexandria*, and who ſuffering in the common Perſecution had been firſt impriſon'd and then baniſh'd with the reſt, accompany'd *Melania* into *Palæſtine*. They travell'd together to *Jeruſalem*, where they reſided five and twenty Years: Here ſhe form'd a Kind of Society of fifty Virgins, where they ſpent their time in an exemplary manner under the Direction of *Ruffinus*. In the mean time *Publicola*, *Melania*'s Son, marry'd *Albina*, a Perſon of Quality at *Rome*, and had the younger *Melania* by her born *A. D.* 388. *Publicola* dy'd *A. D.* 409. *Melania* the elder, who was return'd from *Palæſtine* to *Rome*, went from thence into *Sicily* with *Albina* and the younger *Melania*, when the *Goths*, commanded by *Maricus* beſieg'd *Rome* the firſt time *A. D.* 410. *Ruffinus* travell'd with them, and dy'd in *Sicily:* And the elder *Melania* ſailing from *Sicily* to *Jeruſalem* dy'd there, forty Days after her Arrival. *Albina*, the younger *Melania*, and *Pinianus* her Husband, ſail'd into *Africk* and liv'd at *Tagaſta*, where *Alipyus* was Biſhop: And going to *Hippo* to ſee St. *Auſtin*, the People of that Town would have had *Pinianus* taken Prieſts Orders: *Pinianus* refus'd to comply, but promis'd that in Caſe he ſhould afterwards go into Orders, he would belong to the Cathedral of *Hippo*. Theſe noble Strangers built two religious Houſes at *Tagaſta*, one for Men, and the other for Women: And after having ſtay'd above ſix Years in *Africk* they went to *Jeruſalem*, and travell'd thro' *Ægypt* and *Palæſtine*. *Pelagius* would gladly have drawn 'em into his Sentiment, but St. *Auſtin*, to whom they wrote upon this Subject, kept 'em clear of his Heterodoxy, After *Albina*'s Death *Melania* and *Pinianus* parted: *Pinianus* retir'd to a Monaſtery where he dy'd ſome Years after. *Melania* ſhut herſelf in a Cell upon the Mount of *Olives*, where ſhe founded a Nunnery. In the Year 436 ſhe travell'd to *Conſtantinople* to convert *Voluſianus* her Uncle by the Mother's Side; from whence ſhe return'd to *Palæſtine* and dy'd there: The Year of her Death is not certain. * *Hieron. Epiſt.* 25. *Paulin. Epiſt.* 10. *Ruffin. Invectiva* 2. & *Hiſt. lib.* 2. *Pallad. Hiſt. Lauſiac. Auguſt. Epiſt.* 124, 125, 126, 249.

MELANTA GRAND, *Melonta*, a Town in *Dalmatia*, ſtanding upon the Gulph of *Venice* ſome Leagues from *Cataro* to the Weſt. Some Geographers take this Town for that formerly call'd *Aſcrivium*, *Aſcrivion*, & *Aſcrovion*, which others make the ſame with *Caſtel-Nuovo*. * *Maty*, *Diction.*

MELANTHUS, a Prince of *Meſſene*, Son of *Andropontus*, and one of *Neſtor*'s Deſcendants: Being baniſh'd from *Peloponneſus* his Country, he conſulted the Oracle where 'twould be beſt for him to ſettle. The Oracle anſwer'd, that where he found nothing but Heads and Feet to eat, that was his Place. Upon this, happening to travel to *Eleuſina* in *Attica* he lodg'd in a Houſe where they had juſt made an Entertainment, and where they had eaten up all except the Heads and Feet of what was kill'd for 'em. This made him recollect the Oracle: When he came into this Country the *Athenians* and the *Beotians* were engag'd in War: To take up the Difference a ſingle Combat was propos'd between the Kings of the two Countries, *viz.* between *Xanthus* King of *Thebes*, and *Thymetes* King of *Athens:* But this laſt refuſing to fight *Melanthus* accepted the Challenge, kill'd *Xanthus*, and for this Exploit was choſen King of *Athens*. He reign'd ſeven and thirty Years: In the four and twentieth Year of his Reign the *Heraclidæ* made a Deſcent upon *Peloponneſus* and conquer'd it. *Codrus*, the laſt King of *Athens*, ſucceeded his Father *Melanthus* 1116 Years before the *Incarnation*. * *Herodot. Marmor. Arundel. Strabo. Pauſan.*

MELANTOIS (the Diviſion of) formerly call'd *Medenenſenſe Territorium*; 'tis a Precinct containing the *Caſtelleny* of *Liſle* in *Flanders*; it lies between the Rivers *Marque* and *Duelle*. The principal Towns in it are *Liſle*, *Seclin*, and *Anappes*. * *Maty*, *Diction.*

MELCHIOR *(Adam,)* living in the ſeventeenth Century, was born in the Territory of *Grotlaw* in *Sileſia*, and ſtudy'd in the College of *Brieg*, where the Dukes of *Brieg* encourag'd the *Belles Lettres*, and eſpecially the *Calviniſts* Religion. He was afterwards Rector of a College at *Heidelberg*; and here in 1615 he publiſh'd his firſt Volume of his *Viri illuſtres*. This firſt Volume which takes in the Philoſophers, the Poets, the Humanity Writers, Hiſtorians, &c. was follow'd by three others. That which gives an Account of the Divines was publiſh'd *A. D.* 1619. That of the Lawyers comes next; and that of the Phyſicians cloſes the Work: Theſe two laſt were printed in 1620. All the learned Men whoſe Lives are written in theſe four Tomes in 8vo, liv'd in the ſixteenth Century, or the Beginning of the ſeventeenth, and are *Germans* or *Flanderkins*. But there are twenty Divines of other Countries, whoſe Lives *Melchior Adam* publiſh'd by themſelves in the Year 1618. All theſe Divines are Proteſtants. Notwithſtanding he wrote but a few of theſe Lives, he took ſufficient time for his Undertaking, and beſtow'd a great deal of Pains; for he has abridg'd the Works that furniſh'd his Matter: Thus his Extracts are taken from Funeral Orations, from Queſtions put up for publick Exerciſes, from Prefaces and Memoirs of Families. The *Lutherans* are by no means ſatisfy'd with him; they charge him with Partiality, and won't allow his Collection a good Rule to take an Eſtimate of the Learning in *Germany*. He dy'd *A. D.* 1622, and has written other Tracts beſide thoſe abovemention'd, *viz. Apographum Monumentorum Heidelbergenſium. Notæ in Orationem Julii Cæſaris Scaligeri pro M. T. Cicerone contra Ciceronianum Eraſmi. Parodiæ, & Metaphraſes Horatianæ.* * *Baillet, pag.* 177. & 178. *du* 2 *Tome des Jugemens des Savans. Bayle, Diction. Hiſtor.*

MELCK, a Town commanded by a large Caſtle; it ſtands upon a Hill where the *Piela* falls into the *Danube* in *Lower Auſtria*, eighteen Leagues from *Vienna*. * *Maty*, *Diction.*

MELER, a great Lake in *Sweden*; it lies between *Upland*, *Weſtmania*, and *Sudermania*. This Lake is between twenty, and five and twenty Leagues from Weſt to Eaſt, and about ten Leagues in Breadth: It falls into the *Baltick* at *Stockholm*; the Towns upon it are *Telge*, *Stregnes*, *Torſilia*, *Arboga* and *Koping*. * *Maty*, *Diction.*

*MELCHIOR *(Hoffman.)* For *Weſt-Friſeland* in *Morery* Vol. II. read *Eaſt-Friſeland.*

MELES, a River in the Neighbourhood of *Smyrna:* 'Tis ſaid *Homer* was born near this River, and from thence call'd *Meleſigenes*. There was likewiſe a Town of this Name in the *Samnites* Territory. * *Herodot. in Vit. Homer. Livy. lib.* 27.

* MELITO, Biſhop of *Sardis*, a Town of *Lydia* in *Aſia*, living in the ſecond Century. Beſide thoſe Works mention'd of his in *Morery* Vol. II. he wrote a Book *of the Nature of Man, and of his Creation*; *of the Submiſſion of the Senſes to Faith*; *of the Soul*, *of the Body, and of the Spirit*; *of Baptiſm*; *of Truth*; *of Prophecy*; *of Hoſpitality*; *the Key*; a Tract *of the Devil*; *upon the Revelations*; *of God incarnate*; and a Collection extracted from the Scripture. *Euſebius* cites *Melito*'s Liſt of the Canonical Books, which is the ſame with that cited in the 39 Articles of the Church of *England:* But all theſe Books are ſunk in the Current of time. The Tract *de Tranſitu Virginis*, or of the Deceaſe of the bleſſed Virgin, ſometimes reckon'd to this Biſhop, is a ſpurious Piece, rang'd by Pope *Gelaſius* amongſt apocryphal Writings, and rejected by *Bede*. *Melito* dy'd before *Victor*'s Pontificate, as may be inferr'd from *Policrates* Biſhop of *Epheſus*'s Letter to this Pope, where he mentions this Biſhop as deceas'd; *What might I not ſay*, ſays he, *of* Melito, *whoſe Actions were govern'd by the Direction of the Holy Ghoſt, who lies interr'd at* Sardis, *where he waits the laſt Judgment, and the Reſurrection.* From hence it appears that *Melito* was in the Sentiment of the *Aſiaticks* concerning the Day of keeping *Eaſter*, and that he was look'd on as a Perſon inſpir'd. *Tertullian* gives *Melito* the Character of a fine Speaker. The Year when he dy'd is not certainly known: The Martyrologies ſet his Memory at the ſecond of *April*. * *Euſeb. in Chron. A. C.* 170. & *Hiſt. Eccleſ. lib.* 4. *cap.* 25. *Hieron. de Script. Eccleſ. cap.* 24. *Bede*, *Retract. in Acta cap.* 8. *Gelaſius*, cum Sancta, *Diſt.* 15. *apud Gratian. Valeſ. in Euſeb.*

MENAGIUS *(Giles,)* was born at *Angers Auguſt* 20, 1613. His Father was *William Menage* the King's Advocate or Counſel in the ſame Town, *Giles*, after having

having gone through a Courſe of Studies at *Angers*, remov'd to *Paris*, where he was call'd to the Bar, and pleaded ſeveral Cauſes; but not being pleas'd with this Profeſſion, he apply'd himſelf wholly to the polite Part of Learning. He was entertain'd in the Family of the Cardinal *de Rets*, at the Recommendation of M. *Chapelain* a Member of the *French* Academy. And here *Menagius* made himſelf known to Advantage by two Poems; one of 'em entitled *the Pedant* Montmaur's *Metaphorſis into a Parrot*; and the other, *the Requeſt of the Dictionaries*. The Freedom and negligent Airs he took with the Cardinal's Family, made perpetual Miſunderſtandings; for this Reaſon he quitted the Place; and took an Apartment in our Lady's *Cloyſter*, where every Wedneſday till his Death he had an Aſſembly of learned Perſons. In his Works, which were no ſmall Number, he ſometimes attack'd the Sentiments of other Writers, and had Repriſals made upon him for his own. M. *Menage* was a very learned Perſon, but a great Talker, which gave Occaſion to *Montmaur*'s Jeſt upon the Poem written againſt him, that *'twas no Wonder ſuch a Tatler as* Menage *ſhould make a good Parrot*. He lov'd People ſhould hearken to him, and was pretty laviſh in his own Commendation: He had a prodigious Memory, and was never weary of tagging his Diſcourſe in Converſation with *Greek*, *Latin*, *Italian*, and *French* Verſes. The Exceſs of Freedom in ſome of his Expreſſions rais'd him a great many Enemies, with whom he had ſeveral Skirmiſhes. Some of thoſe who encounter'd him were were M. *l' Abbe d'Aubignac*, M. *Boileau*. M. *Cotin*. M. *Salo*. P. *Bouhours* & M. *Baillet*. There's ſcarce any Part of Learning but what *Menage* was acquainted with, and very often ventur'd upon with very good Succeſs: And of this general Talent there is ſufficient Proof in his Writings. The Titles of his Books are, *Opera Miſcellanea*, amongſt which there is a diſtinct Book by another Hand, which is only a Collection of Panegyricks upon *Menagius*; *the Original of the French Language*; *Remaks in Italian upon Taſſo's Amintas*; *Notes upon Diogenes Laertius*; *Italian Etymologies*; *The Delights of the Law*; *Remarks upon Malherbe's Poems*: *Remarks upon the French Language*: *Anti Baillet*, *&c.* Of all his Works his Poems were his favourite Productions; tho' he judiciouſly owns himſelf no better than a bare Rhimer: For notwithſtanding ſome of his poetical Performances are not without Politeneſs, yet none of thoſe beautiful Rambles and Tranſports, peculiar to a good Poet, are to be met with in him. M. *Menage* was of the Academy *de la Cruſca* at *Florence*. He dy'd at *Paris Auguſt* 23, 1692, ſeventy nine Years of Age. * *Journal des Savans de mois d'Août* 1692. *Mercure Galant de la même Année*. *Suite du Ménagiana*.

MENANCABO, a ſmall Town in the *Indies*: It ſtands upon the Southern Coaſt of *Sumatra*, over againſt the Iſland of *Naſſau*, and an hundred Leagues from the Streight *de la Sonde*. 'Tis the Capital of a ſmall Kingdom of the ſame Name. * *Maty*, *Diction*.

* MENANDER, one of *Simon Magus*'s chief Diſciples: He was a *Samaritan* and profeſs'd Magick: He ſet up for the Head of a diſtinct Sect by making ſome Alterations in his Maſter's Doctrine. 1. He maintain'd that the ſovereign Virtue, by which he means God, was unknown to all the World; but then he affirms that this ſovereign Virtue was ſent by the inviſible Powers to be the Saviour of Mankind, 2. He pretends with *Simon Magus* that the Angels, produc'd by the divine Intelligence, made the World; but then ſubjoins, by way of Supplement, that himſelf had taught People to conquer the Angels by the Force of Magick. 3. He gave out that his Diſciples ſhould be made immortal by his Baptiſm, which when they had once receiv'd they ſhould be impregnable againſt Decay and Death. *Menander* had a great many Followers at *Antioch* which were farther increas'd in St. *Juſtin Martyr*'s time: *Baſilides* and *Saturninus* were two of his Diſciples. * *Epiphan. Hær.* 2. *Baron. in Annal. Du Pin*, *New Eccleſ. library Cent.* I.

MENARDUS *(N.)* born at *Tours*, Advocate in the Parliament at *Paris*, was a Perſon of Learning in the ſeventeenth Century. His great Capacity for Buſineſs made him employ'd by the Mareſchal *de Baſſompierre*, by the Ducheſs of *Aiguillon*, and by other Perſons of the firſt Quality, to diſentangle their Affairs, and make 'em eaſy. His Inclination for Learning made him diſengage from the Ways and Means for increaſing his Fortune, and retire to a private Life at *Tours*: Here he ſpent above forty Years in continual Study, and without correſponding ſcarce with any Body except Men of Letters. He dy'd in 1701, ſeventy five Years of Age, much regretted by his Acquaintance for his Parts, Learning and Temper. He printed only two Books, one entitled *the Academy of Princes*, for the Inſtruction of King *Lewis* XIV; and another call'd the *Agreement of all Chronologers*: But then he left other Works ready for the Preſs; and amongſt the reſt, *the Lives of the old Philoſophers* in four Tomes; *Pythagoras*'s *Philoſophy*; *a Commentary upon Aulus Gellius*; *The Anthology* of the *Greek Epigrams tranſlated into Latin Verſe*. *&c.* * *Mem. de Trevoux*, *January and February* 1701.

MENCHERES, the thirteenth King of the *Memphites* in *Ægypt*, ſucceeded *Saphis* in the Year 1803 before the Incarnation. *Herodotus* relates that when his Daughter dy'd he had her Corps put in a wooden Cow gilt, which he plac'd in his Cloſet, and had Incenſe offer'd to her, and Lamps lighted about her every Day: *Herodotus* likewiſe tells us that this Prince built the third Pyramid, which others reckon to *Nitocris*; *Mencheres* reign'd ſixty three Years. * *Manetho*, *apud Euſeb. in Chron. Herodot. lib.* 2. *cap.* 34.

MENDOGES, firſt King of the *Lithuanians*. Theſe People were but little known before the twelfth Century, and were then ſubject to the *Ruſſians* and *Poles*. *Mendoges*, who had the Reputation of a great General, ſet up for a Prince of the *Lithuanians A. D.* 1252, and by Force of Arms reſcu'd 'em from the Servitude they lay under. His Succeſſors at firſt reign'd but a ſhort time, but in the Year 1279 a Soldier call'd *Vitenen* kill'd his Prince, ſeiz'd *Lithuania*, and reign'd to *A. D.* 1300. He was ſucceeded by *Gediminus*, who enlarg'd the *Lithuanian* Dominions a great Way into *Ruſſia*, as far as the *Black Sea*: Theſe conſiderable Acquiſitions gave the Title of *Great Dukes* to the Princes of *Lithuania*: His Succeſſor *A. D.* 1325 was *Olgerdes*, who had two Sons *Jagellon* and *Skirgellon*; the firſt coming to the Crown of *Poland*, and converted by marrying a Chriſtian, ſuppreſs'd the Pagan Religion, and ſettled Chriſtianity in *Lithuania*. He would gladly have united *Lithuania* to the Kingdom of *Poland*, but his Brother *Skirgellon* and his Uncle *Vidoldes* oppos'd his Project, and held the Sovereignty of *Lithuania*, which continu'd to be govern'd by her *Great Dukes* till the Year 1501, when *Alexander* Duke of *Lithuania* being elected King of *Poland* compaſs'd this Union. * *Georg. Horn. Orb. Imper.*

MENDOLIA, a Town in *Calabria*, about a League from *Boña* to the Weſt. Some Geographers take this Place for the *Old Peripolium*, where the famous Statuary *Praxiteles* liv'd. * *Maty*, *Diction.*

MENDRY, *Mendris*, a Town belonging to the *Swiſs* Cantons, ſtanding three Leagues from *Como* to the Weſt. 'Tis the Capital of the Government or Territory of *Mendris* or *Mendriſi*. 'Tis the moſt Southern Part of the *Swiſs* Country in the *Milaneſe*. 'Tis ſituate between the Lakes *Lugano* and *Como*. * *Maty*, *Diction.*

MENESTRIER *(Claude-Francis,)* a Jeſuit who made a conſiderable Figure in Learning in the ſeventeenth Century: He was born at *Lyons March* 1631, and was profeſs'd a Jeſuit at fifteen Years of Age. According to the Cuſtom of that Society, ſome of his firſt Years were ſpent in reading Lectures of Humanity. Beſides his Proficiency in Languages and old Authors, he apply'd himſelf to ſeveral other Branches of polite Learning: He ſtudy'd Hiſtory, Heraldry, Medals, Inſcriptions, Decorations, and in ſhort every thing that either ancient or modern Monuments could furniſh upon theſe Subjects. 'Twas from his Drawings that the Court of the College of *Lyons* was painted *A. D.* 1662. which is ſufficient to diſcover his Taſte in Deſigning: His Memory did him great Service in theſe Studies. *Chriſtina*, Queen of *Sweden*, going through *Lyons* in her Journey to *Rome*, had a Mind to try whether *P. Meneſtrier*'s Memory was ſo prodigious as was reported. To this Purpoſe her Majeſty order'd one of her Gentlemen to pronounce in *Meneſtrier*'s hearing, and then write three hundred the moſt odd ſounding and extraordinary Words that one could think of: He repeated

them all at firſt in the Order they were written, and afterwards in all the Changes and Tranſpoſitions they were deliver'd. He had ſuch a nice Talent in making Draughts for publick Feſtivals, extraordinary Ceremonies and Shews of State, that he was ſought for far and near for the deſigning Part: And here his Imagination was uncommonly rich in making Draughts of Ceremony for the canonizing of Saints, for Funeral Solemnities, for Princes Entry into Towns, or other reſembling Subjects; and in theſe Performances every thing was proportion'd and heighten'd to the utmoſt Degree of Invention and Art: And notwithſtanding he had ſtruck out about thirty Draughts of theſe Decorations, he always took Care to have ſomething of a beautiful Diverſity, ſomething charmingly new in each of 'em. Theſe Drawings were commonly ornamented with a great many Mottos, Inſcriptions and Medals. The Feſtival Shew in the College of *Lyons*, which the *French* King grac'd with his Preſence in the Year 1658, gain'd Father *Meneſtrier* great Credit: For notwithſtanding he was but ſeven and twenty Years of Age, he had the ſole Direction of this Ceremony; and ſo he had likewiſe of the Nuptial Solemnity at *Chambery*, when the Duke of *Savoy* marry'd the third Daughter of *Gaſton* Duke of *Orleans A. D.* 1663. However theſe Amuſements did not hinner him from making a conſiderable Progreſs in *Hebrew* and Divinity: And in theſe ſerious Studies he ſucceeded ſo well, that Father St. *Rigaud* a Jeſuit, made choice of him for his ſecond in the Conferences he was ready to engage in with the Proteſtants at *Die*, whither they had lately ſummon'd a Synod. Here *P. Meneſtrier* being well furniſh'd with Learning and Languages; for he ſpoke *French*, *Latin* and *Greek* with Propriety and Eaſe; being thus furniſh'd, I ſay, he overlay'd the Proteſtant Miniſters, who were ſurpriz'd to ſee this young Jeſuit run through their Arguments, and confute their Theſes almoſt extempore. The Proteſtants being thus worſted, as the *French Supplementer* reports, precipitated their Synod. *Meneſtrier* having an Opportunity of travelling into *Italy*, *Germany*, *Flanders* and *England*, clos'd with it: In the Courſe of his Travels he made an Acquaintance with ſeveral learned Men, and made a thorough Search into the Genealogies of the moſt illuſtrious Families in *Europe:* His Skill in reading the moſt obſcure Remains relating to an Antiquary, put him in a Condition to explain Curioſities of this Kind from the Glaſs Windows in old Churches, from Monuments, Inſcriptions, Arms and Figures upon Town Gates and publick Squares; and by all this Skill and Collections he has clear'd up a great many perplex'd Matters of Fact: And here his Conjectures are extremely judicious and happy. He wrote a great many Books; We ſhall only cite his principal Performances, which are, *his Conſular Hiſtory of the City of* Lyons; *a large Hiſtory of the ſame Town in three Volumes*; he was working upon the laſt, which relates to the Church of *Lyons*, when he dy'd: *The Hiſtory of the Reign of Lewis the Great*, taken from Medals, Emblems, Devices or Mottos, *&c.* Several little Tracts upon Mottos, Medals, Tournaments, Carrouſals, Balls, *&c.* Several other Tracts upon Heraldry, Coats of Arms, Nobility, *&c.* and upon all theſe Subjects he was in a manner an Original. But theſe foreign Studies did not make him unſerviceable in the Functions of his Character. He preach'd twenty five Years in the chief Churches at *Paris*, and in the moſt conſiderable Cathedrals of *France*. He dy'd at *Paris January* 21, 1705. This Father was not the firſt learned Man in his Family. *John-Baptiſt Meneſtrier* wrote excellent Tracts upon Medals. *Claude Meneſtrier* his great Uncle was Pope *Urban* VIII's Antiquary, and publiſh'd a very good Diſcourſe *de Diana Epheſina.* * *Mercure*, *Fevrier* 1705. *Memoires de Trevoux*, *Avril.* 1705.

MENICHOUF, a Village in *Poland*, a Quarter of a League from the River *Piltſa*. There's a Brick Church and a Gentleman's Seat in it, which latter, in the Language of the Country is call'd *Devour*, that is to ſay, *the Court*. The *Poliſh* Country Gentlemen, who are abſolute Lords of the Peaſants, have the Vanity to beſtow the ſame Name upon their Caſtle (oftentimes nothing but a thatch'd Houſe) which belongs to a Prince's Palace, or a Court of Juſtice. * *Memoires du Chevalier de Beaujeu.*

MENIN, a ſmall Town very well fortify'd; 'tis ſituate within the Caſtellany of *Ypres* in *Flanders* upon the River *Lys*, between *Courtray* and *Armentieres*. The *Dutch* and their Allies took it from the *French* in the War, which was ended by the Treaty of *Utrecht*, *A. D.* 1713. * *Maty*, *Diction.*

MENIUS, Conſul in the four hundred thirty third Year from the building of *Rome*. This Conſul having beaten the *Latins* and the *Antiatæ* in a Sea-Fight, took the Prows of their Ships, and ſet 'em in the publick Forum or Square, where the People us'd to meet; and from hence the Place where Generals and Orators made Speeches was call'd *Roſtrum*. * *Livy*, *lib.* 8. *cap.* 14. *Pliny*, *Hiſt. Nat. lib.* 34. *cap.* 5.

MENOPHILUS; an Eunuch belonging to *Mithridates*, to whom this Prince, before he was defeated by *Pompey*, truſted the keeping of his Daughter. *Manlius Priſcus* beſieging this Caſtle where the Lady was kept, and *Menophilus* perceiving the Place muſt be quickly ſurrender'd, to prevent the Princeſs being made Priſoner by the *Romans*, he plung'd his Dagger in her Breaſt, and then kill'd himſelf with the ſame Weapon. * *Ammian. Marcellin. lib.* 16. *cap.* 7.

MENOUFIA, a Town in the *Lower Ægypt*; it ſtands in *Delta* upon one of the Arms of the *Nile*, ten or twelve Leagues from *Caire* to the North, 'Tis the Capital of a Caſſilif. * *Maty*, *Diction.*

MENTES, *Mendes*, in *Latin Myndus*, an old Town of *Natolia* in *Aſia*; it ſtands upon the Coaſt of the *Archipelago*, between Cape *Crio* and the Town *Melazzo*. 'Twas formerly a Biſhop's See, but is now the Reſidence of the Governor of *Aidinelli*. * *Maty*, *Diction.*

MENTESELI, formerly *Lycia*, a Country of *Natolia* in *Aſia*; 'tis now Part of *Caramania*, and is enclos'd with the Mountains of *Taurus*, between *Caramania Proper*, *Aidinelli*, and the Sea of *Rhodes*. The principal Towns in it are *Patera*, *Strumeta*, *Lovante*, and *Fionda*, which formerly went by the Names of *Patara*, *Andriace*, *Myra* and *Phaſelis*. There are ſome Remains to be ſeen of the *Old Limyra*. * *Maty*, *Diction.*

MERBATH, a Town in the Province of *Hadhramuth* in *Jemen*, or *Arabia the Happy*; 'tis in the Hills which ſurround this Town, where the beſt Frankincenſe in all *Arabia* grows: 'Tis *Edriſſi*'s Remark, who relates likewiſe that the Countries of *Schagera*, *Haſſeck*, and *Scharmah* furniſh a great deal of the ſame Perfume. * *D'Herbelot*, *Biblioth. Orient.*

MERBES *(Bon de,)* a Prieſt of *Mont Didier*, affected a private Life, notwithſtanding he was a Perſon of great Merit. In the latter End of his time he came to *Paris* to print his Book entitled, *Summa Chriſtiana & Orthodoxa de Moribus*, extracted from the Fathers and Eccleſiaſtical Writers; 'twas publiſh'd in two Volumes folio *A. D.* 1683. He dy'd in the College of *Beauvais Auguſt* 1684, eighty ſix Years of Age. His Morals are ſound, and clear of looſe Caſuiſtry. His Book is written in good *Latin*, his Principles are ſolid, his Inferences well drawn, and his Reſolutions unexceptionable. * *Du Pin*, *New Eccleſ. hiſtory*, *Cent.* XVII.

* MERCATOR *(Marius)* an Eccleſiaſtical Writer living in the fifth Century, and contemporary with St. *Auſtin:* He wrote againſt the *Neſtorians*, *Pelagians*, *&c.* His Tract againſt the *Pelagians* is not extant, unleſs 'tis the *Hypognoſticon* commonly reckon'd to St. *Auſtin.* We have his hiſtorical Memoir againſt *Celeſtius*, which he wrote firſt in *Greek*, to diſperſe it in *Conſtantinople*, and which he preſented *A. D.* 429 to the Emperor *Theodoſius the Younger:* Another Memoir of his againſt the *Pelagians* written after St. *Auſtin*'s Death, and ſeveral Tracts againſt *Neſtorius* are likewiſe extant. *Labbé* publiſh'd *Mercator*'s firſt hiſtorical Memoirs in his Collection of the Councils from a Manuſcript in the *Vatican*. *Garnerius*, a Jeſuit, publiſh'd all *Mercator*'s Works *A. D.* 1673; but then he plac'd 'em in a different Order, and added long Diſſertations. *P. Gerberon*, a Benedictine, publiſh'd part of 'em with Notes the ſame Year: Afterwards *Baluzius* publiſh'd the Text of *Marius Mercator*, exactly as it ſtands in the Manuſcripts of the *Vatican*, and in the Library of

of the *Chapter* of *Beauvais A.D.* 1684. * *Du Pin*, *New Eccleſ. library*, *Cent* V. for *Dicere* in this Article *Morery* Vol. II. read *Diſcere*.

* MERCURY, one of the ſeven Planets and neareſt the Sun, about which it turns, and performs its Circle in about four Months, and is never diſtant from the Sun above eight and twenty Degrees at moſt. According to the *Copernican* Syſtem now generally receiv'd, *Mercury*, with Reſpect to us, is ſometimes above the Sun, and ſometimes beneath, and ſometimes on the Side of this great Luminary: From hence it likewiſe follows, that keeping ſo cloſe to this Source of Light, 'tis very ſeldom viſible, being almoſt always buried in the Solar Rays, unleſs when that Luminary is totally eclips'd: 'Tis from this Planet that the *Latins* call Wedneſday *Dies Mercurii*. Some of the Ancients call'd the Sun's Intelligence *Mercury*; and by an Intelligence they meant an immaterial Being or Spirit, which being plac'd in the Center of the Star, inſpected the Condition, govern'd the Motions, and kept it in Repair. Farther, *Mercury* was taken by the Pagans for the Inſtructor in Wiſdom and Knowledge; thus they make him preſide over Elocution, which is nothing but Thought or Reaſon thrown into Words.

Hezychius tells us the *Babylonians* call'd *Mercury Sechez:* Thoſe of *Edeſſa* call'd him *Monimus*, and would have it that *Mars* and *Mercury* were the two Aſſeſſors, or joyn'd as it were in Commiſſion with the Sun: From whence it appears, that the Eaſtern Nations were very much addicted to the Worſhip of *Mercury*.

The Weſtern Part of the World were no leſs perſuaded that *Mercury* was a Star, which had an Aſcendant over Reaſon and Speech. The *Gauls*, mention'd by *Cæſar* in his *Commentaries*, concern'd themſelves more about the fabulous Hiſtory of *Mercury*, than in examining the Nature of the Star. *Mercury*'s Figure, as anciently repreſented, had neither Arms nor Legs, to give us to underſtand, if *Plutarch* may be believ'd, that 'tis the Wiſdom and Force of the Mind which brings every thing to paſs, without the Aſſiſtance of of Limbs or Senſes.

The *Ægyptian Mercury* is the moſt celebrated of all that carry'd that Name. *Philo Biblyus*, as *Euſebius* cites him, reports that *Sanchoniathon* took a great deal of Pains in getting this *Mercury*'s Commentaries, to furniſh him with Matter for writing his Syſtem of Pagan Theology, being well ſatisfy'd that 'twas this *Mercury* who invented Letters, and who had the different Names of *Thoh*, *Thoyth*, and *Tautes*. *Porphyry* aſcribes the ſame Invention to *Taautus*, and *Sanchoniathon* inſerts his Genealogy amongſt the reſt of the *Phœnician* and *Ægyptian* Deities: 'Tis ſuppos'd that the moſt ancient of all the *Mercuries*, and who invented Letters, is the *Phœnician Mercury*, and that he travell'd from *Phœnicia* into *Ægypt*, and from thence into *Greece*. *Euſebius* likewiſe proves from a Paſſage in *Diodorus Siculus* that the *Ægyptians* had a Tradition that their old King *Oſiris* entertain'd a *Mercury* exactly like him of *Phœnicia* for his Miniſter of State or Privy Counſellor. *Clemens Alexandrinus* ſpeaks of this *Ægyptian Mercury* as a Perſon deify'd after his Death: *Tully* makes five *Mercuries*, three *Grecians*, and two *Ægyptians*; that which ſets a diſtinguiſhing Luſtre upon the Memory of the *Ægyptian Mercury*, is his inventing Letters, Sciences, and making Laws, according to *Jamblicus*. There's ſome Difficulty in reconciling *Pliny* with the receiv'd and moſt probable Opinion, that the Invention of Letters came from *Aſſyria*. This Contrariety may be accommodated by this Suppoſition; that Inventions and Arts coming in Reality from *Aſſyria*, other Nations had the Ambition to make 'em the Product of their own Country: And to go ſomewhat deeper in the Queſtion, 'tis probable Letters were prior to the Flood; that *Noah* carry'd 'em into the Ark, and handed 'em down to his Poſterity; but that ſome time after the Deluge, when his Family ſpread into different Branches, parted from each other, and ſettled in remote Countries, they diſimprov'd to that Degree, that 'twas neceſſary to get a Revival of all Arts and Sciences, to make 'em emerge from that profound Ignorance in which they were ſunk. It may be affirm'd then that Letters came originally from *Aſſyria*, for there *Noah* and his Family dwelt when they came out of the Ark: But in Proceſs of time, when Colonies were diſpers'd over a great Part of the World, the *Phœnicians* are by ſome ſuppos'd to be the firſt who had Letters taught 'em by *Taautus*. After the *Phœnicians* the Invention ſpread to the *Ægyptians*, who had likewiſe their *Taautus* or *Mercury*. *Sanchoniathon* relates that *Mercury* was *Saturn*'s Secretary.

The *Ægyptians* repreſented *Mercury* with a Dog's Head, which made him ſometimes undiſtinguiſh'd from *Anubis:* This Figure was an Emblem of his Sagacity. Thus *Servius* explains *Latrator Anubis*, *Mercurius Capite canino pingitur ideo, quia nihil eſt Cane ſagacius.*

Beſides this firſt *Mercury* who liv'd ſoon after the Flood, there was a ſecond of the ſame Name, the Son of *Vulcan*, who reign'd a great while after in *Ægypt*, and wrote Books extracted from Inſcriptions on Pillars, and taken from the Original Writings of the firſt *Mercury:* Thus *Manetho*, cited by *Syncellus*, relates the Matter. *Ammianus Marcellinus* gives a Deſcription of ſome ſubterranean Apartments in *Ægypt*, where, for Fear of a ſecond Deluge, the Walls were full of Hieroglyphick Figures, in which the recondite Parts of Learning were preſerv'd for Poſterity. 'Twas this ſecond *Mercury* who had the Diſtinction of *Triſmegiſtus* according to *Manetho* and *Syncellus: Clemens Alexandrinus* mentions two and forty Books of *Mercury*'s compoſing, which were carry'd in State at the religious Solemnities of the *Ægyptians*, and which contain'd every thing that Nation knew with reſpect to Learning and Theology; that is, their Hieroglyphicks, Geography, Coſmography, Aſtronomy, together with their Ceremonies in Sacrifices, and other Parts of divine Worſhip.

'Tis plain the *Greeks* and *Romans* borrow'd all their Mythological Ornaments with which they have dreſs'd their own *Mercuries* from theſe *Ægyptian* ones. For the *Greeks* not being able to deny but that the *Ægyptian Mercury* was the moſt celebrated, they have fabulouſly reported him born in *Greece*; and whereas 'tis undoubted that the *Greeks* receiv'd their Alphabet from the *Phœnicians*, they have endeavour'd to perſuade the World that Letters were a *Græcian* Invention, and tranſported from thence into *Phœnicia*. And to conclude, there is ſo much Reſemblance between the *Ægyptian* and *Græcian Mercury*, that 'tis eaſy to infer the one is but a Copy of the other. * *Pliny*, *Hiſt. Nat. Clemens Alexand. Stromat. Tully*, *de Natur. Deor. Euſeb. Præparat. Evangel. Ammian. Marcellin. Walton*, *Prolegom. in Bibl. Polyglot.*

MERDIN, a Town belonging to the *Turk* in *Aſia*; it ſtands in *Diarbekir* near the *Tigris*, about fifteen Leagues from *Moſul* to the North. *Merdin* is an Archbiſhop's See. * *Maty*, *Diction.*

MEREC, a ſmall Town in the Duchy of *Lithuania*; it ſtands in *Poleſia* where the River *Merecz* falls into the *Niemen*, eleven Leagues below *Grodno*. *Merec* has a very pleaſant Situation, and is ornamented with a magnificent Caſtle, where *Uladiſlaus* IV. King of *Poland*, dy'd in the Year 1648. * *Maty*, *Diction.*

MERKEDONIUS, or *Mercedonius*, an Intercalary Month, added every two Years between the three and twentieth and four and twentieth of *February (inter Terminalia & Regifugium)* it conſiſted of two Epacts, that is to ſay, of the eleven Days by which the annual Courſe of the Sun exceeded the Lunar Year; and becauſe the Solar Year conſiſted of three hundred ſixty five Days and ſix Hours, according to the *Romans*, (for this Calculation is not exact, there being really no more than three hundred ſixty five Days, five Hours, forty nine Minutes and ſome ſeconds) every fourth Year they lengthen'd the Month *Merkedonius* to three and twenty Days, adding the Day made up of four times ſix Hours: This Intercalary Month is commonly reckon'd to King *Numa*, the Deſign of it being to adjuſt, as well as they could, the Solar to the Lunar Year. Some learned Writers however give the Invention to *Tullus Hoſtilius Numa*'s Succeſſor; and others make the *Decemviri* the firſt in this Calculation, who, when they drew up the Laws of the twelve Tables, order'd this Intercalation, which laſted till the Calendar was reform'd by *Julius Cæſar*. * See *Julian Year*. *Plutarch. Vit. Numæ. Petav. Doctrin. Temp.*

MERLIN *(James,)* of the Dioceſe of *Limoges*, living in the ſixteenth Century: He was Doctor of Divinity of the Faculty in *Paris*, *Curé* or Rector of the Pariſh

Pariſh of *Montmartre*, and afterwards Canon of *Nôtre Dame* at *Paris*. *Merlin* is the firſt, who, when he publiſh'd *Origen*'s Works, endeavour'd to reſcue his Reputation from the Errors charg'd upon him: To this Purpoſe he prefix'd an Apology before this Father's Works printed *A. D.* 1511. He is likewiſe the firſt who undertook the publiſhing a Collection of all the Councils: There are three Editions of 'em; the firſt at *Paris A. D.* 1524; the ſecond at *Cologne A. D.* 1530; and a third at *Paris A. D.* 1535. He likewiſe publiſh'd the Works of *Richardus de Sancto Victore*, of *Petrus Bleſenſis*, &c. * *Du Pin, New Eccleſ. library Cent.* XVI.

MEROS, an *Indian* Mountain between the River *Indus* and *Cophes*, at the Foot of which, when *Bacchus* march'd into the *Indies*, he built the Town *Nyſa*, from whence 'tis ſuppos'd the Fable took its Riſe, that *Bacchus* was born of *Jupiter*'s Thigh, becauſe *Meros*, in *Greek* Μηρος, ſignifies a Thigh. * *Plin. Hiſt. Nat. lib.* 6. *cap.* 21. *Curtius, lib.* 8. *cap.* 10.

MEROUVILLE *(Charles de,)* a Jeſuit, who in the Year 1682 publiſh'd a new Edition of *Tully*'s *Orations*, to which he added a ſmall Commentary, where he gives a ſhort Explanation of the difficult Paſſages; an Abridgment or Contents of every Oration; and in ſhort, he lets the Reader into every thing remarkable in this Part of *Tully*'s Works. * *Merouville Præf. in Orat. Ciceron. Baillet. Jugemens des Savans ſur les Critiques Grammair.*

MERRE *(Peter le,)* King's Profeſſor of Canon Law: He did not apply to this Profeſſion until he had read through the *Fathers*, and made himſelf Maſter of Eccleſiaſtical Hiſtory: He wrote a great many excellent Tracts upon the Canon Law, but none of 'em are printed excepting that entitled, *a Juſtification or Defence of the Cuſtoms of* France *concerning Children's marrying without the Conſent of their Parents*, printed *A. D.* 1687. His Deſign in this ſmall Tract is to prove that the Ordonnances of the *French* Kings which condemn Marriages contracted by Children without their Parents Conſent, do by no means claſh with the Council of *Trent*, nor imply any Contradiction to the Anathema pronounc'd by that Synod againſt thoſe *who deny that clandeſtine Marriages are true Marriages, and affirm that Marriages contracted by Children without their Parents Conſent are null, and that 'tis at their Parents Choice either to let 'em remain void, or make 'em valid*; the Author's Deſign, I ſay, is to ſhew that this Anathema is not pointed againſt the *Roman* Catholick Doctors and Lawyers, who govern themſelves by the Edicts and Ordinances of their Princes. To prove this, he lays it down for an unconteſted Suppoſition, that the Intention of the Council was only to condemn the Errors of the *Lutherans* and *Calviniſts*, and that they never meant to make any Deciſion upon Queſtions debated amongſt *Roman* Catholick Divines. Now the *Lutherans*, for Inſtance, hold, with reſpect to the Marriages of Children, that both by natural Right, and the Laws of God, Parents are the ſole Judges of the Validity or Invalidity of their Children's Marriages, and by Conſequence are to have the Diſpoſal of 'em. *Chemnitius* in his Examen of the Council of *Trent* is of this Opinion, and offers a great many Authorities and Reaſons in Defence of it. And here, *le Merre* pretends that the Council's Anathema falls only upon this Error, and not upon the Ordinances of the Kings of *France:* He proves his Propoſition *ab Abſurdo*, and thinks it very unreaſonable to imagine that the Council ſhould condemn a Uſage ſo conſtantly practis'd for many Ages in the *Greek* Church, where Childrens Marriage without Conſent of their Parents have been reckon'd no better than Concubinage; a Canon in St. *Baſil* is directly againſt this Liberty, the Laws of the *Greek* Emperors are no leſs expreſs, and the Biſhops have executed theſe Regulations: 'Twas done by *Alexis* Patriarch of *Conſtantinople*, who declar'd that the Marriage of a Daughter before ſhe was five and twenty Years of Age without her Father's Conſent was void: And upon this Point the *Latin* Church had no Difference with the *Greek*, as appears by the ſecond Canon of the firſt Council of *Orleans*, and by the twenty ſecond of the ſecond Synod held in that City, from the ninety ſixth Chapter of the ſixth Book of the *Capitulars*, and by a great Number of other Paſſages and Precedents. However, the Laws of *France* have ſet Bounds to the Parents Authority, by permitting Daughters to marry without their Parents Conſent at five and twenty Years, and Sons at thirty, after having given Notification of their Purpoſe in the Forms requir'd. * *Du Pin, New Eccleſ. library, Cent.* XVII.

MERSBOURG (the Duchy of,) a Country in *Miſnia* within *Upper Saxony*; it lies along both Sides the River *Sala*; the Duchy of *Naumbourg* being ſituated above, and that of *Hall* below it. This Territory ſtretches ſeven Leagues from Weſt to Eaſt, and five or ſix from North to South: *Mersbourg* the Capital, *Lutzen*, *Herbourg*, *Neumark* and *Langſtet* are the chief Towns. This Country was formerly a Biſhoprick under the Archbiſhop of *Magdebourg: John George* of *Saxony*, who was Adminiſtrator of it, and afterwards Elector, left it by his laſt Will to his third Son *Chriſtian*, whoſe Deſcendants inherit it as an Apannage, as they do likewiſe the *Lower Luſatia.* * *Maty, Diction.*

MESCHASIPI, or *Miſſiſſipi*, one of the great Rivers in *Northern America*, riſes between the three and fiftieth and four and fiftieth Degree of Northern Latitude, and joyns the River St. *Francis* at the ſeven and fortyth Degree of Latitude, and the two hundred twenty third of Longitude; it continues its Courſe from North to South, between *New Mexico* to the Weſt, and *Canada* and *Florida* to the Eaſt; it falls through two Arms into the Gulph of *Mexico*, about eighty or an hundred Leagues from the Bay of *Spiritu Santo* to the Weſt. This River runs eight hundred Leagues, and is navigable as far up as where it joyns the River *St. Francis*. The Country all along this River is very fine: Towards the South Coaſt of it there are a great many Fruit-Trees and wild Vines; but the different *Clans* who inhabit the Country take no Care about Improvement, excepting for ſome *Indian* Corn. * *Hennipin*, his new Diſcovery in *America*.

MESSINA (the *Faro* or Canal of *Meſſina,*) in *Latin Fretum Siculum*; 'tis a famous Streight in the Mediterranean between *Sicily* and the farther *Calabria*, having the *Tyrrhene* Sea to the North, and the *Ionian* to the South. This Canal is famous for the ebbing and flowing of the Sea every ſix Hours; the Tides being ſometimes ſo rapid, that they drive the Ships from their Anchors, and carry 'em to the bottom. At the Northern Entry into this Streight there's a Rock and a Gulph, which the Ancients call'd *Scylla* and *Charybdis*; the firſt, now call'd *Capo Sciglio*, is a Rock on the Coaſt of *Calabria*, which ſhoots out in the Form of a Peninſula towards the Cape *de Faro* in *Sicily*; 'tis a very dangerous Rock, all the Ships that are carry'd upon it by Wind or Tide are certainly loſt: *Charybdis* is near Cape *Faro* in *Sicily*; 'tis a Vortex of Water, or Whirlpool about thirty Yards Diameter: The Seamen were cruelly afraid of it formerly, but now the Burghers of *Meſſina* take their Pleaſure upon it in flat bottom'd Boats; and, after letting the Gulph give 'em as many Turns as they have a Mind to, they come off with their Oars. * *Maty, Diction.*

MESTRATA, or the *Coaſt of Droca*, formerly *Pentapolis*, was the Northern Diviſion of *Cyrene* in *Africk*; 'tis now the Weſtern Part of the Kingdom of *Barca*; 'tis water'd by the Rivers *Melel* and *Droca*. The Names of the five Towns in *Pentapolis* may be ſeen in *Morery* Vol. II. They are now alter'd and call'd *Berniche*, *Taochera*, *Tolometo*, *Cayroan*, and *Bonandrea*; to which may now be added the Town *Barca*, which gives its Name to the Kingdom of *Barca*. * *Maty, Diction.*

MESTREZAT *(John,)* a Miniſter of a reform'd Church at *Paris*, born at *Geneva A. D.* 1592. His Father *Ami Meſtrezat* was chief Syndic in that Republick, which is the higheſt and moſt conſiderable Office. He was bred at *Saumur*, and had a very promiſing Genius. Happening one time to have a Tryal, and not ſeeming ſatisfy'd with his Counſel's Argument, the Judge told him the Court would allow him to plead for himſelf; he did ſo, and carry'd the Cauſe. He had ſeveral Conferences with the famous Father *Veron*, in which Diſputes, as his Party gave out, he had much the better: And that *Meſtrezat* had the Character of an able Controverſialiſt is plain, from his being deputed by a national Synod of the *French* Proteſtants to appear before *Lewis* XIII. When he came into the

Preſence he anſwer'd three Queſtions which Cardinal *Richelieu* prompted the King to put to him. 1. Says the King, "Why do you make uſe of the Liturgy of "*Geneva*? 2. Why do you joyn the Papiſts with *Turks* "and Infidels in your Prayers? 3. Why do you allow "Foreigners for your Miniſters?" To theſe three Queſtions his Anſwer was, 1. That in Regard they profeſs'd the ſame Religion with thoſe of *Geneva*, 'twas not at all ſtrange they ſhould make uſe of the ſame Liturgy. 2. That there was no Reaſon to wonder ſince thoſe of the *Roman* Communion us'd the Proteſtants as the *Turks* and Pagans had us'd em, that they in return ſhould joyn the Papiſts with theſe Infidels: However, that the Word *Papiſts* had been ſtruck out in the latter Editions of their Liturgies, even in the Reign of *Henry* IV; and that if that Word was ſtill remaining in ſome of their Books, 'twas in thoſe which were not printed in *France*. 3. It were to be wiſh'd that the *Italian* Monks, who were ſo numerous in *France*, had as much Zeal for his Majeſty as the Proteſtant foreign Miniſters, who own'd no Body in that Realm for their Sovereign but the King. Upon this Cardinal *Richelieu* gently touching him upon the Shoulder, *See here*, ſays he, *the boldeſt Miniſter in* France. *Meſtrezat* dy'd *A. D.* 1657. His Works are, *a Treatiſe concerning the Church*, printed at *Geneva A. D.* 1649, 4to. *A Tract upon the Holy Scripture*, where he endeavours to ſhew *the Certainty and Fulneſs of Faith, and its Independence upon the Authority of the Church*, printed at *Geneva* in 8vo *A. D.* 1632: *A Treatiſe of Communion with Jeſus Chriſt in the Sacrament of the Euchariſt*, printed at *Sedan* in 1625, 8vo. *&c.* * *Bayle, Diction. Hiſtor. Memoires du Tems.*

METELLUS CELER *(Quintus,)* was Conſul in Year of *Rome* 693. He was Prætor when *Cicero* was Conſul, and did the Republick good Service by ſtopping *Cataline*'s Paſſage, who would have march'd his Troops into *Gallia Ciſalpina*. After his Prætorſhip he had the Government of *Gaul* conferr'd upon him. He was a worthy Perſon but very unhappy in his Wife: She was *Clodius*'s Siſter, liv'd licentiouſly, and poyſon'd her Husband at laſt: 'Tis this Lady that *Catullus* plays his Satyr againſt under the Name of *Lesbia*. *Metellus* dy'd *A. U. C.* 694. * *Plutarch. Salluſt. Cicero pro Cœlio.*

METELLUS *(Lucius,)* was Tribune of the People, when *Cæſar* march'd his Army into *Rome*, at the Beginning of the Civil Wars between himſelf and *Pompey*. This *Metellus* at firſt had ſhewn more Courage than any of the Magiſtracy; for he was the only Perſon who had the Reſolution to oppoſe *Cæſar* when he offer'd to ſeize the Treaſure lodg'd in *Saturn*'s Temple. *Cæſar* made a Jeſt of their citing the Laws againſt his Enterprize, and went ſtraight up to the Money: When he found the Treaſury ſhut, and the Keys refus'd him, he gave Order to break open the Doors; and *Metellus* ſtanding in his Way and continuing his Oppoſition, *Cæſar* threaten'd to cut his Throat, telling him withal, *young Man, don't you know 'tis eaſier for me to do it than to ſay it:* Upon this Menace the Tribune dropt his Reſiſtance, and went fairly off, and *Cæſar* took as much out of the Exchequer as he had a Mind to: And it may not be amiſs here to obſerve that he repreſents this Paſſage artfully enough in his *Commentaries*, and takes Care to ſmother the Outrage and Injuſtice: Thus thoſe who write their own Hiſtory frequently make ſuch partial Recitals, and ſtifle the Circumſtances which tarniſh their Character. * *Cæſar. Comment. de Bell. Civil. Plutarch, in Cæſ.*

METELLUS, upon his being choſen General of of the *Roman* Army againſt the *Carthaginians* and *Sicilians*, offer'd Sacrifices to all the Gods excepting *Veſta*. Now there was no making Satisfaction for his Neglect of this Goddeſs, but by ſacrificing his Daughter to which he reſign'd: However the Goddeſs relented at laſt, and put an Heifer in her Place. *Metellus* carry'd his Daughter to *Lanuvium*, and made her Prieſteſs to the Dragon worſhipp'd there. * *Plutarch, Parallel.* There was another *Metellus* ſirnam'd *Creticus*, upon the ſcore of his conquering *Crete*. And another call'd *Dalmaticus*, for his Victories over the *Dalmatians*. * *Plutarch, in Pompeio, Aſconius Pedianus, in Orat. 3. Ciceron. contra Verrem.* The Family of the *Metelli* was but Plebeian; however, 'twas grac'd with ſeveral Poſts in the Magiſtracy. * *Livy, lib.* 9.

METEMPSYCHOSIS, or the Tranſmigration of Souls from one Body to another. *Pythagoras* and many other Philoſophers were of Opinion that human Souls after Death remov'd into other Bodies, even into thoſe of Brutes. *Plato* does not come into this Sentiment without ſomething of Limitation; for he ſuppoſes that human Souls, when diſlodg'd tranſmigrate into no Bodies but thoſe of their own Species. The greateſt Part of the *Phariſees* amongſt the *Jews* were of this Opinion. The Belief of a *Metempſychoſis* has been, and ſtill is commonly receiv'd amongſt the *Bramines*, *Indians* and *Chineſe: Cæſar* reports the old *Gauls* of this Opinion; but then they believ'd it only with *Plato*'s Reſtriction. The *Getæ* and old *Germans* were of the ſame Perſuaſion. * *Tertullian, de Anima. Diogenes Laertius, Vita Philoſoph.*

*METROPOLIS, a Name anciently given to Towns which ſent out Colonies: This Term was afterwards extended to a farther meaning. St. *Athanaſius* calls *Rome* the Metropolis of *Romania*, and *Euſebius* calls the Towns of *Lyons* and *Vienne* the Metropoliſſes of *Gaul*. The *Roman* Emperors, upon their dividing the Empire into ſeveral Provinces, fix'd a Metropolis in each Province, and the Church regulating her Diſtricts upon the Form of the Empire, made the Civil Metropoliſſes Eccleſiaſtical ones. In *Africk* the Right of a Metropolitan or Primate was not fix'd to the Metropolis in the State, but to the Priority of the Epiſcopal Character; and thus the eldeſt Biſhop in every Province was the Primate or Metropolitan. The Privileges of a Metropolitan in a Province were, 1. To have Precedency of the other Biſhops. 2. To conſecrate the Biſhops of the Province. 3. To call a provincial Council for preſerving Orthodoxy and Diſcipline. However, there were ſome Biſhops who were only nominal Metropolitans, who had neither Biſhops nor Province within their Juriſdiction, their Diſtinction reaching no farther than Name and Precedency. * *Du Pin, de antiqua Eccleſiæ Diſciplina. Thomaſſin. Diſcipl. Eccleſ.*

METZ *(Claude Berbier du,)* a Gentleman born at *Roſnay* in *Champagne A. D.* 1638. He was bred a Soldier, and diſtinguiſh'd himſelf to the utmoſt Degree of Bravery in a great many Actions: He ſerv'd in the Sieges of *Doway*, *Tournay* and *Liſle*, and afterwards at the Battel of *Seneff*, at the Siege of *Cambray* and *Valenciennes*, where he was the firſt General Officer that enter'd the Place and forc'd the Garriſon to lay down their Arms. Beſides other leſſer Poſts which he went through at firſt, he commanded the Artillery at the Sieges of *Ghent* and *Ypres*, and at the Battel of St. *Dennis*, where, beſides the Wounds formerly receiv'd, he had two Musket Bullets lodg'd in his Thigh. He was afterwards Field Marſhal, Governor of the Citadel of *Liſle*, of the Town and Caſtle of *Gravelines*; and in 1688 was made Lieutenant-General. In 1689 he ſerv'd under Mareſchal *Humieres*; and in 1690 under Mareſchal *Luxembourg*; this Campaign the famous Battel of *Fleurus* was fought, where *du Metz* charging, it may be, with Exceſs of Bravery, and purſuing the Enemy too far, was ſhot through the Head with a Musket Bullet: His Death was extremely regretted by the Centinels and Officers, and the King himſelf. In the 1657, when he had not been long a Soldier, a Cannon Ball giving him a glancing Wipe over the Face, diſguis'd him to that Degree that he was ſcarcely known: Being thus mark'd to Diſadvantage, Madam the Dauphineſs happening to ſee him when the King was at Dinner, whiſper'd his Majeſty and ſaid, *Sir, what an ugly Man is there!* the King reply'd, *I think him very handſome, for he is one of the braveſt Men in my Kingdom.* *Du Metz* being a Perſon of great Affability, Generoſity, and good Temper, was particularly eſteem'd by the Monks, Nuns, and Eccleſiaſticks: Indeed he deſerv'd their Regard, for he did his utmoſt in *Flanders* to preſerve 'em from the common Calamities of War. He was very regular in his Life, very charitable to the Poor, and particularly ſo to indigent Soldiers: And 'twas obſerv'd, notwithſtanding the Indulgence allow'd in a Campaign, he would never diſpenſe with himſelf ſo far as to eat Fleſh in

Lent. * *Perrault. les Hommes illuſtres, qui ont peru en France, Tome* 2.

MEURSIUS *(John,)* Son of the learned *John Meurſius*, was born in *Denmark*, and flouriſh'd about the middle of the ſeventeenth Century. His Works are, *de Coronis*; *Obſervationes Politicæ*; *Arboretum Sacrum: de Tibiis Veterum, &c.* * *Konig. Biblioth.*

MEZUME, in *Latin Mezuma*, *Oppidum novum*, an old Town in *Mauritania Cæſarienſis*; 'tis ſtill ſomewhat conſiderable, and ſtands in the Province of *Tenez*, between the Towns *Tenez* and *Moſtagan*. * *Maty, Diction.*

MEZZAB, a Town in *Biledulgerid* in *Africk*; 'tis the Capital of a Country of the ſame Name, and which lies between the Territories of *Techort*, *Zeb*, *Tegorarin* and *Saara* or the Deſart. * *Maty, Diction.*

MEZZO *(Iſole di Mezzo,)* formerly *Elaphites Inſulæ*. They are three little Iſlands belonging to the Republick of *Raguſa:* They lie between the Town *Raguſa* and the Iſle *Meleda* in the Gulph of *Venice*; their Names are *Calamota*, *Guipana*, and *Mezzo*. * *Maty, Diction.*

MICHAEL CERULARIUS, Patriarch of *Conſtantinople*, ſucceeded *Alexis A. D.* 1043, and declar'd his Diſſent from the *Roman* Church in a Letter written in the Year 1053, ſign'd by himſelf and by *Leo* Archbiſhop of *Acrida* and all *Bulgaria*, and directed to *John* Biſhop of *Trani* in *Puglia*, to be communicated to the Pope and all the Weſtern Church. In this Letter he blames the *Latins*, 1. For making uſe of unleaven'd Bread in the Holy Euchariſt. 2. For faſting upon Saturdays in *Lent*. 3. For eating Blood and things ſtrangled. 4. For not ſinging the Hymn *Hallelujah* in *Lent*. At the ſame time *Cerularius* order'd the Churches of the *Roman* Catholicks to be ſhut up at *Conſtantinople*, and turn'd the *Latin* Monks out of their Monaſteries, this Letter of *Michael* being communicated to Pope *Leo* IX, his Holineſs anſwer'd it. The Emperor *Monomachus* being concern'd in Intereſt to prevent a Ruptute between the two Churches, wrote to the Pope upon this Subject. Pope *Leo* IX ſent Legates to *Conſtantinople* to treat an Union: His Legates were the Cardinals *Humbert* and *Frederick*, and *Peter* Archbiſhop of *Melphi*, who upon their Arrival at *Conſtantinople* were well receiv'd by the Emperor. *Humbert* preſented his Majeſty with an Anſwer to *Michael Cerularius*'s Letter, and to a Diſcourſe of *Nicetas Pectoratus* a Monk, who had engag'd in *Cerularius* Cauſe againſt the *Latin* Church. *Nicetas* recanted, but the Patriarch refuſing to renounce his Letter, the Pope's Legates went *July* 16 into the Church of St. *Sophia*, and upon the great Altar there lay'd a Decree of Excommunication againſt *Michael Cerularius*, and went out of *Conſtantinople* the next Day, which was *July* 17: Two Days after they return'd at the Emperor's Inſtance, and had his Majeſty's Thanks for what they had done: But *Cerularius* being no Coward, excommunicated the Legates, and made their Cenſure rebound upon themſelves. The Emperor *Conſtantine* inclin'd to the Legates Side; but his Son *Theodorus Porphyrogenitus* declar'd for *Cerularius*; and from hence the conſtant Separation of the *Greek* Church from the *Latin* may be dated. *Michael Cerularius*'s Reputation riſing very high, the Emperor *Iſaac Comnenus* grew jealous, and confin'd him. This Emperor deſign'd to get him depos'd in a Council, but that was prevented by this Patriarch's Death. *Michael Cerularius*'s Letter to *John de Trani* is extant, and ſo are two others which he wrote to *Peter* Patriarch of *Antioch*, in which he exhorts him to joyn with him againſt the Church of *Rome*. * *Baron. Annal. Du Pin, New Eccleſ. library, Cent.* XI.

MICHEL LOVIE, or *Michovie*, a Country in *Royal Pruſſia*; 'tis Part of the Circle of *Culm*, divided from the reſt of this Circle by the River *Dribentz:* It takes its Name from the Caſtle *Michelow*; *Lobaw* and *Lauterberg* are the principal Towns within this Diviſion. * *Maty, Diction.*

MICHIAS, or *El-Michias*, a ſmall Iſland in the middle of the *Nile* near *Grand Caire* in *Ægypt*; the Name ſignifies a *Meaſure* or a *Plummet*; and was thus call'd becauſe at the End of this Iſland there's a little round Houſe eighteen Cubits or twenty ſeven Foot high, where the *Nile* Water is convey'd by Pipes lay'd in the Ground; and in the middle of this Reſervatory there is a Pillar of the ſame Height divided into Cubits. The Divan or Council of State, diſpatches Officers thither to obſerve the flowing of the River; for when the Water riſes fifteen Cubits upon the Pillar, 'tis a Sign of a plentiful Year. At the other End of the Iſland there's a magnificent Palace with a fine Moſque. * *Dapper, Deſcription de l'Afrique.*

MINELLIUS *(John,)* a *Dutchman*, has wrote very good ſhort Notes upon ſeveral Authors; for Inſtance, upon *Terence*, *Virgil*, *Horace*, *Salluſt*, *Florus*, *Valerius Maximus*, and the five Books of *Ovid*, *de Triſtibus*. 'Tis ſaid he has likewiſe written a ſhort Commentary upon *Tully*'s Epiſtles, and has left a great many Manuſcripts of the ſame kind upon other Authors. He is reckon'd one of the beſt Scholiaſts for aſſiſting young Students to underſtand *Latin* Authors by themſelves; and that almoſt all this Sort of Learning publiſh'd in other Countries is little more than a Copy from *Minellius*. *P. Jouvency* wrought upon his Model in his Notes upon *Terence*, *Horace*, *Ovid*, and *Martial*. *Minellius* dy'd *A. D.* 1683. * *Vid. Præfat. Ovidii Triſtium, lib.* 5. *cum Notis Minellii*, printed at the *Hague* in 1684.

MINGRELIA (the Sea of,) anciently *Phaſianum Mare*; 'tis the Eaſtern Part of the *Black Sea*, takes its Name now from the Country *Mingrelia*, as it did formerly from the River *Phaſis* which falls into it. * *Maty, Diction.*

MINIHO, a Town in *Upper Ægypt*; it ſtands upon Eaſtern Bank of the *Nile* between *Girgio* and *Said*, and is the Capital of the Caſſilif or Territory of *Minio*, which takes in the Eaſtern Part of the Valley of *Nile*, from the Caſſilif of *Chereffi* to *Nubia*. Within this Diviſion beſides *Minio* there are three other Towns, *Aſſuana*, *Chana*, and *Jehmina*. * *Maty, Diction.*

MINORCA. For towards the Weſt in *Morery* Vol. II. read towards the Eaſt of *Spain*.

MINSKO, (the Palatinate of,) a Province of the Duchy of *Lithuania* in *Poland*; 'tis ſituated between the Provinces of *Novogrodeck*, *Wilna*, *Witepsk*, *Mſciſlaw*, and the Territory of *R Obaczow*. The Soil of this Province is pretty rich; there are a great many *Jews* in it who follow Trade and practiſe Phyſick, and enjoy the Privileges of the Natives. The Palatinate of *Minsko* is divided into two Caſtellanies, that of *Minsko*, and another of *Boriſlow*, ſo diſtinguiſh'd from the two chief Towns of thoſe Names. * *Maty, Diction.*

* MINUTIUS FELIX, a *Roman* Lawyer: His Dialogue is very entertainingly written; the Style is correct and clear, and work'd up with a great deal of Spirit, Learning, and Elocution. This ſmall Tract, as *Lactantius* obſerves, is ſufficient Proof that *Minutius* would have made an excellent Apologiſt for Truth and Chriſtianity, if he had apply'd himſelf wholly to this Study; but that this Performance was rather an Amuſement, or a Refreſhment from more fatiguing Buſineſs, than a Compoſition written upon Thought, Time, and the Stretch. Thus he ſeems to skin the Subject without going to the Bottom, and applies himſelf more to ridicule the Pagans, and confute their Reaſoning, than in the Explanation and Proof of the Chriſtian Faith. He does not appear to be throughly inſtructed in the Myſteries of our Religion, and does not deliver himſelf clearly concerning the Soul's ſubſiſting in a State of Separation. The beſt Edition of *Minutius Felix* is that publiſh'd by *Rigaltius A. D.* 1643. * *Du Pin, New Eccleſ. library, Cent.* III.

MIQUENEZ, a Town of the Kingdom of *Fez* in *Barbary*; it lies in the Province of *Fez*, twelve Leagues above the Town of that Name, forty from *Salle*, and ſixty from *Tetouan*. *Miquenez* is neither a large Town nor well built, but very populous, the Inhabitants being reckon'd above ſixty thouſand: This Populouſneſs is owing to *Moula Iſmael* King of *Fez* and *Morocco*, who was born there, and makes it his Reſidence: His Palace is almoſt as big as the whole Town, and ſtands upon an Eminence which commands it. The Palace is ſurrounded with ſeveral high Walls of a conſiderable Thickneſs, and look white as if they were fac'd with Marble; 'tis likewiſe ornamented with a great many Towers and two Moſques, which all together make a fine Proſpect. *Mechneſa* in *Sanſon*'s Maps is the ſame with this *Miquenez*. * *S. Olon. Rélation de l'Empire de Maroc.*

MOADHAM, *Al-Malek*, *Al-Moadham* Son of *Al-malek*

malek Alſaleh, the laſt King or Souldan of *Ægypt* of the Line of the *Aioubites*, or the Poſterity of *Saladin*; 'twas he who defeated King *Saint-Louis* at *Manſoura*, and took him Priſoner: This Sultan having treated about ſetting the King of *France* at Liberty, without acquainting the *Mamalukes* with the Matter; the *Mamalukes*, I ſay, who had then a great Intereſt in *Ægypt*, for they had the chief Command in the Army; and having thus the Aſcendant over the Troops, they revolted againſt *Moadham*, and forc'd him to retire to a wooden Tower upon the Bank of the *Nile*. The *Mamalukes* beſieg'd this Fort, and at laſt ſet Fire to it, which forc'd the Sultan to throw himſelf into the River, where theſe Rebels let fly their Arrows, and ſhot him to Death. This happen'd in the Year of the *Hegira* 688. * *D'Herbelot, Biblioth. Orient.*

MOCLAH, *Ebn Moclah*, is the Sirname of *Abow Ali Mohammed Ben Ali Ben Aſſan*. This *Moclah* invented the modern *Arabick* Characters, which are now made uſe of inſtead of the old ones call'd *Couſiques*, and which were very coarſe ones; 'tis for this Reaſon they give him the Title of *Vadhe Khath*, that is to ſay, *the Author and Inventor of Writing*. He was made Vizier by the Caliph *Moctader* in the 316th Year of the *Hegira*, but was diſgraced and roughly handled not long after. He tranſcrib'd the *Alcoran* thrice, which three Copies were made the Standard for fine writing, and admir'd for ſeveral Ages for the Beauty of the Character, but at laſt it ſeems one *Ebn Bauvab* outdid them. * *D'Herbelot, Biblioth. Orient.*

* MOGUL. For the River *Ganges* to the South in *Morery* Vol. II. read to the South-Eaſt.

MOISES, a Prieſt of *Rome*, and Martyr in the Reign of *Decius*; a great many others of the Clergy and Laity were impriſon'd *A. D.* 249 for the Chriſtian Religion, and underwent ſeveral Kinds of Torture. They wrote a joynt Letter to St. *Cyprian* and the Confeſſors at *Carthage*, to diſſuade 'em from granting Communion upon ſuch eaſy Terms to thoſe who had fallen into Idolatry. The Confeſſors at *Rome* being enlarg'd *A. D.* 250, ſome off 'em went off to *Novatian* and *Novatus*'s Party, but *Moiſes* continu'd firm, and refus'd to join the ſchiſmatical Communion. He was apprehended again and impriſon'd *A. D.* 251, and at laſt ſuffer'd Martyrdom. The other Confeſſors recollected themſelves, own'd their Fault, and return'd to *Cornelius*'s Communion. * *S. Cyprian Epiſt. Euſeb. Hiſt. lib.* 6. *Tillemont. Mem. Eccleſ. tom.* 3.

MOLA, a Town in the Kingdom of *Naples*, in the Province of *Lavoro* upon the Coaſt of the *Tuſcan* Sea, four Miles from *Gaieta* to the North, towards *Capua*, and upon the Road to *Naples*. This Town was built out of the Ruins of the old *Formiæ* or *Phormiæ*; 'twas demoliſh'd by the *Saracens A. D.* 840; after which Calamity the Biſhop's See there was remov'd to *Gaieta*; 'tis ſaid there are ſome of the Ruins of *Tully*'s Houſe to be ſeen there. * *Deſcription de l'Italie. Baudrand.*

MOLINA, a ſmall Town in *New Caſtille*; it ſtands upon the River *Molina*, fourteen Leagues from *Siguenſa* to the South-Eaſt; 'tis the chief Town within the Lordſhip or Honour of *Molina*, of which the King of *Spain* carries the Title. This Seigneury has ſeventy five Pariſhes within its Juriſdiction: Some Geographers make *Molina* the ſame with the *Old Mediolum*, a ſmall Town of the *Celtiberians*. * *Maty, Diction.*

MOLINA *(Lewis)* a *Spaniſh* Jeſuit born at *Cuença* in *New Caſtille*, was profeſs'd *A. D.* 1553. He ſtudy'd at *Coimbre*, and read Divinity Lectures twenty Years in the Univerſity of *Evora* in *Portugal*. He dy'd at *Madrid October* 1600, ſixty five Years of Age. His Works are, *Comment. in* 1 *Partem D. Thomæ. tom.* 3. *De Juſtitia & Jure: De Concordia Gratiæ & Liberi Arbitrii*; *& Appendix ad eandem Concordiam.* His Book of the Conſiſtency of Grace with Free Will has given Occaſion to the Diſputes upon the Subject of Grace and Predeſtination, which made ſo great a Noiſe in the ſixteenth Century, and are not yet altogether lay'd aſleep. This Book was publiſh'd at *Lisbon A. D.* 1588, notwithſtanding the Oppoſition of the *Dominicans*, who argu'd vigorouſly againſt it in their Theſes, and preferr'd an Information againſt it to the Inquiſition at *Valladolid*, and to the ſame Tribunal in the Kingdom of *Caſtille*. The Cauſe was afterwards carry'd to *Rome*, where Pope *Clement* VIII. erected the Congregation *de Auxiliis A. D.* 1597. After ſeveral Meetings of the Cardinals and others call'd in for Conſultation, where the Dominicans and Jeſuits were heard before the Pope and Cardinals. After theſe Hearings the Diſpute continu'd to the Pontificate of *Paul* V. The Divines call'd in for Advice being by no means favourable to *Molina*'s Doctrine, a Bull was drawn up againſt it: But Pope *Paul* V. being unwilling to come to any Deciſion refus'd to ſign it: And thus the Diſputants, *&c.* were diſmiſs'd, after his Holineſs had acquainted 'em that he would publiſh his Deciſion when he thought proper, prohibiting the Parties in the mean time from cenſuring or ſtigmatizing each other, and enjoyning the Superiors of both Orders to puniſh thoſe ſeverely who ſhould contravene this Prohibition. This Decree was made by Pope *Paul* V. *Auguſt* 31, 1607. * *Maurolicus, lib.* 5. *Ocean. Relig. Beyerlinck, in Chron. Miræus, de Script. Sæc.* XVI. *Ribadeneira & Alegambe, de Script. Societ. Jeſu. Thuan. l.* 131, *&c. Hiſtoire de la Congregation* de Auxiliis, *par le P. Lemos, Seri, Aletophilus, & Autres.*

MOLLERUS *(Daniel William,)* of *Presbourg* in *Hungary*, was born in 1643, and read Lectures upon Hiſtory and Metaphyſicks at *Aldtorph* in 1678. He publiſh'd ſeveral little Tracts, amongſt which thoſe that follow are upon very particular Subjects: *Modeſta Refutatio novæ Logicæ Eliæ Schnegaſii: Juſtiſſima Retorſio ad Criminationes Schnegaſii: Ædificatio Evæ: Bohemicum nihil Alchymiſticum: Pedis admiranda: Meditatio Stoica de Conditione Temporis præſentis: Meditatio de prodigioſis Inſectis Hungaricis: Schediaſma de Mulieribus Hominibus: Meditatio Quæſtionis num S. Pauli Caput primum ad Romanos ſine prophanorum Auctorum, maximè Petronii, cognitione intelligi queat? Curriculum Poeticum: Metaphyſica du Valiana: Diſſertatio de Salamandra: Oratio de Confuſione Linguarum Babylonica.* * *Konig. Biblioth.*

MONETARIUS, an Officer of the Mint, who coin'd the Money: All the Money of the *Romans* had the Name of the *Monetarius* upon it, and that either in Words at length, or in the initial Letters. The *Triumviri* had formerly the Direction of the Mint. They call'd 'em *Triumviri Monetales*, which Office was erected a little before *Tully*'s time; their Commiſſion was comprehended in theſe five Letters, A. A. A. F. F. *Ære, Auro, Argento, Flando, Feriundo*, that is, their Buſineſs was to melt, hammer and coin Braſs, Gold, and Silver. * *Antiquit. Græc. & Lat.*

MONGUL, *Mongal*, a vaſt Country in *Great Tartary*; 'tis commonly ſuppos'd ſituated along the Northern and Eaſtern Oceans, where the River *Tartar* runs, from whence *Tartary*, as ſome will have it, takes its Name. From this ſingle Circumſtance one may eaſily judge that this Country is not plac'd where it ſhould be: For what Probability is there that *Tartary* ſhould be denominated from the *Tartar*, which, according to the Situation given this River, muſt have been the laſt thing diſcover'd there? M. *Witſen*, in his great Map of *Tartary*, gives *Mongul* a quite different Situation: He calls it *Mugalie*, in *Latin Mugalia*, and bounds it on the Weſt by the Mountain *Altay*, which is the *Imaus* of the Ancients; on the South by *Turqueſtan*, *Tangut*, and *China*; and on the North by the River *Amur* or *Ghamas*, which parts it from *Dauria*, the *Gilikes*, and other People but little known. This Geographer makes *Mongul* take in the Deſart of *Xamo*, to the North of which he aſſigns the Courſe of the River *Tartar*, which before it falls into the Sea, takes the Name of *Schingal* and *Quantung*; and upon this River where the Name is chang'd *Witſen* places a great many Towns. *P. Avril* in his Voyage to *China* agrees partly with this Map; for from the Lake of *Baycal* (which is near to the Head of the *Amur* or *Yamour)* as far as *China* he plants the Country with none but *Tartars*, *Monguls*. He deſcribes 'em a travelling, moving Sort of People, wealthy in Cattel, good humour'd and peaceable, and who correſpond with the *Muſcovites* that border upon 'em on the Side of *Siberia*. They have a great many petty Princes, and three very powerful Chams of the ſame Family, and who make no uſe of Fire-arms. But *Avril* gives the Name of *Monguls* to thoſe *Tartars* only that live to the Weſt of the River *Schingal*; and calls thoſe *Bogdoi Niuchi* or Eaſtern *Tartars* who dwell to the

East

East of this River; all which are comprehended under *Mugalie* by M. *Witsen*. * *Avril*, *Voyage a la Chine*. *Maty*, *Diction*.

*MONICA (St) St. *Austin*'s Mother, was born of Christian Parents in the 332nd Year after the *Incarnation*. She was marry'd to a Burgher of *Tagasta* in *Numidia* call'd *Patricius*, whom she afterwards prevail'd with to turn Christian: She had two Sons by him, and one Daughter; St *Austin* was the eldest. After her Husband's Death she pray'd constantly for St. *Austin*'s Conversion, who took too much Liberty, and was over and above a *Manichean*. She was extremely troubled at his going to *Rome*, and went after him to *Milan A. D.* 384; where she had the Satisfaction of hearing St. *Ambrose* preach. St. *Austin*'s Conversion follow'd upon the Prayers and Tears of his holy Mother. They both went from *Milan* in order to return into *Africk*; and being come up to *Ostia*, where they were to embark, she fell sick and dy'd there *A. D.* 387. Notwithstanding her Memory was much honour'd by the Church, yet she had not the publick Respect of a Saint till the Popedom of of *Alexander* III, in whose time 'twas pretended her Corps were found at *Ostia*: Others affirm that this Discovery was not made till Pope *Martin* V. *A. D.* 1430. Her Festival in the Martyrologies stands at the 4th of *May*. * *Augustin. Confess*. *Baillet*, *Vies des Saints*, *au mois de mai*.

MONNOYE *(Bernard de la,)* born at *Dijon June* 16, 1641, was Comptroller in the Chamber of Accounts at *Dijon A. D.* 1672, and held this Business till 1696. He understood *Greek*, *Latin*, *Italian* and *Spanish* throughly; and was a good Critic and Poet. His Poem *du Duel Aboli* or *Duelling abolish'd* carry'd the Prize of the *French* Academy in the Year 1671, which was the first given by that Society: He likewise gain'd the Academy Prize in the Years 1675, 1677, 1683, and 1685. He wrote a great many poetical Performances, work'd up with great Delicacy and Spirit. He is the Author of *Benignus*'s and St. *Mammet*'s Hymns which are sung in the Church at *Langres* (which are the only *Latin* Verses he has printed.) He made critical Remarks upon several Passages in *Bayle*'s Dictionary, which are inserted in the second Edition. His Integrity and regular Life were no less remarkable than his Learning and Politeness; Qualities which don't frequently meet in the same Person. The Subjects of his Performances which gain'd the Prize are as follow: For the Year 1675, *the Glory of Arms and Learning under* Lewis XIV; for the Year 1677, *the Education of Monsiegneur the Dauphin*; for the Year 1683, *the great things done by the King for the Advantage of Religion*; for the Year 1685, *the Glory acquir'd by the King in giving the Cause against himself*. *An Ode to the King upon the Conquest of the Franche Comté in the Year* 1674. The Author had the Honour to present it to his Majesty the same Year. *An Ode to Monsiegneur the Dauphin upon the taking of* Philipsbourg *in the Year* 1688. *An Idyllium upon the taking of Mons A. D.* 1691; *a Translation of three Latin Odes*, one upon Burgundy, another upon Champaign, and a third upon Syder, *&c.* *M. de la Monnoye* wrote the following Epitaph for himself and his Wife:

Bernardus placidâ compostus Pace Moneta
Conditur hic, Artes cui placuere bonæ;
Cui tribuit crebras Academia Gallica Lauros;
Qui Latias etiam Cecropiasque tulit:
Felix, ni Fluctus incautum egisset in altos.
Vexare ingenuum Fraus meditata Caput.
Hæc attrivit Opes, Studiorum hæc Otia rupit:
Forsan & hinc Mors est aspera visa minus.
Communem sensit Conjux dilecta Dolorem,
Hic prope dilecti quæ cubat Ossa Viri.
Non his Ambitio, non sedit Pectore Livor,
At simplex Probitas & sine Labe Fides.
Credibile est Animas adeo Virtutis amantes,
Ad quos hæc abiit, nunc habitare Locis.

MONSERRAT MONTANNES *(Michael,)* liv'd in the seventeenth Century: He was a *Spaniard* who left the Church of *Rome* came into the Protestant Communion, and publish'd some small controversial Tracts; one of 'em is entitled, *Aviso Sobre les abusos de la Iglesia Romana*. In this Discourse he cites a great deal of Scripture. In the Conclusion he exhorts the *Spanish* Nation to turn Protestants, and declaims against the Licentiousness in *Spain* by the Restraints of Celibacy; and observes, amongst other things, that the Confessors allow the Nuns scandalous Liberties in some Cases. And here he cites a great many Scripture Passages in Commendation of Marriage. He wrote another *Spanish* Tract publish'd in 1631 entitled, *the Pope is Antichrist*. * *Bayle*, *Diction. Critiq*.

MONT-QUIRINAL, a Mountain in *Rome* so call'd, because there was a Temple there dedicated to *Romulus*, otherwise call'd *Quirinus*. *Numa* enclos'd it within the Walls; 'tis now call'd *Monte Cavallo*, because of the Figures of two Horses in Marble plac'd there; one done by *Phidias*, and the other by *Praxiteles*, both representing *Bucephalus*, with the Statues of two Men on Foot breaking the Horse, one on the Right Side, and the other on the Left; 'tis suppos'd that these Figures represent *Alexander the Great*. The Popes have their common Residence in this Palace: *Sixtus* V. bought it of the House of *Este*, and made considerable Additions, which were farther enlarg'd by *Paul* V. The Jesuits Noviciate Church stands in the Place where *Romulus* formerly had a Temple. * *Dion. Halicarnass. Antiquit. Rom. lib.* 2.

*MONTANUS, an *Heresiarch* of the second Century, born at *Ardaban* a Town of *Mysia* confining upon *Phrygia*; he turn'd Christian, as 'tis said, in Hopes of Preferment in the Church: He pretended to Inspiration, and gave out the Holy Ghost had instructed him supplementally to what was deliver'd by the Apostles. *Priscilla* and *Maximilla*, two *Phrygian* Enthusiastick Women, possess'd with the same Spirit of Delusion, became his Disciples: In a short time he had a great Number of Followers. The Bishops of *Asia* being met condemn'd his new Prophecies, excommunicated those who dispers'd 'em, and wrote an Account of what had pass'd to the Western Churches. The Confessors and Faithful in *Gaul* wrote back to their *Asiatick* Brethren, condemn'd these pretended Prophecies, exhorting 'em withal to use gentle Methods for the Recovery of those misled. The *Montanists* finding themselves under Censure form'd a Schism, and sat up a distinct Society under the Direction of those who call'd themselves Prophets: *Montanus*, in Conjunction with *Priscilla* and *Maximilla*, was Head of the Sect. The first *Montanists* made no Alteration in the Creed; they only held that the Holy Spirit had made *Montanus* his Organ for delivering a more perfect Form of Discipline than what was settled by the Apostles. They for ever refus'd Communion to those who were guilty of notorious Crimes, and believ'd that the Bishops had no Authority to reconcile 'em: They believ'd it utterly unlawful to fly in time of Persecution. They were divided into two Branches, one of which were the Disciples of *Proclus*, and the other of *Æschines*: These last lie under the Imputation of following the Heterodoxy of *Praxeas* and *Sabellius* concerning the Trinity. * *Euseb. Hist. Eccles. lib.* 5. *cap.* 16, 17 & 18. *S. Epiphan. Hæres.* 48 & 51. *Tertull. de Fug. in Persec. Theodorit. Fabull. hæret, &c.*

MONTAUBAN (*John* Lord of,) Counsellor, and of the King's Bedchamber, Mareschal of *Bretagne*, follow'd the Duke of *Bretagne* into the Field, when he joyn'd the *French* King's Troops for the Conquest of *Normandy*: *Montauban* was at the taking of *Caen*, *Cherbourg*, and all the other Places of that Province, then in the Hands of the *English*. The Duke of *Bretagne* gave him the Command of his own Troops, which he march'd into *Guienne* for the gaining that Province likewise from the *English A. D.* 1453. And King *Lewis* XI. at his coming to the Crown made him great Master of the Forests and Admiral of *France*. He dy'd at *Tours* in 1466, his Death being very much regretted by the King. He was descended from a considerable and ancient Family in *Bretagne*. * *P. Anselme*.

MONTALT *(Philip,)* extracted from a considerable Family in *Bigorre*: *Philip* was Duke of *Navailles*, Peer and Mareschal of *France*, Knight of the King's Orders, Seneschal or Steward of *Bigorre*, Governor of the Towns of *Rochel*, *Brouage*, and the Country of *Aunis*, Captain Lieutenant of two hundred Light Horse

Horſe of the Guards. He commanded the *French* King's Army in *Italy* under the Duke of *Modena* in the Quality of Captain General *A. D.* 1658; and the next Year after the Death of that Duke he commanded in chief, and was Ambaſſador extraordinary to the Princes in *Italy*. The *French* King made him General of his auxiliary Army, which he ſent into *Candia* to ſuccour the *Venetians* in the Year 1669. In the Year 1673 he commanded the Troops in *Lorrain*, *Alſace*, *Champaign* and *Burgundy*, and drove the Enemy out of this laſt Province, where they had taken *Beaune*, and attack'd the Suburbs of *Dijon:* He afterwards took *Gray*, which pav'd the Way for the Conqueſt of the *Franche Comté* in the Year 1674. The ſame Year he ſerv'd in Quality of Lieutenant General under the Prince of *Condé*, and commanded the Left Wing at the Battel of *Seneff*; and the next Year 1675 was made Mareſchal of *France*. And now he was ſent into *Catalonia* to take the Command of the Army, where he made himſelf Maſter of *Figuieres* in the Year 1676, and in 1677 beat a Party of the Troops commanded by the Count *de Montery*; took *Puycerda* in the Year 1678, and ſerv'd in that Poſt till the Peace at *Nimeguen* concluded the ſame Year. He dy'd ſuddenly at *Paris February* 5, 1684, ſixty five Years of Age. * *P. Anſelme*.

MONTE CHRISTO, a ſmall Iſland in the *Tuſcan* Sea between the Iſland *Corſica* and the State *delli Preſidi* upon which it depends. This Iſland, tho' it looks but like a Rock in the middle of the Sea, has a good Town and Fort belonging to it. * *Maty, Diction.*

MONTE FOSCOLO, a Town in the Kingdom of *Naples*; it ſtands in the farther Principality, two Leagues from *Beneventum* to the South. This Town is the common Reſidence of the Governor of the Province. * *Maty, Diction.*

MONTE MAJOR, a *Spaniſh* Town in *Andaluſia*, five Leagues from *Corduba* to the South: This Town is ſuppos'd to be the *Old Ulia* or *Ulla*, which in *Julius Cæſar*'s time was a very ſtrong Place. * *Maty, Diction.*

MONTE DI S. ANGELO, in *Latin Mons S. Angeli, Mons Garganus*, a City within the Kingdom of *Naples*; it ſtands in the *Capitanata* upon Mount *Gargan*, a League and a half from *Manfredonia:* This City is an Archbiſhop's See to which that of *Manfredonia* is united: There are a great many fine Churches in it; the Cathedral is dedicated to St. *Michael*, and famous for the Pilgrims who reſort thither. * *Maty, Diction.*

MONTE SARCHIO, a Town and Caſtle with the Title of a Principality; 'tis in the farther Principality of the Kingdom of *Naples*, three Leagues from *Beneventum* to the Weſt. * *Maty, Diction.*

MONTE SPERELLO, a fortify'd Town; it ſtands in the Territory of *Perugia*, which belongs to the Eccleſiaſtical State in *Italy*; 'tis ſituate upon a Hill between the Lake and Town of *Perugia*. * *Maty, Diction.*

MONTFAUCON *(Bernard de,)* a Benedictine of the Congregation of St. *Maur*, extracted from a Gentleman's Family of *Roquetaillade* in the Dioceſe of *Alet*, and a great Maſter in Eccleſiaſtical and Pagan Antiquities. This learned Perſon in 1688 joyn'd with *P. Loppin* in publiſhing a Collection of *Greek* Remains entitled *Analecta*; he printed a new Edition of St. *Athanaſius* Works *A. D.* 1697; and ſome time before he publiſh'd a Tract upon the Hiſtory of *Judith*. In the Year 1698 he travell'd into *Italy*, where he collected a great deal of Matter for an Antiquary: After his Return he publiſh'd two Volumes of the *Greek* Fathers never yet printed: The moſt conſiderable Part of 'em is *Euſebius* of *Cæſarea*'s Comment upon the *Pſalms*, mention'd by St. *Jerom*. He has ſince publiſh'd his *Palæographia Græca*, or a Tract concerning the Original Form and Progreſs of the *Greek* Alphabet, where he ſhews the different Shape and Manner of writing *Greek* in different Ages: This Performance is full of Learning and Curious Remarks: He has likewiſe publiſh'd a new Edition of *Origen*'s *Hexapla*, and tranſlated *Philo de Vita contemplativa* into *French* with Notes upon it, to prove the *Therapeutæ* were Chriſtians. * *Du Pin, New Eccleſ. library, Cent.* XVII.

MONTMORENCY *(Francis Henry de,)* Duke of *Piney-Luxembourg*, Peer and Marſhal of *France*, Knight of the King's Orders, Count *de Bouteville de Luxe*, &c. Captain of his Majeſty's Guards *du Corps*, Governor of *Champaign*, *Brie* and *Normandy*, Son to *Francis de Montmorency*, Count *de Bouteville*, &c. by *Elizabeth Angelica* of *Vienne*, was born *January* 8, 1628. He made his firſt Campaign in 1647 under the Prince of *Conde* in *Catalonia*; and his ſecond under the ſame Prince in *Flanders* in 1648. He was at the Siege of *Ypres*, and at the famous Battel of *Lens*: The great Regard he had for the Prince of *Conde*'s Perſon made him run that Prince's Fortune, and go into all his Meaſures; thus he ſtay'd at *Paris* during the Barricades; he was at the Action of *Charenton*, which was a very hot and dangerous Puſh. When the Prince of *Conde* was ſeiz'd and carry'd Priſoner to *Bois de Vincennes*, this *Montmorency* rais'd a Company of an hundred Gentlemen at his own Charge, and marching 'em to *Nancy* joyn'd *Monſieur de Longueville* and *Monſieur de Turenne*, and ſerv'd this Campaign under the latter againſt the Mareſchal *de Hoquincour:* He was wounded and taken Priſoner at the Battel of *Rhetel*. After the Enlargement of the Princes of *Conde* and *Conti*, the firſt re-imbroiling himſelf at Court, *Luxembourg*, now Count *de Bouteville*, who was but five hundred ſtrong, held *Bellegarde* againſt Mr. *d'Eſpernon* then Governor of *Burgundy*, who ſat down before this Town with fifteen thouſand regular Troops, five and twenty Pieces of Cannon and two Mortars; and notwithſtanding this Inequality of Force he held out a Month after the Trenches were open'd, and did not ſurrender without honourable Terms. The Reputation he had gain'd in the Field brought him to the Poſt of Lieutenant General in the Army order'd into the *Franche Comté* in 1667; and here he diſtinguiſh'd himſelf in all the Functions belonging to his Station: Afterwards, he was commander in Chief in the War declar'd againſt *Holland A. D.* 1672; and was ſucceſsful in all the Enterprizes he was order'd to undertake: He maintain'd the conquer'd Towns and Country till the Retreat he made through the Enemy's Army much more numerous than his own: He did likewiſe great Service in the Army the King commanded in Perſon in the *Franche Comté* in 1674; and the ſame Year forc'd the Prince of *Orange* to raiſe the Siege of *Charleroy*, and ſerv'd under the Prince of *Conde* at the Battel of *Seneff*. In the Year 1675 he was made Mareſchal of *France*: Two Years forward he was at the Battel of *Mont Caſſel* under the Duke of *Orleans*, and commanded in chief at the Battel of St. *Dennis* fought *Auguſt* 14, 1678, where he gave the Prince of *Orange* a Repulſe, who attack'd his Army, notwithſtanding the Peace had been ſign'd at *Nimeguen* the 10th of that Month. In the ſecond War maintain'd by *France* againſt moſt of the Force of *Europe*, he beat General *Waldeck* at the Battel of *Fleurus July* 10, 1690; the next Year he routed the Confederates at *Leuſe*, gain'd another Victory at *Steinquerque Auguſt* 4, 1692, and a fourth at *Nerwind July* 29, 1693, and ſoon after took *Charleroy*. In the Year 1694 he broke the Confederates Deſign upon ſome Towns belonging to *France* near the Sea, by a long and unexpected March which he made in the Face of the Enemy from *Vignamont* to the *Scheld* near *Tournay*; ſuch a Courſe of Reſolution, Conduct and Succeſs made the *French* Troops rely entirely upon his Direction, ſo that they were always ready to march with Pleaſure where ever he led 'em; inſomuch that he ſeems to deſerve the Character a foreign Author gives him, which is, *that his Valour, his Activity, his inſatiable Vigilance, and his particular Genius for forming and executing great Undertakings, will always preſerve him the Character of an extraordinary General:* His Courage particularly could face the greateſt Danger without Fear; his Head was cool and his Heart hot; the Tumult and Confuſion of the warmeſt Action gave him no Surprize, nor made any Impreſſion upon his Temper; ſo that he always was in a Condition to obſerve the Advantages and Diſadvantages of the Battel, and to give Orders proper for the Caſe in Hand. He dy'd of a Baſtard Pleuriſy at *Verſailles January* 4, 1695, ſixty ſeven Years of Age: His Funeral Oration was ſpoken by *P. de la Rue* a Jeſuit. In 1661 he marry'd *Magdalen Charlotte-Bonne Thereſe de Clermont, de Luxembourg*, Ducheſs of *Piney*, Princeſs of *Tingri*, &c. ſole Daughter and Heir of *Charles-Henry*

de Clermont, Duke of *Luxembourg*, in Right of *Margaret Charlotte* of *Luxembourg*, Ducheſs of *Piney*, Counteſs of *Ligny*, &c. who reſign'd her Duchy in Favour of her Daughter, upon Condition that her Husband ſhould take the Name and Arms of *Luxembourg*. By this Ducheſs the Duke of *Luxembourg* had *Charles-Francis Frederick*, *Peter-Henry Thebault*, and *Paul Sigiſmond*. * *P. Anſelme.*

* MONYMA, of *Miletus*, King *Mithridates*'s Queen, famous for her Reſolution and preſerving her Honour. This Princeſs, when ſhe ſaw her Husband's Affairs deſperate, took her Diadem, which was then a Ribband ſet with Jewels, and hang'd herſelf in it; but the Weight of her Body breaking the String, ſhe threw her Diadem upon the Ground with a contemptuous Sentence, and ſpit upon it, and afterwards made one of her Eunuchs ſtrangle her. * *Plutarch in Lucullo.*

MORAVE, in *Latin Moravus*, *Morava*; 'tis a great River in *European Turky*; it has two Springs, both of 'em riſe upon the Frontiers of *Albania*; the moſt Eaſtern one goes by the Name of the *Great Morave*, or the *Morava Bulgaria*; the other is call'd the *Little Morave*, or the *Morave* of *Servia*, and in ſome Maps the *Ibar*; theſe two Rivers joyn above *Razena*, and fall into the *Danube* about five and twenty Leagues below *Belgrade*. Some take the *Morave* for the *Margus* or *Margis* of the Ancients; and others will have it the *Old Ciabrus*. * *Maty, Diction.*

MORAVE, anciently *Morus* and *Marus*, a great River in *Germany*; it riſes in the Confines of *Bohemia* and *Sileſia*, croſſes all *Moravia*, runs by *Olmutz* and *Hoadiſſe*, and taking in the *Teya* at the Confines of *Upper Hungary* and *Lower Auſtria*, parts theſe two Countries as far as the *Danube* into which it falls. * *Maty, Diction.*

MORGIAH, the Name of an *Arabian* Clan, and a particular *Mahometan* Sect, who believe that Faith alone without good Works is ſufficient. Theſe *Solifidians* are glanc'd at by the famous Doctor *Schabi*, where he bids his Diſciples be afraid of the Threatnings of God Almighty, *and don't behave your ſelves like thoſe who defer doing any thing that is good, and hope to be ſaved notwithſtanding*. *Gazali*, another *Mahometan* Doctor, tells us the *Morgians* expect God ſhould work every thing in 'em, and affirm that Sin hurts no Believer, and that Works without Faith ſignify nothing. * *D'Herbelot, Biblioth. Orient.*

MORHOF *(Daniel George,)* was born at *Wiſmar* in the Duchy of *Meckelberg A.D.* 1639. He underſtood *Latin*, *Greek*, *Hebrew*, Mathematicks, Phyſicks and Poetry. After his Travels into *Holland* and *England*, *Albert*, Duke of *Holſtein*, invited him to *Kiel*, where this Prince had lately founded an Univerſity: Here *Morhof* read Lectures upon Poetry and Rhetorick, and at laſt was Hiſtory Profeſſor: His Motto was, *Pietate*, *Candore*, *Prudentia*; and 'tis ſaid he exemplify'd theſe Virtues in his Conduct. He dy'd at *Lubeck* in the Year 1691, fifty three Years of Age. His principal Work is his *Polyhiſtor*, which has run thro' ſeveral Editions; the Title of the laſt printed at *Lubeck* 1708 in two thick Volumes 4^to^ is as follows: *Danielis Georgii Morhofi Polyhiſtor in tres Tomos*; *Literarium (cujus Soli tres Libri priores hactenus prodiere, nunc autem quatuor reliqui a Viro in Academia Lipſienſi erudito reviſi atque aucti, e MSS. accedunt) Philoſophicum & Practicum (nunc demum editos primoque adjunctos) diviſus, &c. a Joanne Mollero.* * *Journal des Savans. Tom.* XLIV. *pag.* 484. *Edit. de Hollande.*

MORINUS *(John Baptiſt,)* Phyſician and King's Mathematick Profeſſor at *Paris*, was borne at *Ville Franche* in *Beaujolois February* 23, 1583. M. *Claude Dormy* Biſhop of *Boulogne*, ſent him into *Hungary* in queſt of Metals and Minerals, which gave Occaſion to the writing his firſt Book printed in the Year 1619, and entitled *Mundi ſublunaris Anatomia*. After his Return into *France* he apply'd himſelf wholly to judicial Aſtrology: Several of his Predictions were anſwer'd in the Event, as the Death of the King of *Sweden*, the Cardinal *de Richelieu*, and the Marquiſs *de Cink-Mars*, and the Impriſonment of the Biſhop of *Boulogne*, &c. But beſides his being groſly miſtaken in predicting the Fortune of M. *Chavigny*, Secretary of State, ſeveral learned Men of his time, and particularly the famous *Gaſſendus*, prov'd ſo many Miſtakes upon him, that we have Reaſon to believe that when he was right in his Prognoſtications, 'twas, like other Aſtrologers, only by chance, he publiſh'd ſeveral Books, *viz. Aſtronomicarum Domorum Cabala detecta. Trigonometriæ Canonicæ libri tres. De vera Cognitione Dei ex ſolo Naturæ Lumine. Famoſi Problematis de Telluris motu vel quiete hactenus optata Solutio:* And here he declar'd againſt the Syſtem of *Copernicus*, which drew a learned Anſwer upon him from the illuſtrious *Gaſſendus*; and here they had a warm Diſpute upon the Subject of Atoms and a *Vacuum:* His favourite Performance, entitled *Aſtrologia Gallica*, and which coſt him thirty Years Pains, was not printed till after his Death. He pretended to have found out the Longitude in a Book entitled *Longitudinum terreſtrium & cœleſtium nova & hactenus optata Scientia*. He dy'd in 1656, ſeventy four Years of Age. * *Morin. Aſtrologia Gallica. Abregé de la Philoſophie de Gaſſendi. Guy Patin, Lettr.* 65, &c.

MORINUS *(Peter,)* was born at *Paris* in the Year 1531. His Inclination for the *Belles Lettres* made him travel into *Italy*, which was then the Seat of Learning. He taught *Greek* and Coſmography at *Vicenza*, from whence he was call'd to *Ferrara* by the Duke of that City. In the Year 1559 his Father recall'd him into *France*, where he refus'd to undertake any Buſineſs, and after his Father's Death return'd into *Italy*, where he arriv'd in the Year 1565; having travell'd ſome time he went into the Family of Cardinal *Navager*, Biſhop of *Verona*, was very much valu'd by *Charles Borromée*, and and employ'd by the Popes *Gregory* XIII. and *Sixtus* V. in the Edition of the *Septuagint* and the *Vulgate*. He was Secretary to the Academy conſiſting of ſix Perſons call'd *Scholaſtici*, who had the Direction of the *Vatican* Preſs, and reviſ'd the Books by collating 'em with good Manuſcripts. Pope *Gregory* XIII. order'd him to collect all the *Greek* Scholias, which he had extracted from the *Catena Patrum* or *Greek* Commentaries lodg'd in the *Vatican*. He informs us in his Epiſtles that to be more exact he had Recourſe to the *Hebrew* Text, and for ſome Books conſulted the *Syriac*, *Æthiopick*, and *Arabic* Verſions. He did great Service to Cardinal *Baronius* in tranſlating ſeveral *Greek* Paſſages and Records into *Latin*, which the Cardinal has inſerted in his Annals. Some of *Morinus*'s Epiſtles are in *Muretus*'s Collections: Father *Quetif* a Dominican printed ſome of this learned Author's Works in the Year 1675; and amongſt the reſt a Tract ſhewing the right Uſe of Learning; a *Paræneſis* or Exhortation to the *Greeks* to ſerve for a Preface to the Council of *Florence*, and a great many Epiſtles. *Morinus* wrote politely, was a great Linguiſt, and well vers'd in Eccleſiaſtical Antiquity; he thought nicely, and dreſs'd well: And to conclude his Character, there was no Perſon in that Age, who was more remarkable for Learning and a beautiful Manner. * *Du Pin, New Eccleſ. library, Cent.* XVII. *Richard Simon, Lettres choiſées.*

MORINUS *(John,)* Father of the Oratory; his poſthumous Works were printed at *Paris A.D.* 1703. In 1628 he printed a new Edition of the *Septuagint* with the old *Latin* Verſion publiſh'd by *Nobilius:* His Hiſtory of the Church's Deliverance by the Emperor *Conſtantine*, and the Grandeur and temporal Sovereignty beſtow'd upon the Church of *Rome* by the Kings of *France*, printed at *Paris* in the Year 1629, is not written in the beſt *French*, and gave great Diſguſt to the Court of *Rome:* He declar'd too ſtrongly againſt the *Hebrew* Text in his Exercitations upon the *Bible*, and drew a great many learned Pens upon him, who had the better in the Conteſt: His hiſtorical Commentary upon *Penance* is an admirable Collection; but his Book *de Ordinationibus* is full and exact beyond Improvement: Here he has inſerted a great many curious Remains with very learned Diſſertations. The Tracts publiſh'd ſince his Death are three; the firſt concerning the Expiation of the Catechumens; the ſecond upon Confirmation; and the third upon the Subject of Contrition and Attrition: In fine, Father *Simon*, under the Title of the *Antiquity of the Eaſtern Church*, has publiſh'd a Collection of *Morinus*'s Epiſtles, which afford a great many remarkable Paſſages in Criticiſm and Hiſtory: And to cloſe his Character, *Morinus* was certainly one of the learneſt Men of his time: He is the firſt who has begun to diſcourſe upon the Sacraments with diſtinguiſhing Solidity and Judgment;

ment; and it may be fairly ſaid of him that he has gone to the Bottom of this Argument. *Bernier, Hiſtoire de Blois. Du Pin, New Eccleſ. library, Cent.* XVII.

MORIN *(Simon)* a Fanatick living in the ſeventeenth Century, born at *Aumale*, and had been Clerk to M. *Charron*, Paymaſter General to the Army: He was an ignorant Fellow, and having a conſiderable Share of Enthuſiaſtick Heat, rambled into great Errors. He was not contented to diſperſe his Whimſies privately, but threw a great many of 'em into a Book which ſtole through the Preſs in 4^to^, 1647, and was entitled *Penſées de Morin dediées au Roi*, or *Morin's Thoughts dedicated to the King:* This Book is a Medley of Dotage and Ignorance, and contains the moſt remarkable Errors afterwards condemn'd in the *Quietiſts:* Tho' it may be he runs a greater Length of Extravagance than any of thoſe Sectaries; for he maintains directly that the greateſt Sins don't make a Man fall from the State of Grace, but that they are rather ſerviceable to knock down Pride: He affirms that God has a Remnant of the Elect in every Sect and Nation: He gave out that there would quickly be a general Reformation in the Church, and that all People would be Converts to the true Faith. He pretended this great Revolution would commence at the ſecond coming of *Jeſus Chriſt* in his State of Glory; and that *Morin* would be ſublimated, and, as it were, incorporated into this glorious Condition; and that to qualify him for the executing thoſe great things to which he was pre-ordain'd, he was to be attended with a numerous Train of perfect Souls, admitted to a Participation of our Saviour's Grandeur, which for that Reaſon he call'd the *Combatants of Glory*. The Sieur *Jean des Marets Saint Sorlin*, who was himſelf a great Viſionary, pretended to be *Morin*'s Diſciple, and by this means diſcover'd all his Fanaticiſm. *Morin* having been ſome time confin'd, was diſcharg'd as a crazy Fellow; but *Des-Marets* preferr'd an Information, and came in Evidence againſt him: In ſhort, *Morin* was brought to his Tryal, and condemn'd to be burnt, which Sentence was executed *March* 1663. 'Tis ſaid ſome of his Diſciples were ſent to the Gallies. He gave out he would riſe again the third Day, which made a great many of the Mob gather together at the Place where he was burnt: 'Tis ſaid that when Monſieur the Preſident *de Lamoignon* ask'd him whether 'twas written in any Part of the Scripture, that the great Prophet or new Meſſiah ſhould paſs through the Fire; to this *Morin*, now condemn'd, cited this Verſe in the ſeventeenth *Pſalm* by way of Anſwer, *Igne me examinâſti, & non inventa eſt in me Iniquitas*, that is, *thou haſt try'd me with Fire, and no Wickedneſs is found in me. Morin* dy'd with remarkable Reſolution, and 'twas then thought the Judges had gone too far in their Rigour, and that the ſending him to a Mad-houſe had been Puniſhment enough: The Judges defended themſelves by alledging that *Morin* own'd a great many wicked Tenets; and that not in ſudden Starts and Fits of Heat, but in cool Blood, and with the greateſt Obſtinacy imaginable: But then the Queſtion is, whether a Fool ought to be capitally puniſh'd for any Opinion or Degree of Stubborneſs. * *Bayle, Diction. Critiq.*

MORLIN *(Joachim,)* a rigid *Lutheran*, born in 1514. He executed his Miniſtry in ſeveral Places, and particularly at *Aruſtad*, from whence the Magiſtracy expell'd him *A. D.* 1543, becauſe they conceiv'd his Zeal over-ran his Diſcretion. He was invited to *Conigsberg* in *Pruſſia* to be Divinity Profeſſor there; and here he oppos'd *Oſiander*, who held a new Doctrine upon the Head of Juſtification: He attack'd this Novelty with great Vigour both in his Writings and Sermons; but ſunk notwithſtanding under his Adverſary, who got him chas'd out of *Pruſſia A. D.* 1552. He withdrew to *Brunſwick*, where he was made Collegue to the famous *Chemnitius:* He had a Share in the Diſputes of thoſe times, and was in almoſt all the Controverſies where the Articles of free Will, and the Neceſſity of good Works, *&c.* were debated. He return'd into *Pruſſia* in the Year 1566, and was there made Biſhop of the Province of *Sambia* by *Sigiſmond Auguſtus* King of *Poland*, and by *Albertus* Duke of *Pruſſia*, who was now no longer manag'd by *Oſiander*. *Morlin* dy'd *A. D.* 1571. His Works, as *Melchior Adam* gives a Recital, are theſe; *Pſalmorum Davidis Enarratio; Catechiſmus Germanicus; Poſtilla & Explicatio ſummaria Evangeliorum Dominicalium; Refutatio Mendacii Theologorum Heidelbergenſium, de Luthero; De Vocatione Miniſtrorum, & quatenus Magiſtratui fas ſit eos ab Officio removere; Defenſio adverſus accuſationem novorum Wittembergenſium Theologorum; De Peccato Originis contra Manichæorum Deliria. Epiſtola ad Oſiandrum.* * *Melchior Adam, in Vit. Theolog. Bayle, Diction. Critiq.*

MOROSINI *(John-Francis,)* a Cardinal born at *Venice A. D.* 1537. After having been that Republick's Ambaſſador in *Savoy*, *Poland*, *Spain* and *France*, he was ſent to *Conſtantinople* with the ſame publick Character to *Amurath* III, where he behav'd himſelf with great Reſolution. Some private *Venetians* having us'd ſome *Turks* at *Corfu* in a barbarous manner, the Grand Seignior reſolv'd to have his Revenge: The Grand Vizier went ſo far as to threaten *Moroſini* to cut off his Head, to which he boldly anſwer'd, that if he did it, his Republick would exert their whole Strength to return the Uſage upon himſelf: However, he omitted nothing to pacify the Sultan, and carry'd his Point by promiſing that the Podeſtat or Magiſtrate, who conſented to the ill Treatment complain'd of, ſhould be puniſh'd. *Moroſini* upon his Return Home took Orders, and was made Biſhop of *Breſcia:* Afterwards *Sixtus* V. hearing him commended for a Man of Courage, ſent him Nuncio into *France*, and made him Cardinal during his Stay there *A. D.* 1588: At the ſame time he promoted him to the Diſtinction of *Legat a Latere*, to make up the Differences between the *Guiſes* and the King. He was very acceptable to the *French* Court; and follow'd *Henry* III. to *Blois*, where he was when the Duke of *Guiſe* and the Cardinal of *Lorrain* his Brother were ſlain; he was charg'd with being privy to this Deſign, and to have a Share in it: Upon this Imputation the Pope recall'd him, but he juſtify'd himſelf ſo well that his Holineſs made him Cardinal Protector of *Germany* and *Hungary*. He was very much *Philip Nerio*'s Friend: He dy'd *January* 1596, in the fifty ninth Year of his Age, and left all his Eſtate to the Poor. Father *Stephen Coſmi* printed Memoirs for the Life of this great Cardinal *A. D.* 1676. * *Ciaconius. Cabrera, Petramelus, &c.*

MOROSINI *(Francis,)* Doge of *Venice*, and one of the greateſt Generals that Republick ever had, was born in the Year 1618 his Father was *Peter Moroſini*, and his Mother *Mary Moroſini:* At twenty Years of Age, being on board one of the *Venetian* Gallies, he ſignaliz'd himſelf againſt the *Turkiſh* Pirates, who cruiz'd in the *Archipelago*; and here he behav'd himſelf with ſo much Courage and Conduct, that the General *Marino Capelli* foretold that he would one Day make an extraordinary Soldier. In the Year 1645 he had his Share in the Attack of four Sultanas laden with Ammunition to *Canea*; and here he diſtinguiſh'd himſelf to that Degree of Bravery, that the Senate gave him the Command of one of their beſt Gallies, with which the next Year he gave chace to ſeveral *Turkiſh* Gallies near *Retimo*. In the Year 1647 he purſu'd theſe Infidels into the Port of *Scio*, burnt their Ships there, did the ſame Service at *Napoli di Romania*, and a little after beat ſixteen of their Gallies in the Streight of *Gallipoli*. The next Year the *Turks* having inveſted *Candia*, *Moroſini* landed there, charg'd 'em, and beat 'em off the Walls. This Train of Succeſs diſpos'd the Senate to make him Admiral of the Gallies *A. D.* 1650, and truſt him with the Guard of the Gulph of *Venice:* In this Quality he ſerv'd in the Sea Fight when the *Venetians* attack'd the *Turks* between *Paros* and *Naxis*, in the *Archipelago*; the Engagement was very obſtinate, and the *Venetians*, after the Loſs of *Mocenigo*, who was kill'd in the Action, had in all likelihood been worſted, if *Moroſini* had not fallen upon the Enemy's Rear, and made 'em ſheer off. Thus the *Venetians* gain'd a complete Victory, and a Renegado born in *Friuli*, who commanded the *Ottoman* Fleet, deſign'd to make an unexpected Deſcent upon *Candia*, was taken with the greateſt Part of his Ships; and the reſt, who endeavour'd to get away, were daſh'd in Pieces upon the Rocks.

This complete Victory promoted the brave *Moroſini* to the Command of the Fleet *A. D.* 1651, which put him in a Capacity of doing a great many very conſiderable things: He quaſh'd a Sedition at *Corfu*, and

near

near *Nicopoli* defeated a Convoy of Troops and Ammunition embark'd for *Canea*; and in 1653 gave chace to another Fleet near *Rhodes*, and the next Year made a Deſcent upon the Iſland *Ægina*, and took thirteen of the Enemy's Ships. Generaliſſimo *Mocenigo* falling ſick and dying, *Moroſini* perform'd his Functions, and carry'd *Malvaſia* notwithſtanding the *Turks* Reſiſtance, and the Strength of the Place. In the Year 1655 he was no leſs ſucceſsful, took the Town *Ægina* and demoliſh'd it; *Vollo* in *Theſſaly* and *Scyatho* had the ſame Fate, which oblig'd the neighbouring Iſlands to ſubto Contribution. Generaliſſimo *Foſcarini* ſucceeded *Mocenigo*, butſurviv'd him but a ſhort time: This Accident put the chief Command the ſecond time into *Moroſini*'s Hands, who, after *Lazaro Mocenigo* had beaten the *Turks*, ſeiz'd the Opportunity and took *Megara*: And now the *Ottomans* beſieging *Candia* with great Reſolution, the Senate gave the Government of the Place to *Moroſini*, who arriv'd there in 1656. The Affairs of the Republick quickly recover'd in this Iſland under his Direction; he forc'd the *Turks* to retire into the Places they were Maſters of, and after having beaten the Infidels at Sea, and kill'd ten thouſand, he took *Tenedos* and *Lemnos* from 'em. Theſe Diſgraces puſh'd the Grand Vizier *Amurath Cuperli* upon great Preparations, and made him exert himſelf the Year following. This Vizier retook the two Iſlands abovemention'd; and the Generaliſſimo *Lazaro Mocenigo* being kill'd in a Sea Fight near the *Dardanells*, the Senate thought they could not ſupply his Place better than by putting *Moroſini* into it. This new Generaliſſimo put to Sea in 1658, but after having taken the Iſland *Charcia*, he met with a violent Storm in which the whole Fleet was in Danger of being loſt. When the Tempeſt was over he gather'd up the Debris, and being joyn'd by the Pope's Gallies, and thoſe of *Malta* and *Tuſcany*, he gave the Infidels chace ſeiz'd *Claron*, and plunder'd *Samos*. The next Year he march'd into the *Morea* and took ſeveral Towns, and afterwards returning into *Candia* with a Reinforcement of four thouſand *French A. D.* 1660, he carry'd the Fort *di Santo Venerando* Sword in Hand, beat the *Turks* ſeveral times, and ſeiz'd new *Candia*, which they had built for a Blockade upon the old one.

Moroſini having gone through the cuſtomary Term for Generaliſſimo reſign'd his Poſt to *George Moroſini*, and towards the End of the Year 1661 retir'd to *Venice*. Here he had the Mortification to ſee himſelf charg'd for Mal-Adminiſtration by thoſe who grudg'd him his Reputation: But this Cloud being quickly diſpell'd his Innocency ſhin'd out, and his Proſecutors were puniſh'd. And now the Grand Vizier *Mahomet Cuperli*, who ſucceeded his Father, coming in Perſon before *Candia*, the Senate apply'd to *Moroſini* to undertake its Defence, which he did accordingly. And here his Conduct and Bravery during the Siege, which laſted two Years and four Months, can hardly be expreſs'd: He ſuſtain'd more than fifty ſix Aſſaults, fought the Enemy forty times under Ground, and deſtroy'd their Mines above four hundred and ſixty times: In this Siege the *Turks* loſt more than a hundred and twenty thouſand Men, and the *Venetians* above thirty thouſand. The Grand Vizier attempted to bribe this noble Governor, but to no Purpoſe: He refus'd the Offer of being immediately made Prince of *Walachia* and *Moldavia*, and notwithſtanding the Wound he receiv'd in the Beginning of the Year 1669, he did not flag nor lie by in the leaſt, but gave his Orders with the ſame Vigilance, and manag'd with the ſame Activity as formerly. And now notwithſtanding the *French* Succours which arriv'd were too feeble for Buſineſs; notwithſtanding the Pope's Gallies went off he refus'd to drop his Sword, and with the ſmall Remainder of the Garriſon ſtood a general Aſſault, and receiv'd the Enemy ſo warmly, that he made 'em retreat from a Part of the Walls which they had made themſelves Maſters of: However, a Capitulation being abſolutely neceſſary, the Grand Vizier having a great Value for ſo brave a Perſon, gave him all the Articles demanded.

At his Return to *Venice* he was very well receiv'd at firſt, but ſoon after was put under an Arreſt, the Senate thinking themſelves oblig'd to this Rigour by a warm Harangue which *Francis Corrario* made againſt *Moroſini*; but the Procurator *Sagredo* and *Michael Foſcarini* undertaking his Defence, his Conduct was juſtify'd, and the Poſt of Procurator of St. *Mark* confirm'd to him, into which he was choſen a little before the Surrender of *Candia*; the Senate now declaring that no Perſon had ever ſerv'd the Republick better than himſelf. However, his Exploits hitherto are nothing in Compariſon of thoſe that follow. The War recommencing againſt the *Turks* upon the Alliance made between the *Venetians*, the Emperor, and the King of *Poland*, *Moroſini*, near being choſen Doge after the Death of *Contarini*, was again declar'd Generaliſſimo. With this Commiſſion he ſet Sail for *Greece June* 8, 1684, and at firſt made himſelf Maſter of the Iſland and Town of *Santa Maura*, where he found an hundred and twenty Pieces of Cannon. This Succeſs was follow'd with the taking a great many other Iſlands, which made the *Turks* apprehenſive of a Famine at *Conſtantinople*: *Coron*, notwithſtanding the Succours with which the Beſieg'd were conſtantly reinforc'd, was carry'd by Storm, the Town fir'd, and the Garriſon put to the Sword *A. D.* 1685; and the next Year, beſides ſeveral other Advantages, *Lavarino* and *Modon* fell into *Moroſini*'s Hands: In the Year 1687 he gain'd a complete Victory at Sea near the *Dardanells*; after which the Infidels loſt *Petras*, *Lepanto*, *&c.* This Succeſs gave ſuch Satisfaction to the Senate, that they honour'd *Moroſini* with the Title of *Peloponneſiacus*, and what had never yet been done for any Perſon while living, they ſet up his Statue in Braſs with this Inſcription *Franciſco Mauroceno Peloponneſiaco adhuc viventi Senatus poſuit* 1686.

Moroſini loſing no time in puſhing his Conqueſts, took *Corinth*, *Sparta* and *Athens*; from which laſt Town he ſent to *Venice* ſome very beautiful Figures of Lyons, which the Republick ſet at the Entrance to their Arſenal, with a very honourable Inſcription for their Generaliſſimo, who took theſe Figures out of *Minerva*'s Temple. The Doge *Juſtiniani* dying in 1688, *Moroſini* was elected into his Poſt *April* 3, the ſame Year, with the general Satisfaction of the People; the Army likewiſe receiv'd the News with the greateſt Demonſtrations of Pleaſure. However, he was forc'd this Year to raiſe the Siege of *Negropont*, his Troops being very much leſſen'd by the Sallies of the Garriſon, and by the Enemy in the Field: In ſhort, the Fatigues he underwent threw him into a Sickneſs, which forc'd him to return to *Venice A. D.* 1689. The next Year Pope *Alexander* VIII. ſent him an Headpiece and a Sword, which he receiv'd with the cuſtomary Ceremony from the Nuncio in St. *Mark*'s Church. But the War continuing ſtill in the Levant, the Doge's being upon the Spot of Action was thought neceſſary: And thus tho' ſeventy five Years old he was the fourth time declar'd Generaliſſimo. He went upon this Service in 1693, and made the *Turkiſh* Fleet ſheer off ſeveral times; but being worn out with Action and Age, he fell ſick, and dy'd, univerſally lamented, at *Napoli di Romania January* 6, 1694. His Corps was carry'd to *Venice*, where the Senate ſet up a Monument for him with this Inſcription; FRANCISCO MAUROCENO PELOPONNESIACO SENATUS POSUIT ANNO M. DC. XCIV. * *Jean Gatien*, *lib. de Geſtis*, *Franciſci Mauroceni*, *& C. Patarii* 1698.

MOSCABEANS, in *Arabic Moſchabbehoun*, a *Mahometan* Sect who believe that God is literally what the *Alchoran* deſcribes him in ſeveral Places: They are *Anthropomorphite Mahometans*: They ſeem to have borrow'd from the Rabbies all that fanciful Diſcourſe about the Pain of the Eyes, and the roaring of the Lyon, which is apply'd to the Deity in the *Talmud*; 'tis certain there are a great many *Mahometans* ignorant enough to imagine that God has Hands, Feet, Eyes and Ears; and even ſome of 'em hold that he has a thick black Beard, with a great many other imaginary Attitudes. * *D'Herbelot*, *Biblioth. Orient.*

* MOSQUES in *Morery* Vol. II. ſee *Medina ibid.*

MOSUL, in *Latin Mauſilium*, *Nova Ninus* or *Nineveh*; a City within *Diarbeker* in *Aſia*; 'tis the Capital of the *Beglerbeglie* of *Moſul*, and ſtands upon the *Tigris* about forty Leagues above *Bagdat*. This Town has a Citadel, and is conſiderably large; 'tis built with the Ruins of *Old Nineveh*, ſome Remains of which are ſtill to be ſeen over againſt *Moſul* on the other Side of the *Tigris*. * *Maty*, *Diction.*

MOSUL (the Beglerbeglie of,) is one of the Provinces of *Diarbeker* in *Turky*; it lies between the Provinces of *Proper Diarbeker*, of *Rika*, *Bagdat* and *Schereſul*. *Moſul*, *Teskrit*, and *Zerbit*, are the principal Towns within it. * *Maty*, *Diction.*

MOSYNIANS, or *Moſynoeciens*, the Name of certain Mountaniers, who dwelt upon Trees or Stacks of Wood in the Neighbourhood of the *Euxine* Sea: Their Cuſtoms were ſo counter to thoſe of other Nations, that they behav'd themſelves like Brutes without any Senſe of Decency or Shame: Their higheſt Heap of Wood was their King's Palace, who had but a miſerable Poſt of Royalty; for 'twas Part of his Buſineſs to try all their Cauſes, and if he happen'd to miſtake in giving Judgment they ſent him to Goal immediately, and made him reign there without Victuals. The Crown was elective, and their Prince was always in Chains, and under a Guard: They fed upon Acorns, and what they took in hunting: Their Cuſtom was to lay Ambuſcades for Travellers, and uſe Strangers very ill. *Zenophon* in his fifth Book of the *Expedition of Cyrus the Younger* gives a Detail of their Arms, Eating, &c. And amongſt other things he obſerves that they us'd to talk, laugh and dance when they were alone, as much as if they had Company. * *Apollonius*. *Pomponius Mela*. *Strabo*, &c.

MOTECUMA, or *Montecuma*, a King or Emperor of *Mexico*, loſt his Crown and Liberty by receiving the *Spaniards* into his Capital, having firſt try'd to keep 'em at a Diſtance by Propoſals and Ambuſcades, but to no Purpoſe. *Ferdinando Cortez*, who commanded only four hundred *Spaniards*, prevail'd with the *Clans*, who were Enemies to the *Mexicans*, and border'd upon 'em, to come into his Alliance: With this Reinforcement he march'd up to the City of *Mexico*, and oblig'd the King to capitulate. Soon after, the *Spaniards* put this Prince under an Arreſt to make a Diſcovery where he had hidden Part of his Treaſure: The *Mexicans* perceiving their Emperor thus ill us'd, came up in a Body and beſieg'd the Palace where he was kept Priſoner. *Motecuma* being forc'd by the *Spaniards* to ſhew himſelf at a Window to quiet the Tumult, was wounded with the Blow of a Stone, of which Hurt he dy'd ſome few Hours after. * *Hiſtory of* Mexico.

* MOUPHTI, or *Mufti*, High-Prieſt, or Head of the *Mahometan* Religion. Notwithſtanding the Mufti makes a great Figure in the State, and that 'tis neceſſary to apply to him when there happens a Debate about depoſing the Sultan; yet he is liable to be depos'd himſelf in caſe he falls under the Grand Seignior's Diſpleaſure. Of this we have an Inſtance when the *Turks* Affairs were embarraſs'd in 1686. *Mahomet* IV. being at a Loſs on whom to lay the Blame of the ill Succeſs of his Arms in *Hungary* and the *Morea*, depos'd the Mufti, reproaching him with being the Occaſion of all the Misfortunes in his Empire by his over Complaiſance to the Grand Vizier *Cara Muſtapha*, at whoſe Inſtance he ſign'd the *Ferva* or Order for beginning the War, without repreſenting to his Prince the Conſequences that were likely to follow, as by his Station he was oblig'd to have done. The Sultan afterwards baniſh'd him to *Burſa*, and made *Huſſem-Effendi* Mufti in his room, who was before *Cadilesker* of *Rumelia*, or Sovereign Judge of the *Ottoman* Forces in *Europe*: And when the Sultan put him into this Poſt, he gave him a Charge not to conceal any thing from him, which he believ'd neceſſary to the Publick Good. * *Memoires du Tems*.

MOURNING (the *Iſraelites* or *Jews* manner of.) The Ancients did not only put themſelves in Mourning for the Death of their Relations, but always when any great Misfortune happen'd: Neither did their Mourning conſiſt only in the different Shape or Colour of their Clothes. Their Occaſions for Mourning were, either publick Calamities, as a Mortality, a general Scarcity, an Invaſion or hoſtile Incurſion; or elſe for private Misfortunes, as the Death of a near Relation or Friend; or if ſuch were dangerouſly ſick, in Captivity, or charg'd with any great Crime. The Signs of Mourning with the *Iſraelites* were tearing their Clothes as ſoon as they heard any bad News, or when they happen'd to be preſent at any irreligious Inſolence, as Blaſphemy, or any other outragious Impiety: The other Signs of Mourning were beating their Breaſts, clapping their Hands upon their Head, pulling off their Head-Clothes, and throwing Duſt or Aſhes upon it inſtead of the Perfumes they had there upon Feſtival Occaſions: They us'd likewiſe to ſhave their Beard and their Head; whereas the *Romans* on the contrary, whoſe Cuſtom was to go ſhaved, let their Beards grow during the time of Mourning.

The *Iſraelites*, while their Mourning laſted, neither waſh'd nor anointed themſelves, but wore their Clothes torn and dirty, or elſe put on Sackcloth; that is, ſtrait Clothes without Pleats and Folds, and which by Conſequence muſt look unhandſomly: They call 'em Sackcloth, becauſe they were made of the coarſeſt Camels Hair, or of ſome other rough reſembling Stuff; their Feet were likewiſe bare as well as their Head, but their Face was covered; ſometimes they threw a Cloak about it, as being unwilling to ſee the Light and diſcover their Tears. Mourning was always attended with Abſtinence, *i. e.* they either eat nothing, or elſe faſted to Sun-ſet, and then their Diet was nothing but Bread or Pulſe, and their Drink only Water.

Farther, they kept themſelves retired, ſitting upon the Ground, or lying in Aſhes, deeply ſilent, and never ſpeaking except in Complaints, or in Songs to heighten their Sorrow. The time of mourning for the Dead was commonly a Week, and ſometimes 'twas lengthen'd to a Month, as was done for *Aaron* and *Moſes*; and ſometimes it laſted threeſcore and ten Days, which was the Interval of Reſpect paid to the Patriarch *Jacob*: But then there are Widows who have mourn'd all their Life-time, as appears from the Inſtances in *Judith*, and *Anna* the Propheteſs. Thus their Mourning was not like the modern, which is little more than Mode and Ceremony, and which is throughly obſerved by none but the wealthy: But the *Iſraelites* Mourning had all the Signs and Circumſtances of inward and real Grief: Neither were they ſingular in this matter; for the other Eaſtern Nations the *Greeks* and the *Romans* a long time after, practis'd with the ſame Signs of Solemnity, Sorrow, and Self-Denial: The Deſcription St. *Chryſoſtom* gives of the Mourning in his time has a reſembling Appearance with that already mention'd.

Now, generally ſpeaking, the *Iſraelites*, and all other ancient Nations, were more natural than theſe modern Ages in the Expreſſion of their Paſſions: They ſung and danc'd when their Hearts were merry; when they were ſad they broke out into Tears and loud Lamentation; when they were afraid they made no Scruple to ſquall, and when they were angry they ſcolded heartily: *Homer* and the Tragick Poets afford Inſtances of all theſe Kinds: Thus *Achilles* lamented *Patroclus*'s Death to a great Exceſs; and in *Sophocles*'s, *Oedipus* and *Philoctetes*, the Signs of Grief are very ſtrong and affecting. Theſe extravagant Degrees and Exceſſes were afterwards corrected by Philoſophy and the Chriſtian Religion: Thoſe eſpecially who have Education and Breeding are practis'd from their Youth to more Compoſure and Sedateneſs: However a great many who refuſe to take Pains with themſelves, are moderate only on the outſide; they make a ſhift to conceal their Paſſions; but either out of Sloth or wrong thinking, ſtop ſhort of ſubduing 'em. * 2 *Sam.* 13. 19. *Jerem.* 2. 37. *Ezech.* 24. 17. *Lament.* 2. 10. 1 *Sam.* 31. *Eccluſ.* 22. 12. *Numb.* 20. 29. *Deut.* 34. 8. *Gen.* 50. 3. *Chryſoſt. ad Demetr. de Compunct. Fleury, les Mœurs des Iſraélites.*

MOUSTIERS, or *Monſtiers*, in *Latin Monaſterium* or *Munſterium*, ſo call'd becauſe 'twas originally a Monaſtery; 'tis now a City in *Provence* within the Dioceſe of *Riez*, where the Counts of *Provence* had formerly a Court Royal and a Bailliage; and in 1541 *Francis* I. made it a Viguerie, and put *Riez*, *Valenſole*, and three and twenty other Towns and Villages under its Juriſdiction. The Deputies of this Town have the tenth Place in an Aſſembly of the *States* of the Province; which Aſſembly conſiſts of ſix and thirty Corporations, who have a Right to ſend Repreſentatives thither every Year. When *Provence* was diſputed between *Lewis* I. Duke of *Anjou*, adopted by Queen *Jane*, and *Charles* of *Duras* Nephew to this Princeſs, whom he kept Priſoner *A. D.* 1380, and put her privately to Death two Years after in a Caſtle of the

Kingdom of *Naples*; when this happen'd the Burghers of *Mouſtiers* not being ſatisfy'd that Queen *Jane* was dead, and refuſing to recognize either of the Claimants, were roughly us'd by both: *Beaudiſner*, Commander in chief for the Duke *Duras*, demoliſh'd Part of the Town; and ſoon after *Trians*, Viſcount *Tallard*, Captain General for Queen *Mary*, Widow to *Lewis* I. Duke of *Anjou*, ſeiz'd the Town and plunder'd it. In 1386 the Burghers took an Oath of Allegiance to King *Lewis* II. Duke of *Anjou:* During the Civil Wars carry'd on by the *Leaguers*, *Mouſtiers* was always for the King: This Town ſtands at the Foot of a very high Mountain, from whence there comes a plentiful Spring: Upon the Top of the Hill there's a Free-ſtone Chapel dedicated to the bleſſed Virgin, and which has been a long time famous for the Reſort of Pilgrims: A little below the Chapel the Mountain ſplits into two Parts, which are joyn'd together by an Iron-Chain ſtretch'd through the Chaſm, two hundred and fifty Paces in Length: This Chain is ſuppos'd to be a Preſent vow'd by a Knight of *Rhodes* of the Family of *Blacas*, who was miraculouſly reſcu'd from Captivity by the Interceſſion of the bleſſed Virgin. In the Year 1684 Part of the Town was waſh'd away by an Inundation. * *Sidon. Apollinar. Carmine Euchariſt. ad Fauſt. Reienſem. Noſtradamus Hiſt. de Provence. Archives de Lerins, de Mouſtiers & de Riez.*

MOUTIQUE, a Town upon the Peninſula of *India* on this Side the *Ganges*; it ſtands upon the Coaſt of *Malabar*, between *Calicut* and *Cananor*, and is the Capital of a ſmall Kingdom which belongs to the King of *Calicut*. * *Maty, Diction.*

MUFTI; ſee *Mouphti*.

MUGELLO (the Valley of,) a fine Country in *Tuſcany*; it lies along the Banks of the River *Sieve*, between Mount *Appenin* and the River *Arno*. The Town *Fieſole*, and Part of *Florence* are within this Valley, which takes its Name from the Village *Magello*, formerly call'd *Muciallia*. * *Maty, Diction.*

MUICHEU, a City in *China*; it ſtands near the River *Kiang*, within the Province of *Suchuen*, where 'tis only reckon'd in the tenth Claſs, notwithſtanding 'tis one of the principal Towns in the Province. **Maty, Diction.*

* MUIS *(Simeon de,)* born at *Orleans*, Archdeacon of *Soiſſons*, and made King's *Hebrew* Profeſſor at *Paris A. D.* 1614. He was reckon'd one of the moſt learned *French* Men in that Language: And beſides his Skill in this Part of Learning, he was a Perſon of great Judgment and Penetration; had a correct and eaſy Style, and was thoroughly acquainted with Eccleſiaſtical Hiſtory, and Points of Divinity: In ſhort, he had all the Qualifications requiſite to make an excellent Expoſitor of Scripture: His Commentary upon the *Pſalms* is eſteem'd by all learned Men as the beſt Explanation of that inſpir'd Book; his Commentary upon the *Canticles* is annex'd to it, where he explains the literal Senſe of that Book: He likewiſe wrote a Book entitled *Varia Sacra*, which is made up of Notes or Explanations of the moſt difficult Paſſages in the *Old Teſtament* from *Geneſis* to the Book of *Judges*. All his Works were printed at *Paris A. D.* 1650 He dy'd *A. D.* 1644. **M. Simon. Du Pin, New Eccleſ. library, Cent.* XVII.

MULBERG, in *Latin Molyberga*, a ſmall Town in *Upper Saxony*; it ſtands in the Territory of *Miſnia* upon the *Elbe*, between *Meiſſen* and *Torgaw*, ſix Leagues from the firſt and three from the latter. *Mulberg* is famous for the Victory *Charles* V. got there againſt the Proteſtant Princes *A. D.* 1547. * *Maty, Diction.*

MULERIUS *(Nicholas,)* born at *Bruges A. D.* 1564, and dy'd 1630: He was an excellent Phyſician and Mathematician; he publiſh'd Tables for calculating the Motion of the Sun and Moon; two Books of Aſtronomical Inſtitutions; a Book upon the *Jewiſh* and *Turkiſh* Year; a *Roman* Calendar with an Introduction, which *G. J. Voſſius* calls a learned and accurate Work. * *Auctor Vitarum Profeſſ. Groningen. pag.* 65. & 113.

MULLER *(John,)* a celebrated Preacher at *Zurich*, and living in 1678: He publiſh'd ſeveral Works; the Titles of the moſt conſiderable ones written in *Latin* are as follow; *Quæſtiones Miſcellaneæ de Muhammedanorum Deo*; *Perſico Tawaſi Pentateucho*; *De Sadducæis in* 1653 & 1654; *Dyas Quæſtionum de Nomine Jeſu & Verſione Æthiopica in* 1659; *Diſputationes de Hiſtoriæ Definitione*; *De ſacris Scriptoribus in Genere in* 1660; *De Evangelica Magorum Hiſtoria*; *De Scriptis S. Matthæi in* 1672; *Heptas Quæſtionum de Nativitatis Chriſti Feſto in* 1673; *Vindiciæ Locorum Vet. Teſtam. Geneſ.* 1. 3. 11. *Geneſ.* 17. 11. He likewiſe publiſh'd *Decas Concionum*; *Horologium Pœnitentiale*; *Tuba Joëlis*; *Speculum Pœnitentiale*; *Tractatus de Monachatu & Euchariſtia.* * *Konig. Biblioth.*

MUNGHOA, a City in *China*; 'tis the ſixth in Rank within the Province of *Junnan*. * *Maty, Diction.*

MUNIA, a conſiderable City in *Upper Ægypt*; it ſtands upon the Weſtern Bank of the *Nile*, within the Caſſilif or Diviſion of *Ebenſuef*, fifteen Leagues above *Ebenſuef:* Some take *Munia* for the *Old Lycopolis*, and others will have it the *Phylace Thebaica.* **Maty, Diction.*

* MUNSTERBERG, a City belonging to the Kingdom of *Bohemia* in *Upper Sileſia* with the Title of a Duchy, and ſtands ſeven or eight Leagues from *Breſlaw*. *Munſterberg* belong'd formerly to the Dukes of that Name, deſcended from *George Poderbrach*, elected King of *Bohemia A. D.* 1458; whoſe Poſterity poſſeſs'd the Duchy 'till the Year 1647; when *Charles Frederick* laſt Duke of *Munſterberg* of the *Poderbrach* Family dying, the Emperor *Ferdinand* III. in Right of his Kingdom of *Bohemia*, re-annex'd this Duchy to that Crown; and afterwards made a Grant of it to *John Wiſcard* Prince of *Averſperg* and of the Holy Empire, his Majeſty's privy Counſellor, and Lord Chamberlain, hereditary Marſhal of *Carinthia*, Knight of the Golden Fleece, &c. in whoſe Family the Duchy ſtill remains. * *Ritterſhuſius Imhoff. Notitia. Imper. &c.*

MUSCULUS *(Andrew,)* a *Lutheran* Author and Divinity Profeſſor at *Francfort* upon the *Oder*, and Superintendant of the Churches within the Marquiſate of *Brandenbourg:* He was born at *Schneberg* in *Miſnia*, and dy'd in 1580; he was a warm Champion for the Doctrine of *Ubiquity*, and explain'd his Opinion in a very bold manner: He maintain'd that the Aſcenſion of our bleſſed Saviour means nothing more than the ceaſing of the Viſibility of his Fleſh: He aſſerts that his human Body is ſtill in the Clouds where it diſappear'd to the Apoſtles, and that according to the Scripture Style, and the Propriety of the Terms to *Aſcend* and *Deſcend*, we are not to imagine any Change of Place in our Saviour's Aſcenſion: This whimſical Fancy may be ſeen at large in *Hoſpinian*'s Hiſtory of the Euchariſt, part 2, pag. 492, *ad An.* 1561. *Muſculus* printed a great many Books, the Titles of which are inſerted in the Epitome of *Geſner*'s *Bibliotheca*. He was ſtrongly perſuaded that there would be great Revolutions in *Germany* in a ſhort time, and that the End of the World was not far off, which made him write upon this Subject with an Air of Demonſtration, as if he had got a Key to the Oracles of the *Old* and *New Teſtament*. * *Bayle, Diction. Hiſtor.*

* MUSICK; the Art which teaches how to form Concords, and bring agreeable Sounds to the Ear; or to ſpeak more diſtinctly, the Skill which teaches how to ſtrike low, high, and middle Notes with due Proportion, and part 'em by juſt Intervals of Silence, ſo as to give an awakening and ſtrong Pleaſure to the Ear. Some reckon this Invention to *Apollo*, and others to *Mercury:* The Ancients diſtinguiſh'd Muſick into ſix Kinds, the Rhythmick, the Metrick, the Organick, the Poetick, and the Hypocritick, which comprehends the Rules for Dancing, Pronunciation, playing upon Inſtruments, Verſification, together with the Geſtures of the *Pantomimes*; and laſtly, the Harmonick, which lays down Rules for ſinging; theſe ſix things taking in the ſix Kinds of Muſick, according to *Porphyry*'s Diviſion upon *Ptolomy*'s Harmony. *Ariſtoxenes* a Philoſopher, and one of *Ariſtotle*'s Scholars, has left us three Books of the Elements of Harmonick Muſick: Theſe Books have given him the Diſtinction of the Head of a Sect in Muſick call'd *Ariſtoxenians*, in Contradiſtinction to the *Pythagoreans:* Theſe two Muſical *Clans* went upon different Principles; the latter making Proportions, or the Mathematical Part of Muſick, the only Rule for judging or examining Notes; whereas the former were of Opinion that the Ear ought to be call'd in to the Deciſion; it belonging principally to that Senſe to pronounce upon Muſick. * *Danet.* See *Morery Supplement* under Article *Muſick.*

* MUSTAPHA II, Emperor of *Turky*, Son of Sultan *Ibrahim*, ſucceeded his Uncle *Achmet* II. To what is ſaid upon this Prince in *Morery* Vol II. may be added, that after his Army had been entirely routed at *Zanta* by Prince *Eugene* of *Savoy* in 1697, and his Fleet beaten by the *Venetians* the Year following, he turn'd his Thoughts to a Peace, which was finiſh'd at *Carlowitz January* 1699; by Virtue of this Treaty a Truce was concluded between the Emperor and the Sultan, for twenty five Years; during which Term all Acquiſitions made by his *Imperial* Majeſty were yielded by *Muſtapha*, together with that Part of *Tranſylvania* which was in the Emperor's Poſſeſſion: As for the other Diviſion belonging to the Fort of *Temeſwaer*, that was to continue the Grand Seignior's; as to *Poland* the Peace was perpetual; and here, one Article was that the *Turks* ſhould reſtore *Caminieck*, and the *Poles* what they had taken in *Moldavia:* The Truce ſign'd with the Republick of *Venice* was turn'd into a Peace without Limitation of time *A. D.* 1701; and by this Agreement the *Venetians* were to remain Maſters of the *Morea*, as far as the Ruins of the old Wall in the *Corinthian Iſthmus*; they were likewiſe to continue in Poſſeſſion of all the Iſland of *Leucade* with the Fort *Santa Maura*, of the Iſland *Egina*, and the Forts of *Clin*, *Ciclut*, *Caſtelnuovo*, *&c.* In *Dalmatia*, Between the *Turks* and *Muſcovites* there was only a Truce for two Years, which was lengthen'd to thirty Years the Year following, the Czar remaining in Poſſeſſion of his Conqueſts. Theſe Treaties were confirm'd by reciprocal and ſplendid Embaſſies: The Sieur *Ferriol* the *French* King's Ambaſſador at *Conſtantinople A. D.* 1700 moving for his firſt Audience of the Grand Seignior, the *Turkiſh* Court order'd him to lay by his Sword during that Ceremony; but he deny'd Compliance with a great deal of Spirit, tho' he was then almoſt in the Sultan's Preſence, and even threaten'd with Violence for his Refuſal: He ſupported his Character very bravely, order'd his Preſents to be carry'd back, and went out of the Seraglio, chooſing rather to have no Audience than to ſink in his Repreſentation. The Ambaſſadors of other Crowns appear'd with leſs Reſolution, eſpecially the Emperor's. After this *Muſtapha* went from *Conſtantinople*, and reſided at *Adrianople:* And here, while he indulg'd himſelf, ſome of the Forces at *Conſtantinople* roſe upon the Government for not being paid, and murther'd the Treaſurer. The Janizaries and Spahis joyn'd theſe Mutineers; their Pretence was that the Sultana *Validé* and the Mufti had too much of the Adminiſtration, and prevail'd with the Grand Seignior to live from his Capital, that they might govern the more abſolutely: Theſe Rebels increaſing to an hundred and fifty thouſand Men, forc'd the Seraglio, carry'd off *Mahomet*'s Standard, and then mov'd to *Adrianople:* The Grand Vizier march'd againſt 'em with twenty thouſand regular Troops, but this Body deſerted to the Rebels: Thus the Vizier was forc'd to fly with *Mauro Cordato*; the Mufti and his Son were ſeiz'd, and the unfortunate *Muſtapha* was depos'd in the Beginning of *September* 1702. His Brother *Achmet* was ſet in his Seat: This *Achmet* when he left *Adrianople* made his Brother ride before him in a cloſe Coach, and in this Figure they came to *Conſtantinople*. The Mufti and his Son were executed, having been firſt put to the Queſtion to diſcover their Treaſure: And to conclude, this Revolution, take it all together, is reckon'd one of the greateſt Revolts that ever happen'd in the *Turkiſh* Empire.
* *Memoires Hiſtor.*

NADER,

N.

NADER a great City in the Mogul's Empire, between *Seronge* and *Agra*. The greateſt part of the Houſes are thatch'd and only one Story high, the beſt being no more than two. Three Sides of the Town are water'd by a River, which falls into the *Ganges*. * *Tavernier*.

NANGATO, the capital of a Kingdom, or rather ſmall Province, of the ſame Name. It ſtands upon the weſtern Side of the River *Jamaiſtero*, in the Iſle *Niphon*. **Maty, Diction.*

NANGUNDI, a great River in the *Indian* Peninſula on this Side the *Ganges*. It Riſes in the Mountains of *Gate*, runs by the City *Biſnagar*, and croſſing the Kingdom of the ſame Name, falls into the Gulph of *Bengale* at *Maſulapatan*, which belongs to the Kingdom of *Golconda*. * *Maty, Diction.*

NANTEUIL *(Robert,)* was born at *Rheims* in the year 1630. He had from his Infancy a great Genius for Drawing: Inſomuch that after he had ſtudied Philoſophy two years, he Deſign'd and Engrav'd the *Theſis* maintain'd by him. He grew famous in a ſhort Time, and that which help'd particularly to make him ſo, was a Print which he made of the *French* King in little, for which his Majeſty gave him an hundred *Loüis d' Or*. Afterwards he engrav'd him in his natural Bulk, or to the Bigneſs of Life; which had never been done with Succeſs by any Engraver. The King was ſo well ſatisfied with this Performance, that he made him the Deſigner and Engraver for his Cloſet, and erected an Office on Purpoſe for him, ſettled an annual Salary of a thouſand Livers with very honourable Letters Patents. Before this time the beſt Engravers thought it next to impoſſible to repreſent all the Colours, requir'd in a large Picture, with nothing but the white of Paper, and the Black of Ink; 'Tis true when the Print is ſmall, the Imagination of thoſe that view it can eaſily ſupply theſe Circumſtances: But in *Nanteuil*'s large Print of the King one would think he ſaw the natural Complexion, the Vermilion of the Cheeks, and the Redneſs of the Lips; whereas in other Prints of the ſame Bigneſs the Complexion looks Leaden, the Cheeks Livid and Lips of a Violet Colour; ſo that the Men look rather as if they were drown'd, than living. He afterwards ingrav'd in the ſame manner the Portrait of the Queen, Mother of *Lewis* XIV. Cardinal *Mazarine*, the Duke of *Orleans*, *Maréſchal Turenne*, and ſome others, all which have acquir'd him an immortal Reputation. *Carlo Dati* in his Life of *Zeuxes* mentions *Nanteuil* in the following ſtrain of Commendation; "The Words of *Apollonius*, ſays he, make me reflect "upon the prodigious Exquiſiteneſs of the Prints of "of our modern Engravers, where all things are re"preſented with ſo much Nature and Life: For, inſtance, "the Drapery, the Fleſh Colour, the Beard, the Hair "and the Powder upon it; and which is more extra"ordinary, the Age, the Air, and peculiar Reſem"blance of the Perſon: This, ſays he, is very won"derful, conſidering that 'tis all brought about with "nothing elſe but the Black of Ink, and the white of "Paper, which don't only make the differences of Light "and Shade, but produce the effect of all the Colours." The great Duke of *Tuſcany* ſet *Nanteuil*'s Print, done by himſelf, in his Gallery, which was ornamented with the Portraits and Drawings of the moſt eminent Painters and Gravers, eſpecially when they were done by themſelves. *Manteuil* dy'd at *Paris* 1678, forty eight years of Age. * *Perrault, les Hommes Illuſtres, qui ont paru en France. Vigneul-Marvill, Mélanges d' Hiſtoire, pag.* 182.

* NAPLES. For *Henry* IV. in *Morery* Vol. 2. read *Henry* VI.

NATIVITY (The Feſtival of the bleſſed Virgin's). This Feſtival is not near ſo old as that of the Nativity of our Saviour and St. *John Baptiſt*. Pope *Sergius* I. who was choſen Biſhop of *Rome A. D.* 687, is the firſt who plac'd the Nativity amonſt the Feſtivals kept in Memory of the Bleſſed Virgin; For the *Natalitium* or Birth-day of the Bleſſed Virgin, kept in Winter, was the Feſtival of her Aſſumption, and which was likewiſe far from being any primitive Solemnity. The Feſtival of her Nativity was afterwards put into the Martyrologies, and into *Gregory* the Great's Sacramentary. 'Twas not obſerv'd in *France* till the Reign of *Lewis* the *Debonair*; and has been ſince inſerted into the Martyrologies compil'd by *Florus*, *Ado Viennenſis* and *Uſuardus*. *Walter* Biſhop of *Orleans* introduc'd it into his Dioceſe, and *Paſchaſius Radbertus* mentions it in his Book *de Virginitate Mariæ*. Thus, thoſe who affirm 'twas not ſettled till the ninth Century, are miſtaken. However, 'twas no Holiday generally in *France* and *Germany* till the tenth Century. The *Greeks* and Eaſtern Chriſtians began to keep it no ſooner than the twelfth Century, but then they do it with great Solemnity. **Baillet, vies des Saints.*

NAVAGERO, or *Nanger (Andrew)*, a Noble *Venetian* and Senatour, and a good Latin Poet. He was ſent Ambaſſadour by the Republick to *Francis* I, and dy'd at *Blois A. D.* 1516, forty ſix years of Age. He wrote a Book of *Epigrams*, and ſome Latin Eclogues and Elegies. There is a great deal of Delicacy in his Poems, and if they had been written in the Age of *Auguſtus*, they would have paſs'd well. He likewiſe exercis'd his Talent in the *Italian*, with no leſs Succeſs than in the Latin Language. * *Julius Cæſar Scaliger, Hypercritic. lib. 6. poet. cap 4. Paulus Jovius, Elog. Hieronym. Fracaſter*, in *Dial. de Art. Poet. in nomem Naugerius*, &c.

* NAVARRE. For *Ferdinand* ſeiz'd that Kingdom *ann.* 1523. in *Morery* Vol. II. read *ann.* 1512.

NAZARENES: a Name given generally at firſt to all the Chriſtians, becauſe our Saviour was commonly thought to be born at *Nazareth*. 'Twas afterwards the Name of a Sect of Chriſtians, who with their Chriſtianity retain'd Circumciſion, with the Ceremonies of the *Moſaick* Law. 'Tis ſaid they believe our bleſſed Saviour to have been only a mere Man. St. *Epiphanius* reports that this Sect began when the Chriſtians retir'd from *Jeruſalem* to *Pella*, before the laſt Siege of *Jeruſalem*. He obſerves there was a great many of 'em in *Beræa*, in *Cælo-Syria*, in *Decapolis*, in *Bazanitidis*, and near *Pella* or *Pera*; from whence they were call'd *Peratici* according to *Clemens Alexandrinus*, and *Symmachiani*, as *Fauſtus* informs us, becauſe they made uſe of the Tranſlation of the *Old Teſtament* done by *Symmachus*. They had likewiſe a Goſpel in *Hebrew*. *Acts* xxiv. *Epiphan. Hæreſ.* 9. *Theodorit, de Hær. fab. lib.* 2. *Baron. in Appar. & Annal. A. C.* 9. & 74.

NECHEPSOS, King of *Ægypt* of the third Dynaſty of the *Saites*, began to Reign 698 years before the *Incarnation*. *Stephinates* was his Father and *Bocchoris* his Grandfather. He reign'd ſix Years. There was a famous *Ægyptian* Aſtrologer of this Name, whether 'twas this Prince or ſome other Perſon, 'tis uncertain: The Poet *Auſonius* mentions him thus;

Quique Magos docuit Myſteria vana Nechepſos.

Julius Firmicus reports him a King of *Ægypt* and a good Aſtronomer, and affirms that he had made a Collection of ſigns for predicting the Misfortunes that were to happen to every one, which Misfortunes he believ'd were brought upon People by different and contrary Powers.

NECHO II, call'd in Scripture *Necho* and *Pharaoh Necho*, Son of *Pſammitichus* King of *Egypt*. He ſucceeded his Father in the Year of the World three thouſand three hundred and eighty eight, and Six hundred and Sixteen before the Chriſtian *Æra:* This Prince in the beginning of his Reign endeavour'd to draw a Canal from the *Nile* to the Red Sea: But here, having loſt an hundred and twenty thouſand Men, he was forc'd to give over the undertaking before 'twas half finiſh'd. Some time after he engag'd ſome *Phœnician* Sailers to make the Tour of *Africk* by Sea. They embark'd upon the *Arabian* or Red Sea, from whence they fell into the Ocean, doubled the Cape of *Good Hope*, cut the Line upon the Coaſt of *Guinea*,

ſail'd up to the Streights of *Gibraltar*, enter'd the *Mediterranean*, and three Years after their ſetting out, return'd that way to *Ægypt*, in the Year of the World 3394, and 610 before the *Incarnation*. *Necho* engag'd in a War againſt the *Babylonians*, who had invaded the *Aſſyrian* Empire. *Joſiah* King of *Judah* unadviſedly marching againſt this Prince, was defeated and kill'd in the Valley of *Megiddo*, upon the Frontier of the Tribe of *Manaſſes*. *Necho*'s Expedition againſt the *Aſſyrians* was very ſucceſsful: Three Months after his Countermarching his Forces through *Judæa*, he depos'd *Jehoaaz* whom the *Jews* had ſet up for King, and put his Brother *Eliakim* in his Place: But he enjoy'd his Victory againſt the *Babylonians* but a little while; For *Nabopalaſſar* King of *Babylon* provok'd with the Revolt of Lower *Syria* and *Phœnicia*, ſent his Son *Nebucodonoſor* with a powerful Army againſt the *Ægyptians*. This young Prince defeated 'em the Year following, carried his Conqueſts from *Euphrates* to the *Nile*, and ſhut up *Necho* within the Limits of *Ægypt*. He dy'd after having reigned ſixteen Years, in the Year of the World 3404 and 600 before the *Incarnation*. **Kings* 2 *chap.* 23, 24. *Herodot. lib.* 2. *cap.* 139. *lib.* 4. *cap.* 142. & 158.

NEERCASSEL *(John de,)* Biſhop of the *Roman* Catholicks in *Holland*, was born at *Gorkum*, and conſecrated *A. D.* 1662. with the Title of Biſhop of *Caſtozie*, and was the Pope's Vicar General in *Holland*. He had been of the Congregation of the Prieſts of the *Oratory*: He acquitted himſelf in his Epiſcopal Function with great Zeal and Application. He dy'd *June* 1686 ſixty Years of Age. He has three *Latin* Tracts extant much commended by *Du Pin* for Unction and Argument. His firſt Tract inſtructs *how the Scripture ought to be read*, and points at the Judge that is to interpret it: His ſecond Book entitled, *Amor Pœnitens*, ſhews the Love of God a Neceſſary requiſite in the Sacrament, as he calls it, of Penance: His third Book is *de Cultu Dei & ſanctæ Virginis*. * *Du Pin. new Eccleſ. library*, *Cent.* XVII.

NEERDA, a City in the Province of *Babylon* upon the *Euphrates*. 'Twas well fortify'd, and for that reaſon the *Jews*, who liv'd in *Meſopotamia*, lodg'd their Money there, which they dedicated to God, and ſent to *Jeruſalem* with a good Guard, for fear of being robbed by the *Parthians* who were then Maſters of *Babylon*. * *Joſeph Antiquit. lib.* 18. *cap.* 12.

NELEUS, Son of *Neptune* and the Nymph *Tyro*, Daughter to *Salmoneus*; who being chas'd out of *Theſſaly* by his Brother *Pelias*, retir'd into the Territory of *Lacedæmon*, where he built the Town *Pylos*. He married *Chloris* Daughter to King *Amphion* of *Orchomene*, by whom he had twelve Sons: He kill'd eleven of 'em, and if *Neſtor* the twelfth had not been out of the Way by Chance, he had ſhar'd the ſame Fate. * *Ovid. Metamorph. lib.* 12.

NEMESIANUS (St.) and his Colleagues, the Biſhops, Confeſſors, and Martyrs in *Africk*, made a noble Profeſſion of their Faith before *Aſpaſius Paternus* Proconſul of *Africk*: 'Twas in the Year of our Lord 257 during the Perſecution under *Valerian*. 'Twas to theſe Confeſſors that St. *Cyprian* directs his ſeventy ſeventh Epiſtle; moſt Part of 'em had aſſiſted at the Council of Carthage held the Year before, where St. *Cyprian*'s Sentiment concerning rebaptizing *Hereticks* was approv'd. It appears by St. *Cyprian*'s Letter that many of theſe Confeſſors had gone through a glorious Martyrdom, and that the reſt condemn'd to the Mines, Quarries, or impriſon'd, expected the ſame *Exit*. *Nemeſian* wrote three Letters by Way of Anſwer to St. *Cyprian*. Theſe holy Confeſſors are ſet to the firſt of *September* in the Martyrologies. In an old *African* Martyrology there is one *Nemeſianus* plac'd at the 20th of *December*; but ſome are of Opinion that this *Nemeſianus* is an infant Martyr mention'd by St. *Auſtin* in his 286th Sermon. * *Cyprian Epiſt.* 77, 78, 79, & 80. *Baillet*, *Vies des Saints*.

* NEMESIUS, a Philoſopher. There's a Book of his extant *de Naturâ Hominis*; here he confutes the *Manichæans*, the *Apollinarians* and the *Eunomians*; but then he maintains *Origen*'s Sentiment concerning the Preexiſtence of Souls: This Tract has been tranſlated from the *Greek* into *Latin* by *Valla* and *Ellibodius*. The Original and Verſion are inſerted in the *Bibliotheca Patrum*.

NEOCULA, Daughter to *Lycambis* the *Theban*: Her Father had promis'd her in Marriage to the Poet *Archilochus*, but afterwards repented the Engagement and broke his Word: *Archilochus*, by Way of Revenge, play'd his Satyr in Iambicks hard upon him, and teaz'd him to Death. * *Horat. de Art. Poet. Hofman. Lexic. Univerſ.*

NEPENTHES. There's ſcarce any Thing more talk'd on and leſs known than *Homer*'s *Nepenthes*. Some take it for the Plant *Helenium*, and pretend that *Helen* made uſe of it to divert the Melancholy of thoſe who entertain'd her. *Pliny* allows it the ſame Quality, and reports it good for diſpelling Grief when taken in Wine. *Euſtathius* upon *Homer* obſerves that the Poet has given an hyperbolical Deſcription of this Plant; and therefore we are not to ſtrain him up to the Letter, where he tells us that *Nepenthes* will blunt the Edge of the ſharpeſt Anguiſh, and take out the Sting of any Calamity; ſo that a Man may ſee his Father or Mother dye without the leaſt Regret, and his Children murthered without ſhedding a Tear. Some are of Opinion that *Nepenthes* is only a poetical Fiction of *Homer*, and when you come out of the Allegory it means no more than that *Helena* ſeaſon'd the Meat and the Wine with diverting Stories at Table, which help'd her Landlords *&c.* to forget the Miſchiefs ſhe had done them. *Plutarch*, *Athenæus*, *Macrobius* and *Philoſtratus* are of this Opinion: And *Euſtathius* himſelf, tho' he does not deny but that *Homer* may be hiſtorically underſtood, yet he prefers the figurative or allegorical Senſe. But *Theophraſtus*, *Diodorus Siculus* and *Juſtin Martyr* are poſitive that *Nepenthes* is a Plant; *Diodorus* reports that in his time, that is in the Reign of *Auguſtus*, when the *Romans* were well acquainted with the *Ægyptian* Cuſtoms; this Hiſtorian, I ſay, reports that the Women of *Thebes* in *Ægypt* made uſe of this Plant for the Purpoſes abovemention'd. Theſe Sort of Plants are at preſent more common among the *Ægyptians* and eaſtern People, than in the Weſt. However; there are ſome Plants in *Europe*, as *Bugloſs* and *Saffron*, which have this reviving Quality. *Arec*, which the *Arabians* call *Faufel*, throws a Gayety into the Mind, even to Extravagance, and which ſometimes mounts to a Sort of Madneſs; for which Reaſon in the Mogul's Country the uſe of it is not generally allow'd. The Plant *Dutroa*, famous in *America*, produces a Grain or Seed like that in Melons, which being infus'd in Wine, makes People fooliſhly merry, and laugh violently a great while together. This Effect has Reſemblance to what *Diodorus Siculus* reports of the prodigious Inſenſibility of certain *Æthiopian Troglodites*, who as he tells us, ſtood like Stocks when any Stranger accoſted 'em, and that without giving the leaſt Sign of taking care of themſelves. For they would take Blows and Cuts without giving any Indication of Pain: This might poſſibly be the Effect of ſome *Nepenthes* which theſe ſtupid People had taken. Now, Travellers, who met with none of 'em but thoſe who liv'd upon the Coaſt, fancy'd the whole Country ſtock'd with ſuch ſort of Blockheads. We are to obſerve further that *Nepenthes*, in *Greek* Νηπενθὲς, is not the proper Name of this Plant, but an Epithet which ſignifies a *Remedy againſt Grief and Pain*; and thus the true Name being not diſcover'd, 'tis hard to know this exrtaordinary Plant ſo much magnify'd by *Homer*: The Reader ſhall have one Verſe of his flouriſhing upon it *Odyſſ.* Δ.

Νηπενθὲς τ' ἀχολόντε, κακῶν ἐπίληθον ἁπάντων.

that is, this Plant chaſes away Grief and Melancholy, and makes a Man forget all his Misfortunes. * *Diſſertat. de Mr. Petit ſur le Nepenthes en* 1689.

NEPOTIAN, an *Italian* Prieſt, one of St. *Jerom*'s Friends, was bred by his Uncle *Heliodorus* Biſhop of *Altino*. St. *Jerom* wrote a Letter to him, where he lays down Rules how the Clergy ought to behave themſelves; all which were practis'd by *Nepotian* to a great Exactneſs. He dy'd very young about the End of the fourth Century; his Memory ſtands at the 11th of *May* in the Martyrology. * *Hieron. Epiſt. ad Nepot.*

NERIUS, Duke of *Athens* after *Antonios Acciaioli*, natural Son to *Rainiero Acciaioli*, a *Genoeſe*, who was expell'd by *Chalcondylas*. His Brother *Antonio Nerio* ſucceeded him; after whoſe Death another *Nerio* govern'd,

Antonio leaving an Infant under his Mother's Guardianſhip: The Mother falling in Love with a noble *Venetian*, Son to *Piero Palmerio* Governor of *Napoli*, now call'd *Napoli di Romania*, prevail'd with him to part with his Wife, promiſing withal to marry him, and make him Maſter of the Duchy of *Athens*. This wrong Step embroyl'd Matters very much, and was the Occaſion of a great deal of Murther; becauſe *Francus Acciaioli*, Couſin to the Minor, pretended a Right to be his Guardian, and by Conſequence to be Governour of *Athens* during his Minority. This *Francus* finding himſelf an Overbalance, expell'd the *Venetian*, and in the Year 1451. had the Title of Duke granted him by Mahomet II. Son of *Amurath* II. But the Grand Seignior being afterwards inform'd that this new Duke held a private Correſpondence with the Prince of *Bœotia*, he order'd *Omar* Governor of *Theſſaly* to march againſt *Francus*: *Omar* making himſelf Maſter of *Athens*, put a Gariſon in the Citadel, and from this Time the Town has remain'd in the *Turks* Hands. * *Chalcondylas*, *lib.* 9. *pag.* 299, 300. *Franc. Roſſeus*, *Archeol. Attic.* &c.

NETHENIMS, were a ſervile Clan amongſt the *Iſraelites*, whoſe Buſineſs it was to draw Water and hew Wood for the Tabernacle and Temple. They were neither *Levites* nor *Iſraelites*, but Deſcendants from the *Gibeonites*, who had circumvented *Joſhua*, making him believe they came from a remote Country, when they liv'd in the Neighbourhood: Their Name is deriv'd from the *Hebrew Nathan*, as much as to ſay, *Deſtin'd* or *Appointed*; their Buſineſs being to ſerve the *Levites* and Prieſts in the loweſt Offices. In the Reigns of *David* and *Solomon*, more of the conquer'd *Canaanites* joyn'd 'em for the ſame Employment: Their Buſineſs was very mean, as appears by this Paſſage in *Deuteronomy*, where after the beſt Ranks and Diſtinctions of the *Iſraelites* are mention'd, 'tis added, *the Stranger which is in thy Camp, from the Hewer of thy Wood unto the Drawer of thy Water.* They took the Name of *Nethenims* in *David*'s time, and under this Denomination they are always mention'd in *Eſrah* and *Nehemiah*: They were forbidden to intermarry with the *Iſraelites*, by an Order, as 'tis ſaid, made by *Joſhua*, and reviv'd by *David*; the Reaſon why this King made the Prohibition perpetual, was partly, as 'tis ſuppos'd, to puniſh 'em for their cruel Demand, that ſeven of *Saul*'s Family might be executed, which was done accordingly. * *Deuter.* 29. 11. *Joſhua* 9. 22. *Selden*, *de Jure Nat.* & *Gent.* *Godwin*, *de Ritib. Hebr. cap.* 5. *Burman. Expoſit. in Joſh.*

NETTANCOURT. The Family of *Nettancourt*, which is that of the Counts of *Vaubecourt*, is one of the moſt ancient noble Families in *Champagne*, and has produc'd Perſons of great Figure in the military Profeſſion: They take their Name from the Town and Caſtle of *Nettancourt*, which has been five hundred Years in the Family: It ſtands four Leagues from *Barle-Duc*, upon the ſmall River *Chel*, which parts *Champagne* from the Territory of *Bar*.

I ſhall only mention one of this Family, that is, *Lewis-Claude de Nettancourt*, Count *de Vaubecourt*, &c. The Count *de Vaubecourt* his Father order'd him to make his firſt Campaigns with the King's Houſhold; and in the Year 1677 the *French* King gave him the Regiment of Foot which had been commanded by his Anceſtors. He was Inſpector or Comptroller General of the Infantry 1687, Brigadier in 1688, Field Marſhal in 1692, and his Majeſty *Lewis* XIV. made him Lieutenant General in 1696: He began to ſignalize himſelf at the Head of his Regiment at the Siege of *Fribourg* in 1677. The next Year he was dangerouſly wounded in the Head by a Muſket Bullet at the Siege of *Liecktemberg*, where his Brother the Chevalier *de Vaubecourt* was kill'd. In the Year 1684 he behav'd himſelf with great Bravery at the Siege of *Luxembourg*, where he charg'd in the Aſſault, and mounted the Ramparts ſeveral times at the Head of his Regiment. In the Year 1688 he was wounded in the Head with a Muſket Ball at the Siege of *Philipsbourg*: He had his Share in the Sieges of *Mons*, *Aeth* and *Valence*: In the Year 1693 he was at the Attack of the Poſt of *Zueveghinberg*, where having the Command of a Body of Grenadiers to ſupport thoſe who went upon the Attack, and ſeeing theſe begin to ſtagger, and not bear the Enemy's Fire, he threw himſelf at the Head of 'em, rally'd 'em up to the Paliſade and forc'd it: In this Action he was wounded by the burſting of a Grenadoe, had his Foot diſabled, and one of his *Aides de Camp* kill'd by him. The War recommencing in 1700, he was ſent into *Italy* with Mareſchal *Catinat* in 1701; and the King of *Spain* taking the Command of the Army after the Battel of *Luzara* in 1702, this Count had the Direction of the Siege of *Guaſtalla*, where he manag'd to great Satisfaction, and made himſelf Maſter of the Place in ten Days: The ſame Winter he commanded at *Carpi* in the Territory of *Modena*, took the Poſt of *Bondanelle* Sword in Hand, tho' lately fortify'd by the Enemy: He was at the Siege of *Verceil* in the Year 1704, where he ventur'd his Perſon ſeveral times, and had one *Aide de Camp* kill'd by his Side, and another dangerouſly wounded. After the Surrender of the Town the King made him Governor of it, and of the Country within its Juriſdiction. The Duke of *Vendôme* afterwards ſitting down before *Verue*, which held out a long time, ſent for the Count *de Vaubecourt* and order'd him to attack a Fort upon the *Pô*, which keeping a Communication open between the Duke of *Savoy*'s Army and the Town, made the carrying it impracticable: And here this Count behaving himſelf with extraordinary Bravery took the Fort, which Succeſs was follow'd with the Surrender of *Verue* in 1705. The ſame Year the Duke of *Vendôme* returning to the Army in *Lombardy*, left the Command of the Forces in *Piedmont* to *Vaubecourt*: This Count receiving Advice that a great Detachment of the Enemy had penetrated into the *Milaneſe*, march'd from *Verceil* at the Head of a Body of Troops to intercept 'em; and coming up with the Enemy at the *Teſine* near *Vigevano*, he gave a briſk Onſet; but being enclos'd and overlaid with Numbers, he was kill'd *May* 17, 1705, and his Corpſe carry'd to *Verceil*, where he lies buried in the *Barnabites* Church: His Family had his Heart carry'd to *Vaubecourt*, where his Anceſtors are interr'd. * *Archives des Ducs de Lorraine. Paris Supplement* to *Morery.*

* NEUFCHASTEL, in *Highdutch Newembourg*, in *Latin Novocomum.* This Town ſuffer'd very much by a Fire in 1714, which lay'd a great part of it in Aſhes. The Earldom of *Neufchâtel* lies between the *Franche-Comté*, the Canton of *Berne*, and the Lakes of *Neufchâtel* and *Bienne*: The Extent is but ſmall, but the Country is Populous and the Soil very good. *Philip* only Son to *Rodolphus* Count of *Nufchâtel* left Iſſue by *Mary* of *Savoy*, Daughter to *Amadeus* the *Happy* Duke of *Savoy* and *Yoland* of *France*, *Jane*, who brought the Earldom of *Neufchâtel* to *Lewis* of *Orleans* Duke of *Longueville* whom ſhe married in 1504. *Francis* Son to *Lewis* dying without Iſſue 1551, *Leonor* of *Orleans* his Couſin and Marquis of *Rothelin* ſucceeded him. *James* of *Savoy* Duke of *Nemours*, deſcended from *Philip* and *Charlotte* of *Orleans*, Siſter to *Lewis* Duke of *Longueville*, claim'd a Moiety, of this Earldom: *Leonor* upon ſome Conditions conſented that *James* ſhould be veſted in a Moiety: But the Eſtates of the Country refus'd to agree to this Grant, excepting with a Proviſo that there ſhould be but one Chief Lord. This Condition not being perform'd in the Year 1557, the *States* ſummon'd the Dukes of *Longueville* and *Nemours* before the Council of *Berne*, to oblige 'em to execute the Condition upon which the Moiety was granted: And here, the Proviſo being prov'd, the whole Earldom of *Neufchâtel* was adjudg'd to the Duke of *Longueville*. The Duke of *Nemours* having by Way of Compenſation an Allowance of two thouſand Livres *per Annum*, and two thouſand Crowns in Money; ſome Lands in the Duchy of *Burgundy* being charg'd for the Payment of the firſt, and the Town of *Neufchâtel* for the other. *Leonor* by *Mary* of *Bourbon* had Iſſue *Henry* I, who by *Catherine* of *Gonzaga* had *Henry* II, who dying in the Year 1663, left Iſſue by his firſt Marriage with *Loviſa* of *Bourbon*, Daughter to *Charles* of *Bourbon*, Count of *Soiſſons*, *Mary* of *Orleans*, married to *Henry* of *Savoy*, Duke of *Nemours*, who in the Year 1657 renounc'd in his Marriage Articles all Right and Claim under his Father and Brothers, upon the Conſideration of five hundred thouſand Livres, to which his Father added ninety thouſand Livres. This *Henry* II. after the Death of his Ducheſs marry'd *Ann-Genivieve* of *Bourbon*, Daughter to *Henry* of *Bourbon* Prince of *Condé*; by whom he

had *John-Lewis Charles*, and *Charles-Paris:* The firſt in the Year 1668 made a Grant of the Earldom of *Neufchâtel* to his Brother, upon Condition, that in Caſe he dy'd without Iſſue all the Right and Emoluments of the Earldom ſhould revert to him. This Caſe coming up in 1672 he enter'd upon the whole; the Ducheſs of *Nemours* his Siſter claim'd to ſucceed him in the Earldom of *Neufchâtel:* The Cauſe was brought before the States of the Country, who ſetting aſide her Claim, adjudg'd the Sovereignty to her Brother, in virtue of the Renunciation ſhe had made, and likewiſe upon the ſcore of the Clauſe of Reverſion, ſpecify'd in the Grant; and becauſe the Sovereignty is indiviſible, and that the Iſſue Male are to ſucceed in Excluſion of the Females. *John-Lewis-Charles* of *Orleans* dying *January* 4, 1694, *Mary* of *Orleans*, Ducheſs of *Nemours*, ſucceeded him, and enjoy'd this Principality till ſhe dy'd, without leaving Iſſue, *June* 16, 1707. She made *Lewis-Henry de Bourbon Soiſſons* her Couſin, call'd the Prince of *Neufchâtel*, her ſole Heir: But the King of *Pruſſia* has ſince claim'd as Heir to *William* Count of *Naſſau* and Prince of *Orange*. The States of the Country have given Judgment in his Favour, and having enter'd upon the Premiſſes, his Poſſeſſion has been confirm'd by the Peace of *Utrecht*. The County of *Neufchâtel* is an hereditary Sovereignty and impartible; and the Females ſucceed only in Default of Iſſue Male; and the younger Brothers have only an Appennage or an Annuity; but formerly they had ſome Lands aſſign'd 'em, which they held of the Earl by Fealty, and Homage. Some Authors are of Opinion that this Earldom held formerly of the Empire; their Evidence is a Deed or Inſtrument dated 1294, in which *Rodolphus* Lord of *Neufchâtel* declares himſelf within the Fealty and Homage of the King of *Germany:* But this Proof is not ſufficient to make the Earldom a Fief of the Empire; and beſides there is ſome Reaſon to believe the Record may be forg'd; the Prince at his coming to the Sovereignty ſwears that he will inviolably obſerve the Uſages and Cuſtoms of the Country *Written* and *Unwritten:* And after this Oath he is oblig'd to ask Inveſtiture of the States. He is an Ally of the Cantons of *Berne*, *Lucerne*, *Fribourg* and *Soleurre:* And ſince the Year 1406 there has been a Treaty as it were of Incorporation between the Counts of *Neufchâtel*, and the Canton of *Berne*, by virtue of which the Counts of *Neufchâtel* have referr'd all the Differences which may ariſe between themſelves and the Burghers of *Neufchâtel*, to the Arbitration of the Council of *Berne*. The ſupreme Court of Juſtice is lodg'd in the three Eſtates, who determine in the laſt Reſort concerning the Titles of all real Eſtates: They conſiſt of twelve Judges, who receive their Commiſſion from their Prince, and take particular Oaths to him: Four of 'em repreſent the Nobility, four the Officers, and four the third Eſtate. They had formerly only a limited Power, and there lay an Appeal from their Deciſion to the *General Audiences:* But ſince the Suppreſſion of the Audiences their Power is abſolute. Theſe Audiences were general Aſſemblies made up of the Nobility, the Officers and Burghers, and four Bannerets, which made 'em reſemble the States General of other Countries: At theſe Meetings they debated all Affairs relating to the publick Good, made Laws and try'd Cauſes without Appeal: They had no ſtated times for convening; all the Vaſſals, or who held of the Earl, had a Right to aſſiſt there, and they were ſummon'd by their Sovereign. But it being impracticable for 'em to meet without great Expence; and becauſe ſince the Alteration of Religion, and the Nobleſſe refuſing to allow the four Bannerets to repreſent the Canons, and the Commonalty diſagreeing upon this Head, theſe Audiences were ſuppreſs'd by an Act in the Year 1618; where it was enacted that the Prince ſhould be empower'd to convene 'em for Legiſlation; and that the Body ſhould be made up only of thoſe the Prince ſhould think fit to ſummon; and that for the future the States ſhould judge all Sorts of Cauſes without Appeal, which has ſince been exactly obſerv'd. The Earldom of *Neufchâtel* is made up of the Caſtellanies of *Thielle*, *Landeron*, and *Boudry*, and the Mayoralties of *Neufchâtel* and *Rochfort*. *Neufchâtel* is a ſmall City, but handſomly built; 'tis fortify'd with a Caſtle ſituate on the Top of a Hill: The Earldom of *Valengin* holds of that of *Neufchâtel*; 'twas diſmember'd from it by *Ulrick* Lord of *Neufchâtel*, who made a Grant of it to his youngeſt Son; it fell afterwards into the Hands of the Houſe of *Arberg*, from whence it paſs'd to the Counts of *Montbeliard*, who in the Year 1592 ſold it to *Mary de Bourbon*, Ducheſs of *Longueville*, Mother and Guardian to *Henry* I. *Valengin* is a ſmall Town, but gives Name to a large Caſtellany. * *Audiffret*, *Geographie. Memoires du Tems.*

NICAISE *(Claude)*, was extracted from a good Family in *Dijon* capital of the Duchy of *Burgundy*. He choſe to be an Eccleſiaſtick imagining that Profeſſion would ſuit beſt with his Inclination for Study; He made a conſiderable Progreſs in Books, and had a Character of Diſtinction in the Commonwealth of learning. He apply'd himſelf particularly to the Buſineſs of an Antiquary, for which purpoſe he travel'd to *Rome* and liv'd there many Years: And here he had the Eſteem and Friendſhip of ſeveral learned Perſons of the firſt Rank, with whom he held an Epiſtolary Correſpondence after his Return to *France*. The Cardinals *Barberigo* and *Noris* wrote ſeveral Times to him, and ſo did Pope *Clement* XI. before his Promotion to the Pontificate. All the Letters he wrote and receiv'd, would make a very beautiful and curious Collection. In 1689 he printed a *Latin* Diſſertation at *Lyons de Nummo Pantheo* which he dedicated to Mr. *Spanheim*. the ſame Yaer he publiſh'd an Explanation of an old Monument found in *Guienne* in the Dioceſe of *Auſch:* And in 1691 he printed a Diſcourſe concerning the Form and Figure of the *Syrenes*, where, according to the learned *Huetius*'s Opinion, he makes it appear that the *Syrenes* were Birds, and not Fiſhes or Sea Monſters. Somewhat before this Time he tranſlated Mr. *Bellori*'s *Italian* Book into *French*, in which a Deſcription is given of the Pictures in the *Vatican:* And here, the Tranſlator has added a Diſcourſe upon the School of *Athens*, and upon *Parnaſſus*, which are two Paintings of *Raphaël*'s. He likewiſe wrote a ſmall Tract *of the Muſick of the Ancients*: And dy'd while he was working upon the explaining an old Inſcription, MINERVÆ ARNALIÆ, his Life is ſaid to have been very unblemiſh'd: He dy'd in *October* 1701. ſeventy eight Years of Age. * *Memoires pour l' Hiſtoire des ſciences & des beaux Arts. Janv. & Fevr.* 1702 *pag.* 38. *Edit. de Holl. Nouvelles de la Republique des Lettres*, *Avril*, 1702. *pag.* 472.

NICEPHORUS (St.) a Martyr of *Antioch* during the Perſecution rais'd by the Emperors *Valerian* and *Gallienus A. D.* 260. The Acts of his Martyrdom report him a Plain Layman, and that he had made a friendly Acquaintance with one *Sapricius* a Prieſt. They happening to fall out, *Nicephorus* did his utmoſt to make up the Breach, but could not compaſs it. The Perſecution breaking out, *Sapricius* was ſeiz'd for his Religion, put to the Queſtion, and having gone through Variety of Torture with commendable Reſolution, was condemn'd to be beheaded. *Nicephorus*, as they were leading the Prieſt to Execution, came to him and intreated him to be reconcil'd, which reaſonable Requeſt was unhappily refus'd by *Sapricius:* I ſay unhappily, for mounting the Scaffold in ſo uncharitable a Diſpoſition, he renounc'd the Chriſtian Religion. *Nicephorus* did what he could to make him perſevere, but to no Purpoſe: However, being ſenſibly afflicted for his Apoſtaſy, he declar'd himſelf a Chriſtian. The Governor underſtanding that *Sapricius* was willing to ſacrifice to the Gods, but that there was another who endeavour'd to diſſuade him, and who had openly declar'd himſelf a Chriſtian, gave Sentence that if this latter refus'd to ſacrifice, he ſhould loſe his Head. And thus *Nicephorus* gain'd the Crown of Martyrdom, which *Sapricius* loſt for want of Charity. * *Acta apud Ruinart. Tillemont*, *Mem. Eccleſiaſtick. Baillet*, *Vies des Saints au* 9 *Fevrier.*

NICEPHORUS BLEMMIDAS, a Prieſt and Monk of Mount *Athos*, refus'd the Patriarchate of *Conſtantinople* and flouriſh'd in the thirteenth Century. He leaned towards the *Latin* Communion, and was more enclin'd to an Accommodation than any of the *Greeks* of that Age. 'Twas with this View that he wrote two Tracts concerning *the Proceſſion of the Holy Ghoſt*; one of 'em dedicated to *James* Patriarch of *Bulgaria* and the other to the Emperor *Theodorus Laſcaris*. Here, he argues againſt the Sentiment of thoſe who maintain that

that we ought not ſay the Holy Ghoſt proceeds from the Father by the Son. Theſe two Tracts are printed in *Greek* and *Latin* in *Allatius*'s *Græcia Orthodoxa*. *Allatius* has likewiſe publiſh'd an Epiſtle of *Blemmidas*'s, written after *Marcheſima* the Emperor *John Ducas*'s Wench was expell'd the Church of *Nicephorus*'s *Monaſtery*. There are a great many other of *Blemmidas*'s Works in the *Vatican* Library. * *Geſner, in Biblioth. Poſſevin. in Appar. Sacr. Spondan. in Annal. Leo Allatius, Græcia Orthod. & de conſenſu Eccleſiæ Orient. & Occid.*

NICETAS, ſirnam'd *Seidus*, ſuppos'd to live in the beginning of the eleventh Century, wrote a Tract againſt the *Latins*, the Deſign of which is to prove that old *Rome* upon the Score of her Antiquity, has no better claim to Regard than new *Rome*, that is, *Conſtantinople*. *Leo Allatius* cites ſeveral Fragments from this Tract. * *Allatius, de Eccleſ. Orient. & Occident. Conſens Du Pin, new Eccleſ. library, Cent.* XI.

NICIAS, Phyſician to *Pyrrhus* King of *Epirus*, made *Fabricius* the *Roman* General a Viſit, and promiſs'd him to poiſon *Pyrrhus*; but *Fabricius* abhorring ſo baſe a Piece of Treachery, gave *Pyrrhus* notice of what paſs'd, and bid him have a Care of his Phyſician. This *Nicias* is mention'd in *Theocritus*, and *Stobæus* cites a Book of his upon precious Stones. He liv'd in the 125th Olympiad, and 280 Years before the Incarnation. * *Plutarch. Hofman, Lexic. univerſ.*

NICOLAI *(John)* born at *Verdun*, took the Habit of a *Dominican* at 16 Years of Age, and after having gone through the cuſtomary Courſe of Study at *Paris*, he took the Degree of Doctor in Divinity there in 1632. He publiſh'd an Edition of *Thomas Aquinas*'s *Summes* at *Lyons* in the Year 1669. He wrote Diſſertations upon ſeveral Points of Eccleſiaſtical Diſcipline againſt *M. de Launoi*; the firſt concerning a general or plenary Council, whoſe Deciſion St. *Auſtin* reports concerning the Baptiſm of Hereticks, which *Nicolai* pretends was the Council of *Nice*, and not that of *Arles*; two Diſſertations upon the Sacrament of Baptiſm, in the firſt of which he pretends 'twas not ſolemnly adminiſter'd in any Part of the ancient Church, excepting at *Eaſter* and *Whitſontide*; in his ſecond he proves that *Jews* and Infidels ought not to be forc'd to have their Children baptiz'd: He is likewiſe the Author of two Diſſertations, in which he contradicts *Launoi*'s Sentiment upon Faſting, where he pretends that Fleſh eaten in Caſe of Neceſſity amounts to a Diſpenſation; in his other Diſſertation he defends ſome Paſſages cited by *Thomas Aquinas* in the *Catena aurea:* * *Du Pin, New Eccleſ. library, Cent.* XVII.

NICOLAS D' OTRANTO, flouriſh'd at *Conſtantinople* in the Beginning of the thirteenth Century. He was Interpreter at the Conferences which Cardinal *Bennet* ſent to *Conſtantinople* by Pope *Innocent* III, had with ſome of the *Greek* Church upon the Points of Diſference between 'em: He wrote ſeveral Tracts againſt the *Latins*; amongſt others, a Diſcourſe concerning the Proceſſion of the Holy Ghoſt againſt *Hugo Etherianus*; a Tract to prove that our bleſſed Saviour made uſe of leaven'd Bread at his laſt Supper; another concerning the Faſt upon *Saturday*, the Marriage of Prieſts, and the other Differences between the *Latin* and *Greek* Church. Theſe Books are cited by *Allatius*, who has made ſome Extracts out of 'em. * *Du Pin, New Eccleſ. library, Cent.* XIII.

NICOLAS WALSH, born in *Ireland* in the ſixteenth Century, was ſent to the Univerſity of *Cambridge*, where he made an extraordinary Progreſs. He was choſen Chancellour of Sr. *Patrick*'s Church at *Dublin*, and ſoon after was promoted to the See of *Oſſory A. D.* 1577. four Years before, he began a tranſlation of the *New Teſtament* into *Iriſh*. His Deſign was afterwards executed by *William Daniel* Doctor in Divinity and Archbiſhop of *Tuam*, who publiſh'd this Tranſlation from the *Greek* Text *A. D.* 1623. An unhappy Accident hinder'd *Walſh* from finiſhing this Verſion. For having ſummon'd one *James Dullard* into his ſpiritual Court for Adultery; this Man out of Revenge came to *Kilkenny*, and aſſaſſinated the Biſhop in his Palace, *A. D.* 1585. He has buried in the Cathedral of *Kilkenny* under a Marble Tomb. * *Jac. Waræus, de clar. Hibern. Scriptor. lib.* I.

* NICOLE *(Peter.)* In his firſt ſtudies he apply'd himſelf to the *Belles Lettres*, and ſucceeded ſo far as to come up to a cloſe Imitation of the beſt *Latin* Authors. He afterwards exercis'd his Pen in *French*, and wrote very politely in that Language. His Logick was generally good upon the Argument. Afterwards turning his Thoughts to Divinity, he wrote ſeveral Pieces in *Latin* in Defence of *Janſenius*. He tranſlated *Paſchal*'s *provincial Letters* under the Name of *Guilelmus Wendrokius*, which is reckon'd a Maſterpiece, and comes up to the Original: To this he ſubjoyn'd very curious Notes, ſince tranſlated into *French* by *Mademoiſelle Joncourt*. Afterwards he wrote a great many *French* Tracts upon the Diſputes relating to *Janſenius*; and amongſt the reſt, one entitled *les Lettres imaginaires & Viſionaires*, which gain'd him a great Reputation. He dy'd at *Paris November* 16, 1695. I ſhall mention ſome few of his anonymous Works.

The Perpetuity of the Faith of the Catholick Church concerning the Euchariſt, with a Confutation of a Tract written by the Miniſter Claude.

I. II. *and* III. *Tomes of the great Perpetuity of the Faith; the two laſt of which are entirely* Nicole's.

A general Anſwer to a new Book of M. Claude's.

A Conference between the Devil and Luther, *and an Examination of four Paſſages in* Claude's *laſt Book.*

The pretended Reform'd convicted of Schiſm.

Of the Unity of the Church, or a Refutation of the Miniſter Jurieu's *new Syſtem.*

A Refutation of the chief Errors held by the Quietiſts.

Theological and moral Inſtructions upon the Lord's Prayer, the Angel's Salutation, the holy Maſs, and other Prayers of the Church, &c.

NICOMEDES III, Son of *Nicomedes Philopator*, was declar'd Heir to the Kingdom of *Bithynia* by the *Romans*, and quickly dethron'd by his elder Brother *Socrates*, ſirnam'd likewiſe *Nicomedes* and *Chreſtus*. Upon his being diſpoſſeſs'd he retir'd for Protection to *Rome*, and was reſtor'd by *Manius Aquilius* and *Maltinus:* The ſame Year, which was the eighty ninth before the *Incarnation*, the *Romans* oblig'd *Nicomedes* to make an Incurſion into *Mithridates*'s Territories, from whence he brought off a great deal of Plunder, and by their Intereſt was for ſome time cover'd from the Revenge of this Prince, who had not yet come to an open Rupture with *Rome:* But 'twas not long before being routed by *Mithridates*'s Troops, he loſt all his Baggage and fled into *Paphlagonia*; *Bithynia* in the mean time being over-run by the Enemy; but by the Treaty, which ended the firſt War between the *Romans* and *Mithridates*, eighty four Years before the *Incarnation*, *Nicomedes* was reſtor'd to his Dominions. Three Years forward *Julius Cæſar* was order'd by *M. Thermus*, Prætor of *Aſia*, to go into *Bithynia*, and bring ſome Shipping from thence: *Cæſar* ſtay'd ſome time there, and after his Return was reproach'd with being *Nicomedes*'s *Catamite*. This Prince dy'd without Iſſue ſeventy nine Years before the *Incarnation*, and by his laſt Will left the *Roman* Republick *Bythinia*, which was reduc'd to a Province, * *Juſtin. lib.* 38. *Appian. in Mithridat. & Bell. Civil. lib.* 1. *Sueton. in Julio, &c.*

NIDDA (the Earldom of,) a ſmall Territory in *Heſſia*; it lies between the Earldoms of *Solmes* and *Iſenbourg*, and has nothing conſiderable in it, excepting the Town *Nidda*; it belongs to the *Landgrave* of *Heſſe-Darmſtat.* * *Maty, Diction.*

NIDER *(John,)* a *German* of the Order of the Fryars *Prædicants*, Inquiſitor in *Germany*, flouriſh'd at *Vienna*, and was one of the Repreſentatives of that Univerſity at the Council of *Baſil*, and by that Synod diſpatch'd to invite the *Bohemians* thither. He dy'd at *Nuremberg A. D.* 1438. He wrote ſeveral little Tracts upon moral and religious Subjects, *viz. the Conſolation of a timorous Conſcience: An Exhortation to a Chriſtian Life*, by way of Dialogue: *A Commentary upon the Decalogue: The Art of living well:* Three Books *for reforming the Monks:* A Diſcourſe *concerning Buying and Selling: Sermons for the whole Year: Two Letters to the* Bohemians; and ſome other Pieces in the Acts of the Council of *Baſil.* * *Du Pin, New Eccleſ. library, Cent.* XV.

NIEMECZ, *Nimiec*, a ſtrong Town in *Moldavia*, it ſtands upon the Confines of *Tranſylvania*, between *Soczowa* and *Cronſtat*, ten Leagues from each: The *Poles* made themſelves Maſters of this Place in the

Year 1691, but yielded it up by an Article of the Treaty at *Carlowitz*. * *Maty, Diction.*

NIGER, one of the braveſt Jews in his Time. He commanded in the Province of *Idumea* in the beginning of the War with the *Romans*, and diſtinguiſh'd himſelf in ſeveral Actions, eſpecially againſt *Ceſtius Gallus* at *Gabaon* and *Askelon*. And tho' he was always worſted he may be ſaid to have always had the better, becauſe had he been ſeconded, as he deſerv'd, Victory would never have fail'd him. He ſunk at laſt under the Barbarity of thoſe for whom he had ſo often hazarded his Life, and receiv'd a great many Wounds. *Simon* and *John* having uſurp'd the Government in *Jeruſalem*, and treating the People with unheard of Cruelty, would not endure any Body who could tax 'em with Inhumanity; and thus to skreen themſelves from Cenſure, were more violent againſt honeſt Men than againſt the *Romans*. *Niger* was one of the firſt they attack'd; they charg'd him with holding Correſpondence with the *Romans*, inſulted him with all Sorts of Outrage, and at laſt dragging him without the Walls of *Jeruſalem*, they had him ſton'd to Death, without allowing him the Liberty of making his Defence: All that he could do was to upbraid 'em with the Services he had done his Country; he ſhew'd 'em the Wounds he had receiv'd in the Courſe of the War, and perceiving they would refuſe him Burial, he lifted up his Hands to Heaven, and beg'd that the *Romans* might revenge his Blood; and that Famine, War, Peſtilence and mortal Diviſions, might puniſh their enormous Wickedneſs. Theſe Imprecations fell upon 'em effectually a little time after. * *Joſeph. de Bell. Judaic. lib.* 14. *cap.* 20.

NIGROPOLI, a Town in the leſſer *Tartary*. It ſtands upon a River of the ſame Name about eight Leagues from it's falling into the Gulph of *Nigropoli*. At preſent the Town is almoſt quite ruin'd. This Gulph of *Nigropoli* is part of the black Sea. 'Tis about fourty Leagues long from South to North, and is ſurrounded by the Country of the *Nagayan* and the *Crim Tartars*, who are all under the *Cham* of *Leſſer Tartary*. * *Maty, Diction.*

* NILE (the,) a great River in *Africk*, call'd *Nilus* in *Latin*, and by the Natives *Taneus* or *Abanhi*, riſes in the upper *Ethiopia* in the *Abyſſinian* Dominions. In the middle of the Kingdom of *Gojan*, which lies in the twelfth Degree of the Southern Latitude to the Weſt, and in the Province of *Sacahala* inhabited by the *Agaus*, in a Field of a moderate Extent ſurrounded with Mountains, there's a little Lake a Stone's Throw in Diameter, full of Shrubs ſo cloſe twiſted together, that in Summer one may walk upon 'em: In the middle of this Lake there are two great and very deep Springs at a ſmall Diſtance from each other, from whence there iſſues a very clear Water, which runs under theſe Shrubs by two different Courſes to the Eaſt; and after having paſs'd the Length of a Musket Shot turns to the North. About half a League from theſe Fountains or Springs the Water is conſiderably increas'd, and makes a moderate River, which receives ſeveral other leſſer ones: After having run fifteen Leagues farther, the River *Géma* comes into it: A little beyond this it bends towards the Eaſt, and takes in the *Kelti* and the *Branti*, two other Rivers, near which it has its firſt Caſcade or Cataract; and continuing its Courſe to the Eaſt, it falls into the Lake of the *Abyſſins* call'd *Bahr Dembea*, or the *Sea of Dembea:* After having made its way through this Lake, it receives ſeveral other Rivers of conſiderable bigneſs, and amongſt the reſt the *Tekezé* near *Ægypt*. As ſoon as the *Nile* has got clear of the Lake of *Dembea* it turns to the South Weſt, leaving the Kingdoms of *Beg* to the Eaſt, and to the South the Kingdoms of *Ambara* and *Voléca*; then turning towards the South, it leaves the Kingdom of *Suava* to the South-Eaſt; and now taking a new Turn to the North-Eaſt, it leaves *Ganz*, *Gafata* and *Bizamo* to the South-Weſt, then paſſes forward by the Territories of *Gonga* and *Gafre*, and from thence advances through the Country of *Faſcalo*; and from thence into *Funch* or *Nubia*, and from thence into *Ægypt*. The *Nile* after its laſt Caſcade or Cataract near *Iſvan* runs from South to North with a very ſlow Stream, but full of Windings, dividing itſelf a little below *Boulac* in two great Arms, one of which falls into the Sea at *Roſetta*, and the other at *Damietta:* This laſt Arm at *Sciobret*, a Village ſtanding on the Weſtern Bank of the *Nile* between *Grand Caire* and *Damietta*, forms another Arm, which falls into the *Mediterranean* at *Brullos*. Beſides theſe three Streams there is a fourth artificial one, which is not full of Water more than thirty Days in the Year: This Arm begins at the Village *Laiſ*, which ſtands on the Weſtern Side of the *Nile* towards *Roſetta*, thirty Miles from *Alexandria*, and running to this latter City falls into the Sea there. At preſent there is no Appearance of any more Arms of the *Nile* than theſe four; tho' *Herodotus*, *Strabo*, and the Scripture itſelf *(Iſaiah* 11.) aſſure us there were ſeven: But the Face of *Ægypt* is ſo much chang'd from what 'twas formerly, that neither the Names, nor the Places where theſe ſeven Streams fell into the Sea, nor the ſeven Towns which ſtood by 'em can be recover'd. The *Nile* is call'd the *Preſerver of the Upper Ægypt*, upon the ſcore of its overflowing; and the *Father of the Lower*, becauſe of its Mud. Some are of St. *Iſidore*'s Opinion that the *Nile* is the ſame with *Gihon* mention'd in *Geneſis* for one of the four Rivers of Paradiſe. This River overflows commonly in the Heat of Summer, when other Rivers are loweſt: This uncommon Swelling is neceſſary for the Subſiſtence of *Ægypt*, becauſe there is little or no Rain there. The Land is ſown immediately after the Decreaſe of the River: Both the Ancients and Moderns have aſſign'd ſeveral Reaſons for explaining this wonderful Phænomenon. Some will have it that the *Eteſian* Winds blowing conſtantly at the ſame time of the Year, and preſſing againſt the Courſe of the *Nile*, make it ſwell over the Banks: Others will have it, that the Overflowing comes from a Communication with the Sea: A third Opinion makes the Sand heap'd up at the Mouth of the River the Cauſe of this extraordinary Appearance; and others fanſy that the nitrous Quality of the *Ægyptian* Soil produces this Effect: But the moſt probable Solution of this Difficulty is, that the Rain, which falls in great Quantities in *Æthiopia* during the Months of *June*, *July* and *Auguſt*, ſupply more Water than the Channel of the *Nile* can receive. The Pagan *Ægyptians* believ'd their God *Serapis* was the Author of this ſurprizing Overflowing, and therefore when it happen'd to ſtop, or flow in a lower Degree, they us'd to ſacrifice one of the handſomeſt young Women they could find, and having dreſs'd her richly, threw her into the River as a Victim to make their pretended Deity propitious. This barbarous Worſhip was ſuppreſs'd, as the *Arabian* Hiſtorians report, by the Caliph *Omar*, who threw a Letter into the River, the Contents of which was to order the *Nile* to overflow if God ſo pleas'd. * *Herodot. Ptolemy. Pliny. Strabo. Ortelius. Solin. Voſſius, de Nili Origine. Thevenot. Kircher, de Origine Nili. Ludolphus, Hiſt. Æthiop. P. Tellez, Hiſtor. Æthiop.*

NILUS, Metropolitan of *Rhodes*, the *Barlaamites* Antagoniſt, liv'd in the fourteenth Century: He finiſh'd his abridg'd Hiſtory of the general Councils, with the Council of *Conſtantinople*, held under the Preſidency of *Iſidore* againſt *Barlaam:* This Work has been publiſh'd with *Photius*'s *Nomo-Canon* by *Juſtellus* in his *Bibliotheca Juris Canonici*, and in the laſt Edition of the Councils. *Allatius* has printed a Diſcourſe of this Author, written by way of Panegyric upon a Lady in the Iſle of *Chio*. * *Du Pin, New Eccleſ. Library, Cent.* XIV.

NIMIROUF, in the Maps *Niemirow*, a large City of the ſecond Rank in *Poland* within the Palatinate of *Ruſſia*; 'tis all Timber-built, and has a conſiderable Pool, in the middle of which there's an Iſland with an old Caſtle; 'tis nine Leagues from *Leopol*. * *Memoires du Chevalier de Beaujeu.*

NINGIVE, a Town of *China* in the Province of *Leoantung*, upon the Confines of the Province of *Peking*, and of *Great Tartary*. * *Maty, Diction.*

NISSIN ABU-ALPHARAGIUS, Father of *William de Moncada* a converted *Jew* of the *Arabian* Family of *Abu-Alpharage*, who ſet up a *Sadducean* Sect in *Spain*, and wrote a Book againſt the Synagogue, the Ceremonies and Traditions of the *Jews*, mention'd by *Harrawad* in his Book of the *Cabala*. *Niſſin Abu-Alpharagius* was a great *Caballiſt*; he wrote upon a Square Plate of Gold, nine Letters in three Columns, each Column of which taken from the top to the bottom, and from the Left Hand makes fifteen, like the

Name of God *Jah*. * *Bartolocci, Biblioth. Rabb. Hiſt. des Juifs depuis J. C. juſqu' à préſent. Edit. Pariſ. in* 12mo. 1710. *p.* 284.

NIXAPA, a Country of the Province of *Guaxaca* in *New Spain*; it has the *South Sea* to the South, and the Valley of *Guaxaca* to the North; the Town *Nixapa* is the Capital: It ſtands up in the Country upon a River; the *Dominicans* have a Convent there, but the Burghers both *Spaniards* and *Mexicans* are not above eight hundred: However, 'tis a wealthy Town, on account of the great Quantity of Indigo, Cochenille, Sugar, Cacao and Achiote, furniſh'd in the Country belonging to it. * *Maty, Diction.*

NOAILLES *(Lewis-Antony de,)* Cardinal with the Title of St. *Mary Minerva*, Archbiſhop of *Paris*, Commander of the King's Orders, Proviſor or Patron of the Houſe and Society of the *Sorbonne*, Superior of that of *Navarre*, a Prelate no leſs remarkable for his Exemplary Piety, than his illuſtrious Extraction. He perform'd his academical Exerciſes to great Commendation, and commenc'd Doctor in Divinity of the Faculty of *Paris March* 1676. In 1679 the King nominated him to the Biſhoprick of *Cahors*; he was tranſlated to *Châlons* upon the *Marne* in 1680; and in both theſe Dioceſes gave good Proof of his Vigilance and paſtoral Affection: When the Archbiſhoprick of *Paris* was void 1695 by the Death of *Francis de Harlay*, the King preferr'd him to that metrapolitical See. Upon his coming to *Paris*, he apply'd himſelf wholly to the Government of his Dioceſe, and made excellent Regulations for reforming the Clergy. He has the Character of being eaſy of Acceſs, and engaging in Converſation, and receives both Poor and Rich with the ſame good Nature and Affability, making it his Buſineſs to relieve the Indigent. He thought himſelf oblig'd to appear vigorouſly againſt the growing Fanaticiſm of the *Quietiſts*, which might otherwiſe have been attended with diſmal Conſequences, eſpecially in his Dioceſe. And having already cenſur'd theſe Errors at *Châlons*, he continu'd to ſuppreſs 'em when he was Archbiſhop of *Paris*. This being done firſt by Way of Deciſion, was further purſu'd by Inſtructions, in a Diſcourſe publiſh'd in 1697 and entitled; a *paſtoral Inſtruction touching Chriſtian Perfection and the inward Life, againſt the Deluſions of the pretended Myſtiques*, in which he lays down very prudent Rules for Directions in Devotion. He was no leſs zealous againſt *Janſeniſm*. To this purpoſe, he publiſh'd an Inſtruction upon the Queſtions debated concerning *Predeſtination* and *Grace*, giving his Clergy Precaution on one Side againſt the Errors condemn'd by the Popes, and on the other dilating upon the manner how theſe myſterious Points ought to be believ'd, according to St. *Auſtin*'s Principles, and the Fathers who follow'd him: This was done in an Ordinance or Injunction, which he publiſh'd againſt a Book entitled, an *Expoſition of the Faith touching Grace and Predeſtination*. He likewiſe gave particular Inſtructions for ſettling the *French* Proteſtants brought over to the *Roman* Communion. P. *Simon* having printed a Tranſlation of the *New Teſtament A. D.* 1702 at *Treavoux*, in which there were Explanations and Notes, which might poſſibly prove ſhocking, the Archbiſhop of *Paris*, who was created Cardinal *June* 1700, thought himſelf oblig'd to forbid the reading it. The Reſolution of a Caſe of Conſcience drawn up by ſeveral Doctors of Divinity in *Paris*, in which mention is made of the Diſtinction between the Fact, and the Right, in *Janſenius*'s Affair; this Reſolution, I ſay, having made a great Noiſe *A. D.* 1703, the Cardinal *de Noailles* cenſur'd it in an Order ſet forth the ſame Year. This Prelate, before he was made Cardinal, was pitch'd on to preſide in the Aſſembly of the Clergy held *A. D.* 1700; in which Aſſembly ſeveral Propoſitions relating to Belief and Morality were condemn'd. He has ſince preſided in all the ordinary and extraordinary Aſſemblies of the *French* Clergy. He likewiſe aſſiſted at the Conclave held 1700 when Clement XI. was choſen Pope. As to his Opinion and Conduct touching the Popes *Conſtitution* againſt *P. Queſnel*'s Tranſlation of the *New Teſtament*, and moral Reflections upon it, the Recital of this Matter not only exceeds the Period of this Work, but is likewiſe too long for this Article. * *Mem. du Tems.*

NOBILIS & *Nobiliſſimus*; *Charlemain*'s Children took the Title of *Nobiliſſimi*, which was likewiſe given to *Bela* King of *Hungary*. At preſent the Pope and College of Cardinals give the Diſtinction of *Nobilis* to Dukes and Princes, who don't carry a Regal Title, *viz*: To the Duke of *Savoy*, of *Modena*, *Mantua* and *Parma*, to Princes at *Rome*; to Dukes and Peers of *France*; and to thoſe of the ſame Quality in other Kingdoms. The Pope gives the Title of *Nobilitas* to the Doge of *Venice*; and to all Princes, Dukes and other Perſons of great Quality, to whom he gives the Diſtinction of *Nobilis*, * *Mem. du Tems.*

* NOETUS, an Hereſiarch, deſtroy'd the Diſtinction between the Nature and Perſons of the Trinity, and deny'd our Saviour's Divinity. *Sabellius* was his Scholar. *Noetus* dwelt at *Epheſus* or *Smyrna*, and publiſh'd his Heretodoxy in that part of *Aſia* in the beginning of the third Century. Upon his being ſummon'd before the Clergy, he retracted his Miſperſuaſion; but relapſing afterwards he was expell'd the Church, and ſet up a Sect. He took the Name of *Moſes*, and called a Brother of his *Aaron*; and both of 'em dy'd ſoon after their Revolt from the Church. * See *Sabellius. Du Pin, New Eccleſ. Library, Cent.* III.

NOIR *(John le,)* Son of *John le Noir* Counſellor in the preſidial Court of Juſtice at *Alençon*, and Grandſon to another *John le Noir*, chief Clerk to the ſame Court. *John* in this Article was born at *Alençon* in *December* 1622; he was a Doctor in Divinity, and Prebendary of *Seez* in 1652: He preach'd with great Reputation at *Paris*, *la Flêche*, *Beleſme*, and ſeveral other Cities: He had afterwards a great deal of Trouble upon the ſcore of his Merit, and might have ſaid with *Tully*, *non nos Vitia, ſed Virtutes afflixerunt:* The firſt Diſturbances given him were at *Argentan*; this was done by a Company of Fanaticks, in Concert with thoſe of the Hermitage at *Caën*. The Extravagancies of theſe ſolitary People were very remarkable; their Cuſtom was to run about the Streets in great Numbers, and cry there was no Chriſtianity in *France*; they were expell'd *Caën* by a Sentence from the *Bench*; but then ſome of this Cabal went on in the ſame Dotages at *Argentan*, when *John le Noir* preach'd in *Advent* and *Lent* there. They ſet up an Image of the bleſſed Virgin in an open Place of the Town, before which Figure they ſung Litanies in the Evening, throwing this Sentence into their Devotion, *Virgo Extirpatrix Janſeniſtarum*. Under the Feet of this Image they put a large black Snake, whom they call'd the Theologal or Chapter-Preacher of *Seez:* Neither did they ſtop here, but coming in a Body on *Whitſun* Eve they went in Proceſſion with one *Boirel* a Batchelor in Divinity at the Head of 'em: This *Boirel* having two Stones in his Hand knock'd one of 'em againſt the other, crying aloud *this is the Way to Paradiſe*; and being follow'd with ſome enthuſiaſtical Women, they came to *Seez* in this manner, ſome Eccleſiaſticks going before, and the Women coming after: When they got into the Town they ſung, by way of Litany, *Lord deliver us from the* Janſeniſts, the Women anſwering, *Good Lord deliver us*. They ſaid they were going to look for *Jeſus Chriſt* in *Canada*, ſince he was not to be met with in *France*. Some of theſe whimſical People were confin'd in the Biſhop's Priſon, and the reſt diſpers'd: The Priſoners had Penance enjoyn'd 'em by the Official; and amongſt the reſt the Sieur *Hardy* their Ringleader and Director, was order'd to wait upon the abovemention'd Theologal of *Seez*, and ask his Pardon, which was accordingly done. But thoſe who under hand abetted this Faction, found means to make a Miſunderſtanding between *le Noir* and his Biſhop, *Francis Rouxel de Madavy*, who had hitherto always valu'd and protected him: And tho' the Official of *Seez* went to *Argentan* by this Prelate's Order, to take away the Serpent, yet the Harmony between the Biſhop and *le Noir* grew leſs and leſs, till at laſt they came to an open Breach: The Biſhop's Deſign to make a conſtant Demand of *Annates* upon the Cures belonging to the Chapter, gave the firſt Occaſion to the Rupture. *Le Noir* oppos'd this Claim vigorouſly, and encourag'd the Chapter in a Reſolution never to conſent to it: Other Diſputes likewiſe happen'd relating to the temporal Concerns of the Cathedral of *Seez*, in which this Theologal acted with the ſame Vigour for the Rights of the Chapter: Now it being the Privilege of the Biſhops of *Seez* to be Governors of the

Town *M. de Madavy* gave the Strolers Liberty to act their Farces there; which Permiſſion they abus'd ſo far as to build a Stage before the Cathedral, and drag the People together whilſt the Theologal was preaching: This Affront made him put the Audience in mind how ſcandalous it was for them to leave the Sermon and run after thoſe Buffoons. *John le Noir*'s Enemies made this Reprimand be conſtrued an Invaſion upon the Biſhop's Authority, which made his Lordſhip reſolve to ſend him off: Thus in 1663 he was as it were baniſh'd to *Fougéres* in *Bretany*. Another Claſh happening two Years after made 'em irreconcileable. Some indefenſible Propoſitions appearing in the Biſhop's Mandate publiſh'd in 1665 for ſigning the *Formulary*, the Theologal requeſted this Prelate to diſown the Order, and take off the Scandal, the unuſual Terms couch'd in it had given: He likewiſe requeſted him to provide a Remedy againſt ſome other Scandals relating to Points of Doctrine, which ſome private Perſons, who abus'd his Authority, had occaſion'd in his Dioceſe: To give an Inſtance; the Sieur *Enguerran Chevalier* had publiſh'd a Catechiſm, where, amongſt other Heterodoxies, 'twas expreſſly aſſerted that there were *five divine Perſons, which ought to be the Subject of the Faithful's Devotion, viz. Jeſus Chriſt, Mary*, St. *Joſeph*, St. *Anne*, and St. *Joachim*: That *our Lord is in the Sacrament of the Altar, as a Chicken is in the Shell of an Egg, &c.* The Biſhop of *Seez*'s Refuſal to ſatisfy this Requeſt, provok'd the Theologal to bring an Information againſt this Prelate for abetting theſe Errors: He preſented a Petition to the *French* King, and brought in a Charge of ſeveral Propoſitions, either heretical, or ſtuff'd with intolerable Miſperſuaſions. The Biſhop continuing ſilent, and making neither Retractation nor Defence, *le Noir* put in a Caveat againſt his taking Poſſeſſion of the Archbiſhoprick of *Roan*, the King having nominated him to this See upon the Tranſlation of Mr. *Francis de Harlay Chanvalon* to the Archbiſhoprick of *Paris*. He had likewiſe excepted to the Conduct of this Archbiſhop his Metropolitan, as if he had been partial in his Proceedings againſt the Biſhop of *Seez*; and thus *Harlay* was brought under the ſame Imputation of Hereſy, and charg'd with Colluſion and private Concert with the other: The King's Council referr'd this Buſineſs to the Eccleſiaſtical Judges, before whom it remain'd without coming to Judgment ſeveral Years: The Biſhop of *Beauvais* was commiſſion'd either to give Sentence upon the Conteſt, or at leaſt bring it to an Accommodation. And now an End of ſo important a Diſpute being expected, the Theologal or Chapter-Preacher of *Seez* foreſeeing how much the Aſſembly of the *French* Clergy in 1682 was likely to embroil 'em with the Court of *Rome*, remonſtrated againſt Mr. *Harlay*'s being Preſident there, alledging that this Archbiſhop having not purg'd himſelf from the Charge of Hereſy, he was incapable by the Canons to preſide in this Aſſembly: This Provocation puſh'd *Harlay* upon taking farther Notice; inſomuch that the next Year the Theologal was ſeiz'd and ſent to the *Baſtille*, where the Lieutenant *de Police* and the Bench belonging to the *Châtelet* of *Paris*, were commiſſion'd to try the Cauſe, and bring it to an Iſſue: And here no Regard was had to a Caſe eccleſiaſtically privileg'd, and where a main Branch of the Church's Diſcipline was ſo deeply concern'd: But this Matter being overlook'd or overrul'd upon the reading of ſome Papers which the Court declar'd Libels, tho' part of 'em were neither penn'd, nor the Contents of 'em own'd by the Theologal; however, theſe Papers being declar'd defamatory, *le Noir* was ſentenc'd *April* 24, 1684, to make an *Amende honourable* (a very infamous Puniſhment) before the Cathedral of *Paris*, and then to be ſent to the Gallies for Life. The next Day a Paper was poſted up at the Gates of the Rolls of the *Châtelet* of *Paris*, inſtituted *a Complaint and Appeal to the Church* againſt the Judgment given, which was ſaid to be illegal, becauſe by this Sentence the Theologal was diſabled to proſecute the Parties accus'd according to the Canons, which Parties ought to have purg'd themſelves in an Eccleſiaſtical Way: Beſides, 'twas objected this Sentence had call'd the Proſecution in the Eccleſiaſtical Courts a defamatory Proceſs, whereas Lay-Judges had no Cognizance of this Matter; this Paper was likewiſe affix'd to the Cathedral Doors at *Paris* and elſewhere: However, ſome Days after *John le Noir* was brought to the *Châtelet*, and from thence convey'd in his Shirt to the Cathedral Door, to make his *Amende honourable*. This Sight drew Tears from all the People; but *le Noir*, inſtead of being dejected by this Uſage, appear'd with an undiſturb'd reſolute Air, refus'd to read what he was order'd, proteſted the Nullity of the whole Proceedings, and requir'd he might be remitted to the Eccleſiaſtical Courts, who were his proper Judges: The Penalty of the Gallies was forgiven, and chang'd to perpetual Impriſonment. The Theologal was impriſon'd firſt at St. *Malo*'s, afterwards at *Breſt*, and laſtly at *Nantes*, where he dy'd in 1692. Some of his printed Works are as follow; *The indiſputable Advantages the Church had over the* Calviniſts *in the Conteſt between Mr.* Arnaud *and the Miniſter* Claude, dedicated to the *French* King, and printed at *Paris* 1673. *New politick Lights, or the new Goſpel of Cardinal* Palavicini *reveal'd by him in his Hiſtory of the Counil of* Trent: In this Work he endeavours to diſprove and ridicule this Hiſtory, which hinder'd its being tranſlated into *French*. *A Letter to the Ducheſs of* Guiſe, complaining the Biſhops overſtrain'd their Character upon the ſecond Order. Some Days after the Sentence was pronounc'd againſt *John le Noir*, the following *Latin* Satyr was diſpers'd; *Elogium magnanimi Viri Johannis le Noir, in Eccleſia Sagienſi Canonici Theologi, qui Die* 24 *Aprilis, Anno* 1684. *contra jus faſque multatus ignominiâ, & damnatus ad Triremes, adhuc in Cuſtodia habetur, perpetuis, ut creditur, vinculis damnatus.*

Heu! Sagienſem Theologum, atrum Nomine
Solummodo, at candidum Animo & ſanctiſſimum
Præſul Tyrannus carcere indigno premit.
Illi & probrum ingeſſere pravi Judices.
Sed quis laborat inde plus infamiâ?
Illumne Præſul, an magis ſe perculit
Famâ minutum facinore hoc turpiſſimo?
Nam præter æquum, Juris & normam, potens
Audet hominem, qui ipſum arguebat, perdere.
Proinde, vera ſi nobis loqui licet,
Niger reclamans ſuſtinuit opprobrium,
Quod indomita viri eluit virtus ſatis.
Harlæus at at improvidè omninò imprimit
Labem ipſe ſibi, quam nulla delebit dies;
Dum violat Eccleſiæ improbus leges ſacras.
Quæ Sagienſi Theologo ingens gloria eſt
Pati vim eandem, quæ ſacris eſt Juribus
Illata, nec poſſe, niſi damnari impiè.

N. F. N.

* NONIUS MARCELLUS, a Grammarian and Peripatetick Philoſopher. The beſt Edition of his Works is that publiſh'd at *Paris* 1614. *Nonius* has nothing conſiderable in him either with Reſpect to Learning or Judgment; and is only valuable upon the ſcore of his citing Fragments of old Authors not elſewhere to be met with: There is no Compariſon between him and *Feſtus* in giving the Signification of *Latin* Words. * *Joan. le Mercier, Præf. Edit. ſuæ. Voſſius, de Philolog. cap.* 5.

NONIUS, a *Roman* Senator, was outlaw'd for Treaſon by *Mark Antony*, becauſe he had a precious Stone of a vaſt Value, which *Antony* could neither prevail with him to give or ſell him. *Nonius* left his Houſe and Eſtate and run away with this Ring, which by *Pliny*'s Report might be equal to Mr. *Pitt*'s Diamond. There was another *Nonius* at the Battel of *Pharſalia* in *Pompey*'s Army, who after the Battel was loſt, animated *Pompey* to try his Fortune once more, putting him in mind there were ſeven Eagles firm which were capable of facing the Enemy; to which *Tully* made this rallying Anſwer, *They would do very well if they had nothing but Jays to fly at.* * *Pliny, Hiſt. Nat. lib.* 37. *cap.* 6.

NONNIUS LUDOVICUS, a learned Phyſician of *Antwerp*. He wrote an excellent Tract entitled *Diæteticon, ſive de Re cibaria*, or a *Regimen for Diet*. There are a great many ſerviceable Explanations of the *Latin* Poets in it, particularly of *Horace*, *Juvenal* and *Martial*, who in laſhing the *Roman* Luxury mention ſeveral Diſhes then in faſhion. He reinforces the Sentiment of the old Phyſicians, who wrote *de Salubri Piſcium Alimento:* And endeavours to prove that Fiſh is a very wholeſome

wholeſome Diet to thoſe who live a ſedentary Life, to old Men, Patients and People, of a weak Conſtitution, becauſe it makes the Cratis of the Blood of a moderate Conſiſtence, which is proper for ſuch Sort of Bodies. *Nonnius* complains very much of the *Arabians* who in their Tranſlations of *Greek* Authors have omitted what was ſaid about Fiſh in the Originals, becauſe there was very little of that Food eaten in the Parts of *Arabia* where they liv'd, the Country being over hot, and little Water in it. * *De Vigneul-Marville, Mêlangers d' Hiſtoire.*

NONNUS, a *Greek* Poet born at *Panopolis* in *Ægypt*, wrote two Books of a very different Kind. He flouriſh'd in the fifth Century according to *Suidas*, and wrote a Poem in heroick Verſe entitled *Dionyſicorum lib.* 48. *Gerard Falkemburg* took the Manuſcript from *Sambucus*'s Library and printed it at *Antwerp A. D.* 1569. afterward 'twas tranſlated into *Latin* by *Ekhard Lubin* Profeſſor at *Roſtock*, and reprinted with Notes at *Hannover* in 1610. *Nonnus* likewiſe wrote a Paraphraſe in Verſe upon St. *John*'s Goſpel, publiſh'd in *Greek* by *Aldus Manutius* at *Venice A. D.* 1501. afterwards 'twas tranſlated into *Latin*, of which Verſion there are ſeveral Editions with *Nannius*, *Daniel Heinſius*, and *Sylburgius*'s Notes upon it. This Paraphraſe is likewiſe inſerted in the *Bibliotheca Patrum*. *Nonnus*'s *Dionyſiaca* is a very irregular Poem both with Reſpect to Contrivance, Method, Thought, and Expreſſion. It was nothing natural or reſembling *Homer*'s Genius: It has not that free unembarraſs'd Manner nor that entertaining Plainneſs of the firſt times. His Paraphraſe upon St. *John*'s Goſpel is ſtill worſe and written more untowardly. * *Suidas. Sixtus Senenſis, Biblioth. Sacr. Poſſevin, in Appar. Sacr. Baillet, Jugement des Sav. ſur les Poëtes Latins.*

NORBERT (St.) Founder of the Premonſtrants, was born at *Santein* in the Duchy of *Cleves A. D.* 1080. his Father *Herbert* Earl of *Gennep* was related to *German* Emperors and Princes, and his Mother *Herwige* was deſcended from the Houſe of *Lorrain*. He was bred under *Frederick* Archbiſhop of *Cologne*, and afterwards invited to the Emperor *Henry* V's Court. Having made Choice of the Profeſſion of a Churchman, he was made Canon of *Santein*, and afterwards Almoner to *Henry* V, who offer'd him the Archbiſhoprick of *Cambray*, which *Norbert* refus'd. This Court made ſome little Impreſſion upon his Way of living; but he withdrew and liv'd retir'd. About the Year 1118 he reſign'd all his Preferments, ſold his paternal Eſtate, gave it to the Poor, and went preaching from one great Town to another. The Pope approv'd his Conduct; and 'tis ſaid he wrought Miracles. *Bartholomew* Biſhop of *Laon* made an Acquaintance with this new Preacher at the Council of *Rheims*, whither *Norbert* went to deſire Pope *Calixtus* II. would confirm the Privileges his Predeceſſors had granted him. And here *Bartholomew* prevail'd with *Norbert* to go with him into his Dioceſe. St. *Bernard* to ſecond *Bartholomew* gave *Norbert* a ſolitary Valley call'd *Prémontré*, whither he retir'd *A. D.* 1120, and there founded the Order of Canons regular call'd *Premonſtratentes*, afterwards confirm'd by a ſucceeding Pope. He was call'd off to *Antwerp* to encounter the Heretick *Tanchelin*. Afterwards taking a Journey into *Germany* he was forc'd to accept the Archbiſhoprick of *Magdebourg A. D.* 1127. and ſending for his Canons hither, their mortify'd Way of living frighted the Canons of *Magdebourg:* And the Archbiſhop projecting to bring 'em up to his pitch of *Auſterities* they mutiny'd for ſome time, but came to at laſt. The Schiſm occaſion'd by *Peter Leon* diſturbing the Repoſe of *Germany*, *Norbert*, notwithſtanding he had been oblig'd by this Antipope, made no ſcruple to declare againſt him, and prevail'd with the Emperor *Lotharius* to go over to the right Side. The Buſineſs of the Council of *Rheims* brought *Norbert* into *France*, where he ſtay'd ſome Time, And after having had the Satisfaction to ſee his Monaſtery at *Prémontré* ſtock'd with five hundred Monks, he return'd to his Archiepiſcopal See and dy'd there *June* 1134. Pope *Gregory* XIII. canoniz'd him in the Year 1582: He is ſaid to have written ſeveral Tracts; amongſt others three Books of Viſions, and ſeveral Sermons: There is likewiſe a ſmall moral Diſcourſe of his addreſs'd by way of Exhortation to thoſe of his own Order. * *Einſeingrenius, in Catal. Teſt. Verit. Baronius, in Annal. Valerius Andreas, Biblioth. Belg. Du Pin, New Eccleſ. Library, Cent.* XII. *&c.*

NORCIA *(Nurſia,)* a City of *Italy:* The Burghers of this Town have ſuch great ancient Privileges, that it may paſs in ſome Meaſure for an independent Commonwealth: They make their own Laws, and chooſe their Magiſtrates: But they have one extraordinary Cuſtom which is obſerv'd with great Strictneſs, that is, that no Body who can write or read is capable of any Office; inſomuch that the Magiſtracy is always in the Hands of four unbooklearn'd Men, whom they call *li Quatro Illiterati.* * *Leandre Alberti.*

NORRIS *(Henry,)* Cardinal, and one of the greateſt Ornaments of the *Auguſtinian* Hermits in the ſeventeenth Century, was born at *Verona A. D.* 1631. His Family is originally *Iriſh*; *James Norris* was one of his Anceſtors, who being ſettled in the Iſle of *Cyprus* was Governor of the chief Town in that Iſland, and retir'd from thence to *Verona*, when Sultan *Selim* II. made himſelf Maſter of *Cyprus A. D.* 1570. *Alexander* was the Cardinal's Father, an Author well known, particularly for his Hiſtory of *Germany*. His Son *Henry Noris* gave an early Diſcovery of his ſtrong Genius for Learning: He took the *Auguſtinian* Habit in the Convent of *Rimini*, and quickly brought himſelf into Notice for a learned Perſon: The General of the *Auguſtinians* carry'd him to *Rome* for farther Improvement: He commonly ſtudy'd fourteen Hours a Day, and continu'd that Cuſtom till he was Cardinal: Here he began his Hiſtory of *Pelagianiſm* when but twenty ſix Years of Age: This was his firſt publick Performance; 'twas printed at *Florence A. D.* 1673: Here he juſtifies the Cenſure paſs'd by the fifth general Council againſt *Origen* and *Theodorus Mopſueſtenus*, the firſt Authors of the *Pelagian* Heterodoxy. Here, he ſubjoyns a Deſcription of the *Aquileian* Schiſm, and a Defence of St. *Auſtin*'s Books againſt the *Pelagians* and *Semi-Pelagians*. This Performance, which rais'd the Author's Reputation to a great Pitch, made ſeveral ſuſpect his Orthodoxy; not a few Tracts came out againſt him, and *Noris* not being wanting in his Replies, the Quarrel grew warm and the Buſineſs was carry'd to the *Inquiſition*. The Book delated was examin'd there with the utmoſt Rigour, and came off without the leaſt Blemiſh; and the Author was honour'd by Pope *Clement* X. with the Title of *Qualificator of the Holy Office*. His Adverſary's Spleen, it may be, being thus ſtir'd, rally'd againſt the *Pelagian Hiſtory*, and brought it again before the *Inquiſition* in the Year 1676, where it came off with the ſame Succeſs as before. And now *P. Noris* had ſixteen Years Quiet, and read Lectures upon Eccleſiaſtical Hiſtory at *Piſa:* He likewiſe wrote upon Medals, and publiſh'd ſeveral Tracts of Chronology; the moſt learned of which is that of the *Syro-Macedonian Epochaes*; 'twas printed in 1689, and follow'd by a Diſſertation upon the *Paſchal Cycle of the* Latins. He had ſtill more Rencounters, but always acquitted himſelf with Reputation. And at laſt Pope *Innocent* XII. made him Cardinal *A. D.* 1695. He was likewiſe made Library Keeper of the Vatican and nominated by the Pope in 1702 for reforming the Calendar. He dy'd at *Rome* 23. *February A. D* 1704. ſeventy three Years of Age. His Works are; *Hiſtoriæ Pelagianæ, Libri Duo*; *Diſſertatio Hiſtorica de ſynodo quinta Oecumenica*; *Vindiciæ Auguſtinianæ*; *Diſſertatio de uno ex Trinitate paſſo*; *Apologia Monachorum Syriæ ab Anonymi Scrupulis vindicata*; *Anonymi Scrupuli circa veteres Semi-Pelagianorum Sectatores, evulſi ac eradicati*; *Reſponſio ad Appendicem Auctoris Scrupulorum*; *Janſeniani Erroris Calumnia ſublata*; *Somnia Franciſci Macedo. Epochæ Syro-Macedonum*; *Paræneſis ad Joannem Harduinum*; *Thraſo, ſeu Miles Macedonicus, Plautino Sale perfrictus.* Cardinal *Noris* is reckon'd one of the moſt learned Men of the laſt Century, and wrote very politely. * *Memoires du Tems. Du Pin, New Eccleſ. Library, Cent.* XVII & XVIII.

NORTH Sea (the,) makes a great Part of the *Atlantick* Ocean; it waſhes the Eaſtern Coaſt of Northern *America*, and part of that of the Southern: It's call'd the *North Sea* in Contradiſtinction to the *Pacifick*, which runs along the Weſtern Side of *America*, and goes by the Name of the *South Sea*. The chief Parts of this Diviſion

viſion of the *Atlantic* are the Seas of *Canada*, *Mexico*, the *North Sea* particularly ſo call'd, and that of *Brazil*, * *Maty*, *Diction.*

NORTSTRAND, an Iſland in the *German* Sea near the Duchy of *Sleſwick* over againſt the Town *Huſon*. 'Twas parted from the Continent by the force of the Sea which drown'd the Land round about it in the Years 1300, 1532, 1612, 1618, and 1634. This laſt Inundation deſtroyed ſix thouſand People and above forty thouſand Head of Cattle. 'Tis now but four Leagues in Length, and two in Breadth. It belongs to the King of *Denmark*: And as for Places inhabited there's nothing to be ſeen in it but a great many Villages. * *Maty Diction.*

NOURRY *(Dom Nicholas le)* of *Dieppe*, a Benedictin of the Congregation of St. *Maur*, was Profeſs'd at eighteen Years of Age *A. D.* 1665. from this Time he apply'd himſelf to the Study of Eccleſiaſtical Antiquity, and made a great Progreſs in it. He aſſiſted *P. Garet* in publiſhing *Caſſiodore*'s Works. He wrote *Caſſiodorus*'s Life together with the Prefaces and Indexes of this Edition. Afterwards coming from *Roan* and ſettling at *Paris*, he aſſiſted *P. James de Friſches* in ſetting out St. *Ambroſe*'s Works, the firſt Volume of which was publiſh'd in 1686, and the ſecond in 1691. *P. Friſches* began afterwards to prepare a new Edition of St. *Gregory Nazianzen*, and dy'd *March* 15, 1693. *P. Nourry* in the mean time work'd upon the Authors in the *Bibliotheca Patrum* printed at *Lyons*. He printed three Volumes 8vo under the Title of *Apparatus ad Bibliothecam Patrum:* Theſe were afterwards thrown into one Volume Folio printed at *Paris*, *A. D.* 1703, and end with *Clemens Alexandrinus*. This Work takes in a great many curious and learned Diſſertations upon the Lives, Writings and Opinions of the Fathers, where he likewiſe explains a great many difficult Paſſages. In 1710 *P. Nourry* likewiſe publiſh'd *Lucius Cæcilius de Mortibus Perſecutorum*, which he pretends was not written by *Lactantius:* He lays down the Reaſon of his Opinion in a Diſſertation annex'd, where he likewiſe clears up the meaning and diſentangles ſeveral Difficulties in this Tract, and makes the Author's Sentiments very intelligible. This learned Monk goes on with the ſame Application for the Improvement of learning as formerly. As to his Style, 'tis plain, correct and eaſy. There's a great deal of eccleſiaſtical and pagan Learning in his Works. He is exact in his Citations, cool and candid in his Criticiſms, and happy in his Conjectures. * *Du Pin, new Eccleſ. Library, Cent.* XVII. & XVIII.

NUMIDICUS (St.) a Prieſt of *Carthage*, and a Confeſſor of the third Century: When the Emperor *Decius* rais'd a Perſecution againſt the Chriſtians, he took a great deal of Pains to keep 'em fortify'd and firm; St. *Cyprian* in his Abſence left the Care of the Church of *Carthage* with this *Numidicus* and *Rogatianus* another Prieſt. Thus by their Biſhop's order they excommunicated the Prieſt *Feliciſſimus*. *Numidicus* encourag'd a great many Chriſtians to ſuffer Martyrdom; ſaw his Wife burnt at a Stake by his Side, and was half burnt himſelf upon an Heap of Stones. His Daughter coming to look for his Corps, and finding him breathing, carried him off and preſerv'd him. The *Roman* Martyrology ſets *Numidicus* and ſome other *African* Martyrs, who were burnt, at the ninth of *Auguſt*. Theſe Executions happen'd *A. D.* 251. * St. *Cyprian, Epiſt.* 35, 38 & 40. *Tillemont, Mem. Eccleſ. Tom.* III. *Baillet, Vies des Saints.*

NYBOURG, *Nubourg*, a Town of *Denmark* in the Iſle of *Fionia* or *Funen*, ſtands upon a Gulph on the Eaſtern Side of the Iſland four Leagues from the City *Odenzee*. *Nybourg* has formerly been the Reſidence of the Kings and Parliament of *Denmark*; 'tis at preſent well fortify'd next to the Sea; but on the Land Side the Works are ruin'd. * *Maty, Diction.*

NYSLOT, that is to ſay, the new Fort, is a Town with a good Caſtle in the *Savolaxia* within *Livonia:* It ſtands in the middle of a great Moraſs about twenty Leagues from *Wyborg* to the North. * *Maty, Diction.*

O.

OBOLLAH, a ſmall City but ſtrong and populous, ſtanding upon one of the Arms of the *Tigris* drawn like a Canal about ſeven or eight Leagues in Length: Upon the two Sides of this River there's a long Row of Gardens and Porticoes, which anſwer one another with admirable Proportion. The eaſtern Geographers ſet this Place in the third Climate with eighty four Degrees of Longitude, and thirty Degrees fifteen Minutes of northern Latitude. In ſhort, they reckon it one of the four moſt delicious Places in all *Aſia*, and which they call the four Paradiſes. * *D. Herbelot, Biblioth. Orient.*

OBRECHT *(Ulric)* born at *Strasbourg July* 1646. his Family which was originally of *Scheleſtat* was ennobled, or made Gentlemen, in his great Grandfather by the Emperor *Rodolphus* II. *A. D.* 1604. he receiv'd his firſt Education at *Strasbourg*, *Montbeliard*, and *Altorff*; he was born with his Anceſtors Inclination for Letters, who had all made an handſome Figure either in the Univerſity or Senate of *Strasbourg: Latin*, *Greek* and *Hebrew* were eaſily got over in his Childhood; and the learning *French*, *Spaniſh*, and *Italian* were little more than Diverſion to him: He was eſteem'd ſo good an Orator at fifteen Years of Age, that he was appointed to make and deliver a *Latin* Speech publickly; for which Performance he was univerſally applauded. By his Maſter's Directions he read none but old Authors, and went to the Spring Head for Elocution; that is, to *Demoſthenes*, *Tully*, *Hermogenes*, *Quintilian*, *Longinus*, *&c.* He work'd upon the ſame Plan in his Courſe of Philoſophy: *Plato*, *Ariſtotle*, with the Remainders of the *Pythagorean* Philoſophy, were the Authors he ſtudy'd.

But his Inclinations and Time were ſpent moſtly upon Law and Hiſtory: He excell'd in both theſe Faculties, and read upon 'em in the Univerſity with great Reputation. This great Variety of Learning did by no means entangle his Ideas, or make his Head grow muddy: His Learning lay all methodically ſorted, and drawn up with Order and Diſtinction; inſomuch that People were leſs ſurpriz'd with the prodigious Compaſs of his Improvement, than with the admirable Perſpicuity and Conſequence with which he deliver'd himſelf upon every Subject. He gave an Account of the foregoing Ages as if he had liv'd in 'em all; and read upon all the Laws as if he had been at the making of the whole Body: Beſides, he diſcours'd, where he was perfectly Maſter of the Argument, with ſuch unpretending Modeſty, as if his Deſign was rather to inform himſelf than pronounce upon the Queſtion.

He travell'd to *Vienna* and *Venice*, where his main Buſineſs was to look into the learned Libraries: He had already at nineteen Years of Age publiſh'd a ſort of Commentary upon *Somnium Scipionis*, and a *Diſſertation upon the Principles of civil and political Prudence.* At his Return from *Italy* to *Strasbourg* he marry'd the Daughter of Mr. *Boecler* the famous Rhetorick and Hiſtory Profeſſor, and afterwards ſucceeded him in the *Chairs*, and made a Collection of his beſt finiſh'd Manuſcripts; and amongſt others he publiſh'd *Boecler's Animadverſiones in Diſſertationem de ratione Statûs in Imperio*, *&c.* 'Tis a very ſhort Critic upon a Book which made a great Noiſe in *Germany* under the borrow'd Name of *Hippolite de la Pierre*. The Houſe of *Auſtria*, whoſe Greatneſs was repreſented as fatal to the Liberty of the Empire, and in a near Diſpoſition to make the *Imperial* Crown hereditary; the Houſe of *Auſtria*, I ſay, declar'd themſelves oblig'd to M. *Obrecht* for furniſhing the Publick with Matter to repel ſo injurious an Imputation.

Mr. *Obrecht*, tho' his Time was taken up moſtly in reading Lectures of Law and Hiſtory to young Gentlemen, yet found ſome Leiſure for the Preſs: And having the Character of a great Medaliſt, a Preſent was made him of a very ſcarce *Domitian*, on the Reverſe of which a Goddeſs was repreſented, whom he ſuppos'd to be *Iſis:* He publiſh'd his Conjectures upon this Subject in a Letter printed in the Year 1675, with the Title of *Epiſtola de Nummo Domitiani Iſiaco*; he afterwards publiſh'd a new Edition of the *Hiſtoriæ Auguſtæ Scriptores*, with very ſignificant Notes. In 1680 he printed his *Prodromus Rerum Alſaticarum*; 'twas an Eſſay or Specimen of a large Work which he was writing upon *Alſatia*; where he made Enquiry into the Original, the Boundaries, the Privileges and Cuſtoms, the Wars and Revolutions, *&c.* a very conſiderable Work, which he was oblig'd to break off, and had not Leiſure to finiſh. He wrote likewiſe a Tract *de Vexillo Imperii, or of the Right to carry the Standard of the Empire*;. a Privilege which the Republick of *Strasbourg* claim'd a Share in with the Dukes of *Wirtemberg*, who were then in Poſſeſſion of it: To theſe may be added two other, *viz. de Imperii Germanici ejuſque Statuum Fœderibus*, that is, concerning the Treaties which the States and Princes of the Empire had concluded in their own Name, or by their own Authority; the other *de Jure Belli & Sponſoribus Pacis.*

Hitherto M. *Obrecht* profeſs'd the Proteſtant Religion; but the *French* King making himſelf Maſter of *Strasbourg*, and coming thither with his whole Court; Mr. *Peliſſon*, who was one in the Attendance, and well appriz'd of *Obrecht's* Reputation, made him a Viſit, and had ſome Conferences with him upon the Subject of Religion: The Jeſuits, whom *Lewis* XIV. ſettled ſoon after at *Strasbourg*, finiſh'd what was begun by *Peliſſon*; inſomuch that in 1684 he abjur'd his Religion at *Paris* before the Biſhop of *Meaux:* At his Return to *Strasbourg* he re-aſſum'd the Law *Chair*, and wrote Notes upon *Grotius's* Book *de Jure Belli & Pacis.* In 1685 the *French* King gave him a Commiſſion to preſide in his Name in the Senate of *Strasbourg*, with the Diſtinction *Préteur Royal*; and from this time *Obrecht* turn'd all his Thoughts to publick Affairs. The Judges of *Strasbourg* had a Cuſtom (according to the Principles of the reform'd) to diſſolve Marriage in Caſes of Adultery, and allow the injur'd Party to marry again: To break this Cuſtom *Obrecht* tranſlated St. *Auſtin de Conjugiis Adulterinis* into *High Dutch*, and procur'd an Order from the King not to tolerate or ſolemnize the Marriages of Perſons parted for Adultery, on Pain of Death: This Prohibition was publiſh'd in 1687. The next Year *Obrecht* publiſh'd an *High Dutch* Tranſlation of a Book written by *P. Dez*, firſt Rector of the Jeſuits at *Strasbourg*, and which is entitled, *la Réunion des Proteſtants de l'Egliſe de Strasbourg à l'Egliſe Catholique.*

Notwithſtanding his Poſt could ſpare him little time, he publiſh'd the Hiſtory of the *Trojan* War, reckon'd to *Dictys Cretenſis*, but which is more commonly believ'd, and that upon the Evidence of ſome Manuſcripts, to have been written by *Lucius Septimius:* This Edition was printed in 1691. He afterwards intended to publiſh a more correct Edition of *Quintillian* by the Help of an excellent Manuſcript he had recover'd. This Matter was finiſh'd, and he was preparing Notes upon the Author in 1698: But now having a Deputation from the Town and Senate of *Strasbourg* to ſolicit their Affairs at the *French* Court, the King ſent him Envoy to *Frankfort*, with Inſtructions touching the Succeſſion of the Ducheſs of *Orleans:* Afterwards he undertook a very knotty Buſineſs upon the Subject of the Duke of *Anjou's* Right to the Crown of *Spain.* Mr. *Obrecht* engag'd to make a Collection from Lawyers and Hiſtorians of all the Tracts in which the Right of Succeſſion to the *Spaniſh* Monarchy was ſettled or limited; and this with a view to prove the Pretenſions of the Houſe of *Auſtria* ill founded: The Title of this Performance is, *Excerptorum Hiſtoricorum & Juridicorum de Natura Succeſſionis in Monarchiam Hiſpaniæ*, *Menſe Decembri*, 1700. *Excerptorum Continuatio*, *&c.* in 4^to^. *Obrecht* had drawn up the Plan of a Tract concerning the Succeſſion of the Duchy of *Milan*, which he deſign'd to print after the Publication of the Emperor's Manifeſto. He likewiſe publiſh'd about this time the Life of *Pythagoras*, written in *Greek* by *Iamblicus:* And at laſt being overfatigu'd with Study

dy and Buſineſs he dy'd *Auguſt* 1701. His Works, beſide thoſe already mention'd, are, *Diſſertatio de Abdicatione Caroli* V. *Imperatoris. De Electione Imperatoris Romano-Germanici. De Unitate Reipublicæ in ſacro Romano Imperio. De Clenodiis S. Rom. Imperii. De Legibus Agrariis Populi Romani. De vera Philoſophiæ Origine. De Philoſophia Celtica. De extraordinariis Populi Romani Imperiis. De Ratione Belli. Sacra Termini. De Cenſu Auguſti. De Legione Fulminatrice M. Antonini Phil. Imperatoris. Hoſtis Deditius. De Expeditione Romana. De Communione. Exercitationes tres ad Severin. De Monzambano. De Statu Imperii Germanici, lib.* 1. *cap.* 1. *&* 2. *Paræneſis de conjungendis privati & publici Juris Studiis, duabus Orationibus comprehenſa. Diſcurſus in Inſtrumentum Pacis Weſtphaliæ*, 1695. *Wezler. Mémoires concernant la ſureté publique de l'Empire, in* 12. *Notæ in Pollucis Onomaſticon. Canis ſub fuſtem miſſus, contra Schurz-Fleiſch. Pro J. Henrico Bœclero. Præfatio ad Inſtitutiones Juris Juſtinianas, cum Notis Georg. Davidis Locameri, &c.*

Obrecht likewiſe made Remarks upon the Emperor's Letter to the Pope concerning the Inveſtiture of the Kingdom of *Naples*, dated *January* 19, 1701. * *Mémoires pour l' Hiſtoire des Sciences, & des Beaux Arts, Novembre & Decembre*, 1701.

OCBARA, a City in *Chaldæa*, or as the *Arabians* call it, in *Babylonian Irac*. It ſtands upon the *Tigris* above *Bagdat*, from which 'tis diſtant about twenty Leagues. This Town, notwithſtanding 'tis ſmall, has been the Reſidence of ſeveral Caliphs of the Line of the *Abaſſides*. * *D'Herbelot, Biblioth. Orient.*

* OCHUS, King of *Perſia*, *&c.* The Story of this Prince's being ſo very covetous that he would not go into the City is ſomewhat imperfectly told in *Morery* Vol. II. We are to underſtand then that the City which this Prince refus'd to paſs through, was *Paſargada*, near which Place *Cyrus* the Great's Army was routed by *Aſtyages* King of the *Medes*. Upon this Accident the Women of *Paſargada*, who had their Sons in the Army, came out of the Town, and upbraiding their Cowardice made 'em return to the Charge and gain the Victory: For this Exploit *Cyrus* made an Order that whenever any *Perſian* Prince made his Entrance into that City, he ſhould give every Woman a Crown in Gold. But *Ochus*, it ſeems, not being willing to go to this Expence, us'd to march on the back Side of the Town. * *Quintus Curtius.*

ODESCHALCHI *(Marc-Antony,)* a Gentleman of *Como* in the *Milaneſe*, took Prieſt's Orders. Cardinal *Bennet Odeſchalchi* his Couſin German, and afterwards Pope *Innocent* XI. prevail'd with him to come to *Rome:* But here, notwithſtanding his Merit was well known, he refus'd to receive any eccleſiaſtical Preferment or Diſtinction. He ſpent all his time in Works of Piety, and chiefly in relieving the Poor: He allow'd a creditable Subſiſtence to ſeveral poor Families: He provided Work for thoſe that were able to get their living, and took particular Care of the Sick and Diſabled. Notwithſtanding the great Number of Hoſpitals at *Rome* for receiving People of all Countries; this charitable Gentleman obſerv'd they were not ſufficient to entertain all Strangers, who were oftentimes forc'd to lodge at Church Gates, and in the Porches of Palaces. This Conſideration made him turn his Houſe into an Hoſpital, to receive Strangers of all Nations, without Diſtinction, and poor People who came out of the Country: This was done in 1650. He likewiſe bought ſeveral neighbouring Houſes to make his Hoſpital more capacious; and within a little time he provided a thouſand Beds, where every poor Man had one to himſelf. He ſerv'd 'em himſelf, inſtructed 'em, and employ'd Taylors to mend their Clothes, and make 'em new ones as often as they had Occaſion. He frequently rode through the Town in the Evening to look for poor People, and if he found any he took 'em into his Coach and carry'd 'em to his Hoſpital. He continu'd theſe charitable Offices till his Death, which happen'd *A. D.* 1670. He left all his Eſtate to this Hoſpital, of which Cardinal *Odeſchalchi* took particular Care after his Couſin's Death. This Hoſpital adjoyning to the Church of St. *Mary* in *Portico*, that Church was annex'd to it; 'tis call'd St. *Gale* becauſe, as 'tis pretended, this Saint formerly built an Hoſpital in the ſame Place. When Cardinal *Odeſchalchi* came to the Papal *Chair* he rebuilt it from the Foundation very magnificently, and now it makes above three thouſand Beds for the Poor. * *Mémoires du Tems.*

* ODMAN: See *Rhodes* in *Morery* Vol. II.

OENEUS, King of *Calydon*, Son of *Parthaon*, who by *Althea Pheſtius*'s Daughter had *Meleager*, *Tydeus*, and *Deianira* married to *Hercules*. *Oeneus* offering Sacrifices to all the pretended Deities excepting *Diana*, this Goddeſs by way of Revenge ſent a wild Boar to deſtroy the Country. This *Calydonian* Boar was kill'd by *Meleager*. *Oeneus* after his Son *Tydeus*'s Death, was diſpoſſeſs'd by *Agrius*, but his Grandſon *Diomedes* reſtor'd him. *Apollon. Scholia in Ariſtophan. Acharn.* There is a River in *Lyburnia* formerly call'd *Oeneus*, but goes at preſent under the Name of *Fiume di Carnero:* It riſes in *Carniola*, and running between *Croatia* and *Iſtria* falls into the *Adriatick*.

OLDENBURG *(Philip Andrew,)* printed under the Name of *P. A. Burgoldenſis a Notitia* or preſent State of the moſt remarkable Things of the Empire of *Germany*, and a Tract of the Elements of Law; and in 1677 he printed a Diſcourſe concerning the Ways and Means to keep a Commonwealth in a ſtate of repoſe. * *Konig. Biblioth.*

* OLIVA *(Peter John,)* a Minorite dying about the latter End of the thirteenth Century. He wrote a Commentary upon the *Revelations*, where diſcourſing upon the Church he maintain'd ſhe would quickly be more perfect than ever, that the Holy Ghoſt would furniſh her with new Illumination, and that the old Church would ſink to make room for a better enlighten'd and more unblemiſh'd *Society*. This Book was brought into *Italy* by a Minorite call'd *de Bodicis*, and receiv'd there as a fifth Goſpel by the *Beguards* and *Fratricelli*. Some of the *Franciſcans* attempted to chooſe a Pope for this new Church upon the Strength of this Prediction. They elected a General, and ſubaltern Superiours for themſelves, built new Monaſteries, wore a ſtreight Habit, and declaim'd againſt the Church of *Rome*. Theſe Errors were condemn'd by twelve Doctors of Divinity nominated by Cardinal *Nicolas* Biſhop of *Oſtia* whom Pope *John* XXII. had commiſſion'd for the direction of this Affair. The Pope cenſur'd the Book and the Authors Memory, for now he was Dead. This Author wrote ſeveral other Works, and amongſt the reſt a Tract concerning Poverty, in which he entirely condemns all Property, both with reſpect to private Perſons and Communities; and this having nothing of one's own he calls the higheſt evangelical Perfection. He was likewiſe charg'd with Errors condemn'd by the Council of *Vienne*; that is, that Children receive neither Grace nor any virtuous Quality by their Baptiſm; that the Soul is not the Form of the Body; and the divine Eſſence engenders and is engendred. Pope *John* XXII. order'd *Peter Oliva*'s Bones to be burnt. The Minorites made Apologies for him, pretended him unjuſtly accus'd, and that he wrought Miracles after his Death. * *Wadin. in Annal. Minor. Sixtus Senenſis. Du Pin, New Eccleſ. Library Cent* XIII.

OLONE, a Town in *France* on the Coaſt of *Poictou:* It has a large Haven and is nine Leagues diſtant from *Luçor* to the Weſt. This Town has a large Suburb call'd *les Sables d' Olone*, in *Latin Arenæ Olonenſes*. The Burghers here are good Seamen. * *Maty, Diction.*

OLYMPUS. *Plutarch* in his Book of Muſick mentions two of this Name. The moſt Ancient is the *Mylian Olympus*, *Marſyas*'s *Eleve*. He lived before the *Trojan* War, and 'tis ſaid that he wrote Songs, Elegies and Hymns in Honour of the Gods. *Plato*, *Ariſtophanes*, *Ariſtotle*, and *Ovid* quote ſome of his Muſical Airs. the other *Olimpus* was a Muſician of *Phrygia*, and flouriſh'd according to *Suidas* in *Midas*'s Reign. * *Du Pin. Bibliotheque Univerſ. des Hiſt. Prof.*

ONSPACH. For *Eichſtadt* to the North in *Morery* Vol. II. read to the South.

OPICI, a mix'd Multitude who coming from ſeveral Parts ſettled in *Campania*, and whoſe Language was a Compoſition or Hodge-podge; inſomuch that they ſpoke neither good *Latin* nor good *Greek*, which were both the two neighbouring and beſt poliſh'd Languages. *Ariſtotle* obſerves they were likewiſe call'd *Auſonii*. They dwelt near the *Tuſcan* Sea. Afterwards *Opicus* became a Name of Reproach, and ſignify'd the ſame with *Clumſey*, *Clowniſh*, and *Ignorant*. Thus *Cato* in *Pliny* complains that the *Greeks* call'd the *Romans Opici* by way of Contempt. * *Pliny, Hiſt. Nat. lib.* 29. *cap.* 1. *&* *Har-*

duin.

duin. in loc. Martini Lexicon Philologicum. Daniel le Clerk, Hiſtoire de la Medicine. part. 2. lib. 3. cap. 1.

* OPTATUS, Biſhop of *Milevis* in *Numidia* within *Africk:* He liv'd in the fourth Century in the Reign of *Valentinian* and *Valens*; and about the Year 370 wrote his Books againſt *Parmenian* a Donatiſt Biſhop, in which he gives an Account at large of that Schiſm. As to the Life of this Author, little or nothing is come down. However St. *Auguſtin*, St. *Jerom*, and *Fulgentius*, mention him with Commendation. In St. *Jerom*'s Time his Work was divided into ſix Books. And that now call'd the ſeventh, is made up of Additions which *Optatus* had put to his other Books: Not to mention ſeveral of the firſt Editions, *Gabriel Albaſpinæus* Biſhop of *Orleans* publiſh'd a new Edition at *Paris* with his own and *Balduin*'s Notes, *A. D.* 1631. the ſame Year *Meric Caſaubon* printed *Optatus* Text at *London* with critical Notes. The laſt and beſt Edition is that publiſh'd by *Du Pin* 1700, in which he has reſtor'd the Text from four good Manuſcripts; he has put ſhort Notes at the Bottom of the Pages with the different Readings, and after the End of the Book there are *Balduin*'s, *Albaſpinæus*'s, *Caſaubon*'s, *Barthius*'s, &c. Notes, with a Collection of all the Acts of the Councils and Conferences, Biſhop's Letters, the Emperor's Edicts, the Records of the Proconſul's Proceedings, and the Acts of the Martyrs, which have any Relation to the Hiſtory of the *Donatiſts*; and all this diſpos'd in a chronological Order from the Beginning, to the time of *Gregory the Great:* To this Edition there is prefix'd an Account of the Life, Works and Editions of *Optatus* together with two Diſſertations; the one dilates upon the Hiſtory of the *Donatiſts*, and the other gives an Account of the Geography of *Africk: Optatus*'s Style is noble, warm, and ſomewhat laconick; and by his Performance it appears he was well furniſh'd both with Genius and Learning. He dy'd in the Year 380. * *Hieron. de Script. Eccleſ. cap.* 110. *Auguſtin. de Doctr. Chriſt. lib.* 2. *cap.* 40. *contr. Parmen.* &c. *Honorius Auguſtodunenſis, de Lumin. Eccleſ. Baron. in Annal.* &c.

* ORAN: For taken from the *Spaniards A. D.* 1509. in *Morery* Vol. II. read 1507.

ORSINES, a noble *Perſian* of *Darius*'s Court, deſcended from one of the ſeven Princes who aſſociated againſt *Smerdis*. He was one of the *Perſian* Generals at *Arbela*, where the laſt *Darius* was routed by *Alexander*. It ſeems he was afterwards in the Conqueror's Hands; for being charg'd by the Eunuch *Bagoas* with plundering *Cyrus*'s Tomb, *Alexander* order'd him to be executed. * *Quint. Curt. lib.* 10.

ORTHAGORAS, follow'd *Alexander* in his Expeditions, and wrote a Hiſtory of *India* cited by *Ælian*, who tells us from this Author that in the *Indian* Ocean there were Whales half a Furlong long, which threw Water out of their Noſtrils with great Force and ſurprizing Quantities. Upon the Credit of this Author and another call'd *Nearchus Strabo* deſcribes the Situation of the Iſland *Tinna*, the Tomb of King *Erythræus*, and the Reaſon why the *Red Sea* was ſo call'd. * *Ælian. de Animal. lib.* 16. & 17. *Voſſius, de Hiſt. Græc. Du Pin, Biblioth. Univerſe des Hiſt. Prof.*

OSSUNA; 'tis the Title of a *Spaniſh* Duke, ſome of which Diſtinction have been very extraordinary Men.

OTHO (St.) Biſhop of *Bamberg* in *Franconia*, call'd the Apoſtle of *Pomerania*, was born in *Suabia* in the Year 1069. He was Son to *Otho* and *Adelaida* Perſons of private Condition. Some time after he had taken Orders the Emperor *Henry* IV. pitch'd upon him for Chaplain to his Siſter *Judith*, whom he marry'd to *Boleſlaus* Duke of *Poland*. After the Death of this Princeſs he return'd into *Germany*, where the Emperor made him his Chancellor and Miniſter of State; and the See of *Bamberg* happening to be void in 1100, the Emperor made *Otho* the next Succeſſor: He govern'd his Dioceſe with great Application and Prudence, and in the Year 1123 *Boleſlaus* Duke of *Poland* prevail'd with him to turn Miſſionary in *Pomerania*; and having Pope *Calixtus* II's Permiſſion for this Undertaking, he went thither, and converted Duke *Wratiſlaus*, and a great many of his Subjects; and having founded a great many Churches in *Pomerania* he return'd to *Bamberg:* But afterwards receiving Advice that the Towns of *Stetin* and *Julin* had renounc'd their Chriſtianity, he went back, and did his utmoſt to deſtroy the Remains of Paganiſm. Being recall'd to *Bamberg* by the Emperor *Lotharius*, he aſſiſted at the Council of *Mentz A. D.* 1131, and dy'd *June* 1139. * *Baillet, Vies des Saints, au* 2. *de Juillet.*

* OVID *(Publius Ovidius Naſo.)* a *Latin* Poet: To what has been ſaid upon this Article in *Morery* Vol. II. it may not be improper to add ſome of the Criticks Sentiments upon the Remainder of his moſt conſiderable Performances.

I. *Ovid*'s *Metamorphoſis* is eſteem'd one of the moſt remarkable and ingenious Poems of all Antiquity; they have been valu'd in all Ages, and tranſlated almoſt into all Languages where Learning has had any Credit: It ſeems *Ovid* was pretty well conceited of this Work by his telling us at the Concluſion,

Jamque Opus exegi, quod nec Jovis ira, nec ignis.
Nec poterit ferrum, nec edax abolere vetuſtas.

However, notwithſtanding the good Opinion he might have of his *Metamorphoſis* when his Fancy was warm with writing, he chang'd his Mind afterwards and reckon'd this Work no better than a youthful Eſſay, which wanted to be retouch'd: And which is more, he thought it ſo faulty and unworthy himſelf, that he deſign'd to throw it into the Fire: And indeed he did ſo at his going off into Baniſhment, but then the Execution came too late, for ſeveral Copies were in the Hands of his Friends. Thus the Poem has been preſerv'd and valu'd notwithſtanding the Author's Rigour: 'Tis true, the Style is not ſo much rais'd as in ſome of his other Works, but then it can't be deny'd being correct; the Stories are very entertainingly told; the natural Eaſineſs of his Style always ſupported with Art, and taking in the whole Compaſs of Mythology affords a very diverting Amuſement; and it may be none of the Poets has embelliſh'd the greateſt and the ſlendereſt Subjects, with more Ornament: To which we may add, that the Fables of Antiquity are link'd together with extraordinary Contrivance: To ſpeak clearly, one can't help admiring this uninterrupted Connexion and tacking together ſo many different Relations of Matters of Fact, and romantick Intermixtures from the Beginning of the World, to his own time.

II. *Ovid*'s *Faſti* were written when he was more advanc'd in Age: the Style is flowing and muſical. There is a great deal of old Learning in this Performance. And tho' his Matter is not always capable of Ornament, yet he often refines upon the Argument, heightens it with his Pencil, and gives beautiful colouring to a dry Subject. But then he has not always kept within the Rules of Decency and Reſerve. However, ſetting aſide his licentious Excurſions, this Poem is the moſt Judicious, and beſt finiſh'd of all his Works.

III. The Elegiacs: under this Diviſion the four Books *de Triſtibus* and the four *de Ponto* are comprehended. And here, the charming Eaſineſs of his Manner has prevail'd with the Learned to ſet him at the Head of the Elegiac Poets, and prefer him to *Propertius* and *Tibullus:* The Reaſon is, becauſe he is more natural, ſtirs the Paſſions better, and ſeems to have underſtood the Genius and Turn of this ſort of Poetry farther than other Poets.

IV. *Ovid*'s *Epiſtles:* call'd *Heroides* may be ſet in the fourth Claſs. Now all theſe *Epiſtles* which carry the Name of ſome *Heroine* are not *Ovid*'s Compoſition, tho' they ſtand among his Collection. He owns himſelf that *Penelope*, *Phillis*, *Canace*, *Hypſipyle*, *Ariadne*, *Phædra*, *Dido*, and *Sappho* were his own. And *Scaliger* adds that *Briſeis*, *Ænone*, *Hermione*, *Deianira*, *Medea*, *Laodamia*, and *Hypermneſtra* belong likewiſe to him, and that the reſt were either written by *Aulus Sabinus*, or are ſpurious and of latter Date. Some modern Critcks, as *Julius Scaliger*, *Roſtreau*, & *Rapin*, pretend that *Ovid*'s *Epiſtles* are wrought up with more Spirit and Delicacy than any of his Works, tho' they want that Perfection of Judgment, which is *Virgil*'s diſtinguiſhing Talent. It muſt be granted the Style or Language is without Exception as to Propriety, but ſometimes 'tis ſomewhat too rank; and notwithſtanding his deſcription of the Paſſions is natural and lively, yet ſometimes he brings the Images too cloſe, and throws Infection into the Entertainment.

V. *Ovid*'s Books *de Arte Amandi* deſerve no Mention

tion, unleſs for Cenſure and Diſgrace. Theſe Compoſitions help'd to debauch *Julia Auguſtus*'s Daughter, and poiſon'd the beſt diſtinguiſh'd and moſt polite Part of that Prince's Court; and it may be, their being convey'd down to the preſent Age is no ſmall Misfortune. His Book *de Remedio Amoris*, tho' none of the beſt Preſervatives, has grave Sentences, and not ſo coarſe a Complexion. * *L. Seneca, Quæſt. Nat. lib.* 3. *cap.* 27. *M. Seneca, Controv.* 10. *Velleius Paterculus, lib.* 2. *Euſeb. & Hieron. in Chron. Jul. Cæſar Scaliger, Hypercrit. Voſſius. Rapin*, Reflections upon Poetry, *&c.*

* *Ovid:* The main Reaſon of *Ovid*'s being baniſh'd by *Auguſtus* ſeems to have been his Misfortune rather than his Crime; at leaſt if his own Word in his *de Triſtibus* may be taken, where he gives the following Hints in his Juſtification.

Hei mihi! quid vidi, cur noxia lumina feci;
Cur inſperato cognita Cauſa mihi eſt?
Inſcius Actæon vidit ſine veſte Dianam,
Præda ſuis canibus nec minus ipſe fuit:
Scilicet in Superis etiam Fortuna luenda eſt,
Nec veniam læſo Numine Caſus habet.

OXYLUS, a one-ey'd Man, whom the *Heraclidæ* ſet at the Head of their Expedition in their ſecond Attempt upon *Peloponneſus*, becauſe the Oracle had told 'em that if they expected Succeſs they muſt take a third Eye along with 'em: Thus meeting with this Man they march'd with him; and after having made themſelves Maſters of *Peloponneſus*, they gave him the Town and Territory of *Elis* according to Articles. *Iphitus*, who inſtituted the *Olympick* Exerciſes and Solemnities, was deſcended from this *Oxylus*. * *Pauſanias, in Arcad.*

OZANAM *(N***)* a famous Mathematician of the Royal Academy of *Sciences*, born in the Principality of *Dombes A. D.* 1640. He went through a Courſe of Humanity, Philoſophy and Divinity; but his Genius lying moſtly for Mathematicks, he preferr'd that Study to the reſt, and attain'd to a very great Degree of Improvement. He wrote a great many ſerviceable Tracts in this Science, moſt of which are deſign'd for Practice; *viz. a Tract upon making Dials: Practical Geometry*, or an *eaſy Method to meaſure all ſorts of Superficies: New Trigonometry: The Uſe of the univerſal Inſtrument, teaching a ready and moſt exact Reſolution of all the Problems of practical Geometry, without any Calculation: A Courſe of Mathematicks, comprehending all the Parts of this Science: Mathematical and phyſical Recreations: The Uſe of the Compaſs of Proportion explain'd and demonſtrated in an eaſy and correct Method: New Elements of Algebra:* A Tract *concerning Conical Sections: A Mathematical Dictionary*, or the *general Idea of the Mathematicks*; all written in *French*. * *Memoires du Tems.*

P.

PACEM, a City within a Kingdom of the ſame Name in the Iſland *Sumatra*, in *Latin Pacemum*. It has a large Fort and three Avenues, where they come up to it by a Point of Land to the North. The Sea Ebbs and Flows there almoſt every ſix Hours. *Mandeſlo* reports that the King of *Achim* has annex'd the Realms of *Pacem* and *Pedir* to his own Dominions, together with the greateſt Part of the northern Side of *Sumatra*, which was formerly divided into ten Kingdoms: He adds that thoſe who ſail'd thither have only made a Diſcovery of the Coaſt without penetrating up into the Country, where they might have met with a great deal of Wealth unknown to the Inhabitants of the Coaſt Towns. He continues that the *Portugueſe* mention only two Kingdoms in the middle of the Iſland, *viz. Andrigidan* and *Arvan*, taking Notice likewiſe only of the Kingdom of *Achim*, *Pedir*, *Pacem*, *Camparam*, *Zaude*, and *Manancabo*, which are all on this ſide the Line, and upon the Sea Coaſt.. But the *Dutch* have diſcover'd the Kingdom of *Palimbam* beyond the *Æquator*, which affords a Convenience for carrying on their Trade in the Iſland of *Java*, where they have a very conſiderable Settlement. The Kingdom of *Pacem* is fourſcore Miles from that of *Manancabo*, and four Degrees from the *Æquator*.

PACIFICK SEA (the,) or the *South Sea*. 'Tis a very large Part of the Ocean. It reaches from North to South, from the Country of *Jeſſo* to the Tropic of *Capricorn*, which parts it from the *Magellanick* Sea, having *America* to the Weſt, and the *Ladrones* to the Eaſt. They call it the *South Sea*, becauſe the *Spaniards* diſcover'd it at a Place which lies South to the Northern Ocean; and 'twas afterwards call'd the *Pacifick Sea*, becauſe 'tis ſo little ſubject to Storms, that the Ships which ſail from *Acapulco* (a Seaport of *Mexico*) for the *Philippines* frequently arrive there without being forc'd to ſhift their Sails. 'Tis divided into four Quarters, diſtinguiſh'd by the Names of the Sea of *Jeſſo*, of *California*, the *South Sea*, and the *Peruvian Sea*. There are a great many Iſlands diſcover'd in this Sea, of which thoſe call'd *Solomon*'s Iſles, and the Country of *Quir* are the moſt conſiderable. * *Maty*, *Diction.*

PAGAN *(Blaiſe Francis Count de,)* born in *Provence* *A. D.* 1604. He engag'd in the military Profeſſion very early, and was at the Siege of *Caën* at ſixteen Years of Age. He behav'd himſelf with great Courage and Conduct upon ſeveral Occaſions. In 1642 King *Lewis* XIII. made him Field Marſhal in *Portugal*; in which Year he loſt his Sight by a violent Sickneſs. He had a ſtrong Genius for Mathematicks, made a great Progreſs in this Science, particularly in that part of it which relates to Fortification. He likewiſe made Morals, Politicks, Hiſtory, and Geography his Study; and in ſhort, was one of the moſt accompliſh'd Gentlemen of his time. *Lewis* XIII. us'd frequently to ſay that the Count *de Pagan* was one of the beſt bred, handſomeſt, moſt dextrous and braveſt Men in his Kingdom. When the Loſs of his Sight had diſabled him for the Field, he re-aſſum'd the Study of the Mathematicks with more Application than formerly; and in 1645 publiſh'd his Treatiſe of Fortification. Now all thoſe who underſtand moſt of this Matter, agree that nothing ſo ſerviceable and fine, had hitherto appear'd upon this Subject; and that the new Diſcoveries and Improvements made ſince are little more than Concluſions drawn from *Pagan*'s Principles. In 1651 he publiſh'd his Geometrical Theorems, which give ſufficient Proof of his being Maſter of all the Parts of Mathematicks. In 1655 he printed a *French* Paraphraſe of a *Spaniſh* Deſcription of the River of the *Amazons*, done by *P. Chriſtopher de Rennes* a Jeſuit; and notwithſtanding his being blind, 'tis ſaid for certain that he gave Directions for making the Map of this River and the neighbouring Country, which ſtands prefix'd to this Work. In 1657 he publiſh'd his Theory of the Planets unembarraſs'd with the Lumber of Eccentricks and Epicycles, which the old Aſtronomers had invented to explain their Motion; whereas this Count deſcribes their Courſe by Ellipſes, and thus the true Place and true Motion of the Planets is ſettled with great Eaſe and Exactneſs. This Performance made him no leſs famous among the Aſtronomers, than he was before among the Engineers for his Tract upon Fortification. In 1658 he publiſh'd his Aſtronomical Tables done in a very ſhort and clear Method. But as 'tis hard for great Men not to have ſomething of *Foibleſſe*, his Failing lay in giving too much Credit to judicial Aſtrology. And therefore it muſt be ſaid what he wrote upon this Subject is by no means ſerviceable to his Memory. He was eſteem'd and viſited by all Perſons of Quality and Learning. He dy'd *November* 18, 1665, at ſixty one Years of Age. * *Perrault, les Hommes illuſtres, qui ont paru en France pendant ce Siécle.*

PAGI *(Antony,)* a *Franciſcan* born at *Rognes* a ſmall Town in *Provence* near *Aix* in 1624. he took the Habit in the Convent of the *Cordeliers* at *Arles*, and was Profeſs'd there in the Year 1641. and after having finiſh'd his Courſe of Philoſophy and Divinity, he preach'd for ſome time with Reputation, and was more than once Provincial of his *Order*. His Buſineſs did not hinder him from ſtudying Chronology, and Eccleſiaſtical Hiſtory; and here, he ſucceeded ſo far as to become one of the beſt Critics of his Age in this kind of learning. He has publiſh'd a learned Diſſertation *upon the Conſulſhips*, and a *Critic* upon *Baronius*'s *Annals*, which not only furniſhes a great many Corrections, but is likewiſe Supplemental to the Cardinals Hiſtory. The firſt Tome of this Work was printed by him at *Paris A. D.* 1689. and ſince his Death the whole has been printed in four Volumes Folio in 1705. he has invented, in Imitation of *Scaliger*, a new Period which he calls the *Greek Roman* and which he makes uſe of for adjuſting all the Epochaes. He dy'd at *Aix* in *Provence* *June* 1699. To conclude his Character in a Word; he was a very learned Perſon in Hiſtory and Chronology, a judicious Critic, ſmooth and inoffenſive in his Manner: His Style is plain and unornamented, and well ſuited to Chronological Diſquiſitions. * *Du Pin*, *New Eccleſ. Library*, *Cent.* XVII.

* PALAMEDES, Son to *Nauplius*: *Euripides*, as cited by *Diogenes Laertius*, gives him the Character of a learned Poet. And *Suidas* aſſures us that his Poems were ſuppreſs'd either by *Agamemnon*, or by *Homer*. * *Pliny*, *Hiſt. Nat. cap.* 7. *Du Pin*, *Biblioth. Univerſe des hiſt. Prof.*

PALEPHATUS, an *Athenian*, Son of *Acteus* and *Bio* according to ſome Writers; tho' others will have it that *Diobleus* was his Father, and *Metanira* his Mother: *Suidas* ſets him in the Liſt of the Poets prior to *Homer*. He is cited by *Chriſtodorus* in the *Anthologia* as an old Poet. *Suidas* makes him the Author of a Poem call'd *Coſmopœia* conſiſting of five thouſand Verſes; of the Generation of *Apollo* and *Diana*, in three thouſand Verſes; of a Diſcourſe between *Venus* and *Cupid*, five thouſand Verſes long, and of a Compoſition, where *Latona* was the Subject. *Suidas* reckons the *Ionicks* to him, which others aſſign to an *Ægyptian* or *Athenian Grammarian* of a later Age; the firſt Book of which is cited by *Harpocration* and *Stephanus Byzantius*. *Suidas* likewiſe makes him the Author of five Books of incredible Things. And there is now extant a Tract with this Title under *Palephatus*'s Name printed with *Æſop*'s *Fables* and which appears to be of conſiderable Antiquity; that which St. *Jerom* in *Euſebius*'s *Chronicon*, which *Euſtathius*, *Tzetzes* and ſome others have cited from *Palephatus*, may be ſeen in the Book now extant: 'Tis divided into fifty one Chapters. There was another *Palephatus* of *Abydos*, who liv'd in the Time of *Alexander the Great*, and wrote the Hiſtories of *Cyprus*, *Delos*, *Attica*, and *Arabia*. * *Du Pin*, *Biblioth. Univerſe des Hiſt. Prof.*

* PALENTIA: For *Clement* VII. in *Morery* Vol. II. read *Clement* VI.

* PALILIA, a Feſtival in Honour of the Goddeſs *Pales*.

les. Upon this Holiday they made Bonfires in the Towns with Stubble and Beans, at the bottom of which they threw ſome Ox's Blood and the Aſhes of a Calf burn'd. In the Country they were very early in lighting up a great Fire, made of Olive Branches, of Pine and Lawrel; they threw Sulphur into it, and drove their Cattle round it; the People danc'd about it, offer'd Milk, burnt Wine, and Millet, which Sacrifice was attended with Devotions for preſerving their Cattle, and making 'em fruitful. * *Ovid. Faſt. lib.* 4. *Greek* and *Roman Antiquities.*

* PALLAS, the Emperor *Claudius*'s manumis'd Slave, had the biggeſt Shareſt in the Adminiſtration under this Prince, and was Lord Treaſurer. He had formerly been *Antonia*'s Slave, *Tiberius*'s Siſter in Law, and was truſted with the delivery of a Letter where this Lady gave the Emperor advice of *Sejanus*'s Conſpiracy. 'Twas this *Pallas* who perſwaded *Claudius* to marry his Niece *Agrippina*, after the Death of the infamous *Meſſalina*; and who afterwards prevail'd with him to adopt *Nero*, and appointed him his Succeſſor, to the diſheriſon of his Son *Britannicus*. 'Twas ſuſpected that *Agrippina* had bought *Pallas*'s Favour at the Expence of her Honour; and it ſeems *Claudius*, tho' particularly heavy, was apprehenſive of this ſcandalous Correſpondence; and one Day when he was warm with a Glaſs of Wine, he ſpoke out his Jealouſy aloud, and threaten'd revenge. However, *Agrippina* and her Favourite were too quick for him, and procur'd *Locuſta* to poiſon him in a Plate of Muſhrooms. Notwithſtanding *Nero* was indebted to *Pallas* for the Empire, he ſoon took check at the inſolent Humour of this manumis'd Upſtart, and diſcharg'd him from managing his Revenues. This Diſgrace affected *Agrippina* very ſenſibly: However, *Pallas* kept himſelf eaſy with the Intereſt which kept with him, and the immenſe Riches ſtill in his Hands. But this very Wealth afterwards ruin'd him; for *Nero*, who had a mind to his Eſtate, took his Life ſeven Years after he had turn'd him out of the Miniſtry. * *Sueton. Tacit. Annal.* 12, 13, 14. *Dion. Caſſius, lib.* 60.

PALMA *(Aulus Cornelius,)* one of *Trajan*'s Favourites who ſet up a Statue for him. He was Conſul *A. D.* 99. and 109. Before his ſecond Conſulſhip when he was Governor of *Syria*, he made *Arabia Petræa* a Province of the Empire, which for a long time before had been govern'd by independent Princes. *Palma*'s Intereſt expir'd with *Trajan*; and all the publick Service he had done could not prevent his falling a Sacrifice to *Adrian*'s Reſentment: Thus he was deſtroy'd by the unrelenting Emperor *A. D.* 119. * *Dion. Caſſius, lib* 68. *Euſeb. Chronic.*

PALMA, a Town of *Spain* in *Andaluſia*. It ſtands at the Confluence of the *Guadalquivir* and the *Xenil*, one or two Leagues below *Ecija.* * *Maty, Diction.*

PAMPHUS, or *Pampho*, an *Athenian*, contemporary with *Linus:* He made Hymns which were ſung with thoſe of *Olenus* and *Orpheus* at *Ceres*'s Feſtivals. *Pauſanias* reports he had read 'em, and cites thoſe written by *Pamphus* upon *Ceres*, *Neptune*, *Diana*, *Cupid*, *Proſerpine*, the *Graces*, and upon *Linus*'s Death. * *Du Pin, Biblioth. Univerſ. des Hiſt. Prof.*

* PAN, a pretended Deity of the *Ægyptians*, who worſhipp'd him in the Figure of an He Goat: They call'd him likewiſe *Mendes*, becauſe that Word ſignifies a Goat in the *Ægyptian* Language. *Euſebius* reporting *Porphyry*'s Sentiments in that Philoſopher's Terms, tells us that *Pan* was one of the good *Genii* much devoted to *Bacchus*, who ſometimes appear'd to Labourers in the Country, and put 'em into ſuch terrible Frights, that many of 'em dy'd under the Conſternation. Here *Euſebius* turns ſhort upon *Porphyry*, and convicted him of Inconſiſtency, for affirming *Pan* a good Genius, and yet frighting honeſt People out of their Lives. 'Tis granted *Pan* was worſhipp'd in *Ægypt* in the Figure of an He Goat, for the Devils frequently aſſum'd that Shape. The Scripture often calls evil Spirits *Piloſi*, or *hairy ones.* The *Hebrew* Word *Sehirim* ſignifies *hairy ones*, or *Goats:* Even ſo early as *Moſes* this kind of Idolatry was common, and had got footing among the *Iſraelites*, who were forbidden to ſacrifice to theſe hairy ones, and as the vulgar has it *non ſacrificabunt amplius Sacrificia ſua Piloſis, poſt quos fornicati ſunt.* *Herodotus* reckon'd *Pan* amongſt their eight Deities which were prior to their other twelve; and that at the Town *Mendes* they had an holy He-Goat, after the Death of which Beaſt all the Country went into mourning; as they did in other Places of that Country at the Death of the *Apis*, or *Mnevis. Diodorus Siculus* reports that the *Ægyptian* Prieſts conſecrated themſelves in the firſt Place to *Pan*, and painted him in their Temples in the Form of an He-Goat, pretending that the meaning of this Repreſentation was no more than returning the Gods Thanks for the prolific Virtue of Nature, and the Fertility of their own Country.

The religious Hiſtory of *Pan* came but late to the *Greeks. Herodotus* affirms 'twas not above eight hundred Years before his time, and that the *Greeks* ſuppos'd him the Son of *Mercury* and *Penelope.* Now, if *Ulyſſes*'s *Penelope* was *Pan*'s Mother, his Worſhip could not begin earlier than the *Trojan* War.

Pauſanias relates, that in the Reign of *Pandion* II. King of *Athens*, the Exerciſes call'd *Lupercalia Lycæa* were inſtituted in *Arcadia* by *Lycaon* King of that Country: Theſe Spectacles and Diverſions were near *Pan*'s Temple, tho' perform'd in Honour to *Jupiter Lycæus.* When *Evander* remov'd from *Arcadia* into *Italy*, he carry'd the *Lupercalian* Solemnities along with him. *Dionyſius Halicarnaſſeus* deſcribes theſe Solemnities, and takes notice they were continu'd in his time. But then *Pauſanias* and this Author differ in one Circumſtance: For *Pauſanias* aſſures us that *Lycaon* dedicated theſe Diverſions to *Jupiter Lycæus*, and *Dionyſius Halicarnaſſeus* reports 'em kept in Honour of *Pan.* But this ſeeming Diſagreement may be reconcil'd by conſidering that 'tis probable the *Arcadians* made *Jupiter* and *Pan* the ſame: That this was the Caſe may be evinc'd from the Hiſtorian laſt mention'd, who aſſures us that *Pan* was reckon'd the greateſt and moſt ancient *Arcadian* God. Now *Arcadia* being a mountainous Country, and thick ſet with Foreſts, 'tis no wonder they ſhould make the God of the Mountains and Groves the ſupreme Deity. Beſides, *Ovid* in his *Faſti* informs us that *Pan*'s Prieſt was call'd *Flamen Dialis*, as belonging to *Jupiter.* Thus 'tis plain that *Jupiter* and *Pan* were much the ſame. * *Antiquit. Græc. & Rom.*

PANDARE, *Pandore*, or *Pandere*, for they are written theſe three different ways in ſeveral of *Pliny*'s Manuſcripts: This Hiſtorian reports 'em *Indians* dwelling in Valleys or Savannahs, and living two hundred Years; and that their Hair, which was white in their Youth, grew black when they grew old. * *Plin. Hiſt. Nat. lib.* 7. *cap.* 2.

PANHAPEL, a ſmall Town in the Peninſula of *India* on this Side the *Ganges.* 'Tis within *Malabar*, and ſtands upon the Mountains of *Gate*, ſeven Leagues from the Town *Angamale* to the North. *Panhapel* is the Capital of a ſmall Country, and has a Prince of it's own. * *Maty, Diction.*

PANNON *(Janus Pannonius,)* a Biſhop of *Quinq-Eccleſiæ*, or five Churches in *Lower Hungary.* He liv'd in the Reign of *Matthias Huniades*, in the beginning of the ſixteenth Century. He was the firſt of his time who reviv'd the polite part of Learning in *Italy*, and afterwards in *Hungary.* 'Tis ſaid he ſpoke and wrote *Greek* and *Latin* with great Readineſs, Propriety and Elegance. He wrote Elegies and Epigrams, which acquir'd him Reputation, at leaſt in his own time. Some will have it that he exceeded himſelf in his Annals of *Hungary*, which he wrote in heroick Verſe. * *G. Matth. Konigius, Biblioth. Vet. & Nov. Joſeph Pierius. Valerian, de Infelicitate Litteratorum.*

PANTHEON, a Temple in Honour of all the Gods, built by M. *Agrippa*, *Auguſtus*'s Son in Law. The Figure of it was round, Brick without, and fac'd with Marble of ſeveral Colours within. There were Niches round it where the Statues of the Gods were plac'd; particularly *Minerva*'s in Ivory, done by the famous Statuary *Phidias*, and that of *Venus* who had Pendants made of Queen *Cleopatra*'s extraordinary Pearl: *Auguſtus* had this Pearl ſplit in two, there being never a one to match it, becauſe that *Ægyptian* Queen, who had another of the ſame Bigneſs and Value, is ſaid to have diſſolv'd it at an Entertainment with *Marc-Antony*, and ſwallow'd it down. *Venus*'s Pearl weigh'd half an Ounce, and was reckon'd worth

ten Millions of Seſterces, which amounts to ten Millions, eighteen thouſand, five hundred and fifty four of *French* Livres. The Gates of this Temple were Braſs, the Beams were plated with Braſs gilt, and 'twas cover'd with Silver Slates or Tiles, which *Conſtantine* brought to *Conſtantinople*. 'Twas dedicated to *Jupiter Vindex*, or *the Revenger*. The Emperor *Adrian* built a Temple of much the ſame Figure and Magnificence at *Athens*, in Honour of all the Gods. 'Twas ſupported with an hundred and twenty Pillars of *Phrygian* Marble, to which he added a Library and a *Gymnaſium* for Fencing and other Exerciſes, ornamented with an hundred Pillars of *Lydian* Marble. * *Danet.*

PAOKING, a Town in *China*; 'tis a ninth Rate City in the Province of *Huquam*, and has four other Towns within it's Juriſdiction. * *Maty, Diction.*

PAPEBROCHIUS *(Daniel,)* a Jeſuit who joyn'd with *Bollandus* and *Henſchenius* in making a complete Collection of the Saints Lives: *Papebrochius* travell'd to *Rome* with *Henſchenius*, and publiſh'd the Month of *March* in three Volumes. *Henſchenius* afterwards falling into a Palſie, *Papebrochius* was at the Head of the Undertaking, and printed the following Months of *April*, *May*, and *June*. He had a Conteſt with the *Carmelites* who wrote ſeveral Tracts againſt him and his Partners. However, theſe latter defended themſelves, and *Papebrochius* for his Share wrote a Diſcourſe printed at *Antwerp A. D.* 1696 againſt *Sebaſtian* of St. *Paul* a *Carmelite*. The *Carmelites* notwithſtanding had Intereſt enough to get the Lives of the Saints publiſh'd by *Bollandus* and *Papebrochius*, put into the *Index Expurgatorius*. *Papebrochius* dy'd in the Beginning of the eighteenth Century. * *Du Pin, New Eccleſ. Library, Cent.* XVII.

* PAPINIAN. For *Antony*, *Caracalla*, in *Morery*, Vol. II. read *Antoninus Caracalla.*

PAPINIUS *(Sextus,)* a *Roman* Nobleman who with *Belienus Baſſus* was put to the Queſtion and cruelly whipt in the Emperor *Caligula*'s preſence, not for any Crimes he had committed, but only to divert that Prince's barbarous Humour. 'Tis not probable this *Papinius* was the ſame with him who was afterwards Captain of *Caligula*'s Guards; and an Accomplice with *Cherea* the Head of the Conſpiracy for murdering this worthleſs Emperor. * *Seneca. Tacit. lib.* 4. *cap.* 68.

PARANIMPHI, thoſe who attended the Bridegroom and Bride on their Marriage Day. The *Jews* and *Greeks* had their Paranimphs at nuptial Solemnities. There is mention made of theſe Paranimphs at Chriſtian Weddings in the decretal Epiſtles reckon'd to *Evariſtus* and *Soter:* But theſe are ſpurious Records. In the fourth Council of *Carthage* held *A. D.* 398 'tis decreed that the Bride and Bridegroom ſhould be convey'd by their Relations or Bridemen to receive the Prieſt's Bleſſing. *Regino*, *Burchardus* and *Gratian* have inſerted this Canon in their Collections. The ſame cuſtom is ſettled in the capitulars of *Charlemain*, and by the Laws of the *Lombards*. The *Greeks* mention Paranimphs in their *Eucologia.* The Term Paranimph is us'd in the Faculty of Divinity in *Paris* at the Ceremony of giving the Degree of Batchelor in Divinity: Here the Orator is call'd a Paranimph, whoſe Buſineſs it is to make a Speech in Commendation of thoſe admitted to that Degree. *Du Cange*, *Gloſſar. Hofman*, *Univerſal Dictionary.*

PARPALLOTS: a Name formerly given in *France* to the *Hugonots* or *Calviniſts*. Before the Edict of *Nantes* they call'd the Proteſtants *Parpaillots*, becauſe *Francis Fabricius Serbellon* a Kinſman of the Pope's had caus'd Mr. *John Perrin* Lord of *Parpaille* to be beheaded at *Avignon Auguſt* 8. 1562. and from hence came the party Name of *Parpaillot*, which was reviv'd at the Siege of *Montauban*, and ſtill continues in *France* amongſt the Mob. This is the Original of the Name if we may give credit to a Letter written by a *Calviniſt* upon the Death of the Marquis *de Saint Privas*, printed at the End of a Diſcourſe entitled *Politique du Clerge de France &c:* The ſecond Edition *á la Haye*, *A. D.* 1681.

* PARTHENAI, a ſmall Town in *France* in the Province of *Poicton* within the Juriſdiction of the Preſidial of *Poictiers*. It ſtands upon the River *Toüe*, about nine Leagues from *Poictiers* to the Weſt. 'Twas often taken and retaken in the ſixteenth Century, during the civil Wars of *France*. The Proteſtants retreated thither after the Battle of *Moncontour*; but not believing themſelves in a Condition to maintain their Poſt, they quitted it at the approach of the Duke of *Anjou*'s Troops. They had made themſelves Maſters of it the Year before, and ventur'd to hang *Malo* the Governor of the Caſtle, becauſe he had been ſo bold, as they called it, to hold it out againſt the Army. *D' Aubigné*'s Hiſtory informs us that in the Year 1588 the Proteſtants miſcarried more than once in their attempts upon this Town. *Parthenai* is the Capital of a ſmall Country of *Gaſtine* and of the Duchy of *Meilleraye*. The Lords of *Parthenai* have the Title of Lords of St. *Martin* of *Tours*. But now the Lordſhip of *Parthenai* is eſcheated to the Crown by the deceaſe of *John l' Archevêque* Lord of *Soubize* who dy'd without Iſſue Male. The Family of *Parthenai*, an ancient and conſiderable Houſe, took the Surname of *l' Archevêque*, or *Archbiſhop* becauſe they were deſcended from an Archbiſhop of *Bourdeaux*. 'Tis ſaid that this Archbiſhop of *Bourdeaux* was *Joſſelin de Parthenai*, who dy'd in 1086; and that *William de Parthenai*, who took the Surname of Archbiſhop in the Year 1100, was his Son. But *Du Cheſne* will have *Archambald* Archbiſhop of *Bourdeaux Joſſelin*'s Predeceſſor, the Head of this Family. * *Bayle, Diction. Critic.*

PASOR *(Matthias,)* Profeſſor of Divinity at *Groninguen*, was *George*'s Son, Divinity and *Hebrew* profeſſor likewiſe at *Herborn*, and afterwards *Greek* Profeſſor at *Franeker*. *Matthias* born at *Herborn* within the Earldom of *Naſſau April A. D.* 1599, ſtudyed firſt at *Herborn*, afterwards at *Marpourg*; from whence he return'd to *Herborn*, and from thence return'd to *Heidelberg*, where he was choſen *Mathematic* Profeſſor *A. D.* 1620. the War within the *Palatinate* made him travel into *England*, where he ſettled after having made ſomewhat of the Tour of *France*. He was made Profeſſor of the oriental Languages in the Univerſity of *Oxford*, and held the *Chair* till 1629. when being invited to *Groninguen* he ſettled there the remainder of his Life, and was ſucceſſively Philoſophy, Mathematick, and Divinity Profeſſor at that Town He dy'd in 1658 without publiſhing any Works but his Father's which he carefully revis'd. His Fathers Chief Performance is his *Lexicon* upon all the *Greek* Words of the *New Teſtament.* * *Matth. Paſor. in vit. ſua. Bayle*, *Diction. Critic.*

* PASSAW, a City of *Germany* in the lower *Bavaria*. The Reader may pleaſe to obſerve that *Charles* V. gave *John Frederic* Duke of *Saxony* and *Landgrave* of *Heſſe* their Liberty ſome Time before the Treaty at *Paſſaw*. * *Sleidan. Comment.* See *Morery*, Vol. II.

PASTOR, a *Roman* Gentleman who had the Misfortune to fall under the Emperor *Caligula*'s diſpleaſure, who reſolv'd to execute him becauſe he was too genteely dreſſed; when his Father came to beg his Son's pardon *Caligula* ordered him immediately to be carried to the Scaffold. And to make his Barbarity ſtill more inſulting, he invited the Father to dinner the ſame Day, who durſt not excuſe himſelf becauſe he had another Son Living: And here the old Gentleman was forc'd to ſettle his Face, to wear a Crown, and receive the Perfumes cuſtomary at great entertainments; and in ſhort, was forced to counterfeit all the Marks of Pleaſure under the Exceſs of Grief, to preſerve his ſecond Son; tho' he could not procure the Liberty to bury the firſt. *Suetonius* reports another Circumſtance; and that the Emperor was ſo exceſſively Inhumane as to make the Father a Spectator at the Son's Murther. * *Seneca, de Ira, lib.* 2. *cap.* 33. *Sueton. lib.* 4. *cap.* 27.

PASTOS, in *Latin Paſtorum Regio*, a Country in *Southern America*. It lies upon the ſouth Sea, and borders upon *Popayon* and *Quito*. There is no Account of any Town in this Country; but one of the Mountains in it is a *Vulcano*, and throws up a great deal of Smoak and Flame. * *Maty, Diction.*

PATALENE, in *Latin Pallena & Patalena*, formerly *Phlegra & Caſſandriæ Peninſula*. A ſmall *Peninſula* in *Macedonia*. It lies between the Gulph of *Salonichi* and that of *Ajomama*. The Towns Mendin, *Caſſandria* and *Canipro*, which is the old *Pallene*, are within it. * *Baudrand.*

PATERIUS, Pope *Gregory* the great's Scholar, a Notary of the Church of *Rome*, flouriſh'd in the latter End of the ſixth, and the beginning of the ſeventh Century.

Century. He made a Collection of the Explanations of difficult Paſſages in the *Old* and *New Teſtament* extracted from the Works of the Pope abovemention'd. Of theſe at firſt there were three Books, two of the *Old* and one of the *New Teſtament:* But at preſent there's only the firſt and the laſt extant, which are printed with *Gregory* the great's Works. *P. Ouden* is poſitive that he has ſeen a Manuſcript of the ſecond Book in the Library of the *Celeſtin* Monks at *Paris*. 'Tis ſaid that *Paterius* was at laſt Biſhop of *Breſcia*. * *Cave, Hiſt. Liter. Du Pin, New Eccleſ. Library. Cent.* VI.

PATERNUS, Biſhop of *Vannes* in the VIth. Century, and born in that Dioceſe *A. D.* 490. he travell'd into *England* to preach Chriſtianity there, and turn'd Monk in that Iſland. He afterwards went to *Paleſtin* with St. *David* and St. *Telio*, and was conſecrated by the Patriarch of *Jeruſalem John* III. Upon his return into *England* he perform'd the Functions of his Character in the County of *Cardigan*. The Burghers of *Vannes* afterwards requeſted him for their Biſhop, which offer he accepted, and dy'd *A. D.* 555. * *Baillet, vies des Saints.*

PATERNO, formerly call'd *Hybla major*, a Town with the Title of a principality. It ſtands in the valley *de Dæmona* in *Sicily* at the Foot of Mount *Gibel* near the River *Jaretta*, ſix Leagues from the Ruines of *Catania* to the Weſt. * *Maty, Diction.*

PATERNUS (*Tarruntius,*) Secretary to the Emperor *Marcus Aurelius*, was diſpatch'd by this Prince to the *Cotii* a *German* Clan, who promis'd to joyn the *Marcomanni* and be *Auxiliaries* to the *Romans:* But they fail'd in their Word, and treated *Paternus* very ill; for which Perfidiouſneſs they were afterwards ſeverely corrected. *Paternus* commanded the *Roman* Army in *Germany A. D.* 179, and gain'd a great Victory againſt the *Marcomanni*, the *Quadi*, and the *Hermonduri*. He was afterwards *Præfectus Prætorio* under the Emperor *Commodus*, who put him to death ſome few Days after he had made him a Senator, and given him a conſular Habit. 'Twas at the Inſtance and Impeachment of *Perennis:* The Pretence was that he had engag'd in a Plot to depoſe the Emperor, and ſet *Salvius Julianus* in his Place. * *Dion. Caſſius, lib.* 71 & 72. *Spartian. Vit. Commod*

PATIZITHES, one of the *Magi* to whom *Cambyſes* left the Direction of his Affairs in *Perſia*, when he march'd into *Ægypt:* But he prov'd falſe to his Truſt: He ſeiz'd the Opportunity of *Smerdis*'s Death, who was little known, and ſet up his Brother *Oropaſtes* for the true *Smerdis*; for it ſeems they were very like in Shape, Features and Complexion. The Counterfeit *Smerdis* being thus ſet upon the Throne, *Patizithes* diſpatch'd *Heralds* to the *Perſian* Army in *Ægypt* to recognize this new Prince, and ſolicit a Revolt from *Cambyſes*. Upon this News, *Cambyſes* countermarch'd his Troops, in order to puniſh the *Magi:* But receiving a mortal Wound by his Sword ſlipping out of the Scabbard when he mounted his Horſe, *Smerdis* continued poſſeſs'd: But it was not long before ſeven of the principal Nobility in *Perſia* having diſcover'd the Impoſture, kill'd the Counterfeit *Smerdis*, his Brother *Patizithes*, and the other *Magi*, and choſe *Darius Hyſtaſpes* King, five hundred twenty one Years before the *Incarnation.* **Herodot. lib.* 3. *Juſtin. lib.* 1.

PATNA, a Kingdom within the Mogul's Empire in *Aſia*. It lies to the South of the Kingdom of *Pitan*, between the *Ganges* and the *Perſely*, near their Confluence. The Town *Patna* which ſtands upon the *Perſely*, is the only remarkable Place in it. * *Maty, Diction.*

* PATRIARCHATE, the patriarchal Privileges. The *Patriarchs* have a Privilege of Honour and Juriſdiction. The privilege of Honour is Precedency with Reſpect to the other *Metropolitans*. The Privilege of Juriſdiction is a Right to ordain the *Metropolitans* within their *Patriarchate*; to convene Councils of Biſhops as far as their *Patriarchate* reaches; and to have a general Inſpection over all the Provinces which depend upon it. * *Du Pin, de Antiq. Eccleſ. Diſcipl.*

PATRICA, a Town in the eccleſiaſtical State within *Campania di Roma* towards the Coaſt, three Leagues from *Oſtia* to the Eaſt. Half a League from this Town there is a Hill call'd *Monte de Livano*, where 'tis ſuppos'd the *Old Lavinium* ſtood, which was built by *Æneas:* And the Tradition goes that the Church of St. *Petronella* upon this Hill, is the ſame with the old Temple of *Anna Porenna* which ſtood in the Town of *Lavinium.* * *Baudrand.*

PATRICII, a new Honour created by the Emperor *Conſtantine* according to *Zoſimus*, was only bare Title without Juriſdiction. The *Patricii* were ſo call'd becauſe they were look'd upon as it were *Fathers* to the Emperors; but notwithſtanding the Luſtre of their Diſtinction the Conſuls always took Place of 'em: *Julius Conſtantius Conſtantine*'s Brother, and *Optatus* ſuppos'd to be his Brother in Law, receiv'd this Honourable Title from his Majeſty, which commonly run for Life. The *Conſtantinopolitan* Emperors gave the Title of *Patricius* to the Governours of great Cities in *Italy*, *Sicily*, and *Africk*. They likewiſe gave it to ſome Kings and foreign Princes, becauſe this Dignity was look'd upon as ſuperior to the Reſt. *Pepin* the *Short*, *Charles* and *Carloman* Kings of *France* were call'd *Patricians* of *Rome* by the Popes; and Pope *Adrian* I. gave *Charlemain* the Title of *Roman Patrician* before he had that of Emperor. This Diſtinction of *Patrician* was given in *France* in the Reign of the *Burgundian* Princes, who call'd their firſt Miniſters of State their Governors of Provinces *&c. Patricians*, and gave 'em the Precedency of Dukes. Their great Officers had the ſame Power with the *Mayers of the Palace* at the *French* Court. This Title is ſtill continued in ſome Towns of the Low Countries, where the moſt conſiderable Families, and which for ſeveral Ages have held the firſt Rank both for Quality and Office, are call'd *Patrician*. Thus, at *Bruſſels* there are ſeven Noble or *Patrician* Families, who enjoy great Privileges. *Erycius Puteanus*, *Divæus* and *Andrew de la Roque*, in his Tract *of Nobility*, obſerve that the ſeven Noble *Patrician* Families of *Bruſſels* have a grant of their Privileges from the Sovereign *A. D.* 1306: Which Patent ſets forth that the Burgomaſters and *Echevins* of *Bruſſels* ſhall always be choſen out of the ſeven *Patrician* Families. This Regulation has been, and is ſtill always obſerv'd by the Governours of the Low Countries. The Original *Patrician* Families of *Bruſſels* were thoſe of the *Gerhuigs*, *Serroëloffs*, *Suwers*, *Caudenberg*, *Sleeus*, *Stenweghe*, *Roodenbecke*. Moſt of theſe being extinct for want of Iſſue Male, their Privileges have been carried by *Heireſſes* into other Noble Families, as into that of *Bliteſwick*, *Joquec*, *Farvaques*, *&c.* There are likewiſe *Patrician* Families at *Louvain*, where the Tradition is that the Count *de Louvain* who had ſeven Daughters, married 'em to ſeven Noblemen or Gentlemen of this Town, to whom he granted the Diſtinction and Privileges of *Patrician.* * *Cod. Theod. Zoſim. Du Cange, Gloſſar. Latin. Juriſprudentia Heroica* printed at *Bruſſels A. D.* 1668. *Erycius Puteanus, Bruxella Septenaria. La Roque, Traite de la Nobleſſe.*

PATROCLUS, a *Greek* Hiſtorian who travell'd into the *Indies* in the Reigns of *Seleucus Nicanor*, and *Antiochus*. *Strabo* looks upon him as a Perſon of the beſt Credit, becauſe he had not only view'd the Places he deſcribes like *Nearchus* and *Oneſicritus*, but had likewiſe govern'd theſe Provinces; and beſides, he underſtood Mathematicks, took Pains for the beſt Information, and made uſe of Treaſurer *Xenocles*'s *Memoirs*, which were reckon'd the beſt. * *Pliny, Hiſt. Nat. lib.* 6. *cap.* 17. *Strabo, Geograph.*

* PAUL (St.) To what has been obſerv'd in *Morery* Vol. II. concerning this Apoſtle, may be ſubjoyn'd a ſhort Account of his Writings, and particularly with reſpect to the time. We have fourteen of St. *Paul*'s Epiſtles; all which have his Name expreſs'd; excepting that directed to the *Hebrews*. But then they are not all rang'd in the *New Teſtament* according to the Order of time. Thoſe written to whole Churches ſtand firſt; and then thoſe addreſs'd to particular Perſons follow; the firſt of the firſt kind is the Epiſtle to the *Romans* written from *Corinth A. D.* 57. or 58. The firſt Epiſtle to the *Corinthians* written from *Epheſus* about *Pentecoſt A. D.* 57. The ſecond Epiſtle to the *Corinthians* was written about the middle of the ſame Year. The Epiſtle to the *Galatians* was written at the latter End of the Year 56. The Epiſtle to the *Epheſians* was written when St. *Paul* was Priſoner at *Rome*: The Epiſtle to the *Philippians* was written at the end of the Year 61, or the beginning of the Year 62. The Epiſtle to the *Coloſſians* ſent by *Tychicus* and *Oneſimus* was written in the Year 62. The firſt Epiſtle to the

Theſſalonians, which was the firſt in time, was written after he was expell'd that Town *A. D.* 52. The ſecond Epiſtle to the ſame was written ſome time after. The firſt Epiſtle to *Timothy*, ſent to him after St. *Paul* had left him at *Epheſus*, was written in the Year 58. The ſecond Epiſtle to the ſame was written by St. *Paul* when Priſoner at *Rome*. The Epiſtle to *Titus* was written after his Return from *Rome* into *Aſia*, in the Year 63. The Epiſtle to *Philemon* was written from *Rome* in the Year 61. As to the Epiſtle to the *Hebrews*, ſome of the Ancients have doubted whether 'twas written by St. *Paul*. And notwithſtanding ſome have reckoned it to St. *Clement*, St. *Luke*, or St. *Barnabas*, yet there are Circumſtances in it, which determine it to St. *Paul* and no other. The Ancients, as St. *Jerom* obſerves, believ'd it written originally in *Hebrew*; and if ſo, it might be poſſibly tranſlated by St. *Luke* or St. *Clement:* But let this be as it will, 'tis certainly St. *Paul*'s Epiſtle. As to the Chronological reſpect, it was written at *Rome* either when St. *Paul* was Priſoner there, or ſoon after his Diſcharge, that is in the beginning of the Year 63. As to the Acts of St. *Thecla*, they are certainly ſpurious; and a Prieſt of *Aſia* was convicted by St. *John* the Evangeliſt of forging 'em. * *Euſeb. Hiſt. Eccleſ. Hieron. Ambroſ. Chryſoſt. Auguſtin. Baron. in Annal. Godeau, Vie de St. Paul, & Hiſt. de l'Egliſe. Petav. Scaliger & Riccioli, Chron. Reform. Du Pin, preliminary Diſſertat. upon the Bible.*

PAUL III. For the Duke of *Modena* refus'd his City to be the Seat of the Council in *Morery* Vol. II. read the Duke of *Mantua*; and for *Platina* read *Onuphrius*.

* PAUL I. Patriarch of *Conſtantinople*. For the Emperor *Conſtance* in *Morery* Vol. II. read *Conſtantius*.

* PAUL, of *Burgos*. For a *Jew* by Religion in *Morery* Vol. II. read a *Jew* by Birth.

PAUL, Biſhop of *Emeſa*, aſſiſted at the Council of *Epheſus A. D.* 431; and was *Acacius* of *Beroea*'s Proxy. After this Council broke up, he procur'd an Accommodation between the Eaſtern Biſhops and St. *Cyril* of *Alexandria*, and the reſt of the *Ægyptian* Churches. He drew up a Confeſſion of Faith to be ſign'd by both Parties, and made two Homilies upon the Subject of the Union: They are extant in the Acts of the Council of *Epheſus*. There is likewiſe a Letter of this *Paul* to *Anatolius* in *Lupus*'s Collection. * *Du Pin, New Eccleſ. Library, Cent.* V.

PAUL, a Deacon of *Aquileia*, call'd *Winfride* from the Name of his Family, was Secretary to *Deſiderius* the laſt King of the *Lombards*. This Prince being made Priſoner by *Charlemain* in the Year 774, and his Kingdom entirely deſtroy'd, this *Paulus Diaconus* fell into the Conqueror's Hands, who treated him very generouſly. But his Inclination to his Prince being viſibly warm, he was ſuſpected of being in a Plot, and baniſh'd to the Extremity of *Italy*, upon the Gulph of *Venice:* From whence making his Eſcape to the Duke of *Beneventum*, *Deſiderius*'s Son in Law, he ſoon after turn'd Monk at Mount *Caſſin*, where he dy'd in the beginning of the ninth Century. This Author wrote the Hiſtory of the *Lombards* in ſix Books. He is likewiſe reckon'd, but without Truth, the Author of an Abridgment of the *Roman* Hiſtory, extracted from ſeveral Writers: For notwithſtanding he wrote an Addition to the Abridgment of *Eutropius*, he is not the Author of this Collection, which rather belongs to *Anaſtaſius Bibliothecarius*. He wrote an Epitome of the Hiſtory of the firſt Biſhops of *Metz*, tranſcrib'd by the *French* Hiſtorians, and inſerted in the laſt Edition of the *Bibliotheca Patrum*. The firſt Ages of this Hiſtory, which he runs up to the Apoſtles, are entirely romantic. He wrote theſe Lives, as he tells us himſelf, in his Hiſtory of the *Lombards*, at the inſtance of *Angilramus* Biſhop of *Metz*. *Sigebert* aſſures us that he wrote the Life of *Gregory the Great*, printed in the laſt Edition of this Pope's Works. 'Tis ſuppos'd that the Hymn *Ut queant Laxis* is his Compoſition. To conclude with him; this *Paulus Diaconus*, by *Charlemain*'s Order, wrote a Book of Homilies or Leſſons for all the Days in the Year, extracted from the *Fathers:* This Book was printed at *Spire A. D.* 1472 by *Peter Drach*, with a Letter of *Charlemain*'s prefix'd to it. This Letter with ſome Extracts of the firſt Homilies was reprinted by *Mabillon*. * *Du Pin, New Eccleſ. Library, Cent.* VII. & VIII.

PAULUS, a *Spaniard*, and Secretary to the Emperor *Conſtantius*, made himſelf famous by his Barbarities: He had the Sirname of *Catena* upon the ſcore of his Dexterity to tack Articles of Impeachment one to another, till he had made a ſort of a Chain of 'em. He was ſent into *Britain A. D.* 353, to bring off the Commanders of Legions, and other Officers tax'd for having a Share in *Magnentius*'s Conſpiracy; tho' their Crime was only obeying his Orders, as being in no Condition to reſiſt. However, if they went this length they exceeded the Bounds of Duty: But this Failure apart, *Paulus* executed his Commiſſion with great Inhumanity, and made little Diſtinction between the innocent and the guilty. *Martinus* Governor of the Iſland, and who had a Regard for Juſtice, proteſted againſt this Uſage, and declared he would rather throw up his Command than ſee things puſh'd to ſuch Exceſſes. But *Paulus* threaten'd him hard on the other ſide, and that he would inform againſt him as having a Share in the Revolt, and carry him loaden with Irons to *Conſtantius*. Now being proſecuted and convicted of high Treaſon was almoſt the ſame thing in this Prince's Reign: Inſomuch that *Martinus* driven to Deſpair, drew and tilted at *Paulus*, but happening to wound him but ſlightly, he plung'd his Sword in his own Body, and ſo dy'd. This Accident, tho' unreputable to *Conſtantius*, gave no Abatement to his Rigour; for thoſe whom *Paulus* drag'd away were put to the Queſtion, moſt of 'em baniſh'd, and ſome executed. *Libanius* mentions leaden Balls with which *Paulus* beat one *Ariſtophanes* to death. This inhumane Miniſter of State was burn'd alive in the next Reign. * *Ammianus Marcellinus, lib.* 14. *Liban. Orat.* 9. *Tillemont, Hiſtoire des Empereurs.*

PAULINUS, Biſhop of *Treves*, and Succeſſor to St. *Maximin* in the middle of the fourth Century. He maintain'd the catholick Faith boldly againſt the *Arians*. When St. *Athanaſius* was ſent back to *Alexandria*, he travell'd to *Rome*, and carry'd *Urſacius* and *Valens*'s (two *Arian* Biſhops) Recantation to Pope *Julius*. This *Paulinus* was the only Biſhop that held firm for *Athanaſius* in the ſecond Council of *Arles A. D.* 353, and for this Reſolution was baniſh'd into *Phrygia*, where he dy'd in the Year 358. * *Du Pin, New Eccleſ. Library, Cent.* IV.

PECTORAL, or Breaſtplate part of the Habit of a *Jewiſh* High-Prieſt. 'Twas a piece of Cloth doubled, of a Span ſquare, in which twelve precious Stones were ſet in Gold Sockets, with the Names of the twelve Tribes of *Iſrael* cut upon 'em: This Breaſtplate fix'd to the *Ephod*, or upper Veſtment of the High-Prieſt's Robes, was worn at his Breaſt on all ſolemn Occaſions. In this Breaſtplate, as the Scriptures inform us, the *Urim* and *Thummim* were put. By this *Urim* and *Thummim* the divine Oracles were given: But what they were, or in what manner the Anſwers to the Queſtions ask'd were given, is not eaſy to determine. Some will have them to be the *Tetragrammaton*, or the ineffable Name of God, which being written or engraven in a myſterious manner, and put by *Moſes* into the Pectoral, gave the oracular Power to it; but this looks very unlikely. As to the Names of *Urim* and *Thummim*; 'tis probable they were given to ſignify the Perſpecuity and Infallibility with which theſe oracular Reſponſes were always deliver'd; for *Urim* ſignifies *Light*, and *Thummim Perfection*. For theſe Anſwers were not, like the heathen Oracles, wrap'd up in Ambiguities, but were always clear in the Senſe, and certain in the Event.

The Uſe of the *Urim* and *Thummim* was to ask Counſel of God in Caſes of Difficulty and Concern, and which related to the publick Intereſt. For the High-Prieſt was not to apply for Reſolution and Advice for any private Man. He was only to conſult this Oracle for the King, for the Preſident of the Sanhedrim, for the General of the Army, or ſome other *Iſraelitiſh* Prince or Governor. The Place where he preſented himſelf for Direction was before the Ark of the Covenant, not within the Vale of the Holy of Holies (for there he never appear'd but once a Year on the great Day of Expiation,) but without the Veil in the Holy Place near the Altar of Incenſe. In this Situation the High-Prieſt ſtood with his Robes and Breaſtplate on, and his Face turn'd directly towards the Ark

and

and the Mercy-Seat over it: For here the *Schechinah* or divine Preſence reſted. The Prieſt ſtanding in the Place laſt mention'd, propos'd the matter to be reſolv'd. To which we may add that the Perſon for whom the Counſel was ask'd, ſtood directly behind the High-Prieſt, probably at the Temple Door, expecting the Anſwer given: I ſay, at the Temple Door; for none but the Prieſts were permitted to go into the Holy Place or firſt Diviſion, ſtrictly ſo call'd. But which way the Anſwer was given is much controverted. The Opinion generally receiv'd among the *Jews* is, that the Anſwer was deliver'd by the ſhining and protuberating of the Letters engraven on the twelve Stones in the High-Prieſt's Breaſtplate. *Joſephus* and *Philo Judæus* affirm the Reſponſes given in this manner, and ſeveral of the *Fathers* go into this Sentiment. But againſt this Solution, as the learned Dr. *Prideaux* obſerves, there are unanſwerable Objections. For 1ſt all the Letters of the *Hebrew* Alphabet are not compriz'd within theſe twelve Names of the Tribes, *Heth*, *Teth*, *Zaddi* and *Koph* being out of the Number. To diſengage from this difficulty, the *Rabbins* have added the Names of *Abraham*, *Iſaac* and *Jacob* to the Breaſtplate. And becauſe the Letter *Teth* is ſtill wanting they apply to another ſupplemental Expedient, and throw in theſe Words, *Col elleh Shilte Iſrael, i. e. All theſe are the Tribes of Iſrael.* But this way of diſentangling the matter is not only without Scripture Ground, but rather irreconcileable with it. For the Scripture Deſcription of the parts of the Breaſtplate being very preciſe and particular, ſeems plainly to exclude every thing unmention'd Secondly, thoſe who maintain this Opinion don't inform us in what part of the Breaſtplate theſe ſupplemental Words were plac'd. Indeed had they offer'd any thing of this kind they would have found themſelves inexplicably embarraſs'd: That theſe additional Words could be written or engraven upon the Breaſtplate is impracticable; for this Pectoral was only a piece of Cloth. They muſt therefore be engraven either upon ſome of the twelve Stones, or elſe on ſome others ſet there for that purpoſe. That this was not done on any of the twelve Stones is clear, becauſe they had nothing cut upon 'em but the Names of the twelve Tribes of *Iſrael:* And that they could not be cut on other Stones is no leſs apparent, for the Scriptures are ſufficiently plain that there were no other Stones than theſe twelve upon the Breaſtplate. Thirdly, thoſe who hold this Opinion are forc'd to have Recourſe to miraculous Aſſiſtance: They aſſert the High-Prieſt furniſh'd with the Spirit of Prophecy to qualify him for the right combining or putting together the ſhining and protuberating Letters, which were to form the oracular Anſwer: Now this is a precarious Suppoſition, and without Authority. Fourthly, ſome Anſwers given were of ſo great a length, that all the Letters in the Breaſtplate, together with the ſupplemental ones abovemention'd, are too ſhort to furniſh 'em.

In ſhort, not to mention any other Opinions for explaining the manner; it ſeems plain from Scripture that when the High-Prieſt appear'd before the Veil to ask Counſel of God, the Anſwer was given him by an audible Voice from within the Holy of Holies. There it was that *Moſes* went to conſult God, and from thence he receiv'd the Anſwer in a diſtinct intelligible Voice. And that the High-Prieſt receiv'd his oracular Reſponſes in this manner is evident from ſeveral Scripture Inſtances (*Judges* 1. 1, 2. 20. 18, 23, 28. 1 *Samuel* 10. 22. 23. 2, 4, 11, 12. 2 *Samuel* 2. 1, 19, 23. *Joſhua* 9. 14.) But we may obſerve farther that either the High-Prieſt or another Prieſt in his room, went always into the Field with the *Iſraelitiſh* Troops to ask Counſel of God by *Urim* and *Thummim* in all difficult Caſes. Thus *Phineas* march'd with the Army againſt the *Midianites* with the *Holy Inſtruments*, (*Numbers* 31. 6.) *i. e.* as the *Jewiſh* Commentators interpret, with the Ephod and the Breaſtplate; which, as they ſay, were put in an Ark or Coffer made for that purpoſe. And of this Ark they expound that Text where *Saul* ſays to *Ahiah* the High-Prieſt, *Bring hither the Ark of God* (1 *Sam.* 14. 18.) Now this could not be the Ark of the *Covenant*, for that was then at *Kirjath-jearim:* 'Tis plain therefore the Ark which *Saul* call'd for could be no other than the Coffer in which the Ephod and Breaſtplate were carried. And thus the Texts 1 *Sam.* 14. 18. 2 *Sam.* 11. 11. are to be expounded.

To qualify the Prieſt ſent into the Army for this oracular Buſineſs, 'twas neceſſary for him to be conſecrated with the holy anointing Oil, as the High-Prieſt was; for which reaſon he was call'd *the anointed for the Wars.* But how the Anſwer was given is ſtill a Difficulty: For there was no Mercy-Seat in the Camp, before which the Prieſt was to appear; and yet that God gave oracular Anſwers in the Camp is clear from ſeveral Places in Scripture (1 *Sam.* 23. 1. *Sam.* 30. 8. 2 *Sam.* 2. 1.) 'Tis moſt probable therefore that the Prieſt *anointed for the Wars* had a Tent in the Camp ſet up for this uſe: That this Tent was divided into two Apartments by a Veil or piece of hanging between 'em: That when the Prieſt ask'd Counſel of God in the Camp, he ſtood before this Veil, as the High-Prieſt did before that in the Tabernacle; and that the Anſwer was given from behind it in the inner Apartment, tho' no Ark or Mercy-Seat was there.

Tho' this way of conſulting the Deity was frequent during the Tabernacle, and continu'd no doubt till the Deſtruction of *Jeruſalem* by the *Chaldæans*; yet we have no Inſtance of it in Scripture in the firſt Temple, and 'tis certain 'twas wholly wanting in the ſecond. (*Ezra* 2. 63. *Nehemiah* 7. 65.) This Obſervation occaſion'd a Saying amongſt the *Jews* that the Holy Spirit ſpake to the Children of *Iſrael* during the Tabernacle by *Urim* and *Thummim*, and under the firſt Temple by the Prophets, and under the ſecond by *Bath-Kol.* * Dr. *Prideaux*, *Connection of the Hiſtory of the Old and New Teſtament.* Part 1. Book 3. Pag. 151. *& deinc.* See *Urim* and *Thummim* in *Morery* Vol. II.

PELLEGRINI TIBALDI, was born at *Bologna* in *Italy*: His Father was an Architect at *Milan*. *Pellegrini* had a ſtrong Genius for Painting and Architecture. He gave the firſt Proof of his Capacity at *Rome*, eſpecially for painting. But here notwithſtanding his Merit was underſtood, he had no Succeſs: for whether he work'd at too low a Price, or was profuſe in his Expences, 'tis uncertain: That he was much diſſatisfied is clear by the following Story. For one Day Pope *Gregory* XIII. going out at the *Porta Angelica* to take the Air, and ſtriking from the great Road, he heard a complaining Voice behind a Buſh; and drawing near to the Sound he ſaw a Man lay at the bottom of a hedge; and perceiving 'twas *Pellegrin* he ask'd what made him ſo diſconſolate; to this *Pellegrin* anſwer'd, " you ſee a " man, quite in deſpair. I love my Profeſſion, and " have refus'd no Pains to make my ſelf a Maſter. " I work upon the ſtretch with all imaginable Applica- " tion; and yet I can't get a competent Livelihood. " I am determin'd therefore to endure theſe Diſap- " pointments no longer; for which Reaſon I come " hither to ſtarve my ſelf to Death." The Pope having reprimanded him for this ſtrange Reſolution, bid him recover his Spirits, and promis'd him Countenance and Aſſiſtance. And in regard Painting had hitherto prov'd very inſignificant to *Pellegrin*, the Pope advis'd him to turn his Hand to Architecture; and aſſur'd him he ſhould be employ'd in his Buildings. *Pellegrin* took this advice, and became both a great Architect, and a great Engineer; had the Direction in building magnificent Structures, and was anſwer'd in the returns of intereſt to his Satisfaction. Upon his going back into his own Country, Cardinal *Borromeo* order'd him to build the Palace *della Sapienza* at *Pavia*. He was likewiſe pitch'd on by the *Milaneſe* to have the Direction of the building in their Cathedral. From thence he was call'd into *Spain* by *Philip* II. to work in painting and Architecture in the Eſcurial. Here he perform'd a great deal, and pleas'd his Prince to that degree, that he gave him an hundred thouſand Crowns, and made him a Marquis. *Pellegrin* thus loaded with Honour and Wealth, return'd to *Milan*, and dy'd there in the beginning of the Pontificate of *Clement* VIII. about ſeventy Years of Age. * *De Piles*, *Abrégé de la Vie des Peintres.*

* PELOPONNESUS: To what has been ſaid upon this Article in *Morery* Vol. II. may be ſubjoyn'd a more particular Account of the Situation and Frontiers of each Subdiviſion of *Peloponneſus*, according to the old Geography.

I. *Achaia Proper* was bounded with the Gulph of *Corinth*

rinth to the North; with the *Ionian* Sea to the Weſt; with *Elis* and *Areadia* to the South; and with *Sicyonia* to the Eaſt, *Patras* was the Capital.

II. *Sicyonia*, the narroweſt of theſe Provinces, took it's Name from the Capital *Sicyon*. 'Twas bounded to the Eaſt by the Territories of *Corinth*; to the Weſt with *Achaia Proper*; to the North with the Gulph of *Corinth*; and with *Arcadia* to the South.

III. The *Corinthian* Precinct ſituate in the Northern Part of *Peloponneſus* border'd upon *Sicyonia* to the Weſt; upon *Argia* to the South and Eaſt, and was parted from the *Great Achaia* by the Gulph and *Iſthmus* of *Corinth*, and by the *Saronique* Gulph.

IV. The Territory of *Elis*, had *Achaia Proper* to the North; *Arcadia* to the Eaſt; *Meſſenia* to the South, and the *Ionian* Sea to the Weſt. The Capital was *Elis*.

V. *Meſſenia*, ſtood in the Southern Quarter between *Laconia* to the Eaſt, and *Elis* to the Weſt. 'Twas bounded by *Arcadia* to the North, and ſtretch'd to the South between the *Meſſeniaque* and *Cypariſſian* Gulphs. *Meſſene* was the principal Town.

VI. *Laconia*, reach'd to the *Meſſeniaque* and *Laconian* Gulph to the South; and to the *Argolic* Bay to the Eaſt; was bounded by *Argia* on the North; and by *Arcadia* and *Meſſenia* to the Weſt. *Sparta* or *Lacedæmon* was the Capital.

VII. *Arcadia* lay in the middle of the *Terra Firma*. It's Eaſtern Frontiers were *Argia* and *Laconia*; *Elis* lay to the Weſt; *Achaia Proper* to the North; and *Meſſenia* to the South. *Megalopolis* was the chief Town.

VIII. The Country of *Argos*, was bounded on the Eaſt by the *Argolic* Gulph; on the Weſt by *Arcadia*; on the South by *Laconia*; and on the North by the *Saronique* Gulph. *Argos* was the Capital of this Province.

PENISCOLA, a Mountain in the Kingdom of *Valencia* in *Spain* upon the *Mediterranean:* 'Tis almoſt ſurrounded with Water. There's a large Plain upon the Top of it, where there ſtands a very ſtrong Citadel now grown to the largeneſs of a Town. On two Sides of this Mountain, which are waſh'd by the Sea, Ships are well ſhelter'd from Storms and the Enemy; the Citadel being a Protection againſt the latter. At the foot of the Rock there are great Caverns where the Sea finds a Paſſage, and carries a great many Fiſh along with it. However, there are Springs of freſh Water in the Mountain. *Peter de Luna* the Antipope, who took the Name of *Bennet* XIII, retir'd hither for Security. Here he built a magnificent Palace and a large Church, held up his Character, and dy'd in the Schiſm, *A. D.* 1424. * *Nieremberg, Hiſt. Nat. lib.* 1.

PENANCE, call'd *Thejouvtha* by the Jews. They made the main of it conſiſt in the Love of God attended with good Works. They made a Confeſſion upon the Day of Expiation, or ſome time before. They had ſtated Degrees of Penance in Proportion to the Crimes committed, and Penitentiaries to aſſign 'em their Diſcipline, when they came to Confeſſion. Confeſſion was Part of Penance, and annex'd to the Ceremonies of ſin Offerings. He that offer'd the Sacrifice in the ſin Offering, confeſs'd his Sin, and lay'd it upon the Victim. They held a Place for the Purification of the Soul after Death, and offer'd Sacrifices for the Dead; but now they go no further than Prayers for them. Thus they diſtinguiſh Sin into two Kinds; one of which are pardon'd in the other World, and the other never. *Joſephus* informs us that the *Phariſees* had a ſingular Opinion upon this Head: They maintain'd the Souls of good People, when they quitted one Body, went into another; but that the Wicked, when they died, went directly to Hell. *Herod* the *Tetrarch* tinctur'd with this fancy, believ'd St. *John Baptiſt*'s Soul tranſmigrated into our Saviour. * *Morinus de Pœnitentia. P. Lamy, Introduction à l'Ecriture Sainte.*

PENITENTIARY, a Prieſt aſſign'd for hearing Confeſſions and impoſing Penance. *Socrates* and *Sozomen* report this Penitentiary was ſettled in the Eaſtern Churches in the *Decian* Perſecution, and that the Office continued till *Nectarius* Archbiſhop of *Conſtantinople* ſuppreſs'd it, *A. D.* 385. However, there is no mention of this Penitentiary in the Canons, or the Writings of the ancient Fathers: And beſides, 'tis pretty plain that the Biſhops generally impos'd Penance, and granted Abſolution both in the Eaſt and Weſt. The Penitentiaries now in moſt part of the Weſtern Church and the *Roman* Communion, began no earlier than the twelfth Century. Soon after, the Council of *Lateran* held *A. D.* 1215, order'd all the Biſhops to have a Penitentiary. The Council of *Trent* has likewiſe farther ſettled this matter: The chief Buſineſs of this Penitentiary is to abſolve in caſes reſerv'd to the Biſhop. * *Morinus, de Pœnitentiar. Thomaſſin. de Eccleſiæ Diſciplina.*

PENNA DE FRANCIA, formerly call'd *Lancia Oppidana*. 'Tis a Town within the Kingdom of *Leon* in *Spain*, nine Leagues from *Ciudad Rodrigo* to the Eaſt. 'Tis very well known upon the ſcore of the Pilgrimages made thither to a Church dedicated to the Bleſſed Virgin. * *Maty, Diction.*

* PEQUIN, or *Pekin*, a City in a Province of the ſame Name, and ſignifies the *Court of the North*; whereas the City *Nankin* ſignifies the *Court of the South*. *Pekin* has been the Capital of *China* ever ſince the Year 1404. 'Tis ſituated in the fourtieth Degree of Northern Latitude in a fruitful Plain, and not far diſtant from the *Great Wall*. The Town is perfectly ſquare, and was formerly only four great Leagues in Circumference; but ſince the Irruption of the *Tartars*, the *Chineſe* having Orders to lodge without the *Walls*, they built a new City call'd the *Chineſe* Town; and theſe two together make ſix great Leagues in Circumference; each of which Leagues conſiſts of three thouſand ſix hundred Paces. And thus *Paris*, which is at moſt but ten thouſand Paces in Circumference, makes no more than a Quarter of the Circuit of *Pekin*. But then we are to obſerve that the Streets in *Pekin* are much larger than thoſe in *Paris*; and the Prince's Palace takes in a vaſt Compaſs, and is thinly inhabited. There are likewiſe large Warehouſes and Squares, and the Houſes are only one ſtory high: All theſe things conſider'd, *Pekin* has no more room for lodging than *Paris*, tho' 'tis much more populous; becauſe twenty People in *Pekin* lodge in as little room as ten at *Paris*. The *Chineſe* reckon the Inhabitants of *Pekin* ſix Millions; but this is a great Stretch, and exceeds the truth about two thirds. The Streets are almoſt all perfectly ſtreight; the largeſt are about an hundred and twenty Foot broad, and a good League long; almoſt all of 'em Tradeſmen's Houſes, where the Shops ornamented with Silk, China, and Varniſh make a handſome Shew. The Houſes however are neither well built, nor of any beautiful Height; and beſides, the Streets have generally a great deal of Dirt or Duſt in 'em. The Emperor's Palace has nine large Courts upon a level and the ſame Line, without reckoning the Wings for Offices and Stables: The Gates which open from one Court into another are Marble, with large Flanks built in the *Gothick* manner; the Wings of the Courts are clos'd either with Galleries or little Buildings; the Emperor's Apartment is ornamented with Porticoes ſupported with large Pillars; the Stairs are black Marble; the top is cover'd with gilt Tile, and the inſide embelliſh'd with Sculpture, Varniſh, Gilding, Paintings, with a Marble or Porcelain Floor. All this, with a great many other different Buildings belonging to this Apartment, ſufficiently ſhews that a great Prince lives there: But yet thoſe who underſtand Architecture, Painting, *&c.* find great Faults in it. There are a great many Courts of Juſtice in the Town; the outſides of which are beautiful and vaſt; but then there's neither Magnificence nor Neatneſs within. The Idols Temples are very numerous and richly ornamented; there's a handſome *Obſervatoire* for Aſtronomical Obſervations, but falls ſhort of the Magnificence with which 'tis commonly deſcrib'd; there are very fine mathematical Inſtruments, which *P. de Verbieſt* a Jeſuit, and Director of this *Obſervatoire*, furniſh'd. The Gates and Walls in *Pekin* are the moſt magnificent Obſervables; the Walls are ſo high that thoſe without the Town can't ſee the Houſes, and ſo wide that they mount the Guards upon 'em; they are fortify'd at proper diſtances with ſquare Towers or Baſtions; they are likewiſe ſurrounded with a dry Ditch, large and deep. As to the Gates, they are neither ornamented with Figures, nor Baſs Reliefs, like other publick Buildings in *China*; they are two large Pavilions or Maſſes of Stone of a vaſt Height; the Back of each half being ſet againſt that of the other, and the Flanks joyn'd to a thick high Wall: And

And thus in the middle there's an Eſplanade or Place of Arms, wide enough for drawing up above five hundred Men. The firſt Pavilion which looks like a Fort, opens to the Country, and faces the high Road; there's no Door in it, but they go into the Eſplanade by the Wall on the Flank or Side, where the Gate is large, tall, and well proportion'd; then you turn to the Right, where the ſecond Pavilion which commands the whole Town, has another Door in the Front of the ſame bigneſs with the firſt: But then 'tis ſo deep that the Paſſage is dark and ſomewhat troubleſome. Within this they keep guard, and have a kind of ſmall Arſenal to furniſh the Troops upon occaſion; there's always a numerous Garriſon in the Town, as if they were apprehenſive of ſome Siege. There are ſeven wonderful Bells in *Pekin*, caſt about the end of the fourteenth Century, in the Reign of the Emperor *Youlo*, each of which weighs an hundred and twenty thouſand Pound; the Brims are eleven Foot Diameter, fourty Foot in Circumference, and twelve Foot high, without reckoning the Handle which is three Foot high; but the Sound is very dull, clumſey, and far from being muſical; and it may be one reaſon is, becauſe inſtead of iron Clappers, they ſtrike 'em only with a wooden Hammer. As for their bigneſs there's no doubt of it, for the Dimenſions were exactly taken by *P. de Verbieſt.* * *P. le Comte Jeſuit, Memoires de la Chine, Lettre* 3.

PERCEE, the Iſle *Percee*; 'tis a ſmall Iſland in the Gulph of *Canada*. It lies at the Mouth of the River *Canada* near the Coaſt of *Acadia*. * *Maty, Diction.*

*PEREGRINUS. For *Mark Antony* in *Morery* Vol. II. read *Marcus Antoninus*.

PERGA, a Town of *Aſia Minor* in *Pamphylia* upon the River *Ceſtrus* or *Ceſtrius*; 'twas the Metropolis of the ſecond *Pamphylia* within the Exarchate of *Aſia*; 'tis now no more than a Village, twelve Miles diſtant from *Sattalia*, whither the Archiepiſcopal See was remov'd about the eleventh or twelfth Century. This Town is mention'd in the *Acts*, and *Diana* had a Temple near it. * *Acts* 13. 14. See *Baudrand* and *de Commanville*'s *Geographical* and *Chronological Tables* of *all the Archbiſhopricks, &c.*

PERLE; Pearls are found in a ſort of Oyſters catched in ſome Parts of the Eaſtern Ocean. The beſt are thoſe taken near *Arabia*, the Red Sea, and upon the Coaſt of *Perſia*. The ſhells in which the Pearls are produc'd are almoſt like Oyſter Shells; and when the Seaſon riſes Prolifick, they open, and lying gaping in the Night fill themſelves with a Dew which is the ſeminal Principle of Pearls, and which are form'd according to the Quality of this Dew. If the Dew they ſuck in is fine and limpid, the Pearls are admirably white and Orient; But if the Dew is diſturb'd, and heterogeneous, the Product is miſty and dim. If they get a good Draught of Dew, the Pearls are very large, but if they are pinch'd in the Quantity, they are but ſmall. The Thunder makes an Impreſſion upon theſe *Nacres*, for ſo they are call'd; and when the Clap comes they lock themſelves up very cloſe. Thus, ſome of theſe *Nacres* are full of Wind with little Subſtance. The Pearls under Water are ſoft and tender, but grow hard when taken out of that Element. Some will have it that the largeſt Pearls command the Reſt, and direct 'em as the Maſter-Bee does the Hive; and for this Reaſon the Divers look out for the leading or governing *Nacre*; and when they have found her, they know the reſt of the Company are all their own. As ſoon as they get 'em they cover 'em with Salt in ſome earthen Veſſel; this Contrivance is to eat off all the Fleſh of the *Nacre*, and when this is done, the Pearls fall clean to the bottom of the Veſſel. Pearls are commonly divided into eaſtern and weſtern; the oriental are counted the beſt, and particularly thoſe that are white, ſmooth, round, weighty, tranſparent, and without Spots; the weſtern are not ſo valuable, they are found in *Bohemia* and *Sileſia*, and have more *Nacre* or Fleſh than the reſt. Thoſe who are not of *Pliny*'s Opinion, and don't believe the Shells open, and conceive by ſwallowing the Dew, affirm that Pearls are produc'd from an excrementitious Humour of a ſort of Oyſters in the eaſtern Ocean; and that they ſtick to their Body like the Meaſles to Hog's Fleſh, and that they are form'd of the ſuperfluous Nouriſhment of theſe Shell-Fiſh. * *Morery de Paris.* The *Dutch* Supplementer believes the Pearls are only the *Nacres* Excreſcencies, ſomewhat like the Warts upon human Bodies.

PERNES, a good Town in the *Low Countries*; 'tis in *Artois*; it ſtands upon the little River *Clarence*, three Leagues from *Aire* to the South. * *Maty, Diction.*

PEROUSE, a conſiderable Town in *Piedmont*. It ſtands at the Head of the Valley of *Perouſe*, upon the River *Cluſon*, two Leagues above *Pignerol*. About a Mile from this Town upon an Eminence there was a good Fort; but 'twas demoliſh'd in the late War. * *Maty, Diction.*

PERPETUA (St.) and St. *Felicitas*, ſuffer'd Martyrdom in *Africk* in the Reign of *Septimius Severus A. D.* 203, or 205. *Perpetua* was a Gentlewoman of Condition, and about two and twenty Years of Age when ſhe was apprehended in *Carthage* by the Proconſul *Minatius*'s order; *Revoatus*, St. *Felicitas*, *Saturninus* and *Secundulus* were ſeiz'd with her. *Perpetua*'s Father did his utmoſt to perſuade her to renounce Chriſtianity, but in vain. She was baptiz'd in Priſon, and had a Viſion there acquainting her with the manner of her Death. She was examin'd with the reſt of her Company, and had more Viſions during her Impriſonment. *Secundulus* dy'd in Priſon: In ſhort, theſe Priſoners had wild Beaſts let looſe upon 'em, which wounded 'em terribly, but ſhort of Death. One *Saturus*, who joyn'd 'em voluntarily at their being apprehended, was diſpatch'd at the firſt Puſh of the wild Beaſts: As for St. *Perpetua*, St. *Felicitas* and the reſt, the Gladiators run 'em through. The Memory of theſe Martyrs was famous in *Tertullian*'s and St. *Auguſtin*'s time, and their Feſtival ſtands at the ſeventh of *March.* * *Auguſtin. Serm.* 281. & 282. *Ruinart, Acta Martyrum ſincera. Tillemont, Memoires pour l'Hiſt. Eccle.*

* PERPIGNAN. For *Benedict* XIII. in *Morery* Vol. II. read *Benedict* XII.

PERRAULT *(Claude,)* of the Royal Academy of Sciences, and Phyſician of the Faculty of *Paris*, flouriſh'd in the ſeventeenth Century. His Father was *Peter Perrault* of *Paris*, Advocate or Barriſter to the Parliament. *Claude* diſtinguiſh'd himſelf by ſeveral ſorts of Writings, not only relating to his Profeſſion, as his *Eſſay upon Phyſicks* in four Volumes, and his *Memoirs* upon the natural Hiſtory of Animals, form'd upon the Diſſections made in the Academy of Sciences, but likewiſe upon the Subject of Architecture, in which he excell'd. His Tranſlation of *Vitruvius* undertaken by the *French* King's order, furniſh'd with learn'd Notes, and printed the ſecond Time in 1684, was extremely ſerviceable to his Reputation: For by this Performance he let the World know that he perfectly underſtood all thoſe learned and ingenious Improvements mentioned by *Vitruvius*; that is, Painting, Sculpture, Muſick, Hydraulics, Machines, and every thing that belongs to the learned Part of Mechanicks. *Perrault* had a wonderful fine Hand in drawing Models: All the Draughts engraven upon Plates in his Verſion of *Vitruvius*, were done by him: And here, the deſigning Part was more valued than the Plates themſelves, tho' they were particularly Beautiful. Afterwards he wrote an Abridgement of *Vitruvius* for the benefit of Beginners in the ſtudy of Architecture: And in the Year 1683 he printed a Book entitled, *Ordonnances des cinq eſpéces de Colonnes, ſelon la Method des Anciens*, or, *Rules for making the five different Sorts of Columns, according to the Antique Manner:* Where he ſhews the true Proportions of the five orders of Architecture. 'Twas upon *Perraults* Draughts that the admirable *Façade* or front of the *Louvre* was built, the great Model of the triumphal Arch at the end of the *Fauxbourg* St. *Antoine*, the *Obſervatoire*, and the Chapel *de Sceaux*. Notwithſtanding he practis'd in his Profeſſion only for his Family, his Friends and the Poor, the Phyſic Faculty had ſuch an eſteem for him, that after his Death they ſent ſome of their Body to his Executors for his Picture, and hung it up in the publick Schools with *Fernelius*, *Acakia*, *Riolanus* and others, who had been moſt eminent in that *Society*. He dy'd at *Paris October* 1688, ſeventy five Years of Age. In the Year 1700 there was a poſthumous Work of his printed, which contains a *Collection* of ſeveral *Machines* and Inſtruments of his Invention. His *Eſſays* in Phyſics

fics being very ſcare, a Word or two concerning 'em may not be improper. In the firſt Volume he treats of the Gravitation of Bodies, of their Spring or Elaſticity, and their Hardneſs. He is of Opinion that the elaſtic Force of Bodies is a general Principle, to which the greateſt part of the *Phænomena* in Nature may be reckon'd. In the ſecond Volume he diſcourſes concerning the *Periſtaltick* Motion, the Circulation of the Sap in Plants, of a new Inſertion of the *Ductus Thoracicus*, and of a new Conveyance for the Choler. In the ſecond Tome of this Volume he treats of *Noiſe*, which Word he prefers to that of *Sound*, as being more general; and here he pretends that the elaſtic Force and Gravitation of Bodies are the Cauſe of it. In this Tome he likewiſe mentions the *Muſic of the Ancients:* And proves that 'twas very imperfect with reſpect to ours, the Harmony not being ſo much vary'd and compounded for different parts in Conſort.

The third Volume contains a Tract of the Mechaniſm of Animals. And here he gives a Deſcription of a great many Organs in Brutes, which had not before been obſerv'd, with an Explanation of the manner and uſes of thoſe which are particular to theſe Animals. 'Tis divided into three parts; the firſt explains the Functions of Senſation; the ſecond thoſe of Motion; and the third goes upon the Heads of Nouriſhment and Generation.

The fourth Volume contains ſeveral curious Remarks upon Senſation, and furniſhes very uncommon Explications of the Tranſparency of Bodies, of the Reflexion of Motion, of the congealing of Liquors, and the Generation of ſome parts, which grow again in ſome Animals after being diſmember'd. The three firſt Volumes of this Work were publiſh'd in 1680, and the fourth in 1688. *M. Perrault* was particularly happy in the Extent of his Genius and Learning: His Mind was, as it were, a Collection of thoſe Improvements which lay ſingle with other People,

> ——— *Sparguntur in omnes,*
> *In te miſta fluunt, & quæ diviſa beatos*
> *Efficiunt collecta tenes.*

M. Perault had three Brothers, *Peter* the eldeſt, who was Receiver general of the Finances of the Generality of *Paris*, and who in 1674 wrote a Tract *of the Origin of Fountains*, and tranſlated *Taſſo*'s *la Secchia rapita*, printed in 1678. *Nicholas Perrault* the ſecond Brother was Doctor of Divinity of the *Sorbonne*, and printed a Book of *Moral Theology* in the Year 1667. * *Journal des Savans, tom.* 17. *pag.* 122.

PERRAULT *(Charles,)* youngeſt Brother to him in the laſt Article. He promis'd a great deal in Poetry very early: His *Dialogue between Love and Friendſhip*, and his two Odes, one upon the *Pyrenean* Treaty, and the other upon *Lewis* XIV's Marriage, made ſomething more than ordinary expected from him. His great Capacity for Arts and Sciences, farther recommended by the Probity and Candor of his Temper, gain'd him the Eſteem and a Confidence with *M. Colebert*. This great Miniſter pitch'd upon him for the Sub-Director of the Buildings, of which himſelf was the chief Surveyor. *M. Perrault* was afterwards Comptroller General in this Employment, which gave him an inſight into every thing relating to the King's Buildings, and the Ornaments belonging to 'em. But all the uſe he made of the Intereſt of this Poſt was to promote the Improvement of Arts and Sciences. Painting, Sculpture, Architecture, natural Philoſophy, Rhetorick, Poetry, and the more recondite parts of Learning, were all ſupported, encourag'd and rewarded at the Expence, and by the Intereſt and Application of *M. Perrault*. He had nothing more at Heart than carrying on the Progreſs of the polite parts of Arts and Sciences, ſo peculiarly encourag'd by the King and his Miniſter *M. Colebert*. He drew up Memoirs and Plans upon which the Academies for Painting, Sculpture and Architecture were form'd; and he had the Honour to be one of the firſt Members of the Academy of *Sciences*, and that of *Inſcriptions*. Upon *M. Colebert*'s Death *Perrault* was diſmiſs'd from his Employment; and now being perfectly at leiſure, and at his own Diſpoſal, he ſpent moſt of his time in poetical Performances.

The firſt I ſhall mention is his Poem upon *Painting*; that upon St. *Paulinus*, and another upon *M. de la Quintinie*, Director of the King's Kitchin-Gardens; the next was his Poem upon the Creation of the World, upon *Griſelidis*, together with ſome Fables; and in all theſe Productions the Deſcriptions were ſurprizingly exact; no Poet went more to the bottom of Nature, and made more natural and lively Deſcriptions; and even ſometimes upon dry Subjects, which were difficult to work and entertain. Almoſt every Day when the meeting of the Academy was more than ordinary, he diverted thoſe learned Gentlemen with ſome Compoſition of his own. *M. Perrault*'s Poem call'd the *Age of Lewis the Great*, publiſh'd in the Year 1687, engag'd him in a Conteſt, which carry'd him a great way. Here he endeavour'd to ſhew that in this Monarch's Reign the creditable Arts and Sciences were carried to ſo high an Improvement, that in ſeveral inſtances of Learning the Moderns had exceeded the Ancients; thoſe who were ſmitten with Antiquity, and warm with the Acknowledgments for what they had borrow'd from remote Ages, look'd upon this truth as a Paradox, and declar'd againſt it. *M. Perrault*, to ſtand his ground and maintain what he had advanc'd, publiſh'd four Tomes entitled, a *Parallel between the Ancients and Moderns* in the Years 1692, 1693, and 1696; where without leſſening the Regard due to the Ancients with reſpect to Arts and Sciences, and not thinking we ought to puſh our Admiration to ſuch a , pitch of Superſtition and Idolatry, as to imagine 'em exempt from human Miſtake and Imperfection; he gives Inſtances of a great many Faults, Negligences, and Littleneſſes, which had eſcap'd theſe great Men: But then he reckons theſe Failings to the want of Politeneſs in the Ages when they liv'd: And on the other Side he flouriſhes upon the beautiful Productions, and ſhining Paſſages of the Moderns; and by the Inſtances given, endeavours to ſhew that if in ſome Paſſages they were inferior to the old great Models, in Nature, Truth, and the *Sublime*, they came up to 'em, and even exceeded 'em in a great many others. Thoſe of our Moderns, whom *M. Perrault* had moſt oblig'd in their Character and Buſineſs, wrote againſt him with Smartneſs and Heat; to theſe he reply'd with great Genteelneſs and Temper; and at laſt ſacrific'd part of his *Parallel* to revive Friendſhip and Peace. He ſtop'd himſelf in the Courſe of the Controverſy, *to put an end*, as he ſpeaks, *to a civil War, with which the Commonwealth of Learning began to be diſturb'd, and that he might ſquabble no longer with ſuch learned Men as his Adverſaries, and whoſe Friendſhip could not be purchas'd too dear.* This Overture ſucceeded, and both Sides lay'd down their Pens: And here, to ſpeak truth, each Party had puſh'd the matter a little too far; and indeed they ſeem'd not to have had a mind to underſtand each other; for when their Prejudices were lay'd down, and their Mettle cool'd, they came nearer each other's Sentiments, and the Articles were eaſily ſettled. *M. Perrault* afterwards apply'd himſelf to the writing his hiſtorical Panegyrick upon part of the great Men who flouriſh'd in the ſeventeenth Century: And upon this Subject he publiſh'd two Volumes, one in the Year 1697, and the other in 1700. He dy'd at *Paris May* 1703, ſeventy ſeven Years of Age. He has the Character of a true Friend, a modeſt genteel Perſon, and a good Chriſtian. * *Recueils de l'Academie, & Mem. Hiſtor.*

* PERSIA. For where 'tis ſaid that the Provinces to the North of theſe Mountains are very Hot, but the others that lie Southward are of a temperate Air in *Morery* Vol II; in ſtead of this, read, that the Provinces to the South of theſe are very Hot, but the others that lie Northward are of a temperate Air.

PERTUIS, a good Town of *Provence* upon the *Durance* four Leagues from *Aix* to the North. There's a great Corn Market every Week at *Pertuis*, where abundance of Grain is bought for *Aix* and *Marſeilles*. * *Maty, Diction.*

PERTUS *(Le Col de Pertus,)* in *Latin Pertuſæ Fauces*, a Paſſage through the *Pyrenean* Mountains. It lies between *Rouſſillon* and *Catalonia*, at the Head of the little River *Llobregat*, a League above *Jonquera*, and half a League from *Bellegarde* to the Eaſt. This Paſſage, which takes it's Name from the Village *Pertus*, was call'd by the

the Ancients *ad Pyrenæum*, *Trophæa Pompeii*, and parted *Gallia Narbonenſis* from *Hiſpania Tarraconenſis* * *Maty*, *Diction.*

PERU. See *Potoſi* in *Morery* Vol. II.

* PESCENNIUS NIGER; for *Euphrates* in *Morery* Vol. II. read *Orontes*.

PESCHERIE, a Coaſt of the *Peninſula* on this Side the *Ganges* over againſt the Iſland of *Ceylan*, between Cape *Comorin* and the Canal *de la Croux* near *Negapatan*: It ſtretches through a dry burning Country. Upon this Coaſt there are about thirty little Towns, all within the Juriſdiction of *Naïque* and *Madure*. The Place is famous for Pearl fiſhing, from whence it has it's Name. This Fiſhing is carried on at a great Expence, both becauſe it laſts three Months without Intermiſſion, and becauſe ſometimes an hundred and fifty thouſand Men are employ'd in the Buſineſs. This Pearl Fiſhing always begins upon the 15th Day of *March*. There are ſometimes three thouſand Boats upon the Water, the Complement of each being between fifty and ſixty Men. Each of theſe Boats has twenty Divers with two aſſiſtants to every Diver. All this Fleet convoy'd by two *Dutch* Pinnaces (which are well paid for their Pains) put to Sea till they come to ſeven, eight, and ten fathom Water. When they caſt Anchor, every Diver ties faſt under his Belly a Stone ſix inches thick, a Foot long, and cut like an Arch or Bow on that Side next his Skin. Beſides this, they tie another heavy Stone to one of their Feet, which carries 'em immediately to the Bottom, and is then pull'd up into the Boat. And becauſe the *Nacres* or Oyſters often ſtick to the Rocks, the Divers bind their Fingers with a great many leathern Thongs, for fear of hurting themſelves in pulling away the *Nacres*. Some of 'em make uſe of iron Forks for the ſame Purpoſe. In ſhort every Diver carries a large Net made up like a Sack, and ty'd to his Neck with a long Rope, one End of which is made faſt to the Boat. The Buſineſs of the Sack is to receive the *Nacres* or Pearl Oyſters; and the Cordage is to draw up the Fiſhermen when their Sack's full.

In this Equipage they plunge into the Sea, ſometimes to the Depth of about ſixty Foot, and having no time to loſe, as ſoon as ever they touch the Bottom, they run round upon the Sand, and the points of the Rocks, and ſnatch the Oyſters which come in their Way. And let the Depth be never ſo great, they can ſee every thing with as much Eaſe and Diſtinction, as if they were upon Land. The greateſt Hazard they run is from ſome great Fiſhes of the Nature of Sharks, which deſtroy many of 'em, notwithſtanding all they can do either by diſturbing the Water, or running away to preſerve themſelves. Your good Divers will commonly keep half an Hour under Water; and a quarter of an Hour is the time of thoſe leſs expert: They keep their Breath all the time without making uſe of Oyl, or any other Liquor for that purpoſe; mere Cuſtom and Nature, it ſeems, has given 'em that force which all the Skill of Philoſophy could never furniſh the *Europeans* with.

As ſoon as they find themſelves tir'd, they draw the Rope to which their Sack is tied, and clap faſt hold of it themſelves. Upon this, their two Aſſiſtants in the Boat ſnatch 'em up into the Air and unlode 'em, ſometimes of five hundred Pearl Oyſters; ſometimes their Cargoe is but an hundred Oyſters, and ſometimes only fifty, according as their Fortune happens. Some of theſe Plungers will reſt a Minute to recruit their Breath; but others without taking the leaſt repoſe, plunge immediately into the Sea again, and continue this violent Exerciſe without Intermiſſion; taking no Meat or Refreſhment excepting in the Morning before they dive, and in the Evening when Night forces 'em to give over.

The Boats being all unladen upon the Shore, the Pearl Oyſters are carried into a great many little Pits, dug between four or five Foot ſquare in the Sand. The Heaps of *Nacres* they throw in here riſe about a Man's Height above the Top of the Pit. In this condition the Pearl Oyſters are left till the Rain the Wind and the Sun, force 'em to open and gape; and when they do this, they die ſoon after. Then the Fleſh putrifies and dries; and thus the Pearls which fall all into the Pit as faſt as the *Nacres* are taken away, are eaſily gather'd: Theſe *Nacres* or Shells are like common Oyſters on the out-Side, but more ſilver'd and ſhining within. The largeſt are almoſt as big as a Man's Hand, and the Meat is exceeding fine. When the Pits are clear'd of the fouleſt Part of the Putrefaction, they ſift the Sand ſeveral times to part it from the Pearls. But notwithſtanding all their Care a great many are commonly loſt.

As to the Nature of the Pearls, the *Paravas*, or Natives of the Coaſt, give the following account of 'em. They find 'em ſpread through all the Subſtance of the Oyſter, and generally in all the Muſcular and more fleſhy Parts. The Number of 'em is uncertain. Oftentimes all the Fleſh is powder'd with 'em; but there are very ſeldom above two of any conſiderable Bigneſs. There is commonly one Pearl bigger, and, if we may ſay ſo, more nicely finiſh'd: But this Pearl has no fix'd Situation in the *Nacre*. Sometimes 'tis found in one Place, and ſometimes in another; and ſometimes the Pearl is ſo large that the *Nacre* can't ſhut down cloſe. And when this happens, the Oyſter dies and putrefies The Pearls are all ſhiningly white according to the quality of the *Nacre*.

And now a Word or two concerning the Formation of theſe Oyſters. In the rainy Seaſons, the Land-Floods pouring down all along the Coaſt, drive almoſt two Leagues upon the Surface of the Sea, without mixing with it. This Water ſwimming thus upon the Superficies of the Ocean for ſome time, preſerves it's Freſhneſs and Colour; but afterwards growing thick by the heat of the Sun, ſettles in a kind of Light and tranſparent Cream; this Conſiſtence ſoon after ſplits into abundance of ſmall parts, each of which ſeems animated, and moves in all Quarters like to many little Inſects. The Fiſh as they ſwim along ſometimes chop at ſome of 'em, but not finding 'em palatable give over the chace. Whatever the Nature of theſe ſmall Animals may be, 'tis certain they grow upon the Surface of the Water; their Skin thickens and becomes hard, and at laſt they are ſo heavy that their own Weight carries them to the bottom of the Sea; and 'tis there, as the *Paravas* aſſure us, they are form'd in the Figure of an Oyſter. And this Syſtem which Experiment has diſcover'd to the *Indians*, deſtroys the Opinion of the Ancients, who believ'd the Oyſters came up in the Mornings to the Surface of the Water, and then open'd their Shells to take in the Dew which was the Pearl's ſeminal Principle. But to ſhew the Miſtake of this old Hypotheſis, theſe modern Fiſhermen are poſitive that they never ſaw any Pearl Oyſters float, or ſo much as peep upon the Surface of the Water, proteſting withal that they find 'em at the bottom claſping faſt about the Rocks. They obſerve farther, that the Places where the Landfloods fall into the Sea, are the only Quarters where the Pearls are to be met with, and that rainy Years are the beſt for Pearl-Fiſhing. * *P. le Comte*, *Memoires de la Chine*, *tom.* 2. However, this Account does not exactly agree with what *Daviti* and *Tavernier* report upon this Head. *Daviti*, *Hiſt. de l'Aſie*. *Tavernier*, *Voyage des Indes*. See *Perle*.

PESCHEURS *(l'Iſle des)* a ſmall Iſland belonging to *China*; it lies upon the Coaſt of the Iſland *Formoſa*. The *Dutch* were formerly Maſters of it, but the *Chineſe* have it at preſent. * *Maty*, *Diction.*

PESEGUIRO, or *Peſeguero*, anciently *Petanium* and *Petanius*, a ſmall Iſland of *Portugal*. It lies upon the Coaſt *Alentejo*, near the Town *Villa Nova de Milrontes*. There are four or five little Iſlands near this commonly call'd the *Iſlands of Peſegueiro*. * *Maty*, *Diction.*

PESSIER *(John le,)* of *Tournay*, was born in 1596. He publiſh'd three philoſophical Orations upon the Moon. In the firſt he examines whether the Moon is habitable. In the ſecond whether there are Mountains and Valleys in it. And in the third, what ſort of Country the Moon is; what Degrees of Inequality of Night and Day there are there; and with what Planters and Animals ſhe is furniſh'd. * *Alegambe*, *pag.* 263.

PETER, King of *Portugal*. See *Alphonſus Henry* in *Morery* Vol. I.

PETER D' ALCANTARA, a Monk of the Order of St. *Francis*, was born at *Alcantara* a *Province* of *Eſtramadura* in *Spain A. D.* 1499. He was Son to *Alphonſo Garavito* a Lawyer and Governour of this Town and of *Murcia*. Having gone through a Courſe of Humanity and Philoſophy he was ſent to *Salamanca* to ſtudy

ſtudy there, and afterwards was profeſs'd a *Franciſcan*. After having gone through ſeveral Degrees of Promotion in the Monaſtic *Society* he was choſen *Provincial* in the Year 1538, four Years forward he retir'd with ſome Monks of his *Order* to the Mountain *Arabida* in *Portugal*, near the Mouth of the *Taio:* Where he begun a *Reform*, which was afterwards approv'd by Pope *Julius* III. *A. D.* 1554. This *Reform* was a new Congregation of St. *Francis*'s Order; and *Peter d' Alcantara* prevail'd with a great many Convents to receive it. They were diſtinguiſh'd from the reſt by the Name of *Conventuals* or *new Obſervantines*. *Peter* dy'd in 1562. He was beatify'd in 1622 by *Gregory* XV; and canoniz'd in 1669 by *Clement* IX. * *The Life of Peter d' Alcantara* by *John Sainte-Marie*, by *Martin Saint-Joſeph*, by *Antony Huart*, and by *P. Courtot*.

PETER *(Nicholas,)* Surnam'd *du Boſc*, Rhetorick Profeſſor in the College of *Liſieux* at *Paris*. He was eſteem'd by *Blondel*, *Picard*, *Caſſini*, and moſt of the learned. He underſtood the learned Languages, the polite Part of learning, old and new Philoſophy, Divinity, and the Mathematicks. Being ſatisfied with a Reputation gain'd by his Lectures and Converſation, he was not ſolicitous about giving himſelf the trouble to write Books. However, an Author cited at the Bottom of this *Article* ſaw ſome Manuſcripts of his in his Friend's cuſtody; *viz* a Critic in *Latin* upon *Homer*'s Works, a Tract upon Rhetorick, a *French* Tranſlation of *Ariſtotle*'s Poetry, and ſome looſe Papers upon ſeveral Subjects: Among the reſt *Horace de Arte Poetica*, where he endeavours to ſhew that this Performance was written with a great deal of Art and Method. He had a particular Opinion concerning Comets, which ſhall be laid before the Reader: He explains 'em thus; *'Tis certain a great deal of Matter exhales continually from all Parts of the Earth, and moves upward towards the middle Region of the Air, condenſing and falling down afterwards in Rain, Snow &c: And that theſe Exhalations have the Direction of their Motion from the Center of the Earth to the middle Region, and from the middle Region to the Center of the Earth. In like Manner, I ſuppoſe there are Particles drawn off from the Body of the Sun, which have the Direction of their Motion from the Center of the Sun towards the Firmament, and from the Firmament towards the Center of the Sun. And of this the* Maculæ *obſerv'd in the Sun are ſufficient Proof. I may affirm then, there are conſtant Exhalations ſtreaming from the Sun towards the Firmament; and that when theſe groſſer Exhalations kindle to Flame, let it happen where it will, a Comet is form'd by it; and as a wiſp of Straw fir'd in the Air throws the Flame towards the middle Region, ſo the Solar Matter above mention'd when it flies on Fire, throws the Light to the Firmament. Thus 'tis plain that the Tail of the Comet muſt always appear oppoſite to the Sun; and this Tail frequently appearing a little bent at the End, proceeds from the Motion of the Sun's Vortex. According to this Hypotheſis there may be Comets in all the vaſt Space from the Center of the Sun to the Firmament, though they don't appear to us in this Form. Becauſe the terreſtrial Atmoſphere, and the Solar Matter mix diſagreeably for ſuch a Generation. The Demonſtration pretending to prove there are no Comets above* Saturn, *does not always hold in my Opinion. Beſides, the Obſervations made uſe of to prove it, are next to impracticable, and ſome of 'em impoſſible. In fine, 'tis eaſy to conceive by this Hypotheſis why the Bulk of the Comets is biggeſt at the firſt, and dwindles upon the Courſe; and that is becauſe they are always retiring to a greater Diſtance from the Earth towards the Firmament.* * *De Vigneul-Marville, Melanges d' Hiſtoire &c: pag.* 211.

PETEROA, a Vulcano or Mountain which throws up Flame; 'tis in *Chili* between the *Andes* to the South of the City *Mendoça*. * *Maty Diction.*

PETERSHAGEN, a ſmall City in the Circle of *Weſtphalia*. It ſtands upon the *Weſer* within the Principality of *Minden*, two Leagues below the Town of this Name; 'tis fortify'd with a good Caſtle, where the Biſhops of *Minden* formerly reſided, and where the Court of Chancery for the whole Principality is now kept. * *Maty, Diction.*

* PETERSON. For Secretary to *Guſtavus Adolphus* in *Morery* Vol. II. read *Guſtavus Ericus.*

PETIGORES, People of *Circaſſia* in *Aſia*. They are ſituate to the Weſt of *Circaſſia Proper*, between the *Don*, the Sea of *Zabache* and the *Black Sea*. They have an independent Prince of their own, and call themſelves Chriſtians, tho' they give but ſmall Signs of being ſo. * *Maty, Diction.*

PETILIUS *(Atteius,)* a *Roman* Tribune of the People: He was puſh'd by *Marcus Cato*, *Scipio*'s Enemy, to impeach this General for robbing the Commonwealth, and to ſolicit the Senate that he might give an Account of the Money he had levy'd upon the Town of *Antioch*, and of the Plunder he had taken in the courſe of the War. *Scipio*, who was preſent when theſe Articles were preferr'd, produc'd the Book where his Accounts were written; and finding his Adverſary inſiſt upon the reading of it, he tore it in pieces, and told the Senate with an Accent of Reſolution, that a Perſon to whom the Republick ow'd their Preſervation, was not oblig'd to give an Account of the Plunder he had taken from the Enemy. Upon which *Scipio* was acquitted. **Aulus Gellius, lib.* 4. *cap.* 18.

* PETRARCH. To his Works mention'd in *Morery* Vol. II. add his Tract *de Remedio utriuſque Fortunæ.*

PETRONIUS, a Senator of *Rome*, one of the beſt diſtinguiſh'd in his time. Being Governor of *Ægypt* he gave *Herod* King of the *Jews* leave to buy all the Corn he had need of at *Alexandria*, to relieve his Subjects who lay under the Calamity of a great Famine: And by this Permiſſion vaſt Numbers of the People's Lives were preſerv'd. Upon the Death of *Tiberius*, *Caligula* the next Emperor took the Government of *Syria* from *Vitellius* and gave it *Petronius*, who acquitted himſelf very honourably in his Poſt, and was ſo friendly to the *Jews* that he had like to have loſt the Emperor's Favour for his Generoſity. This Prince order'd him to ſet up his Statue in the Temple at *Jeruſalem*. *Petronius*, knowing that the *Jews* had rather die than ſee the holy Place profan'd in ſo remarkable a manner, refus'd to come to Extremites, and make uſe of force. But this inſtance of good Nature had like to have deſtroy'd *Petronius*. * *Joſeph. Antiquit. lib.* 15. *cap.* 12. *& lib.* 18. *cap.* 11.

PETTERSHAUSEN, a ſmall City within the Circle of *Suabia*. It goes for a Suburb to the City *Conſtance*, from which 'tis parted only by a Canal, which joyns the Lake of *Conſtance* to that of *Zell*. *Petterſhauſen* is well fortify'd. It has a benedictin *Abby*, and the Biſhop of *Conſtance* often reſides there, as well as at *Mersbourg*. * *Maty Diction.*

PEYBUS, a great Lake upon the Confines of *Livonia* and *Muſcovy*. 'Tis ſaid to be forty Leagues in Circumference. After having taken in a great many Rivers, of which the *Welica-Reca* is the biggeſt, it falls into the Gulph of *Finland* through the Chanel of the *Narva*. * *Maty, Diction.*

PEZENAS, in *Latin Piſcenæ* or *Pedenatium*, a City in *Gallia Narbonnenſis* according to *Pliny*, but now in *Lower Languedoc*. 'Tis a populous and handſome Town and the States of the Province meet there commonly. 'Tis one of the pleaſanteſt Places in the Kingdom, both upon the ſcore of the good Humour and Breeding of the People, and likewiſe becauſe of the Beauty of the Buildings and Situation. When *Lewis* XIII. went to beſiege *Montpellier* in 1622, he declar'd that from his March from *Paris*, he had not met ſo pretty a Town as *Pezenas*. It ſtands upon an Eminence three Leagues diſtant from *Agde* to the South, four from the Sea and the Gulph of *Lion*, nine from *Montpellier* to the Eaſt, and five from *Beziers* to the South Weſt. The Town is very well water'd and has every way a very fine Proſpect into Fields, Gardens and Orchards. * *Baudrand, & Hiſtoire de Henry* II. laſt Duke of *Montmorency, lib.* 1.

PEZRON *(Paul,)* a Monk of the Order of the *Ciſtercians*, Doctor in Divinity, of the Faculty at *Paris*, and Abbot of *Charmoie*, was born at *Hennebon* a ſmall Town in *Bretagne A. D.* 1639. He was a Perſon of great Learning, and thoroughly acquainted with profane Hiſtory. He endeavour'd to maintain the Chronology of the *Septuagint* againſt the *Hebrew* Text, and gives a longer Duration from the Creation than any other Chronologer before him. His Tract upon this Subject is entitled *d' Antiquity des tems retablie*, or *the Antiquity of time reſtor'd*, printed at *Paris* 1690. This Book was attack'd by *P. Martianay* a Benedictine, and by *P. le Quien* a Dominican. To this Oppoſition he wrote a

Defence

Defence in a thick 4to. entitled *Defenſe de l' Antiquité des tems.* His other Works in *French* are a *Literal and Hiſtorical Commentary upon the Prophets. An Evangelical Hiſtory confirm'd by the* Jewiſh *and* Roman *Hiſtory.* He likewiſe undertook the making a large Tract concerning the Origin of Nations. That which goes upon the Antiquity and Language of the *Celtæ*, was printed in 1703. He has left a great many other learned Works fit for the Preſs. He dy'd *October* 1706 ſixty ſeven Years of Age. As to his Character, notwithſtanding his great Learning, he rely'd too much upon Conjectures and rais'd Hypotheſes, which ſeem not to ſtand upon ſolid Grounds. However, he was a modeſt good natur'd Man, and wrote entertainingly without Peeviſhneſs or Paſſion. * *Du Pin, New Eccleſ. Library, Cent.* XVII. & XVIII.

PHANTASIA, of *Memphis: Ptolomy Hepheſtion* mentions a Woman of this Name Daughter to *Nicharchas*, and that ſhe wrote the *Trojan* War and *Ulyſſes*'s Voyages before *Homer:* And that leaving her Books at *Memphis*, *Homer* finding 'em there, tranſcrib'd and put 'em in Order. This is *Photius*'s Account from *Ptolomy Hepheſtion*; and *Euſtathius* in his Preface upon *Homer*, goes into the ſame Sentiment. But notwithſtanding theſe Vouchers the Narrative looks pretty improbable. * *Photius, Cod.* 190. *Du Pin, Biblioth. des Hiſtor. Prof.*

PHARPHAR, a River of *Syria.* It riſes in Mount *Libanus* or *Lebanon*, ſeven Leagues from *Damaſcus.* 'Tis divided into five Streams before it reaches the Town. And after having ſufficiently furniſh'd *Damaſcus* and the Neighbourhood with Water, falls into a little Lake within that Juriſdiction. * *Maty, Diction*

PHARZAELE, a Town belonging to the Tribe of *Benjamin* and ſtanding to the North of *Jericho.* 'Twas built by *Herod* the great in Honour of his Brother *Phazaël:* The Soil was extreamly barren and unpromiſing: But ſoon after the Town was built and ſtock'd with Inhabitants, they improv'd the Soil with ſo much Induſtry, that they made it the moſt delightful Spot in all *Judæa.*

There was a very fine Tower of the ſame Name in *Jeruſalem* built by *Herod* in Honour of his Brother abovemention'd. 'Twas not at all inferior in Height, Beauty, or Magnificence to the *Pharos* at *Alexandria. Titus Veſpaſian* having made himſelf Maſter of *Jeruſalem*, would not ſuffer this Tower nor that of *Hippicos* and *Mariamne* to be demoliſh'd; becauſe exceeding every Thing of that kind in bulk, magnificence and ſtrength, he was willing to leave 'em as Monuments to Poſterity. And that after Ages might have Proof of the extraordinary Bravery and military Skill of the *Romans*, who were able to take a City ſo prodigiouſly fortify'd. * *Joſeph. Antiquit. lib.* 17. *cap.* 9. *De Bell. Judaic. lib.* 7. *cap.* 1.

PHERORAS, fourth Son to *Antipater* and Brother to *Herod* the great. He was a Man of great Fineneſs and Falſehood, and brought a great deal of tragical Calamity into the Family by his malicious Reports. He was the Death of *Alexander* and *Mariamne*, and of *Herod*'s two Sons *Alexander* and *Ariſtobulus. Herod* had oblig'd him very much, for all which Favors he was extreamly ungrateful. He went into *Antipater*'s Conſpiracy, and kept a Box of Poyſon that Parricide gave him to diſpatch his Father when Occaſion offer'd. * *Joſeph. Antiquit. lib.* 17. *cap.* 5. *Simon, Dictionaire de la Bible.*

PHILAMON, of *Delphos*, Son of *Apollo* and the Nymph *Chione*, was the firſt that ſettled the Chorus in Muſick. *Pauſanias* reports that at the firſt ſolemn Spectacles or Diverſions, they ſung Hymns to the Harp in Honour of *Apollo*; and thoſe who perform'd beſt, were gratify'd with a Reward. The firſt who got the Prize was *Chryſothemis* Son of *Cramanor. Philamon* was the next; and after him his Son *Thamphas*; but it ſeems neither *Orpheus* nor *Muſæus* were willing to enter the Liſts. * *Euſeb. Chron. Pauſan. Deſcript. Græc.*

PHILIP (St.) Biſhop of *Heraclea* and Martyr in the Diocleſian Perſecution; tho' ſome will have it that he ſuffer'd under *Julian.* When the Chriſtians at *Heraclea* were apprehended by *Baſſus* the Governour's order, *Philip* being one of the Number declar'd he was the Biſhop the Governour was in queſt of. *Baſſus* commanded him to deliver up the Holy Scriptures and the Gold and Silver Plate which were in his Cuſtody, his Anſwer was that he ſhould make no difficulty to put the Plate into his Hands, becauſe the Chriſtians did not think the Richneſs of the Metal made the Worſhip of our Saviour the more acceptable; but as for the Holy Scriptures, 'twas neither fit for him to deliver 'em, nor for the Governour to receive 'em. The Governour immediately put him in the Executioner's Hands, and had a Prieſt call'd *Severus*, apprehended with *Philip*, examin'd. *Baſſus* having put *Philip* to the Torture ſeiz'd the conſecrated Plate and the Bible, and order'd *Philip* and *Hermes* one of his Deacons to be brought into the publick Square. The Church was afterwards uncover'd, and the Holy Scriptures burnt; and *Philip* and *Hermes* were preſs'd to Sacrifice to the Gods, or at leaſt to the Emperors. Upon their refuſal they were remanded to Priſon. When *Baſſus*'s Government was determin'd, *Juſtin*, who ſucceeded him, had *Philip* brought into his Court, order'd him to Sacrifice, and being refus'd, had him drag'd through the Town by the Heels. The Saint after being torn and wounded all over, was brought back to Priſon. The ſame time *Severus* and *Hermes* being carried into Court, behav'd themſelves with the ſame Reſolution. Upon this, they were convey'd with *Philip* to *Adrianople*, where they continued no leſs firm and impregnable. *Philip* and *Hermes* were condemn'd to the Stake, and *Severus* was likewiſe executed. The Memory of *Philip* and *Hermes*'s Martyrdom is ſet to the 22nd of *October A. D.* 304. * *Mabillon, Analect. tom.* 4. *Ruinart, Acta Martyrum Sincera.*

PHILIP V. Duke of *Anjou*, ſecond Son of *Lewis Dauphin* of *France* by *Mary Ann* Princeſs of *Bavaria*, was born at *Verſailles November* 19. 1683. He made an early diſcovery of a ſtrong Inclination for Study and Religion; inſomuch that the Duke *de Beauvilliers* his Governour, us'd to ſay that he never had any Occaſion to reprimand him. He came to the Crown of *Spain* in Right of his Grandmother *Maria Tereſa* of *Auſtria*, and by the laſt Will and Teſtament of *Charles* II. King of *Spain. Philip* was declar'd King of *Spain* at *Fountainebleau November* 16, by his Grandfather King *Lewis* XIV, and proclaim'd at *Madrid* the 24th of the ſame Month 1700. In *February* the Year following he was receiv'd in *Spain* with all the Marks of a general Welcome and Reſpect, after having been convey'd to the Frontiers by the Dukes of *Burgundy* and *Berry* his Brothers. On the 14th of *April* he made his publick entry into *Madrid*, where the *Spaniards* furniſh'd their Part with extraordinary Magnificence. The 5th of *May* he receiv'd the great Collar of the *Golden Fleece* put on by the Duke *de Monteleone* as being the oldeſt Knight of that Order. The 8th he went to St. *Jerome*'s Church of *Buen-Retiro*, and took the Cuſtomary Oath, in which the Kings of *Spain* promiſe to maintain the Catholick Faith, and the Laws and Privileges of the Nation; and at the ſame time receiv'd the Addreſſes of the Nobility, and of the Repreſentatives of the Towns and Commonalty. He was no ſooner upon the Throne but his Regard for Religion, the Benigneſs of his Temper, and his indefatigable Application to Buſineſs, made him admir'd by all his Subjects. And notwithſtanding (as the *French* Supplementer goes on) his Right to the Crown of *Spain* was indiſputable. Notwithſtanding he had been own'd King by the Pope, by the Court in *England*, by the King of *Portugal*, by the Northern Crowns, by the Republicks of *Holland* and *Venice*, and by all the Princes of *Italy*; the Houſe of *Auſtria* jealous of the Proſperity of *France*, play'd all her Politicks to make an Allyance with *England*, *Holland*, and the Princes of the Empire; and all to dethrone King *Philip:* In all which attempts for a Confederacy they ſucceeded except with the Electors of *Cologne* and *Bavaria.* This ſtrong Confederacy againſt *Philip* oblig'd him to engage with *France*, *Portugal*, and with the Dukes of *Savoy* and *Mantua.* The 5th of *September* he went from *Madrid* to take Poſſeſſion of the Kingdom of *Arragon*, and to convene an Aſſembly of the States of *Catalonia* at *Barcelona.* The 11th by his Proxy at *Turin*, he married *Mary-Louiſa-Gabrielle* Princeſs of *Savoy*, Daughter of *Victor-Amadeus* II. Duke of *Savoy* by *Ann-Mary* of *Orleans*, Daughter of *Monſieur Lewis* XIV's. only Brother. The Marriage was conſummated at *Figueras* in *Catalonia November* 2. In *April* the next Year he embark'd at *Barcelona* for *Naples*, to ſettle his

Affairs in that Kingdom, embroil'd by the Emperor. From whence he went to *Milan* to take Poſſeſſion of that Duchy, and to put himſelf at the head of the *Spaniſh* and *French* Armies, the latter of which was commanded by the Duke of *Vendôme*. The 20th of *July* he routed the *Imperial* Army, commanded by Prince *Eugene* of *Savoy*, at *Santa-Vittoria*; and the 15th of *Auguſt* following he gain'd the Battel of *Luzara*; the Conſequence of which Advantage was the taking of *Luzara* and *Guaſtalla*. And his Catholick Majeſty not coming up to *Santa Vittoria* till the Fight was almoſt over he had not the Opportunity he wiſh'd for to ſhew his Courage; but at the Battel of *Luzara* he appear'd in all the hotteſt Danger, and gave illuſtrious Proof of his Intrepidity, expoſing himſelf to the Fire of Musket and Cannon; and 'twas obſerv'd that for eight and fourty Hours he neither undreſs'd himſelf nor ſlept, nor ſcarce ſo much as eat. The gaining theſe two Battels made good the Expectation generally had of him, and gave the Emperor to underſtand that he had occaſion enough to ſtrengthen his Alliances, to enable him to face ſo warlike a Prince; this put him upon another Trial to draw the King of *Portugal* and the Duke of *Savoy* into his Intereſt, which he effected. As ſoon as King *Philip* underſtood theſe two Princes had diſengag'd themſelves from the Treaty made with himſelf, and with the *French* King his Grandfather; and that the King of *Portugal* had receiv'd Archduke *Charles* in his Dominions, his Catholick Majeſty declar'd War againſt him in 1704, and putting himſelf at the Head of his Troops, enter'd *Portugal*, where he took ſeveral Towns, ſome Sword in Hand, and others ſurrender'd at Diſcretion. But whilſt he was conquering here, the *Engliſh* ſurpriz'd *Gibraltar*, which the *Spaniards* endeavour'd to recover the next Year, but without Succeſs. Prince *Darmſtad* who had been Viceroy of *Catalonia* in the late Reign of *Charles* II. and keeping private Correſpondence with the Malcontents there, march'd up to *Barcelona September* 1705, and by the Aſſiſtance of the Revolters form'd the Siege. *Don Franciſco de Velaſco*, Viceroy and Captain General of that Province, defended the Place with great Bravery; but finding himſelf betray'd by the Burghers, and receiving no Succours, he capitulated to preſerve the Garriſon, which was conducted to *Alicant*. Soon after the taking of *Barcelona*, *Lerida*, *Girone*, and almoſt all *Catalonia* were loſt. The Kingdoms of *Arragon* and *Valencia* alſo gave way, and ſunk under the Arms of the Archduke. The large Detachments, which the *Spaniards* were forc'd to make from their Army in *Eſtremadura*, to prevent the Enemy's penetrating into *Caſtille*, gave the *Portugueſe* a ſufficient Superiority for attempting the Siege of *Badajos*, which the Mareſchal *de Teſſé* made 'em quit with Diſgrace enough, having only eight thouſand Men with him, and moſt of 'em Horſe, whereas the *Portugueſe* were above eight and twenty thouſand ſtrong. The King of *Spain* perceiving the Frontiers of *Eſtremadura*, and *Old Caſtille* ſecur'd againſt the Incurſions of the *Portugueſe*, ſet down before *Barcelona*, where the Siege promis'd well at firſt; the Fort *Montjoui*, which was reckon'd almoſt impregnable, ſurrender'd, and the Body of the Place was attack'd with ſuch Vigour, that the Beſiegers were ready to go upon the Aſſault: But the Garriſon receiving a Reinforcement of ſeven thouſand Men by Sea, and the Enemy's Army by Land being encreas'd by the coming in of above twenty thouſand Miquelets, they found themſelves ſtrong enough to come up to the Trenches, and charge the Beſiegers: This unexpected turn made the Council of War adviſe the raiſing the Siege. None but the King and the Marquiſs *de Legal* diſſented from this Reſolution: But all the General Officers ſuggeſting the Danger of continuing the Siege, and putting his Majeſty in mind that he was in a Country full of Revolters, and where 'twas impracticable for him to receive any Reinforcement, he gave in to their Reaſons, made an honourable Retreat, and countermarch'd into *Caſtille*. The undertaking this Siege was fatal to *Spain*, becauſe all the Forces of the Kingdom being drawn down into *Catalonia*, and by conſequence in no Condition to reinforce the Duke of *Berwick*, who commanded a ſmall Body in *Eſtremadura:* Matters lying thus, there was no ſtopping the *Portugueſe*, who were more than thirty thouſand effective Men, from penetrating into *Caſtille* through the Mountains of *Guazdazama:* Upon this Approach of the Enemy the King left *Madrid June* 21. *A. D.* 1706, and rode to his Army, where he continued expecting to be joyn'd by the Troops deſign'd for the Siege of *Barcelona*. The Enemy, whoſe Buſineſs it was to intimidate the *Spaniards*, and fright 'em from adhering to King *Philip*, ſpread a Report that his Majeſty was ready to abandon his Dominions, and retire into *France*. It muſt be confeſs'd the Appearances of things gave ſome Credit to this Calumny; the King having but a ſlender Body of Troops, and his Exchequer being quite exhauſted: But his Majeſty's making a Declaration at the Head of his Camp, that he was reſolv'd to loſe the laſt Drop of his Blood rather than leave his loyal Subjects; this Proteſtation, I ſay, quickly re-aſſur'd the *Spaniards*, and made 'em ſee through the falſe News that was ſpread; and within ſome few Days a Reinforcement coming up from *France*, King *Philip* offer'd the Enemy Battel, which, notwithſtanding their Superiority of Numbers, they durſt not accept. And ſoon after finding themſelves harraſs'd on all Sides, they retreated to the Frontiers of the Kingdom of *Valencia*, where the next Spring the Duke of *Berwick* attack'd 'em at *Almanza*, and gave 'em an entire Defeat: The Recovery of the Kingdoms of *Arragon* and *Valencia* were the Conſequences of this Battel. *Lerida* and *Tortoſa* in *Catalonia* were regain'd by the Duke of *Orleans*. In the Year 1710 the King heading his Army in *Arragon*, made ſome encouraging Progreſs at firſt; but Count *Staremberg* having ſtole a March from the Marquiſs of *Bay*, who commanded under his Catholick Majeſty; *Staremberg* having thus given the Marquiſs of *Bay* the go-by, attack'd him near *Saragoſſa*, and gain'd the Battel: The King thus worſted, was forc'd to draw off to *Valladolid* with the Debris of his Army, where ſome time after he was joyn'd by the Duke of *Vendome*. In the mean time the Enemy ſeiz'd *Madrid*, and fortify'd themſelves at *Toledo*, from whence the King's Army forc'd 'em to decamp in Diſorder. The Archduke of *Auſtria* not thinking it adviſeable to ſtay for the King's coming up with him, quitted *Caſtille*, and retir'd to *Barcelona*; *Staremberg* in the mean time doing his utmoſt to check the Progreſs of the *Spaniſh* Arms; but all to no Effect; for five thouſand of his Men which he had left in *Brihuega* being made Priſoners of War, his Catholick Majeſty attack'd him at *Villa-Vicioſa*, gave him a total Defeat, and forc'd him to retire with Precipitation into *Catalonia*, whither the Duke of *Vendome* perſuing him cloſely, oblig'd him to move farther, and retreat to *Saragoſſa*; where he was in no condition to ſtay long, but was forc'd to repaſs the *Ebro*. Afterwards *Gironne* was beſieg'd by the Duke de *Noailles*, who made himſelf Maſter of it *January* 31, 1711; after which Succeſs he drove the Enemy out of the Kingdoms of *Valencia*, *Caſtille*, *Arragon*, the County of *Ribagorça*, and part of *Catalonia*. And from this time the King of *Spain* went on purſuing his Point againſt his rebellious Subjects; and a Peace between the Court in *England*, *Portugal*, the *States General*, the Duke of *Savoy*, and all the Confederates, excepting the Archduke, being concluded at *Utrecht* in 1713; in virtue of which *Philip* was own'd King of *Spain:* This Treaty being thus concluded, the *Engliſh* evacuated the Places they had in *Catalonia*, and recall'd their Troops. But the *Catalans*, perſiſting in their Rebellion, refus'd to ſubmit. 'Tis to be hop'd, continues the *French Supplementer*, they won't hold out long againſt the Forces of *Spain*, ſupported by thoſe of *France*; thus far the *Paris Article*. But here, the *Dutch* Gentleman obſerves very well, that the *French* Author ſhould not have forgotten, that by the Treaty between *Spain* and *England*, the firſt yielded *Gibraltar* and *Port-Mahon* to the latter: That the Town of *Barcelona* being abandon'd by their Allies, was forc'd to ſurrender at Diſcretion, after having made a deſperate Defence againſt the joynt Troops of *Spain* and *France:* To this he ſubjoyns that the Peace between *Spain* and *Holland* was ratify'd in 1714: And that between *Spain* and *Portugal* in the beginning of 1715. The Queen of *Spain* dying *February* 14. 1714. King *Philip* V. marry'd the Princeſs of *Parma*, which new Queen, as ſoon as ſhe came into *Spain*, oblig'd the Princeſs *Urſini*, who had the

the Aſcendant in the late Queen's time, to depart the Kingdom * *Memoires du tems.*

PHILIP, Duke of *Orleans*, of *Valois*, of *Chartres*, and of *Nemours*, *Montpenſier*, &c. Peer of *France*, Son of *Philip* of *France* Duke of *Orleans* by *Elizabeth-Charlotte* of *Bavaria*, was born *Auguſt* 2. 1674. He made his firſt Campaign in 1691, where he ſerved at the Siege of *Mons* under his Unkle *Lewis* XIV: The reſt of that Summer he ſpent with the Duke of *Luxembourg* General of the *French* Forces in *Flanders*. In 1692 he made another Campaign in *Flanders*, and was at the Battel of *Steinkerque*, where he commanded the Reſerve. In 1706 he commanded the Army in *Italy*, and was dangerouſly wounded at the raiſing the Seige of *Turin*. In 1707 he moved into *Spain* to take the Command of the *French* and *Spaniſh* Troops. Here he took the Town and Caſtle of *Lerida*, and reduc'd the Kingdom of *Arragon*; and in 1708 he made himſelf Maſter of *Tortoſa* and ſeveral other Places in *Catalonia*. He is ſaid to be a knowing Prince, and to have a good Genius for Arts and Sciences. In *February* 1692 he married *Frances-Mary* of *Bourbon* natural Daughter to King *Lewis* XIV, but legitimated by Letters Patents: By whom he has Iſſue *Lewis* Duke of *Chartres* and ſeveral Daughters. * *P. Anſelme.*

PHILIP, Governour of *Jeruſalem*, *Antiochus Epiphanes*'s Foſter-Brother. He did the *Jews* a great deal of Miſchief. He had the Government of the Kingdom of *Syria* and was Protector to *Antiochus Eupator:* But revolting againſt his Prince, and getting himſelf Crown'd King of *Antioch*, he loſt his uſurp'd Crown and his Life in a great Battel againſt *Lyſias* and *Eupator*. He was taken in the Purſuit and puniſh'd as he deſerv'd. This *Philip* had the greateſt Share of Confidence with *Antiochus Epiphanes*; for that Prince finding himſelf at the Point of Death put his Crown his Ring and his Royal Cloak in *Philip*'s Hand to carry 'em to his Son, charging him withal to take great Care of his Education and Dominions, till he came of Age to govern himſelf. *Epiphanes*'s Eyes were no ſooner clos'd, but this Wretch of a Miniſter wore all theſe Diſtinctions of Royalty and ſet up for himſelf. But it ſeems he was not equal to the Poſt he had ſeiz'd: And thus bungling in his Uſurpation he was diſpatch'd by the Executioner. * 2 *Maccab.* 13. ℣. 23. *Joſeph. Antiquit. lib.* 12. *cap.* 14. *Simon*, *Dictionaire de la Bible.*

PHILIP, a converted *Jew* living in the 17th Century. He made a *Latin* Tranſlation of the thirteen Ways of interpreting the Pentateuch written by *R. Iſmaël.* He likewiſe tranſlated the Book *Pirke Avoth* into *Latin.* He wrote a Book containing fifteen Queſtions extracted from *Jewiſh* Books to confute their Religion, printed at *Paris A. D.* 1620: An *Hebrew Talmudic-Rabbinical* Dictionary printed at *Paris A. D.* 1629: And a Tranſlation of a Book entitled *l' Examen du Monte.* * *Bartholocci*, *Bibliothec. Rabbinique. Du Pin*, *Hiſtoire des Juifs depuis* JESUS-CHRIST *juſqu' à preſent.*

PHILIPPOPOLI, a Town in *European Turkey.* It ſtands in *Romania* upon the River *Mariza*, four and twenty Leagues above *Adrianople.* The Town is an Archiepiſcopal See, conſiderably large but unwall'd. * *Maty*, *Diction.*

PHILONOMUS and *Gallias*, two Brothers of *Catana* in *Sicily:* They are famous for preſerving their Father's Life, and carrying him upon their Shoulders through the Eruption of *Ætna.* 'Tis ſaid the Flames paid them a reſpect and made a Lane for them as they paſs'd. * *Stobæus*, *ex Æl.*

* PHILOPONUS (*John,*) a Grammarian of *Alexandria*, flouriſh'd at the End of the ſixth and the beginning of the ſeventh Century. He was Head of the *Tritheites*, when *Johannes Scholaſticus* was Patriarch of *Conſtantinople.* He liv'd to the Year 608, as appears by his writing a Tract upon the *Hexameron*, at the inſtance of *Sergius* Patriarch of *Conſtantinople*, who was promoted to this See no ſooner than this Year. He wrote a Tract upon *Eaſter*; another upon the *Reſurrection*, wherein he denies the Reſurrection of the Body: He likewiſe wrote againſt the Council of *Chalcedon*; a Refutation of *Johannes Scholaſticus* Biſhop of *Conſtantinople* upon the Subject of the Trinity; and a Tract againſt *Proclus*, who maintained the Eternity of the World. This Author, as *Photius* obſerves, was no leſs correct and entertaining in his Style, than wicked in his Opinion and Reaſoning. *Leontius* the Monk, *Ephrem* Biſhop of *Theopolis*, and *George Piſides* wrote againſt *Philoponus.* * *Photius*, *Cod.* 21, 42, 43, 55, 57, 215, 216, & 240. *Suidas*, *in Lex. Baronius*, *A. C.* 535. *N.* 75. & *ſeq. Godeau*, *Hiſt. Eccleſ. Du Pin*, *New Eccleſ. Library*, *Cent.* VI. & VII.

* PHILOSOPHY, according to Etymology is the Love of Wiſdom. 'Tis a Name of *Pythagoras*'s coining, who call'd that Philoſophy, which thoſe before him call'd plain *Wiſdom*; and which, to ſpeak ſtrictly, was the Religion of Men of Learning and Education, as the Mythology of the Poets was the Belief and Rule of Life for the Populace. The occaſion of changing the Name was this; *Pythagoras* happening to be at the King of the *Phliaſians* Court, this Prince ask'd him what his Profeſſion was; to whom he modeſtly anſwer'd that he pretended to no Profeſſion; and that he was no *Sophos*, or *Sage*, but only a *Philoſopher*, that is, an *Admirer of Wiſdom.* From this time thoſe who formerly went under the Name of *Sages* were call'd *Philoſophers*, and their Doctrine and Sentiments *Philoſophy.*

Philoſophy may be divided into two kinds, or to ſpeak more cloſely, two different things are underſtood by this Word: One may be term'd *Habitual Philoſophy*, that is to ſay, a Habit or Faculty of reaſoning upon every thing from clear and evident Principles, and living by the Maxims of right Reaſon: The other is *Syſtematick Philoſophy*, which comprehends a Body of ſeveral Sciences acquir'd by Application and Study.

Philoſophy is farther divided into *Theoretick* and *Practical: Theoretick* is that which concerns itſelf only to reach the Knowledge of it's Object; and under this Kind we may range *Natural* Philoſophy, which teaches us only to know natural Bodies, but not how to make 'em. As for *Practical* Philoſophy, the Deſign of this is to inſtruct us in the moſt ſerviceable way of acting: Thus *Morality*, which ſets Rules for the Conduct of Life, is one part of *Practical* Philoſophy. But without dilating upon this over general Diviſion, Philoſophy may be conſider'd under ſix Heads. 1. *Logick*, which is the Art of thinking and reaſoning. 2. *Metaphyſicks*, a Science which treats of Being in general, and of the Properties common to all Beings. 3. *Pneumatology*, which treats of Spirits, as far as they can be known by the Light of Nature. 4. *Phyſicks*, which teaches us to penetrate the Nature and Attributes of Bodies. 5. *Mathematicks*, which are canton'd into ſeveral Subdiviſions, and which in general have Bulk or Quantity for their Object, that is to ſay, every thing capable of being diminiſh'd or encreas'd. 6. *Morality*, which lays down Rules for the Government of Life, and which is ſubdivided into three Branches. 1. The *Monaſtic* part, which inſtructs how to behave under ſolitary and unrelating reſpects. 2. *Politicks*, which informs a Man how he is to manage, whether Sovereign or Subject. 3. *Oeconomicks*, which lays down the Duty of Fathers and Children, Maſters and Servants, Husbands and Wives.

As to the firſt Seat of Philoſophy, 'tis generally taken for granted 'twas in the Eaſt. But then the Eaſtern People themſelves are not agreed who were the Inventers of Philoſophy. The *Ægyptians* maintain that the firſt Philoſophers were their Countrymen; and that Philoſophy travell'd from them into *Chaldæa* with an *Ægyptian* Colony who remov'd thither: But notwithſtanding this Pretenſion, and how well it may be grounded as to other Branches of Learning, 'tis generally ſuppos'd that Aſtronomy was a *Chaldæan* Invention, and that the *Magi* of that Country were the firſt who obſerv'd the Courſes of the Stars, and ſo far at leaſt, *antiquiſſimum Doctorum Genus*, as *Tully* ſpeaks, or the moſt ancient Philoſophers in the World.

But let that be as it will, this Philoſophy was ſo imperfect that it ſcarce deſerv'd the Name. It may more properly be call'd a ſuperſtitious ſort of Theology, for in *Ægypt* 'twas reckon'd a part of Religion, and deliver'd in Emblems and Myſtery for a more ſolemn Appearance; and amongſt the *Chaldæans* it turn'd moſt upon ſuperſtitious Obſervations and Pagan Divinity. They talk'd of almoſt nothing but Spirits, and made the immaterial World the Machines for producing the *Phænomena* of Nature. The Reader who deſires to ſee more

more upon this Subject, may read *Stanley*'s *Hiſtory of Philoſophy*, &c. 'Tis tranſlated into *Latin* with Notes by *Le Clerc*.

'Twas from the *Chaldæans* and *Ægyptians* abovemention'd the *Greeks* receiv'd their firſt Tincture of Philoſophy; but then they refin'd upon their Maſters, and went much beyond 'em. To ſpeak properly, 'twas the *Greeks* who firſt threw their Reaſoning into Method and Exactneſs; inſomuch that they may fairly be call'd the firſt Founders of the old Philoſophy. *Thales* and *Pythagoras* were the firſt who openly profeſs'd this Faculty.

Anaximander, *Thales*'s Scholar, improv'd upon his Maſter, and founded the *Ionick* Sect, which was ſo call'd becauſe *Thales* and *Anaximander*, the Heads of this Clan, were of *Miletus* a City in *Ionia*. *Anaximander* makes the Earth the Center of the Univerſe, which he believ'd to be round. It muſt be ſaid, he was the firſt that botch'd up a Syſtem of the World. He held the Sun as big as the Earth, from whence we may conclude that this Philoſopher's Obſervations were made upon narrow and defective Principles, in regard it has ſince been demonſtrated that the Sun is many hundred times bigger.

The moſt celebrated Philoſophers of the *Ionick* Sect were *Anaximenes*, *Anaxagoras* and *Archelaüs*. They apply'd themſelves moſtly to Phyſicks: *Anaximenes* held that Air and infinite Space was the Principle of all things. He aſſerted that the Stars did not move over the Earth but round it; which ſhews that he had no very diſtinct Idea of the different Situation of the Stars with reſpect to the different parts of the Earth, according to which different Poſition the Stars may be ſaid to move upon the Earth and round it too. *Anaxagoras* made Matter and Mind or Spirit, (ὕλω καὶ νῶν) the Principle or Cauſe of all things. He believ'd that at the beginning all things were in Confuſion, and that an Hylarkick Spirit diſentangled the Chaos, and put every thing in the preſent Order. He aſſerted that the Elements of the Univerſe were only little Parts of an Homogeneous Whole, and that Bones, for example, were form'd of little Bones; that the Earth conſiſts of ſmall terreſtrial Particles; that Fire and Water, and every thing in Nature has no other Principles, but ſmaller Subdiviſions and Crumblings of their own Body ſet together. He ſpent his whole time in aſtronomical Reſearches, and believ'd the Moon was inhabited, and had Mountains and Valleys in it. He held the Sun was a red hot piece of Iron, ſomewhat bigger than *Peloponneſus* in *Greece*; and that a Comet was nothing but a Cluſter of little Stars run together; that the Inequality of their Motion made 'em ſometimes fall foul and ſtick together; that this accidental Rendezvous made 'em viſible; and that the Comet diſappear'd when this Body of Stars diſengag'd from their united Situation, took a particular rout, and detach'd from each other. This Hypotheſis, tho' ingenious enough, won't hold upon Examination. *Archelaüs* maintain'd that Heat and Cold were the two Principles of Generation: That all Animals, Mankind not excepted, were produc'd from Mud. He held the Sun the biggeſt Star. This *Archelaüs* travell'd from *Ionia* to *Athens*, where he was *Socrates*'s Maſter.

Pythagoras founded a Sect call'd the *Italick*, becauſe he liv'd in that Part of *Italy* then call'd *Magna Græcia*, and which now makes Part of the Kingdom of *Naples*. He had a myſterious Way of teaching which he learned from the *Ægyptians*; this ænigmatical Manner is far from being a recommendation of his Philoſophy. His Sentiments are diſguis'd under the Emblems of Numbers, which he makes uſe of in every Thing he delivers: And lays it down for a fundamental Maxim that Unity is the Principle of all Things. To theſe Numbers he added a ſupplemental *Harmony*, which he throws in as an Auxiliary to finiſh and perfect every Thing. According to him Virtue, Health, the Soul, and God himſelf, were nothing but Harmony: And 'tis well known 'twas this Phloſopher was the firſt that ſtruck up the Muſick of the Spheres. *Tully* makes a handſome Deſcription of it in his *Somnium Scipionis*. *Pythagoras* held that Fire, Water, Earth, and Air, by different rencounters of Motion and Figure, ſettled in a World, which he imagin'd animated, intelligent and round. He fancy'd the Sun, Moon and other Stars were ſo many Deities. He aſſerted a divine Providence for the Conduct of human Affairs, but that there was a certain Fate (Εἱμαρμένη) which manag'd and overul'd all events. He believ'd the Soul immortal, tho' at the ſame time he held it no more than a warm Exhalation, and that 'twas inviſible no otherwiſe than Air is ſo. He imagin'd the Air was thick planted with Souls or Spirits; and that theſe intelligent Beings form'd Dreams in Peoples Heads, and did a great deal of other common Buſineſs. *Pythagoras* being ſomewhat at a Loſs what turn the Soul took after ſhe was diſlodg'd from the Body, ſet up a *Metempſychoſis*, that is, that the Soul after Death travell'd from one Body into another; and in Conſequence of this Opinion he declar'd againſt killing any thing living for Diet, or ſo much as for ſacrificing to the Gods. *Pythagoras*'s Syſtem of Morality is crude and unform'd, no leſs than that of *Thales*: It conſiſts only of Maxims without any Baſis or Principle. But that which is moſt valuable in this Part of his Inſtructions, is that he laid down no Rules but what he practis'd exactly himſelf. The moſt Part of his moral Maxims are Emblematick and Myſtical. For inſtance, to hold forth a Leſſon that great People ſhould not be provok'd, he tells us that *we are not to unrake the Fire with the Sword*. Another of his Inſtructions *is not to take a Swallow into your Houſe*, as much as to ſay, we ſhould avoid a great Talker or a counterfeit Friend, who viſits us when we have Spring, and takes his Leave when our Winter approaches. *Not to ſit upon a Buſhel*, that is, to avoid Idleneſs, nor let the preſent have ſuch an Aſcendant over us as to make us forget the future. *Not to eat the Heart*, that is, not to be penetrating and ingenious to plague our ſelves. *Not to return when we have taken leave*, that is, not to count upon Life, nor claſp meanly about it when we are at the Brink of Death; nor to part unwillingly with the Pleaſures of this World when we are in no condition to keep 'em. The Reader may meet with a great many more of *Pythagoras*'s dark Maxims in *Plutarch*, *Diogenes Laertius*, and *Porphyry*.

The *Italick* Sect flouriſh'd to a conſiderable Degree, and made a much greater Progreſs than that of *Thales* and *Anaximander*. *Pythagoras*'s moſt celebrated Diſciples were *Ocellus* of *Lucania*, *Archytas* of *Tarentum*, *Philolaüs* of *Crotona*, *Parmenides* and *Zeno* both of *Elea* or *Velia*, and *Meliſſus* of *Samos*. *Ocellus*, *Archytas*, and *Zeno* work'd upon Logick, of which *Zeno* was the Inventor. *Parmenides*, *Philolaüs*, and *Meliſſus* apply'd themſelves to natural Philoſophy, rang'd their Diſquiſitions under Principles, but without varying much from their Maſter's Scheme. *Parmenides* taught that the Origination of Mankind was immediately owing to the Heat of the Sun, and that this Planet was Hot and Cold, becauſe he fancy'd that Heat and Cold were the Principles of all Things. He likewiſe held that we ought to judge by the Direction of Reaſon, and not by the Information of the Senſes, which are often unſafe Guides to rely on. *Meliſſus* believ'd the World infinite, unmoveable, unchangeable, and every where full, without either congregated or interſpers'd *Vacuum*. That there's no ſuch thing as Motion, but only an Appearance of it. He aſſerted that People ought not to be dogmatical concerning the Gods, becauſe we have no certain diſtinct Knowledge of their Nature. *Philolaüs* believ'd that Harmony and inevitable Neceſſity were the Maker of all things. He was the firſt who maintain'd the Earth mov'd round upon her Axis; tho' ſome ſay *Nicetas* of *Syracuſe* was the firſt in this Hypotheſis.

We have already obſerv'd that *Thales*, *Pythagoras* and their Clans ſpent moſt of their time in natural Philoſophy, Geometry and Logick. *Socrates*, who came after 'em, turn'd almoſt all his Thoughts to Morality. He began at firſt to reduce the confus'd Notions of his Predeceſſors into Method, which makes *Tully* ſtyle him the *Father of Philoſophy*. He had a lively inventing Genius, together with great Judgment and Penetration. His Method for recommending his own Sentiments, and confuting thoſe of others is admirable. He form'd his Diſcourſe by Way of Dialogue, or Queſtion and Anſwer. Here, in the firſt Place he propos'd his own Opinion as doubtful, which he endeavour'd to clear up by giving a right State of the Queſtion: After that, he made all the ſignificant Objections which could

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be offer'd, with Solutions apply'd; and explain'd his Thoughts by ſuch familiar cogent Comparitons, that Truth and Conviction was convey'd with great Perſpicuity, and made almoſt an Object of Senſe. He never deliver'd his Thoughts with a magiſterial Air, as if the Audience were bound to take 'em upon *Content:* No; his Manner was to inſtruct without Poſitiveneſs and Deciſion, and leave his Hearers the Pleaſure to convince themſelves; for 'twas not his Way to pretend to Infallibility, and ramm his Notions down People's Throats. When he deſign'd to confute any Body, he confeſs'd to him at firſt that he did not well underſtand the Thing in Queſtion, and deſir'd further Information. By this Means he gain'd ſomewhat upon the Fancy of his Antagoniſt, ſweetned his Humor, and prevented Eagerneſs in the Diſpute, which was no inconſiderable Service. For when People's Tempers are ruffled they commonly think of nothing ſo much as maintaining their own Opinion, without a due regard to the Reaſons in counterbalance. *Socrates* having fully learn'd his Adverſary's Opinion, deſir'd him to explain it farther, and ſet it in the beſt Light he could, pretending that his Apprehenſion was not quick enough to underſtand the Argument without a farther Explanation. Thus he got clear of the Ambiguity of the Terms, which are the Occaſion of almoſt all Diſputes, and which the Philoſophers in *Socrates*'s time retreated to as their beſt Covert. And by chopping a little Logick, and wrangling upon Words, they could prate upon every thing, without underſtanding any thing. His next Advance was to ſhew his Adverſary the untoward Conſequences of his Opinion; and thus, leading him Step by Step from one Abſurdity to another, he made him ſenſible at laſt of his being miſtaken. This was all *Socrates*'s Logick; and it muſt be ſaid of it that 'tis much more ſerviceable to teach the Art of Reaſoning and clear a Man's Head, than all the Inſtructions and Rules commonly given by Logicians. In almoſt all theſe Queſtions *Socrates* thought it ſufficient to confute the Opinions of other People, without ſettling any thing of his own. No Philoſopher was ever more reſerv'd and diffident, and ſtood farther from deciding than himſelf: He us'd to ſay that he knew only one thing, and that was that he knew nothing; and thus having no Reliſh for Phyſicks upon the ſcore of the Uncertainty and Inconcluſiveneſs of what was advanc'd upon this Branch of Philoſophy; and being likewiſe convinc'd that all the Diſcoveries in ſpeculative Sciences brought little Benefit along with 'em, he exerted himſelf to teach People the Art of living well, which muſt be confeſs'd is the only piece of Knowledge worth the drudging for. *Socrates* is the firſt who rang'd the Precepts of Morality under ſome method, and ſettled 'em upon a right bottom. He lays it down for a thing which muſt be granted, that a Man can't be perfectly happy in this Life, whilſt the Soul and Body, whoſe Intereſts ſometimes claſh, ſtick together. He believ'd likewiſe that after Death Men would be puniſh'd or rewarded, in proportion to their good or bad Behaviour. After having laid down ſuch ſolid Principles, he could ſcarcely miſs his way in reaſoning upon practical Duties, and the Vices oppoſite to 'em: In conſequence therefore of theſe Maxims he always dilated upon the Topicks of Sincerity, Moderation, Juſtice, Temperance, Humility, and Diſengagement from the World. Give him his due, he was ſo ſtrongly perſuaded of the Serviceableneſs of his Precepts, that he was the firſt that copy'd 'em in his Life, teaching no leſs by his Example than by his Doctrine. His Honeſty was Proof againſt all the Solicitations of Intereſt, and his Mind was ſufficiently fortify'd to maintain any Truth, which he thought ſerviceable to the Publick. In ſuch Caſes no Dangers could fright him, nor any Preſents from great Men bribe him to Silence. His Life was a good Model of Frugality, Moderation, and Patience. In ſhort, he was none of thoſe Pretenders to Probity, who always let fall the Mask when their Honeſty and their Intereſt happen to claſh. No, *Socrates*'s Virtue was conſtantly equal and uniform, and held out to his laſt Breath. Every Body knows that he was proſecuted for maintaining irreligious Tenets; becauſe he taught that properly ſpeaking, there was but one God, whom he call'd the *ſupreme Being:* And when he was condemn'd to die, he drank of his poiſonous Hemlock with as little Concern as if he had been at an Entertainment; diſcours'd of the Immortality of the Soul, and of the Happineſs he expected after this Life. Juſt the Moment before he expir'd, he expreſſes himſelf thus: *I have*, ſays he, *through the whole Courſe of my Life endeavour'd to live up to the beſt of my Capacity and Knowledge: Whether upon this ſcore I have made myſelf acceptable to the Gods or not, is more than I can certainly tell: But if the living up to that which one judges the beſt, is the way to pleaſe the Deity, I hope not to be unacceptable to him.*

Socrates obſerving a ſtronger and better Genius in *Plato* than in the reſt of his Diſciples, took particular Care of him. *Plato* anſwer'd the Peculiarity of his Maſter's Regard: For of all the great Men who made part of *Socrates*'s Audience, *Plato* was without doubt the beſt qualify'd for his Maſter's *Chair*. He ſet up his School, or Place for Inſtruction, in the *Academus*, a Field without the Town of *Athens*, from whence his Followers were call'd *Academicks*. His manner of teaching was much the ſame with *Socrates*'s. He threw his Diſcourſe into the Form of a Dialogue: He thought this method the beſt to ſtate the Caſe, and examine the Bottom of the Matter, which he did by way of Queſtion and Anſwer: Thus in one of his Dialogues entitled *Cratylus* he tells us that he is the moſt accompliſh'd Logician, who underſtands how to ask Queſtions and return Anſwers with Skill and Cogency. He commonly made uſe of Definition and Diviſion to give Evidence and Conviction to what he advanc'd. He took more Pains, like his Maſter *Socrates*, to pull down other Peoples Structures than to build any himſelf. His conſidering things only with reference to their *Ideas*, made him ſeldom pronounce poſitively, or come to any deciſive Affirmation. This Diffidence being lay'd down for a general Maxim in *Plato*'s Philoſophy, 'twill be neceſſary to inſtance in ſome Particulars, that the Proceſs of this Philoſopher's reaſoning may be the better underſtood.

And here, we are to obſerve firſt, according to *Plato*, human Souls are a Ray of the Divinity: That this divine Particle when united to it's Principle, whence it ſprings, knew all things; but afterwards incorporating as one may ſay with a Body, the Soul contracted Ignorance and Impurity by ſo cloſe and diſagreeable a Correſpondence. Upon this Principle he affirm'd that the Senſes gave the firſt Notices and Diſtinctions of Truth and Falſhood; but then he maintain'd that 'twas the Soul's Buſineſs to examine the Caſe, and give Sentence; and that we ought to ſtand to her Award; becauſe ſhe did not ſtick in the Superficies of things like a Fly in a Cobweb, but drove deep through the Subſtance, and reach'd the bottom, which he call'd the eternal and unchangeable *Idea*. Thus, according to *Plato*, a Philoſopher muſt only graſp at the Knowledge of things in their Principles and firſt Originals, by the way of *Ideas*; that is in other Words, he ſhould conſult the eternal Wiſdom, which is the Source and Cauſe of all theſe Ideas; this is the Reaſon *Plato* calls Philoſophy an ardent Deſire to fathom the divine Wiſdom, ὄρεξιν τ θείας σοφίας; to explain farther what is meant by Ideas, we may obſerve that *Tully* giving an Account of the Doctrine of the *Stoicks* upon this Head, takes notice their Opinion was that *the Soul ſhould pronounce upon things; that we might ſafely depend upon her Deciſions, becauſe ſhe knew things in their original uncompounded Nature; and that this Nature remote from Compoſition, was what they call'd an Idea.* From hence we may perceive, that, ſtrictly ſpeaking, *Plato*'s Diſciples muſt profeſs to know nothing. For by explaining things by theſe uncompounded, eternal and unchangeable Ideas, they conſider'd 'em in the condition in which they fanſy'd they ought to be, and not in that in which they really are. For Matter made into a World, is diverſify'd into a great many Attributes and Modifications foreign to that uncompounded Nature and original Model, lodg'd in the divine Mind, and under which Conſideration theſe Philoſophers view'd created Beings.

Farther, *Plato* did not overlook natural Philoſophy ſo entirely as *Socrates*. He concern'd himſelf in a great many Queſtions relating to this Science. He held two Principles of all things, *God* and *Matter*. He makes

Matter an indigeſted unform'd Principle, and that it ſerves for the Compoſition of all Bodies when under a proper Direction. He ſuppoſes this Matter mov'd itſelf at firſt at random, and without any Order; that God drew the Maſs of Matter into a proper Place, furniſh'd it with a regular Motion, and by this means ſtruck out the four Elements of Fire, Air, Water and Earth; out of which he made the World, and every thing in it. That God gave all things their Form, that is, an unblemiſh'd Participation of the Idea. He believ'd the World animated; his Reaſon is, becauſe that which is living is better than that which is not. He aſſerts there is but one World, becauſe the Model upon which 'tis made is only ſingle. He believes 'tis finite and of a ſpherical Figure. He makes it eternal *à parte poſt*; becauſe, as he argues, that which is once ſomething can never be nothing. 'Twas likewiſe part of his Belief that the World was under the Conduct of divine Providence. Time, according to *Plato*, means nothing more than the Motion of the Heavenly Bodies, that it began with the Creation, and that God has given the Sun a luminous Body to make it inſtrumental for dividing the parts of Time, and ſerving, as it were, for a Regulator to adjuſt the Hours. This Philoſopher planted the Moon above the Earth, aſſigning the Sun a higher Situation than all the other Planets. He believ'd the whole Univerſe was powder'd with Souls; and particularly that the Stars were furniſh'd with Intelligencies to take care of 'em. He held that the Earth was created to ſettle the Viciſſitudes of Day and Night, and for this Reaſon he ſuppos'd ſhe mov'd.

PLATO, believ'd only one ſupreme, ſpiritual and inviſible God which he calls the *Being*, or *Being Itſelf*, *Goodneſs itſelf*, the *Father* and the *Cauſe* of all Beings. Under this ſupreme Deity he ranges another inferior Being which he calls *Logos*, or the *Reaſon:* To this he aſſigns the Adminiſtration of every thing Preſent and Future, and makes this Being the Creator of the Univerſe. He likewiſe own'd a third Being, which he calls the *Mind* or *Soul of the World*. He aſſerts that the firſt was the Father of the ſecond, and that the ſecond produc'd the third. *Plato*, as 'tis ſuppos'd, durſt not ſpeak out all he thought upon this Subject, for fear of provoking his ſuperſtitious Countrymen. But ſome of his Sect in after times carry'd their Enquiry a great way into the Nature of theſe three Principles. This Doctrine having a ſtrong Reſemblance with the Article of the Trinity, made a great many of the Ancients and Moderns conclude this Myſtery was not unknown to the Philoſophers, and that *Plato* had extracted it from the Books of the *Old Teſtament*, when he was in *Ægypt*, where a great many *Jews* were ſettled. To theſe three Principles *Plato* added ſome Claſſes of inferior Divinities, as Dæmons, Heroes, *&c.*

He had another Opinion which made a great Noiſe amongſt the Chriſtians. He believ'd Souls pre-exiſted in ſome Regions above the Moon; and that upon miſbehaving themſelves they were baniſh'd thoſe happy Manſions, and forc'd into Bodies differently condition'd in proportion to the Degree of their Crimes; but that at laſt they return'd to their former Station. This is pretty near *Origen*'s Opinion, who maintain'd that the Devils and the Damn'd ſhould not be eternally unhappy, but that after a certain Period of Torment God Almighty would be reconcil'd to 'em.

Plato's Syſtem of Morality is the ſame in Subſtance with that of *Socrates*; but then 'tis better form'd and digeſted, and not ſo looſe and immethodical. *Plato* makes the end of human Actions the firſt Principle in his Morality. The end every Man's Actions, ſays he, aim at, is his Good or Advantage; and the laſt end of all his Actions is his ſovereign Good, the Poſſeſſion of which is ſufficient to anſwer all his Deſires. This ſovereign Good is God the ſupreme Being, who is an entire Collection of every thing good and deſirable; that Virtue is the only way which can lead us to the Fruition of this ſovereign comprehenſive Good; and that, to ſpeak more particularly, the means for attaining this Happineſs is to check the Paſſions, which carry us out to exceſſive Purſuits of little and incommoding Satisfactions. From hence he proceeds to enter upon a Detail of thoſe Offices and Duties we owe to God and Man; and the uſe we ought to make of the different Conditions of Advantage or Diſadvantage we meet with in the World. He gives us to underſtand that the Advantages of Health, Strength, Quickneſs of the Senſes, Wealth, Intereſt, Quality, and Fame, ſerve only for an Encouragement and Support of Virtue when we make good uſe of 'em; but then he aſſerts that a wiſe Man may be happy without all theſe things. But then this Happineſs is not to be complete till after Death. In his Dialogue call'd *Gorgias* he makes God the ſovereign Judge, and that after this Life Rewards and Puniſhments will be adjuſted in proportion to what People have deſerv'd.

Amongſt all the new Sects form'd by *Plato*'s Diſciples, that founded by *Ariſtotle* is indiſputably the moſt conſiderable. But there being a long Article in *Morery* upon the Life and principal Tenets of this Philoſopher, there's no Neceſſity of ſaying much upon thoſe Heads. However, to offer ſomething by way of Addition in a Word or two; it muſt be confeſs'd that *Ariſtotle* is the firſt who drew the ſeveral Parts of Philoſophy together, to make a complete Syſtem of 'em No Body before him had divided this Science into it's reſpective Branches, and proſecuted it by Principles and Conſequences drawn from 'em. He did not look upon Logick as any part of Philoſophy, but only as an Aſſiſtant or preliminary Preparation to qualify the Mind the better for the Diſcovery of thoſe Truths contain'd in Philoſophy. For this Conſideration he makes Logick the firſt thing that is to be learn'd by a Philoſopher. *Ariſtotle* has improv'd this Science more than any other part of Philoſophy, and refin'd very much upon his Predeceſſors: And we may venture to ſay, that even to our Times this part of Learning has been little enrich'd ſince *Ariſtotle:* For the Logick now taught in the Univerſities is much the ſame with that Philoſopher's.

Ariſtotle's *Ethicks* are without Contradiction, the beſt finiſh'd of all his Works. There's Perſpicuity, Connexion, Force and Copiouſneſs in 'em. His Principles are not very different from *Plato*'s. The Difference there is, and indeed which is eſſential, is that *Ariſtotle*'s *Morality* moves within the Limits of this Life, and propoſes no Happineſs but what may be expected here; whereas *Plato* carries his Proſpect into the other World, as we have already ſeen. *Ariſtotle* places the true Happineſs of Man in his laſt End, and defines this Happineſs to be *a Satisfaction deſir'd by every Body, deſir'd for Itſelf, and for the Sake of which every other Advantage is deſir'd.* According to him there's no reaching this Satisfaction without Virtue. And as for Virtue, 'tis nothing elſe but an Habit of good Practice, and lies as it were at a middle Diſtance between two vicious Extremes.

This Definition he afterwards applies to Fortitude, Juſtice, Prudence and Temperance; which are the fundamental or cardinal Virtues in his Syſtem of Morality; and to theſe he referrs all the reſt. He holds that Virtue alone can't make us happy, when ſhe comes ſingle and ſolitary: For this purpoſe, ſhe muſt be attended with the Advantages of Body, Mind and Fortune, which are as it were the requiſite Inſtruments or Tools to make us Happy. But then on the other Side, that Vice of itſelf was ſufficient to make a Man miſerable, tho' his Health, his Mind and his Fortune were in the beſt Situation imaginable. According to him Virtue is not gotten at a Heat, nor any inſtantaneous Accompliſhment; and that thoſe who have acquir'd the higheſt Attainments, are not ſo much above the Reach of Paſſion, as not to be ſometimes ſenſible of ſlight Impreſſions.

As for *Ariſtotle*'s *Phyſicks*, they are ſo well known, and beſides ſo abſtracted and unſerviceable for explaining the *Phænomena* of Nature, that 'tis not worth the while to dilate upon 'em. And juſt to mention his Methaphyſicks; they are only a Heap of Maxims and Enquiries laid together in a very abſtracted and confus'd Manner.

Ariſtotle was not the only Diſciple of *Plato*, who deſerted from the Sentiments of that great Man. There were others beſides who ſet up for Heads of Sects. *Arceſilaüs*, who taught even in *Plato*'s School, was the Author of a Sect which they call'd the *Middle Academicks*. He held there was no ſuch thing as Certainty or Truth; and that we might fairly maintain the affirmative

tive or negative Side upon all Sorts of Queſtions. Thus, he would have no Body determine upon any Point, but ſuſpend his Judgment. He reviv'd *Socrates*'s Method of diſcourſing by Queſtion and Anſwer, which was almoſt grown into Diſuſe.

Lacydes, who taught in the ſame School ſix and fifty Years after *Arceſilaüs*, was the Head of another Sect call'd the *New Academy*. He granted ſome things had a Face of Probability; but that no Body could be fully aſſur'd that any thing was abſolutely true.

About the time of *Arceſilaüs*, *Pyrrho* rais'd a new Body of Philoſophers; and appear'd at the Head of 'em. He refin'd upon the *Academicks*; for whereas theſe Men held they were certain they knew nothing certainly, *Pyrrho* carried the doubt further, and queſtion'd even the Certainty of his own Diffidence. He believ'd there was no ſuch thing as Truth, and that any thing might equally be affirm'd of every thing. He pretended that there was nothing properly ſpeaking honourable or diſhonourable, juſt or unjuſt, decent or indecent; but that the Cuſtoms and Laws of every Country were the ſtandard and Regulators of Practice. *Pyrrho*'s Sovereign good, or laſt Object of Deſire was to live in a Condition of Security and Indifference, where he might ſtand clear of all Paſſions, and be perfectly eaſy and compos'd both with reſpect to his Underſtanding, and his Will. His Followers were call'd *Sceptick*s, becauſe they were always *Queſting* without being able to ſpring, or at leaſt to ſeize any Game. But for a further Detail, I ſhall refer the Reader to the Article *Pyrrho*.

About the ſame time two other Sects ſtarted up, founded upon directly oppoſite Principles. *Zeno* was the Chief in one, and *Epicurus* in the other. Theſe Clans were firſt very famous at *Athens*, and afterwards almoſt all the learned World over.

Zeno was of the Town of *Citium* in *Cyprus*. He taught in the *Piazzaes* of *Athens*, from whence his Diſciples were call'd *Stoicks*. He had a very full School, becauſe he admitted all ſorts of Perſons; for according to him, every Body was capable of Philoſophy. He was one of *Crates*'s Audience, who taught in *Plato*'s School before *Arceſilaüs* abovemention'd. *Zeno* (poſſibly to make himſelf more taken notice of) declar'd againſt all the Philoſophers that went before him; and yet at the ſame time held almoſt all their Sentiments, and often differ'd from 'em no further than in the Manner of Expreſſion. He divided Philoſophy into three Parts, Logick, Ethicks, and natural Philoſophy. There was no Sect better practis'd in the Quirks of Logick than the Stoicks. Beſides the Aſſiſtance which *Ariſtotle* had given 'em, they skirmiſh'd with the Legerdemain and entangling manner of the *Sophiſts*. They made uſe of a Set of ſhort puzling Queſtions, which 'twas pretty difficult to get clear of. Their Terms were generally equivocal, and us'd in a foreign Senſe to that commonly receiv'd. Their Language and Expreſſion were as it were pointed, like ſo many Quills ſhot from a Porcupine. In ſhort, they were the moſt famous for Chicane and Wrangling of all the Philoſophers; tho' the Sophiſts at that time, give 'em their due, were very dextrous at giving a Colour to falſe Reaſoning.

The Stoicks made uſe of all this extraordinary refining upon Logick, to ſupport their extravagant Ethicks, and conceal their Defects in Solidity with Jargon and embarraſſing Diſcourſe. Nothing kept up the Credit of their Opinions ſo much as their fencing in the Forms of Logick. *Zeno*'s main Principle for Ethicks was, *to live conformably to Nature*; and according to this Philoſopher to live conformably to Nature is to live by the Rules of Reaſon: Becauſe Reaſon is a Preſent Nature has made Mankind to aſſiſt 'em in the Conduct of Life: And then to live by the Rules of Reaſon according to him, was to keep cloſe to Virtue, which is the only thing that deſerves our Value and Purſuit. *Zeno* adds that Virtue, independently of every thing elſe, has Force enough within herſelf to make a Man entirely happy. He held that Reaſon and Virtue move within as narrow a Compaſs as Truth; and that as every thing oppoſite to Truth is equally falſe, ſo every Practice counter to Reaſon and Virtue is equally unreaſonable and vicious, and by conſequence that all Vices were equal. He held likewiſe that the whole Set of Virtues were ſo cloſely connected to each other, that he who was ſeized of one, was in Poſſeſſion of all the reſt; and that a wiſe Man could never loſe his Virtue; 'tis true ſome unfriendly Exhalations might diſturb his Brain, and make him a little craz'd; but this Interruption was to be reckon'd to the Weakneſs of Nature; and not to any Failing in Reaſon, which was always the ſame: So that it ſeems, according to *Zeno*, the Stoicks wiſe Man kept his Ground, and held his valuable Qualities, when out of his Wits.

Upon theſe Principles, which had nothing but a counterfeit Luſtre, they form'd their romantick Idea of a wiſe Man. They repreſented him perfectly indifferent to every thing without him, that is according to them, to every thing which has no Reference or Alliance to Virtue. This wiſe Man by conſequence was above all the Impreſſions of the moſt raking Pain, and incapable of being affected with any unwelcome Paſſion. When a Slave at the Gallies, he could turn his Oar into a Sceptre: He govern'd the State without being in a Poſt of Honour or Truſt, and was a Monarch under all Conditions. There was never a Poet, Orator, Patriot, or true Friend, worth a Farthing but himſelf. Though he had never a good Feature in his Face, nor any Proportion in his Limbs, he was the handſomeſt Man alive for all that: He was the only wealthy Man, tho' in the greateſt ſeeming Indigence; and the beſt Gentleman, tho' he could not tell who was his Father; and no Body but himſelf knew any thing that was properly Learning. Being arm'd Cap-a-pe with Virtue he was Proof againſt all Misfortune; and in ſhort, could command farther than *Jupiter* himſelf. But ſuch a wiſe Man as this had never any Being, except in the Fancy of theſe Philoſophers; and all the fine Flouriſhes they made upon Virtue, ſerv'd only to dazzle the People, and feed their own Vanity. But then a Man thus qualify'd was not to ramble into a Deſart, and live by himſelf; no, to make his Example more ſignificant, *Zeno* tells us he is to appear publickly, and keep Gentlemen Company.

His natural Philoſophy had nothing new but the Expreſſion. According to him, God and Matter were the two univerſal Principles of all things. Matter was quite out of Shape and incapable of acting; and that God and eternal Reaſon made uſe of it for the Production of all things. The Stoicks believ'd there was but one God, who went under ſeveral Names with reſpect to the Diverſity of his Attributes; and that this ſovereign Being had the ſame Lines and Features in his Face which Men have: They aſſerted that at the beginning, when God was the only intelligent Subſtance, he turn'd all the Maſs of Matter into Water, to bring it to a nearer Diſpoſition to receive Form and Perfection. That God at firſt made the four Elements, Fire, Air, Earth and Water; that he gave Fire the uppermoſt Situation, which they call'd the *Æther*; to this they fanſy'd all the fix'd Stars were faſten'd without Motion, and under theſe they aſſign'd a Place for the Planets. The Air was rang'd immediately under the Fire; the Water came next; and thus the loweſt Place, which they made the Center of the World, was allotted to the Earth. They believ'd God govern'd the World, and yet inconſiſtently held that he depended upon Deſtiny, and wanted Strength to break the Chains of Fate, which over-rul'd the divine Will, and arbitrarily diſpos'd of all Events.

The Stoicks imagin'd the World a great Animal, and that God, who was the Soul of it, pervaded every Part. They believ'd there was no ſuch thing as a *Vacuum* within the World; but on the outſide of the Creation there was a vaſt unfurniſh'd Void, and which was capable of receiving Matter. They believ'd the World corruptible; becauſe all the Parts of it are plainly ſo. They ſuppos'd the Earth without Motion, and much leſs than the Sun: That the Moon receiv'd all her Light from the Sun; that ſhe was eclips'd when the Shadow of the Earth came between her and the Sun; and that the Sun was eclips'd by the Interpoſition of the Moon between the Sun and Earth. They affirm'd the Sun was kept in repair by drinking Sea Water; that the Moon drank Rivers; and that the Stars ſubſiſted upon Exhalations drawn from the Earth. Their Circles of the Sphere, and particularly the

the Zones, were well enough deſcrib'd, abating that they held the frigid and torrrid Zones uninhabitable. Theſe Philoſophers, notwithſtanding they held the Soul corporeal, believ'd ſhe ſubſiſted after Death, tho' ſubject to decay and falling into nothing. Tho' ſome amongſt 'em were of Opinion that the Soul of their wiſe Man was proof againſt the Force of Accidents and Time, and had a peculiar Privilege of Immortality.

The other Sect which flouriſh'd contemporary with *Zeno*'s, and was directly oppoſite to him, was that of the *Epicureans*, ſo call'd from their Founder *Epicurus*.

He began to teach Philoſophy publickly at *Athens* at the Age of two and thirty. His main Aim was to diſpel the Cloud in Peoples Heads as he fanſy'd, to deliver 'em from the Prejudices of Education, from chimerical Opinions which threw 'em into Frights, and kept 'em in perpetual Anxiety; and by thus clearing their Brains of Fables and Rubbiſh, he hop'd to make 'em as happy as 'twas poſſible to be in this Life.

Having laid this for a Foundation, he diſcharges all the Subtilty and Chicanry of Logick, which ſignify'd nothing in the Reſearches after Truth. For Enquiries of this Nature he made uſe of his Senſes, and by reflecting upon the Evidence of their Report. He held that the Senſes could not deceive us, becauſe the Notices they gave could not be Miſtakes. For inſtance, when one ſees a Tower 'tis certain his Eyes are ſtruck with an Impreſſion proper for ſeeing that Object, and that a Man can't deceive himſelf in ſaying that he ſees in the manner his Sight repreſents it. But then *Epicurus* ſubjoins that the Reaſon or Concluſion the Mind draws from this Impreſſion, may be falſe. For example, when one ſees a ſquare Tower at an hundred Paces Diſtance, if he happens not to ſee the Angles, he'll fall into a Miſtake, if he judges the Tower has no Angles, but is perfectly round. *Epicurus* having ſettled theſe Principles, which rightly underſtood are ſufficiently ſolid; having ſettled this Baſis, I ſay, he adds for a Superſtructure that the Judgment we form upon Senſation is true, provided it comes with irreſiſtible Evidence, and that 'tis falſe when ſuch Evidence is wanting. From theſe Maxims he draws the different Reaſonings of the Mind, form'd upon the Correſpondence between the Soul and the Senſes. He made uſe of Definition as the only ſure Method we have of reaſoning upon clear and diſtinct Notions; and makes a great Part of the Art of Reaſoning to conſiſt in the Perſpicuity of the Terms; and ſolv'd all Sophiſms and falſe Argument only by explaining the Words: And thus the Reader has all his Logick.

As Ethicks are a Science which govern the Conduct of Life, and teach the People the Secret of living happy in this World; the View and Pretenſions being thus ſerviceable and ſignificant, *Epicurus* made this Part of Philoſophy his principal Purſuit, and with Subordination to this he directed all his Studies.

Epicurus's moral Precepts had a pretty good Complexion, at leaſt at firſt Sight, and ſeem'd as well adjuſted to the Nature of Man, as thoſe of *Zeno* were contrary. From hence the Stoicks took occaſion to aſperſe *Epicurus*'s moral Syſtem, as if it favour'd Licentiouſneſs and Diſorder, and upon their Teſtimony the Populace condemn'd it without going to the bottom. But thoſe who refus'd to cenſure without Enquiry, but look out for the Merits, paſs a more favourable Sentence. Thus ſeveral Stoicks mention *Epicurus*'s Rules of Morality with Commendation. Here *Epicurus* lays it down for an inconteſtable Maxim, that Pleaſure is the laſt Object of Deſire, or the chief End of human Actions; and that this Pleaſure according to him conſiſts in Exemption from Pain, and having the Mind ſatisfy'd; but notwithſtanding he makes Pleaſure the chief End and fartheſt Aim, he does not aſſert that a Man ought to chop at every Bait of Pleaſure, without choice or diſtinguiſhing; as if every kind of Delight was capable of making People happy. This Aſſertion however is what his Enemies charg'd him with; but the *French Supplementer* ſuppoſes this Article no better than Calumny, and that *Epicurus* draws Inferences from his Principle directly counter; at leaſt if we take our Information from his Writings, which appears very reaſonable: Eſpecially ſince his Life and his Precepts are pretty uniform.

The Reader may pleaſe to obſerve how he explains himſelf in a Letter of his written to *Meneceus* a Diſciple of his, and reported by *Diogenes Laertius*, *lib.* 10. "Pleaſure, ſays he, is the Spring and eſſential Ingredient "for a happy Life; but this principal good thing, which "comes directly from Nature, does not leave us in"differently to all Sorts of Pleaſure. Thus, we avoid "ſeveral Satisfactions when we know they will be at"tended with an Overbalance of Pain. The ſame "Caution holds with Reſpect to evil or unacceptable "things; which we prefer when we are convinc'd that "after we have born 'em ſome time, we ſhall be well "rewarded for our Endurance. All Sort of Pleaſure, "being what Nature calls for, and conformable to her "Wiſhes, is ſo far valuable, and yet we ought not "to graſp at every Satisfaction that comes in our Way; "and tho' all Sort of grating Perceptions are natural"ly an evil, yet a Man ought not to avoid 'em all: "No; we ought to look forward to the Conſequences, "and compute the Loſs and Gain, and determine ac"cording to the Serviceableneſs which is like to accrue; "For oftentimes we give a Preference to unacceptable "things, and reject what invites our Fancy.——When "we aſſert that Pleaſure is that which conſtitutes "an happy Life, we don't mean thoſe Sort of Plea"ſures which are furniſh'd by Luxury and the animal "Life." And thus in a Word, according to *Epicurus*, ſince Pleaſure can never be reckon'd Right, unleſs when there's Satisfaction in the Mind, and indolence in the Body, we ought to lay out for thoſe Pleaſures which put us in this Condition, reject thoſe which ſet us at a Diſtance, and even undergo thoſe Evils, which are Inſtrumental in bringing us to this happy State, which we ſhould always endeavour to graſp at.

In Conſequence of this Principle, *Epicurus* aſſerts that Prudence ought to have the Aſcendant; for when Prudence governs and concurs with Pleaſure, Life always mantles, and Happineſs is at the higheſt. 'Tis true Pleaſure without Prudence may prove Fatal; but when under the Direction of this excellent Virtue, it muſt of Neceſſity make People happy. So that upon the whole, the Pleaſure recommended by *Epicurus* is nothing but reaſonable Satisfaction.

If we examine, as the *French Supplementer* goes on, *Epicurus*'s Inferences more particularly, we ſhall find 'em anſwer up to his Principles. Thus for Inſtance, he makes Frugality a very valuable Quality. "Nature, ſays "he, requires nothing to ſubſiſt her but what may be "eaſily come at; things that are ſcarce and lie com"monly out of reach, may be diſpens'd with, as ſerv"ing only under Vanity and Exceſs. A good Appe"tite makes ordinary Fare go down with Pleaſure; "and beſides, Health finds it's Account in Frugality: "And by this means a Man has his Limbs ſtronger, "more at command, and better diſpos'd for all the "Buſineſs of Life. And which is ſtill more conſide"rable, by this temperate Practice we are not ſolici"tous for fear of the Reverſe of good Fortune; be"cauſe being us'd to live of a little, if Fortune hap"pens to ſnatch Plenty from us, ſhe can't throw us in"to a great Diſappointment." Thus *Epicurus* ſhews the Vanity of immoderate Deſires by the ill Conſequences which attend 'em. And thus he laughs at People who run eagerly after Wealth, Honour and high Stations; becauſe theſe are things which are often beyond our Power to gain; and when we have 'em, we are not ſure we can hold 'em; this Conſideration draws Anxiety: And ſuppoſing theſe Advantages ſhould always continue with us, Capacity for Reliſh would fall off, and languiſh.

'Tis upon the ſame View that our Philoſopher inſiſts we ought to keep the Laws of our Country, which are made for the ſupport of *Society*. *Juſtice*, as he ſpeaks, *is nothing in itſelf or irreſpectively conſider'd; 'tis the Uſefulneſs of it to Society which gives it Value in a Commonwealth, where People are agreed upon certain Articles to prevent their Doing or Receiving any Damage.* But then we are to keep cloſe to Juſtice with great Exactneſs, becauſe we can't break in upon this Virtue, without making ourſelves unhappy. For when a Man ventures upon foul Practice, if his Injuſtice is diſcover'd, he's forc'd to ſubmit to Penalty, unleſs the Laws have exempted him, or he is too ſtrong for 'em. But in caſe his Character or Power ſets him above Correction

rection, he lies expos'd to the *Odium* of the Generality, and is always apprehenſive the Perſon injur'd ſhould ſnatch an Opportunity for Revenge. And in Caſe his Injuſtice lies conceal'd at preſent, yet he'll always be afraid it ſhould come to light, and this Apprehenſion, ſays *Epicurus*, is ſufficient to hinder a wiſe Man from being a Knave.

Thus this diſcerning Philoſopher lays out all his Thoughts for a Life of Eaſe and Tranquility: He follows the Suggeſtions of Nature, and ſtretches his Fancy no farther than ſhe directs; being entirely ſatisfy'd that when People drive after Pleaſure without Bounds or Meaſure, they muſt ramble from one Object to another without ever meeting with content; cloy'd with what they have, and teiz'd with hankering after that which lies out of reach. If the Paſſions grow mutinous *Epicurus* won't endure 'em, but does his utmoſt to ſend 'em packing; he is always for being their Maſter and not their Slave. And farther, he is not ſo vainly nonſenſical as to pretend himſelf happy in the midſt of Torment. He is not aſham'd to confeſs that 'tis impracticable for the Thoughts to run ſmooth, when the Senſes are rak'd, and the Body lies under Execution; and that when the Violence of Pain forces Signs of Complaint, 'tis Folly to talk of being happy. Thus he makes uſe of all the means which contribute to Health, and avoids all the Exceſſes which may ruffle a good Conſtitution: But if, notwithſtanding this length of Precaution, he is ſeiz'd with Pain or Diſturbance, he endeavours to get above it with his Patience, or to ſoften it at leaſt with the Hopes of it's being diſcharg'd.

In fine, *Epicurus*'s Deſign is to make People paſs their time without Diſturbance or Anxiety about what may happen after Death. For Death, which was look'd on as the moſt formidable Evil, is nothing but a Bugbear according to him. For, ſays he, as long as Life holds Death is nothing, for it has not reach'd us; and when it comes Life is gone, and then we know nothing of the matter. So that in ſhort, Death has no Juriſdiction either over the Living or the Dead: The firſt it has not ſeiz'd, and as for the latter Non-Exiſtence ſhelters 'em from feeling any Harm; ſince therefore Death is incapable of giving us any Anguiſh, 'tis ridiculous to afflict ourſelves about it's Approach.

This Reaſoning of *Epicurus* goes upon the Suppoſition of the Mortality of the Soul, which is ſufficient to make us reject the Syſtem of his *Ethicks*. The Inferences, 'tis true, follow pretty naturally from his Principle; but then his Principle being apparently falſe, it ought to be diſcharg'd; and if *Epicurus* had follow'd his own Directions, he would have perceiv'd this Hypotheſis very improbable, as we ſhall ſee preſently when we come to his *Phyſicks*. And thus if the moral Branches of this Philoſopher are cloſely conſider'd, we ſhall find great Miſtakes in 'em.

Firſt, his moral Syſtem aiming no farther than procuring a Life of Pleaſure and Indiſturbance in this World, we can be oblig'd to follow his Maxims no farther than preſent Advantage ſuggeſts. Now this being once laid down for a Ground, if a Man ſhould happen to live in a Country where Vice was rewarded and Virtue puniſh'd, we muſt either deſert from *Epicurus*, or prefer Vice to Virtue. Neither did this Philoſopher make any Scruple to practiſe by this Liberty. For tho' he look'd on the Religion eſtabliſh'd by Law at *Athens*, to be no better than ſuperſtitious Whimſy, and deſtructive to the publick Intereſt; yet he made no Scruple to run through the Ceremonies, and comply with the Practice: Becauſe open Diſconformity and reſolute Oppoſition, would have been ſo far from doing him any Service, that on the contrary it would have brought him in Danger of loſing his Life.

A ſecond Fault in *Epicurus*'s *Morals* is, becauſe by his Rules no Vices are prohibited excepting thoſe which bring an Overbalance of Miſchief after 'em. Now, who doubts but there is a conſiderable deal of foul Practice, which falls under this Claſs; that is, ſuppoſing there was nothing after Death either in Reality, or Apprehenſion. There are ſeveral Vices upon this Suppoſition where the Inconveniences would not exceed the Conveniences, and yet if Licence without Reſtraint might be indulg'd, the publick would be much embarraſs'd by ſuch a Latitude.

Thus, we may fairly pronounce that there is ſomething good and ſomething bad in *Epicurus*'s *Moral* Syſtem.

He is quite in the wrong for laying it down as a Principle, that a Man ought to bound his Happineſs with this Life, and look no farther: But if you grant him this Principle, the Conſequences he draws from it can hardly be deny'd. And in Regard he owns there is a Neceſſity for making Laws, and that every Member of a *Society* is oblig'd to obſerve 'em ſtrictly, if he liv'd in a Place where there were good Regulations for ſecuring the publick Intereſt, his moral Rules would do no Harm in ſuch a *Society*.

'Tis a Maxim in *Epicurus*'s *Ethicks* that we ought to ſtudy natural Philoſophy, in Order to reſcue our Mind from Fear and Diſturbance, occaſion'd commonly by the Ignorance of the Powers of Nature. 'Tis impoſſible, ſays he, that a Man, who is aſtoniſh'd at the Appearance of Prodigies, and takes an Alarm at almoſt every unforeſeen Event, ſhould be ever unembarraſs'd with Fear. To procure his Repoſe, he muſt look through the vaſt Extent of things, and not ſuffer his Imagination to be hagg'd with ridiculous and Romantick Impreſſions. The Body of Nature muſt be turn'd over, in order to preſerve our Minds ſedate, and prepare us for Pleaſure without Alloy. And elſewhere he declares he values *Phyſicks* no otherwiſe than with regard to the Conduct of Manners, and the Benefit of Life. And now 'twill be time to examine how this Branch of Philoſophy is manag'd.

Here *Epicurus*'s Sentiment is that God had no Share in the Formation of the Univerſe: And if his Opinion of the Gods, as they were call'd, is a little examin'd 'twill be eaſy to diſcover that he look'd upon 'em only as romantick Beings, the Product of Ignorance and Superſtition; and that they were kept in Countenance only for Reaſons of State. This lies at the Bottom. However, to ſcreen himſelf from Cenſure and Proſecution, he aſſigns the Gods an human Figure, but which was capable of Diſſolution, when the Atoms, of which it conſiſts, happen to meet in unlucky Rencounters. His Opinion is that theſe Gods have nothing to do with the Government of the World; That they don't concern themſelves about rewarding the Good, and puniſhing the Bad; but that they live in a State of perfect Leiſure and Neutrality, and move only within themſelves. Now, 'tis pretty plain by this extravagant Idea, that *Epicurus* deſign'd to deſtroy the Belief of the Gods, by proving their Exiſtence, and ſettling their Form and their Buſineſs in ſo untoward a Manner.

But *Epicurus*'s diſcharging the Deity of the Care of creating, and preſerving the World, makes his Syſtem of *Phyſicks* ſo very abſurd that 'tis impoſſible to examine it with any Attention, without perceiving it the product of a diſorder'd Imagination. He lays it down for a Principle in his *Phyſicks*, *that nothing can be made out of nothing*, and that *ſomething can never be made nothing*; and from hence he infers there are certain eternal and incorruptible Principles of all things, *viz*, a *Vacuum* and *Atoms*. The *Vacuum* is infinite, eternal and impalpable; and as for the *Atoms*, they are little, eternal, ſolid, and indiviſible Bodies. According to this Philoſopher, we can have no other Conception of Nature: For as he goes on, when you have carried your Imagination through Exiſtence as far as you can; the thing which exiſts muſt either have Quantity or Bulk, little or great, and ſuppoſing it never ſo ſmall; if 'tis capable of being touch'd, it muſt be rang'd in the Claſs of Bodies: But if 'tis impalpably penetrable, ſo that a Body may drive through it without any Manner of Reſiſtance, then 'tis a *Vacuum*. This *Vacuum* he ſuppoſes an occaſional Principle of every thing; becauſe without a *Vacuum* we can have no Idea of Motion, and without Motion the *Atoms* muſt be everlaſtingly inſignificant, and could never jumble themſelves into a World. But then, the Queſtion will be, which Way come theſe *Atoms* by this Motion? have they it from themſelves, and how does he know 'tis eſſential to 'em? If he aſſerts the *Vacuum* communicates Motion to the *Atoms*, the Queſtion will return which Way a *Vacuum*, which includes nothing but Room, and bare Capacity for receiving Bodies, can poſſibly be the Cauſe of any Motion. The moſt that a *Vacuum* can do, is to ſtand neuter, and not hinder it; but as for the efficient Cauſe of Motion, it muſt come from ſome other Quarter. And here, the *Atoms* can give no Relief:

For the Idea of an *Atom* lies in a perfect Indifference between Motion and Reſt, and implies the firſt, no more than the latter: Inſomuch that when an *Atom* is mov'd it muſt receive this Motion from a foreign Aſſiſtant; and ſince the *Vacuum* has nothing of this Kind to beſtow, there muſt of Neceſſity be ſome third Being for this purpoſe, diſtinct from *Atoms* and a *Vacuum*. 'Tis true, *Epicurus* endeavours to diſengage himſelf by aſſigning a certain Weight or Gravitation to every *Atom*; but if he fancies this Heavineſs as ſomething Inherent in an *Atom*, he has no Idea of what he talks of; and ſuppoſing this Weight or fancied Gravitation was ſomething real, there's no Reaſon why it ſhould carry the *Atom* on one Side, rather than another; for the *Atom* is ſuppos'd to lie in an infinite Void, where properly ſpeaking there's neither high nor low, nor any thing to give Determination. Some eternal Cauſe muſt therefore neceſſarily be ſuppos'd, which determines the *Atom* rather to one Side than another.

Epicurus having laid down theſe Principles aſſigns his Atoms three Sorts of Motions; rectilinear, impulſive, and a Motion of Declination. *Democritus*, who firſt ſtruck out the atomical Hypotheſis, held only the two firſt Motions: But *Epicurus*, who was a ſort of Refiner, foreſeeing 'twould be objected that this perpendicular Motion would keep the Atoms always deach'd, and not ſuffer 'em to joyn in a Body, was forc'd to make his Atoms ſlant, and move a little obliquely, that by this means they might meet and claſp about each other. But this Motion of Declination, as *Tully* obſerves, is altogether unphiloſophical and precarious. Farther, 'twas objected to *Democritus*, if Bodies mov'd as they were impell'd by other Bodies, or fell perpendicularly downwards, 'twould follow from hence that there could be no ſuch thing as Liberty; that Choice muſt be deſtroy'd, and all things over-rul'd by Neceſſity; now *Epicurus* thought to get clear of this Difficuly by making his Atoms move obliquely in an imperceptible manner. Beſides, as has been obſerv'd, that this Motion of Declination has no Cauſe aſſign'd for it by *Epicurus*, and by conſequence is precarious; beſides this, even this Suppoſition can do no Buſineſs in explaining the Eſſence of Liberty; for in fine, a Motion of Declination is nothing elſe but a Motion which goes off from a perpendicular one, and bends to one Side or other: But this does by no means remove the Objection of Neceſſity; for both the oblique and perpendicular Motion are produc'd from ſome Cauſe equally neceſſary, and by conſequence there's no more room for Freedom in one caſe than in the other.

From hence 'tis obvious to conclude, that our Philoſopher had a very wrong Idea of the Nature of the Soul, when he gave this Motion of Declination to preſerve the Liberty of the Will. The Soul, according to him, was nothing but a Rendezvous of certain round Bodies, very ſmall, active and light timber'd; and that when Death came all theſe Atoms unclaſping, the Soul ſunk out of conſciouſneſs, and having loſt all Perception, was reduc'd to the State the Atoms were in, before they combin'd for her Being. Now every Body knows that this Opinion is abſurd to the laſt Degree; for what Reſemblance is there between the Faculty of acting or not acting at our Pleaſure, and *Epicurus*'s Motion and Materials for making a Soul? And what Connexion can there be between the different Agitation of any little Bodies with ſuch or ſuch a Thought, or in other Words, which way can Conſciouſneſs emerge from Matter and Motion?

In fine, the Atoms having mov'd from all Eternity in an infinite *Void*, and taken a great many Situations to no purpoſe, at laſt met in a lucky Diſpoſition to unite for the Production of a World: But this was not done all at a Heat; at firſt there was nothing but a *Chaos*; but upon the Courſe things began to refine and ſettle into Form and Order: And thus the Parts of Matter which did not agree together, remov'd to Diſtance, and joyn'd other Parts where they correſponded better, and were more ſerviceable for Uſe and Production; ſo that, according to *Epicurus*, the World is nothing more than a caſual Concourſe of Atoms. But a Man muſt be pretty blind to fancy that a Work, where there is ſo much Order, Beauty, and regular Variety can ever be the Effect of Chance.

Epicurus afterwards explains the manner of the Formation of the World. He tells us that Maſs of Atoms, which produc'd the Earth, clos'd about the Center, upon the ſcore of their being heavy, and entangled with each other: This Quality made 'em ſink and ſettle low. The Sky, which is made of more round, ſmaller and better poliſh'd Particles, broke from the boſom of the Earth, and mounting to a conſiderable Diſtance, carry'd a great many Particles of Fire with it: Then the Materials which form'd the Sun, the Stars and the Moon, broke looſe, after the Sky was made, and running into globular Bodies, rowl'd in the large Region between the Sky and the Earth, becauſe they were neither light enough to mount higher, nor ſufficiently heavy to ſettle in the lower Parts of the *Æther*. He aſſigns ſeveral Reaſons for the Motion of the Sun, the Moon, and the other Stars without coming to any Determination. He argues much in the ſame Manner upon the Meteors, but comes to no Deciſion, tho' commonly he gives Reaſons probable enough. He aſſerts that the Earth at firſt was ſo rich and prolifick, as to produce every thing which appears. And even Man himſelf, according to this Philoſopher, ow'd his Original to the Heat and Moiſture of the Ground.

He endeavours to account for the Nature of Bodies and their different Qualities from the different Figures, Impulſions and Combinations of the *Atoms*. Thus to explain why the Sea is brackiſh notwithſtanding 'tis fluid; he tells us 'tis made moſtly of round ſmooth Particles, which cauſes it's Fluidity; but then there's likewiſe a Mixture of crooked entangling *Atoms*, which ſtrike diſagreably upon the Palate, and give the brackiſh Taſte. By theſe Principles he explains other different Taſtes. *Sweetneſs*, for inſtance, comes up in Senſation from round and well filed Particles. He likewiſe maintains that colour conſiſts only in the Motion of certain little Bodies, which Stream from the Object, and ſtrike the Organs of Sight differently according to their Figure and Speed. In a Word; *Epicurus* endeavours to give a Reaſon of every *Phænomenon* from his Principles. 'Tis true he is not poſitive that a Man can demonſtrate every thing muſt of Neceſſity be made in the manner he deſcribes; no, he ſays it would be great Raſhneſs to be thus deciſive. But then he would have People believe that all Events are only the Effects of natural Cauſes; and that unleſs we are of this Opinion we ſhall be in Danger of being overſet with a great many chimerical Bugbears.

Thus the Reader has an Abridgment of the Opinions of the moſt eminent Philoſophers in Antiquity: And may eaſily perceive there's too much Contradiction to make all of 'em true: But then their different Schemes would have been very ſerviceable for the Improvement of Philoſophy, if thoſe, who came after 'em, had thrown by the ſhort and miſtaken Part of their Performances, and kept that which was ſound and ſolid for new Diſcoveries in Nature and Truth. But their Succeſſors, by a whymſical Prepoſſeſſion in favour of theſe great Men, thought Refining and Improvement impracticable; and thus every one pitch'd upon the Philoſopher he had moſt Fancy for, thought him next to infallible, and follow'd him without Heſitancy or Reſerve. Thus one ſet up for a *Pythagorean*, another for a *Platoniſt*, a third run blindly after *Zeno*'s Syſtem, a fourth was no leſs implicite for *Epicurus*, and laſtly *Ariſtotle*, after having laid a long time neglected, had the biggeſt Faction of 'em all.

'Tis true, when Philoſophy began to be firſt taken notice of at *Rome*, the *Romans* were ſo wiſe as to examine the Opinions of all the Philoſophers without ſurrendering to any. And even ſo late as *Auguſtus*'s Reign *Potamo* of *Alexandria* pick'd what he thought beſt out of all the Philoſophers to make a Syſtem of his own, which for this Reaſon he call'd *Eclectick* Philoſophy. But whether the Choice was well made or not is ſomewhat difficult to reſolve: However, 'tis certain this Sect had but a very ſmall Party, and moſt of thoſe, who pretended to be of it, were perfect Vaſſals to ſome ſingle *Chief* or other.

At firſt *Plato*'s Scheme was moſt in vogue: There were a great many celebrated *Platoniſts* in the Reigns of the *Roman* Emperors as low as *Julian the Apoſtate*, who was himſelf a *Platoniſt*, and before his Acceſſion

to

to the Throne, went on purpoſe to *Athens* to take the Philoſopher's Habit. Some of the earlieſt Chriſtian *Fathers* declar'd for *Plato*'s Philoſophy, as *Juſtin Martyr*, *Tatian*, *Athenagoras*, and *Origen*, who was the the moſt zealous *Platoniſt*, and the moſt learned of all the Chriſtian Antiquity. But the Hereſies which afterwards came up, drew an *Odium* upon *Plato*'s Doctrine, becauſe People believ'd, and it may be with good Reaſon, that Heterodoxy took it's Riſe from thence.

At laſt *Ariſtotle*'s Philoſophy, after ſome Variety of Fortune, got uppermoſt: And now the Learned were ſo abſolutely reſign'd to this Philoſopher's Authority, that they enquired for Truth no where but in his Writings; being of Opinion that his Works went the utmoſt lengths in Truth and Knowledge, and that the Mind of Man was capable of no farther Diſcoveries. This exceſſive Eſteem for this Philoſopher began about the twelfth Century, at which time the Syſtem of the *Schoolmen* appear'd. This Philoſophy was brought on by reading the *Arabians*, who having conquer'd a great Part of the World, communicated their Genius and Way of Reaſoning, not only to their Subjects, but likewiſe to thoſe who maintain'd any Commerce with 'em; that is, to all *Europe*. For the *Arabians* having ſtudy'd Philoſophy from the ninth Century ſpread it through their Empire, which at laſt reach'd from the *Indies* to *Spain*; and from hence was convey'd into *France* and *Italy*; the *Spaniards* carrying the Commentaries upon *Ariſtotle* thither, written by *Averroës* the moſt ſubtle of all the *Arabian* Philoſophers. And 'tis from the *Arabians* that the Schoolmen, who all held firm for *Ariſtotle*, learn'd their quirkiſh and abſtracted manner of Reaſoning, which they made uſe of in all the Parts of Philoſophy, and which has made *Ariſtotle* more obſcure and unintelligible in the Commentaries written to explain him, than he is in the Text itſelf. But theſe pretended Sages, not contenting themſelves with debauching Philoſophy by their abſtracted Notions and Jargon, made uſe of theſe miſty and miſtaken Ideas for explaining Divinity. Thus, they have made Knots in a Bulruſh, ſtarted a great many imprudent and inſignificant Queſtions, and made Theology look uncouth and barbarouſly to thoſe, who have confin'd their Enquiries to the *Scriptures* and *Fathers*, and not run through a Courſe of *Scholaſtic* Philoſophy. And which is ſtill more deplorable, this Jargon was reckon'd highly ſerviceable, and as it were eſſentially neceſſary for explaining the Myſteries of Religion: Which made a great Man (Father *Paul*) in the beginning of the ſeventeenth Century ſay, *Senza Ariſtotele non haveremmo molti Articoli di Fede*; *had it not been for Ariſtotle we ſhould not have had many Articles of Faith.*

The Philoſophy of the Schoolmen is commonly rang'd under three Periods; the firſt begins with *Peter Lombard* Biſhop of *Paris*, commonly call'd the *Maſter of the Sentences*, becauſe he wrote a Book of the *Sententiæ* or Opinions of the *Fathers* upon Points of Divinity, all whoſe Opinions he threw into a Method, but darken'd his Performance by throwing in a great many inſignificant and ſuperfine Queſtions.

The ſecond Period of the Schoolmen's Philoſophy commences with *Albertus Magnus* Biſhop of *Ratisbonne*, who was *Thomas Aquinas*'s, and *John Duns Scotus*'s Maſter. Theſe two laſt had Sentiments entirely oppoſite, notwithſtanding their Pretenſions to keep cloſe to *Ariſtotle*. They form'd two Sects which were very famous in the Schools; one of 'em were call'd *Thomiſts*, and the other *Scotiſts*, from the Names of their Chiefs.

The laſt Period of the Schoolmen's Philoſophy may be reckon'd from *Durandus de St. Porcian*, (who had counter Notions to *Thomas Aquinas*,) down to *Gabriel Biel* a *German*, who liv'd in the fifteenth Century.

About the end of the fourteenth Century the Schoolmen kindled and grew warm to Extravagance with the Diſtinctions of Logick: This Skirmiſhing was carry'd on between the *Nominaliſts* and the *Realiſts*: Both of 'em fought under *Ariſtotle*'s Banner. The *Nominaliſts* had *Occham*, an *Engliſh* Cordelier, and one of *Scotus*'s Diſciples at the Head of 'em. They affirm'd that univerſal Natures are nothing but Terms; and the *Realiſts*, ſupported by *Scotus*'s Authority, held that theſe ſame univerſal Natures were real Entities or Things. Theſe Diſputes broke the Univerſities of *Europe* into Parties: And thus, no Body of Character ſtanding neuter a great many peeviſh and paſſionate Diſcourſes came abroad. In ſhort, Philoſophy was, as one may ſay, entirely ſpent in Logical and Metaphyſical Cant, rambling upon the Operations of the Underſtanding, in Notions ſo remote from common uſe, that they ſeem'd in a manner abſtracted from Meaning and Senſe; and thus this Branch of Learning was little better than Words and Noiſe, and dwindled to Quidities and Jargon.

The Schoolmen's exceſſive Value for *Ariſtotle* was the real Cauſe of theſe Miſtakes and Muddineſs in their Heads. They had ſo profound a Veneration for this Philoſopher, that they blindly went into every thing which they fanſy'd his Opinion, tho' never ſo whimſical and abſurd. 'Tis granted, 'twould not be reaſonable to charge *Ariſtotle* with all the Dotages of his Commentators: But then it may, 'tis thought, be fairly inferr'd that the Writings of this Philoſopher were very obſcure, otherwiſe all the Comments upon him would not have been ſo different and contradicting: So that in ſhort People might have made a better Progreſs in their Reſearches after Truth, if inſtead of throwing away ſo much time upon *Ariſtotle*, they had conſulted their own Underſtanding, and follow'd Nature's Directions.

In fine, in the ſixteenth Century Philoſophy began to break her Chains, and get clear of this Servitude: And now Precedent and Authority was not thought a ſufficient Warrant for wrong Reaſoning. 'Tis true, *Ariſtotle* was not deſpis'd, but then 'twas expected he ſhould prove, as well as aſſert: They would not go into his Sentiments any farther than he had Evidence to vouch for 'em. They did not imagine any longer that he knew every thing, but rather endeavour'd to diſcover what lay beyond his View, or at leaſt was not clear in his Writings. Philoſophy being thus enfranchis'd and *ſui Juris*, arriv'd at a much higher Degree of Improvement, as will appear by giving a ſhort Narrative of the principal Opinions held by the *Modern* Philoſophers.

Galileus was the firſt who was ſo hardy as openly to differ from *Ariſtotle*. He was born at *Florence A. D.* 1564. He had a wonderful Genius for the Mathematicks, which he ſtudy'd with great Application: Now by this ſort of Learning he acquir'd an Habit of Reaſoning only from evident Principles, and not admitting any Concluſions but thoſe which naturally follow'd from 'em. Being thus us'd to cloſe Reaſoning he could not take up with looſe confus'd Notions, upon which the philoſophical Tracts and Diſcourſes of the Schoolmen were generally founded. And here, he apply'd to that Branch of Philoſophy which has the neareſt Reſemblance with Mathematicks, that is, Phyſicks, which he enrich'd with a great many fine Diſcoveries. He proves againſt *Ariſtotle*'s Diſciples that heavy Bodies encreas'd their Speed by the length of their Deſcent, and aſſigns the Proportion of this Encreaſe. He rejects *Ptolemy*'s Hypotheſis as too much embarraſs'd, and declares for that of *Copernicus*, which is very plain and eaſy to underſtand; and for this the Reader may conſult *Morery* in the Article *Copernicus*.

Galileus having invented Teleſcopes of a ſufficient length for viewing the Stars, made a Diſcovery which confirms *Copernicus*'s Syſtem, and entirely demoliſhes *Ptolemy*'s. He takes notice that *Venus* appears under all the different Phaſes we obſerve in the Moon. For *Venus* never having the Earth between her and the Sun, as is evident from undoubted Obſervation, this Planet could never appear full to us, according to *Ptolemy*'s Hypotheſis, who places the Sun above *Venus*'s Sphere; 'tis plain therefore that *Ptolemy*'s Hypotheſis is falſe, and that *Venus* deſcribes a Circle of which the Sun is the Center; ſo that when this Planet is more remote from the Earth than the Sun, her enlighten'd Part being then obverted to us, ſhe appears full; and when ſhe is nearer to us than the Sun ſhe has the Figure of a Creſcent, becauſe then we can only ſee part of her Body enlighten'd. Now this agrees exactly with *Copernicus*'s Hypotheſis, who makes the Sun the Center of the World, *Mercury*, who turns about the Sun, comes next, then *Venus*, who takes a bigger Compaſs about the ſame Center; then the Earth, &c.

Galileus was the firſt likewiſe, who by the Help of his

his Teleſcopes diſcover'd four little Stars which always attend *Jupiter* like ſo many ſmall Moons, and are carry'd round the Sun with *Jupiter* in twelve Years time. During which Period they run round *Jupiter* at different Intervals according to their being more or leſs remote from this Planet. *Galileus* call'd theſe the *Mediceaan* Stars in Honour of his Patron the great Duke of *Tuſcany*; but they are commonly call'd *Jupiter*'s *Satellites*. *Galileus* made a great many curious Obſervations upon natural Philoſophy: But at laſt, to reward him for all his Diſcoveries, he was put up in the *Inquiſition* for aſſerting the Motion of the Earth by Diſcourſe and Writing: And here, after having been confin'd five or ſix Years and ruggedly treated, he ſolemnly abjur'd this Opinion, notwithſtanding all the Evidence for the Certainty of it.

In the beginning of the ſeventeenth Century *Peter Gaſſendus*, King's mathematick Profeſſor at *Paris*, took a new Turn in Philoſophy. He ſtudy'd *Ariſtotle*'s Philoſophy, as 'twas then taught in the Schools, but would not keep entirely to it. In ſhort, after having conſulted the Syſtems of the old Philoſophers he declar'd in favour of *Epicurus*'s Philoſophy, which he improv'd very much. The Faults already obſerv'd in *Epicurus*'s Philoſophy are own'd and rejected by *Gaſſendus:* He allow'd the *Corpuſcularian* Syſtem; but then he maintains againſt *Epicurus* that God has created theſe Atoms, and given 'em their Extenſion, Motion, and Figure, which, without proving it, *Epicurus* held they had of themſelves from all Eternity. *Gaſſendus* aſſerts Providence, which *Epicurus* knew nothing of, and refines the moral Precepts of this Pagan Philoſopher by Chriſtian Maxims. He is one of the firſt of the Moderns who endeavours to ſhew that *Epicurus* did not let down his moral Inſtructions to ſo looſe a Liberty, as was formerly imagin'd. But notwithſtanding this favourable Opinion, 'tis plain *Epicurus*'s moral Rules were low, looſe, and aim'd no higher than ſenſual Pleaſure, and the Satisfactions of this Life. (*See* Gataker's *preliminary Diſcourſe prefix'd to the Emperor* Marcus Antoninus's *Converſation with himſelf, tranſlated into* Engliſh, *and printed at* London, 1701.)

Gaſſendus made no great Matter of Logick; but as for Philoſophy, he made a great many Diſcoveries in it unknown to *Epicurus* and eſpecially upon the Head of Aſtronomy. He wrote a great many Philoſophical Tracts very learnedly inſtructive and entertaining. He ſets almoſt all the Opinions of the old Philoſophers in an admirable Light, either to confute or receive 'em; ſo that it muſt be granted that hitherto no Man had gone ſo far in this kind of Reſearches as himſelf.

Gaſſendus had a great many Diſciples, but none made any improvements upon him excepting *Francis Bernier*, who publiſh'd an Abridgment of *Gaſſendus*'s Philoſophy in *French*, in which he has diſcover'd a great deal of Genius and Penetration. It contains a great many curious new Thoughts and Improvements, eſpecially in Phyſicks and Aſtronomy.

Laſtly; about the ſame time *Renatus Deſcartes* ſtruck a new Light, and diſcover'd a great many more Philoſophical Truths than had been known in all the Ages before him. His little Tract of *Method* tells the Reader the Way he pitch'd on for the Diſcovery of Truth. As for the Logick commonly taught in the Univerſities, he looks upon it only as a Part of learning, which may be ſerviceable to communicate what we know already, but is abſolutely inſignificant for Invention, and carrying the Mind to a farther Proſpect into Truth. And therefore inſtead of that Multitude of Precepts with which Logick perplexes Peoples Heads, he only propoſes four very plain and intelligible Rules, and which are enough to make us always think clear, and to diſcover recondite Truths, which is the End of right Logick.

The firſt Rule is; *that we are to receive nothing for Truth but what affords us a clear and diſtinct Perception*, that is to ſay, we muſt avoid pronouncing upon any thing with Precipitation, and be poſitive in nothing but what appears ſo evident to us, that it's impoſſible to doubt about it. This Rule likewiſe teaches us to tye clear Ideas to the Words we make uſe of to expreſs our Conceptions; which takes in one of the fineſt and moſt ſerviceable Logical Inſtructions.

The ſecond Rule is; *that the Queſtion to be examin'd muſt be divided into ſo many Parts as are requir'd for the moſt commodious reſolving it.*

The third is; *that we ought to range our Thoughts in a certain Order ſo as to begin our enquiry with the moſt uncompounded and eaſy things; and then to riſe as it were by Steps to more complicated and difficult Reſearches: And that we ought to throw things into Order and Precedency, which are naturally not Prior to each other.*

Fourthly; *that the Subject in Queſtion ought to be ſo nicely look'd over, and the Parts of the Diviſion ſo exactly computed, that we may be aſſur'd there is nothing omitted which is neceſſary for reſolving the Queſtion.*

Deſcartes begins his Philoſophical Enquiries with Metaphyſicks, that is with things which are moſt general and uncompounded, and by Conſequence eaſieſt to be known. He obſerves at firſt that all Men are liable to Error, and that by their own Confeſſion they are actually deceiv'd in a great many things. Therefore that the Prejudices of Infancy, and the wrong Judgments we have often made and rely'd on, mayn't miſguide us in our Way to Truth; *Deſcartes* would have us ſet forward by doubting of every thing, till Full and blazing Evidence forces us, as it were, to conſent to the Truth of a Propoſition. And after having prevail'd with us to reckon all our Notions either falſe, or uncertain, and to queſtion whether there's any ſuch thing as a Mind or Spirit; whether there's any Sky; any Earth, *&c.* And, which is more whether we have any ſuch thing as a Body about us; having brought us thus far into Scepticiſm, he makes us underſtand that whilſt we thus doubt of every thing, and aſſert there's nothing certain, we are forc'd to acknowledge that ourſelves, who doubt, who affirm, and deny, muſt of Neceſſity exiſt, or are certainly ſomething. So that notwithſtanding all our Diſtruſt, and floating in uncertainty, we are forc'd to aſſent to this Principle, *I doubt, I think, and therefore I am ſomething.* From this firſt point of Knowledge *Deſcartes* concludes that the Exiſtence of our Soul, or the thinking Subſtance in us, is more apparent than the Exiſtence of the Body; and that we are more certain we have a Soul, than that there's any ſuch thing as Body of what Kind ſoever. We may doubt whether we have any ſuch thing as a Body or not; but this very doubting of the Being of all other things, is a certain Proof of our own Exiſtence; whereas ſhould we lie unconſcious, and a Stop be put upon Thought, we ſhould know nothing of the Truth of our Exiſtence, tho' our own Body, the World, and every thing which may come into our Imagination, had a real Being. From hence *Deſcartes* infers that this Subſtance of ours, which doubts, denies, imagines, and thinks, is entirely different from Body and extended Subſtance; which Truth was hitherto not perfectly known; tho' the diſentangling a great many Queſtions of Importance in *Phyſicks* and *Morality*, depend on this Diſcovery, as *Deſcartes* has made it evidently appear. His next Step is to look out for a Proof to convince him of the Certainty of this Propoſition, *I think, therefore I am*, that uſe may be made of it for a further progreſs in Truth: And here, he finds the Motive which commanded his Aſſent, and made him look upon this Propoſition as unqueſtionable was becauſe he moſt clearly perceiv'd 'twas impoſſible that that which thinks, ſhould not exiſt: From whence he concludes it may be ſafely admitted for a general Rule through all his Enquiries, that *whatever is clearly and diſtinctly perceiv'd, is undoubtedly True.*

The Matter being thus ſettled: our Philoſopher goes on in his Meditation, and endeavours to try if he can find any Being different from himſelf, and in the peruſal of his Mind, he meets with a great many Ideas which repreſent a great many foreign or outlying Beings; as the Earth, the Sky, the Stars, *&c.* And formerly he concluded theſe Beings actually exiſted on the *Outſide* of himſelf, becauſe the Ideas, which repreſent theſe Beings, are of various Kinds, and ſeem different from that which he has of himſelf. But now, ſince he ſtands ſo much upon reſerve as not to affirm any thing thing without clear and diſtinct Perception, he contents himſelf with ſaying he has Ideas of all theſe Beings, without inferring from thence that there are foreign Beings actually exiſting, which Anſwer to the Models or Ideas of 'em in his Mind. Indeed

Indeed 'tis certain we may have the Idea of a thing, tho' that thing does not exiſt; as Sleep, and ſome Diſeaſes make us ſee things which never were.

But now the Queſtion is, whence can all theſe Ideas come? *Deſcartes* being at a loſs for the Cauſe of 'em, ſuppoſes at firſt that they may be of his own Growth: And notwithſtanding he has ſometimes ſome Ideas crowding upon him againſt his Will, as when he has the Senſation of Pain, Cold, Heat, *&c.* yet 'tis poſſible he may have ſome Faculty which produces this Idea of Pain, finding upon Experiment certain Motions within himſelf, which carry him oftentimes upon unſerviceable Practice. Theſe things conſider'd he can't yet be ſure whether there's any Being diſtinct from himſelf which really exiſts.

But *Deſcartes* ſuggeſts another Expedient for diſcerning whether amongſt all the Ideas lodg'd in our Mind, there is not ſome one, from whence we may conclude the Exiſtence of a Being diſtinct from ourſelves.

Firſt, if we conſider all theſe Ideas as Modes of thinking, we ſhall find no difference between 'em; but if we look upon 'em with regard to the things they repreſent, we ſhall find 'em openly and evidently different: The Idea, for example, which repreſents a Being infinitely perfect, is without doubt widely unreſembling the Notion of a finite bounded Exiſtence. Now, as *Deſcartes* goes on, 'tis manifeſt by the Light of Nature, that there muſt be at leaſt as much Reality in the efficient total Cauſe as in the Effect; it being impoſſible for a more perfect thing to be the Product of what is leſs perfect. From this Principle then we are to conclude, that perceiving the Idea of an infinitely perfect Being lodg'd in our Mind, we are neceſſarily to conclude, I ſay, from hence, that this infinitely perfect Being actually exiſts, from whom I receive the Idea of infinite Perfection; in regard there muſt be as much Reality in the Cauſe as in the Effect. And ſince by this infinitely perfect Being we mean God Almighty, it follows that we ought to conclude the Exiſtence of a Deity from our own Idea of infinite Perfection. On the other Side, ſuppoſe this infinitely perfect Being does not exiſt, I deſire to know how I came to exiſt myſelf, who have the Idea of this infinitely perfect Being? Can I be the Author of my own Exiſtence? Or can any thing elſe leſs perfect than God Almighty make me? If I had given my ſelf Exiſtence my Power would never have been ſo miſerably ſhort of my Will as I find it; I ſhould have beſtow'd all the Perfections upon myſelf of which I have any Notion; For if I could have ſtruck out my own Being, what ſhould hinder me from enriching it with all the Perfections I could think of? And thus I ſhould have been that infinitely perfect Being we are in queſt of. Farther, I can't have my Exiſtence from another Being leſs perfect than God Almighty; for either this other exiſts by himſelf or by another; if he exiſts by himſelf he is the Deity, as has been already prov'd; and if he derives his Being from another, then 'twill be ask'd whether this other exiſts by himſelf or by another, till we come up to the firſt Author of Being; who being ſelf-exiſtent is furniſh'd with all imaginable Perfections, which the other has not, and by conſequence it muſt be confeſs'd that God exiſts.

Deſcartes being thus aſſur'd of a Being infinitely perfect, and perceiving by his own Idea of infinite Perfections, that himſelf wanted a great many of theſe Perfections, he proceeds to enquire into the Cauſe of his Miſtakes. That God cannot be the Cauſe of 'em is plain, for being infinitely perfect himſelf, 'tis impoſſible he ſhould be willing to deceive us. We are then to look for this Cauſe within ourſelves. Now we don't perceive in ourſelves any more than two Modes of Being, to which all the reſt may be reduc'd, *viz.* the *Underſtanding* and the *Will*. And after having prov'd that the Underſtanding can't miſguide us, becauſe that Faculty is purely paſſive, and does no more than receive certain Ideas preſented to the Mind, without comparing them together; and doing nothing but repreſent, without Compariſon and Deciſion, there can be no Miſtake in the Caſe: For the Underſtanding going no farther, this Faculty cannot perceive theſe Ideas have any References or Aſpects to each other, which they really have not; from hence he concludes that when we judge theſe Ideas have any relations to things, which they have not, 'tis then we fall into Error; and by conſequence that 'tis the *Will*, whoſe Buſineſs it is to judge, that is the true Cauſe of our Miſtakes. This Ground being laid down, in caſe we pronounce a thing true no farther than we ſee it clearly and diſtinctly to be ſo, 'tis certain we can never miſs the Mark, nor fall into any Error. Thus, by theſe Directions we are fully convinc'd not only of the Exiſtence of our own Mind, and of God Almighty, but of a vaſt number of other Principles: For inſtance, that 'tis impoſſible a thing can be and not be at the ſame time; that the whole is greater than a part of it; to which we may add, all mathematical Truths evident and demonſtrated.

In fine, from this Principle that *God can't deceive us* *Deſcartes* concludes that we have a Body, to which our Soul is united, and that we are ſurrounded with a great many other Bodies; and from thence demonſtrates that our Soul and Body are two Subſtances entirely different. And thus the Reader has a Sketch of *Deſcartes*'s Metaphyſicks. And now to proceed to his Phyſicks.

And here, he propoſes to argue only from clear and diſtinct Ideas, no leſs than in his Metaphyſicks. And upon this Ground he proceeds to conſider the Eſſence of *Matter* or Body in general. By Eſſence we underſtand the firſt Attributes which occur to our Mind about any thing, and without which we can't have any Conception of the thing. From this Poſtulate, which can't well be deny'd, *Deſcartes* endeavours to prove that the Eſſence of Bodies cannot conſiſt of Hardneſs, Fluidity, Gravitation, Lightneſs, Heat, Coldneſs, Drineſs, Moiſtneſs, or any other ſuch Quality; becauſe no one of theſe things is inſeparable from Matter; but that it conſiſts in Extenſion, becauſe Extenſion is the firſt Attribute which occurs to our Mind, when we think of Matter; and which is ſo inſeparably and neceſſarily tied to it, that whenever we have an Idea of Matter we have likewiſe an Idea of a Subſtance extended into Longitude, Latitude and Profundity; neither is it poſſible for us to part theſe two Ideas, or to have one of 'em without the other. Thus, according to *Deſcartes*, 'tis impoſſible there ſhould be a *Vacuum*, that is to ſay, a Space where there is no Matter; becauſe all Space is extended, and Extenſion and Matter are the ſame thing. Neither can there be ſuch things as Atoms, or Parts of Matter abſolutely indiviſible, becauſe 'tis impoſſible to conceive Matter without Extenſion, and where there is Extenſion there muſt of Neceſſity be Plurality of Parts, which are capable of being ſeparated from one another.

From this firſt Attribute which conſtitutes the Eſſence of Matter, *Deſcartes* draws all the Properties neceſſarily imply'd in Extenſion, that is to ſay, Diviſibility and Figure: But in regard Diviſion made only in the Mind produces no Alteration in Matter, and that all actual Diviſion depends upon Motion, *Deſcartes* proceeds to a long Diſquiſition upon the Nature and Qualities of Motion.

Upon theſe plain Notions of Extenſion, Figure and Motion, which every Body may eaſily diſcover in the Idea of Matter; from theſe clear Principles, I ſay, this Philoſopher draws all his Reaſonings in Phyſicks. His Book call'd the *Principles of Philoſophy* may ſatisfy the Reader that there's nothing certain to be diſcover'd in Phyſicks without following his Method; that is, unleſs we reaſon, as he does, from the cleareſt and moſt uncompounded Ideas of Matter; and the Reader may perceive at the ſame time that this Philoſopher's Method has led him to the Diſcovery of a great many Truths, which lay abſolutely conceal'd before; and many others of which the World before had but very obſcure Ideas. For inſtance, no Philoſopher before *Deſcartes* had given a clear and diſtinct Idea of ſenſible Qualities. 'Tis he who was the firſt that diſtinguiſh'd the Senſation the Soul has from the occaſional Preſence or Impreſſion of an Object commonly ſuppos'd to have Colour or Scent, *&c.* from that which produces that Senſation. If People had only argued like him upon a diſtinct Idea of Matter, they would never have fanſy'd Colours in thoſe Objects which raiſe a different Senſation of Colour in the Mind, *&c.* Becauſe no Body could ever clearly per-

ceive that this Senſation could emerge from any Body of what kind ſoever, in which, if we think diſtinctly and to the bottom, we can diſcover nothing farther than Extenſion, Figure and Motion: Therefore had *Deſcartes*'s Method of Reaſoning been purſued, they would have reckon'd this Senſation to the Soul, which is only capable of Perception: And of this every one may ſatisfy himſelf; for by conſulting his Mind he'll eaſily perceive there are ſome little Parts of Matter, which falling upon the Superficies of the Body commonly call'd colour'd, and reflecting from thence to the Eye, produce different Senſations in proportion to the different Motions; and to theſe particular Names are given to diſtinguiſh 'em one from the other: All this *Deſcartes* ſeems to have evidently prov'd, and that only from the Properties of Extenſion, Figure and Motion.

And now a Word or two upon the Moral Part of this Philoſopher. 'Tis true, as he acquaints us, he has not written any ſet Diſcourſe upon Moral Precepts: His Reaſon is, becauſe Men are oftentimes ſo whimſical and capricious, that they are unwilling to be govern'd by any Directions of other Peoples giving. "And tho' my Thoughts, ſays he, upon this Subject "appear'd very reaſonable to myſelf, I have refus'd "to publiſh 'em. Becauſe I fanſy the generality "would be better pleas'd with Maxims of their own "Invention." But notwithſtanding, this Philoſopher has written no complete Treatiſe upon *Ethicks*, yet it may fairly be affirm'd that the true Principles of this ſcience may be collected from ſome of his Works. I ſhan't here repeat the four Maxims he lays down for the Conduct of Life; the Reader may ſee 'em in his Tract *of Method:* But without this Recital, one may venture to ſay that in a few Words they compriſe every thing Neceſſary to live happily, honeſtly and creditably in the World. His Tract upon *the Paſſions* is without doubt one of the fineſt, moſt Inſtructive, and comprehenſive Diſcourſes upon this Subject: Here, he makes it out that in order to be happy in this World, we ought to look into the Springs and Tendency of all that Variety of Paſſions to which we are liable, and to make a right Uſe of 'em. For the Paſſions are by no Means Evil in themſelves. And where can the Reader find any thing more beautiful or better argued, than what *Deſcartes* has offer'd upon this Head? he is certainly the firſt who has given a juſt and diſtinct Idea of this Matter. No Body before him made it appear that the Body has a Share in the Paſſions as well as the Soul, nor diſtinguiſh'd their reſpective Functions from each other. All this he has done in ſo nice a Method, with ſuch Exactneſs and Perſpicuity, that nothing is more convincing, or convey'd with better Evidence; nothing more Satisfactory than what he diſcourſes concerning the Original and Riſe of the Paſſions, concerning their Progreſs and Product, and concerning the Remedies and Expedients we ought to apply to for keeping 'em in due Bounds; which is the End, and fartheſt Aim in moral Inſtruction.

And notwithſtanding *Ariſtotle* was much valued in the *Schools* when *Deſcartes* appear'd in the World, this latter ſurmounted the Difficulties of Prepoſſeſſion, and made a great many Proſelytes: And upon ſome Progreſs in time, his Philoſophy was better receiv'd, and not ſo much inſulted by the *Old Faction* as at firſt. 'Twould be ſomewhat difficult to recite all the Men of Figure and Fame, who have gone into *Deſcartes's Syſtem:* Some of 'em are dead, and others are ſtill living, who had more or leſs follow'd their Maſter's Principles, according as they believ'd 'em more or leſs conformable to Truth. There have been ſo many new Diſcoveries, eſpecially in natural Philoſophy, made ſince the Death of this great Man, that in Caſe he ſhould return into the World, he could hardly help wondring to ſee his Principles and Method teeming with ſuch Variety of new Productions. 'Tis not to be doubted he would grant that thoſe who have gone off from him in ſeveral Points, had good Reaſon for their Diſtance. But 'tis by no means clear that he would agree with the Sentiments of ſome Philoſophers of Figure, who aſſert that it can't be fully demonſtrated that *Matter* is uncapable of thinking; nor that the Eſſence of it conſiſts in Extenſion; and that a *Vacuum* is not ſo impoſſible as he fanſies.

And now tho' this *Article* has been long already, it may not be amiſs to ſubjoyn ſomething of *Lucian*'s Dialogue between *Philoſophy* and *Jupiter:* She addreſſes him thus, "Father, ſays ſhe, I don't complain without "Reaſon: When you ſaw the World overgrown with "Error and Injuſtice you were ſtruck with Compaſſion, and diſpatch'd me to recover Mankind from "their Brutiſh Way of living. For you may remem"ber you ſaid to me, *you ſee Child in what a Condition "poor Mortals have brought themſelves by their Ignorance "and ill Humour. Pray go, look after 'em, for 'tis you "that are only capable of making 'em wiſer and better.* I did "not, continues Philoſophy, take my firſt Journey to "the *Greeks*; no; I thought it proper to begin with "the moſt difficult Task, that is to cure the *Barbarians.* Thus I travell'd firſt to the *Indians*, a very "numerous People: Theſe I prevail'd with to alight "from their Elephants, and liſten to what I had to "offer; and thus the whole Clan of the *Brachmans*, who confine upon the *Necreans* and *Oxydraci*, "receiv'd my Inſtructions, and now practiſe by 'em. "From *India* I travell'd into *Æthiopia*, and from "thence into *Ægypt*, where I taught the *Ægyptian* "Prieſts and Prophets the Ceremonies of Religion. "From thence I went into *Babylon* to inſtruct the *Chaldæans* and the *Magi:* My next remove was into *Scythia*; from whence returning by the Way of *Thrace*, "I had ſome Converſation with *Eumolpus* and *Orpheus*, "and ſent 'em as my Harbingers into *Greece*; with "Orders to the firſt, to acquaint the *Grecians* with my "Myſteries; and with a Commiſſion to the latter, to "teach 'em Muſick. And following my ſelf quickly "after, I was receiv'd upon a Foot of indifferenoe "neither courted nor abus'd; however, after ſome "time I gain'd the *ſeven wiſe Men.*

To return a little to the former Article; and ſo conclude; we are to remember that before *Deſcartes* my Lord *Francis Bacon*, Viſcount of St. *Albans*, and Lord Chancellor, had diſcover'd the Miſtakes in the *Schoolmen*'s Philoſophy, and the unſerviceable Method perſued in that Study. Now, if People would have improv'd his Hints, and manag'd by the Rules he laid down, *Deſcartes* would not have had all the Honour of demoliſhing the *Ariſtotelian* Philoſophy. To which we may add, that ſince *Deſcartes*'s Death ſome rough Attacks have been made upon his Philoſophy. 'Tis pretended that his main Argument for the Exiſtence of the ſupreme Being, is no better than a Paralogiſm. And *Lock*, who has not a few Followers, has aſſerted that the Diſtinction between Soul and Body, is not ſo evident as this Philoſopher believ'd: His Reaſon is, becauſe we have no Idea of Subſtances, and by Conſequence can't be ſure whether one and the ſame Subſtance is not capable of Thought, and *Extenſion.* But to give a fuller Repreſentation, we may obſerve that *Lock*, who ſtrains hard for the Privileges of the three Dimenſions, after a great deal of fencing, is oblig'd to confeſs, *that Matter, conſider'd as Matter, is altogether ſenſleſs and unconſcious*; but then he adds, *that God may ſuper-add a foreign Power to Matter, and ſo raiſe it to the force of thinking.* But this is plainly to give up the Cauſe: For if the Idea of *Matter* is compleat without *Thinking*; if there is no ſuch Faculty to be found about it; if there muſt be a foreign Power ſuper-added, before any thing of Thought can emerge; it follows evidently from *Lock*'s Conceſſion, that a Being capable of thinking, muſt be of a nobler and quite different Kind from *Matter* and *Motion.*

As to *Deſcartes*'s *Phyſicks* they are batter'd as ſome pretend all to Pieces, and that which paſs'd for a Maſterpiece, is prov'd to be no better than a Caſtle made with Cards, which the leaſt breath of Wind is ſufficient to blow down. Some People will have it, that a *Vacuum* is demonſtrated, and by Conſequence that the Eſſence of Matter does not conſiſt in Extenſion; and 'tis farther remark'd that the greateſt Part of his Laws of Motion are falſe, and contrary to experiment; that his *Vortices* are impoſſible; that Atteraction is no ſuch chimerical quality as he pretends; that Gravitation or Heavineſs, is eſſential to *Matter*, and that theſe two Principles are the Cauſe of the moſt conſiderable *Phænomena* in Nature. His Doctrine about Colours is, as 'tis ſaid, entirely deſtroy'd; and the incomparable Mr. *Newton*'s Syſtem receiv'd inſtead of it. Farther; they

they ſay his Rules for the Refractions of Light fall ſhort of Evidence; it ſeems he was deceiv'd in his Calculation by not conſidering that all the Rays, which paſs through a *Medium* with the ſame obliquity, have not for that Reaſon the ſame Refractions. Some of the learned make a Jeſt of his three *Elements*, and of the Manner of his explaining the Motion of the Planets. And as for *ſubſtantial Forms*, where he had the greateſt Advantage, and which for ſome time were thought entirely demoliſh'd; even theſe are brought upon the Stage again, and call'd *Plaſtick Powers*. As for his Opinion that Brutes have no Senſation either of Pleaſure or Pain, are no better than *Automata* or Clock-work; there are few now ſo hardy as to maintain it in earneſt. But here we are only Reporters without pretending to decide whether thoſe who attack'd *Deſcartes* are right or wrong. However, I think it may be ſaid that they are not always miſtaken, and that they have clearly demonſtrated ſeveral things againſt him. * *Cicer. de Fin. Quæſt. Academic. de Nat. Deor. Seneca. Plato, Apol. Socrat. Diogenes Laertius, de vit. Philoſoph. Lock's laſt Anſwer to Biſhop Stillingfleet. P. Daniel Voyage du Monde de Deſcartes. Memoires du Tems.*

PHILOTAS, *Parmenio*'s Son, charg'd with a conſpiracy againſt *Alexander the Great*, was ſet upon the Rack, confeſs'd his Crime, and was afterwards ſton'd by the Army. * *Q. Curtius, lib. 5. & 6. &c.*

PHILOTHEUS, an Abbot of Mount *Athos*, was choſen Archbiſhop of *Heraclea* firſt, and afterwards Patriarch of *Conſtantinople* upon the Expulſion of *Calliſtus* *A.D.* 1355. *John Paleologus* becoming afterwards Maſter of *Conſtantinople*, he reſtor'd *Calliſtus*, and *Philotheus* was forc'd to abſcond till *Calliſtus*'s Death, which happened the Year following; after which *Philotheus* was repoſſeſs'd of the *Patriarchate*, which he enjoy'd till his Death, that is to the Year 1371. This Patriarch according to *Cantacuzenus* was a Perſon of great Piety and Elocution, and wrote ſeveral Tracts, of which but few are in Print. One of his moſt conſiderable Manuſcripts is his Treariſe, *of the Subſtance, Operation, Power, and Light of Mount Tabor*, divided into fifteen Books, in Anſwer to ten Books of *Nicephorus Gregoras*. This Book of *Philotheus* is lodg'd in the Duke of *Bavaria*'s Library, and in that of the *Vatican*; *Homilies upon the Goſpels of the Feſtivals of the Year*, in the Duke of *Bavaria*'s Library, and in that of the King of *Spain*; *an abridgment of the œconomy Jeſus Chriſt*; *and a Panegyrick upon the Martyr St.* Demetrius, *in the Vatican*. His Works in print are, a Tract *concerning the Office of a Deacon*, in *Latin*; *Panegyricks upon St.* Baſil, *St.* Gregory Nazianzen, *and upon St.* Chryſoſtom in *Greek* and *Latin*, in the Supplement to the *Bibliotheca Patrum* printed *A. D.* 1624; *two Sermons upon the Croſs*; and *another upon the third Sunday in Lent* publiſh'd in *Greek* and *Latin* by *Gretſer*. * *Du Pin, New Eccleſ. Library, Cent.* XIV.

PHINEAS, Prieſt and Treaſurer of the Temple at *Jeruſalem*, who, after the Town and Temple were burn'd, being ready to be crucify'd, thought upon an Expedient to ſave his Life: And that was, he diſcover'd to the General *Titus* that Place where the Prieſt's Veſtments were conceal'd; where the Purple and Scarlet for Veſils, or Portieres of the Temple were lay'd; where the Cinnamon, Caſſia, and other rich Spices, were lodg'd for making Perfumes for the Altar of Incenſe. He likewiſe gave *Titus* many other things of great Value; ſome of which were Offerings to God, and others Ornaments of the Temple. This Diſcovery procur'd his Pardon and good Uſage. * *Joſeph. de Bell. Judaic. lib. 6. cap.* 41.

PHIOPS, the Twentieth King of the *Memphites*, reign'd an hundred Years after *Meteſuphis*. *Eratoſthenes* calls him him *Apophus the Great*. He united the Kingdom of the *Thebaites* to that of the *Memphites*. He began to reign one thouſand ſix hundred and forty two Years before the *Incarnation*. *Herodotus* reports him to have built one of the Pyramids. * *Manetho, Marſham, Can. Chronol. Du Pin, Biblioth. Univerſ. des Hiſt. Prof.*

PHISON, or *Piſon*, one of the four Rivers in Paradiſe. The Scripture informs us this River runs thro' the Country of *Havilah*, where there is Gold, *Bdellium* and the *Onyx* Stone. Commentators are at a Loſs about the Situation of this River. Some fanſy it the *Ganges*, but this Opinion can't hold, unleſs 'tis ſuppos'd that Paradiſe reach'd over almoſt all *Aſia*. Others will have it the *Phaſis*, a River in *Colchis*, which falls into the *Euxine* Sea. *Samuel Bochart* and *Huetius*, Biſhop of *Avranches*, affirm'd it a Branch of the *Euphrates* which falls into the *Perſian* Gulph near *Baharen*. *M. le Clerc* is inclin'd to think 'tis *Chryſorrhoas*, which runs near *Damaſcus*. * *See his Commentary upon Geneſis chap.* 2. ℣. 11.

PHITHOM, or *Pithom*, a City in *Ægypt* built by the *Iſraelites* during their ſtay there. 'Tis not far from the *Red Sea*; and 'twas near this Town that a Canal was drawn from the *Nile* into this Sea. *Herodotus* calls this Town *Patumos*. * *Herodot. lib.* 2. *cap.* 158. *Le Clerc, Commentary upon Exodus, chap.* 1. ℣. 11.

PHOCAS, a Martyr of *Synope* in the Province of *Pontus*: *Aſterius Amaſeus* reports him a Gardiner; that being delated to the Emperor for a Chriſtian, his Majeſty ſent Executioners to cut off his Head: Theſe Men coming to his Houſe he entertain'd 'em without knowing who they were, or what they came about; but when they acquainted him they came to execute *Phocas*, he told 'em himſelf was the Man, and ſuffer'd with Chriſtian Bravery. *Aſterius* adds that Miracles were wrought at his Tomb; that his Head was carried to *Rome*; and that he had a particular Regard paid him by Seamen, and thoſe that dwell in maritime Towns. Some will have it that this *Phocas* was Biſhop of *Synope*. There's another *Phocas*, who was a Martyr at *Antioch*. He is mention'd by *Gregory* of *Tours*; and 'tis in Honour of this *Phocas* that St. *Chryſoſtom* wrote an Homily. The Emperor *Phocas* built a Church at *Conſtantinople* in Honour of St. *Phocas*. Some Writers place *Phocas*'s Martyrdom under *Trajan*, and others under *Licinius*. The *Greeks* ſet his Feſtival to the 23d of *July*, and the *Latins* to the 14th. * *Aſterius, Sermone de Sancto Phoca. Gregor. Turon. de Gloria Martyr. lib.* 1. *cap.* 99. *Tillemont, Mem. Eccleſ. tom.* 4.

*PHORONEUS, ſecond King of *Argos*, ſucceeded his Father *Inachus* in the Year of the World two thouſand one hundred fifty two, and one thouſand eight hundred forty two Years before the *Incarnation*. He reign'd ſixty Years: *Apis* ſucceeded him, *Spartus*, *Phoroneus*'s Son, built *Sparta*. This *Phoroneus* drew the *Argians*, who liv'd ſcatter'd in the Country, into the Town *Argos*, and furniſh'd 'em with Laws. The Deluge call'd the *Ogygian* happen'd in his time. He is the moſt ancient *Grecian* King of whom we have any thing certain in Hiſtory. * *Euſeb. Chron. Du Pin. Biblioth. Univerſ. des Hiſt. Prof.*

PHRAATA, ſo *Arrian* and *Juſtin* call it; *Plutarch* calls it *Phraortes*. 'Twas a City in *Media*, which *Stephanus de Urbibus* calls *Phraaſpa* and *Praaſpa*; he places it in *Atropatene* a Province in *Media*. *Phraata* was a City where the Kings of *Media* reſided, for which Reaſon *Plutarch* calls it the great City of King *Phraortes*.

PHRAATES II. Son of *Mithridates* I. ſucceeded him in the Year 131 before the *Incarnation*: 'Twas he according to *Appian*, who married his Siſter *Rhodope* to *Demetrius Nicanor* King of *Syria*, whom his Father had taken Priſoner. 'Tis certain that he maintain'd a War againſt *Antiochus Sidetes*, who having ſeiz'd the Kingdom of *Syria* came at the Head of an Army to demand his Brother *Demetrius*'s Liberty. To remove this Enemy from the *Parthians* Country into which he was march'd, *Phraates* ſent *Demetrius* with an Army into *Syria*, and ſoon after routed *Antiochus* in a ſet Battel, where this latter loſt his Life in the Year 131 before the *Incarnation*. Afterwards *Phraates* made an unſucceſsful Attempt to conquer *Syria*, and was at laſt ſlain in a Fight againſt the *Scythians*, after two Years Reign. *Artabanus* I. his Uncle ſucceeded him. * *Juſtin, lib.* 38. & 42. *Oroſius, lib.* 5. *Appian. in Syriac.*

PHRAATES III. ſirnam'd the *God*, ſucceeded his Father *Sintricus* ſixty ſix Years before the *Incarnation*. Being alarm'd with *Pompey*'s Conqueſts upon *Mithridates* King of *Pontus*, and *Tigranes* King of *Armenia*, he endeavour'd to treat a Peace with the *Romans*, but could not make it bear: Upon which Diſappointment he march'd into *Tigranes* Territories, then the *Romans* Ally. He had the worſt on't at firſt, but afterwards ſucceeded ſo far in the Conteſt, that *Pompey* himſelf

was ſomewhat afraid of making War openly upon him. In fine, this *Parthian* King *Phraates* was murder'd by his Sons *Orodes* and *Mithridates*, fifty ſix Years before the *Incarnation*. * *Plutarch in Pompeio & in Craſſo. Appian.* in *Parthicis. Dion Caſſius, lib.* 35.

PHRAATES IV. was declar'd King by his Father *Orodes*, who dy'd of Grief for the Death of his Son *Pacorus*, who defeated *Craſſus* thirty ſix Years before the *Incarnation*. This *Phraates* by his rough Adminiſtration made ſome of the beſt diſtinguiſh'd of his Subjects mutiny againſt him: He ſupported the War with Advantage enough againſt *Marc-Antony*, and oblig'd this *Roman* General to retreat out of his Territories with conſiderable Loſs. *Phraates* was afterwards diſpoſſeſs'd by *Tiridates*, and got himſelf reſtor'd by the Aſſiſtance of the *Scythians*, twenty three Years before the *Incarnation*. 'Twas this Prince who return'd the Emperor *Auguſtus* the Colours and Priſoners taken when *Craſſus* was defeated. He liv'd upon good Terms with the *Romans*, and dy'd two Years before the Chriſtian *Æra*. * *Dion. Caſſius, lib.* 54. *Strabo, lib.* 2. *Juſtin, lib.* 42. *Oroſius, lib.* 6.

PIASECKI *(Paul,)* in *Latin Piaſecius*, Biſhop of *Premiſlaw* in *Poland*, liv'd in the ſeventeenth Century. He publiſh'd a fine Hiſtory of all remarkable Occurrences in the Kingdom of *Poland*, from *Stephen Battori* to the Year 1646. Amongſt his Narrative of civil Affairs he inſerted an Account of the principal Matters relating to Chriſtianity. *M. le Laboureur* in his Relation of the Queen of *Poland*'s Voyage mentions this Hiſtory with Commendation; and *M. Amelot de la Houſſaie* quotes him frequently in his Notes upon Cardinal *Oſſat*'s Letters. * *Bayle, Diction. Crit. Edit.* 1702.

PICCOLOMINI *(Alexander,)* Archbiſhop of *Patras* and *Coadjutour* of *Siena*. He ſtands in the Claſs of famous Men in the ſixteenth Century. He was born at *Siena*, and of the ſame Family with Pope *Pius* II. He wrote upon a great many Subjects, particularly upon Philoſophy; where his Manner was ſomething new. The Tract he publiſh'd at the Inſtance of *Francis de Medicis* great Duke of *Tuſcany* concerning the Reformation of the *Calendar* was approv'd by the moſt learned Judges. He was a good Mathematician and natural Philoſopher; and, which is a higher Commendation, of an exemplary Life. He was a ſtrong Ariſtotelian and a Member of the *Infiammati* of *Padua*. Notwithſtanding the Gravity of his Temper and his Application to Philoſophy, he relax'd ſo far as to write ſeveral Plays, which were much valu'd. He dy'd at *Siena* in 1578 ſeventy Years of Age. His Works are, *La Filoſofia Morale*; *La Theorica di pianetti*; *L'Iſtitutione de l' huomo*; *l' Inſtitutione del Principe Chriſtiano*; *Della Grandezza dell' acqua e della terra*; *Paraphraſi ſù la Rettorica d'Ariſtotle*; *della Creanza delle Donne*, *delle Stelle Fiſſe*; *due Comedie cioè l'Aleſſandra e l'Amor coſtante*; *la Sphera*; I *Sonetti*; *Traduzione della Poëtica d'Ariſtotle*; *&c.* * *Voſſius, de Scientia Mathemat. Gilini, Teatro d' huomini Litterati, Tom.* 1. *Thev. Eloges des hommes Illuſtres, Tom.* 8.

PICO SACRO, a Mountain of *Galicia* in *Spain*. It lies between *Compoſtella* and *Orenſe*. It riſes in the Figure of a *Pyramid*, and 'tis ſaid that formerly there were Mines of Gold in it. * *Maty, Diction.*

PIERUS, *Linus*'s Father; he is reckon'd amongſt the Poets which were *Prior* to *Homer*: 'Tis ſaid 'tis from him that the Mountain *Pierus* took it's Name, from whence the *Muſes* are call'd *Pierides*. * *Du Pin, Biblioth. Univerſ. des Hiſt. Prof.*

PIETRA-PILOSA, a ſmall Town in *Iſtria*. It ſtands upon a Rock near the Head of the *Quieſo*, and is the Capital of a Marquiſate which belongs to the Republick of *Venice*. * *Maty, Diction.*

PIETRA SANCTA, a Town with a Biſhop's See. It lies within the Territories of the Duke of *Florence* near the Sea, five Leagues from *Lucca* to the Weſt. 'Tis ſuppos'd to be the ſmall City anciently call'd *Feronia* or *Lucus Feronia*, *Fanum Feroniæ*, upon the Score of the Temple there dedicated to *Feronia*, whither Slaves, who were enfranchiz'd, went to put on their Cap or Habit of Manumiſſion. * *Maty, Diction.*

PIGHETTI *(James,)* of *Bergamo* in *Italy* wrote *Togatæ Paludatæque Palladis Templum: Animadverſiones in Tacitum: Hiſtoria hujus Seculi.* the following Verſes are ſet to his Picture;

Clarus avis, Virtute ſuâ, ſed Clarior hic eſt
Pighettus, latè docta per Ora volans.
De capite orta Jovis Pallas, de Palladis iſte
Mente ſatus, Matrem provocat eloquio.
* *Donatus Calvus, pag.* 195.

* PIGHIUS *(Albertus:)* For he dy'd at *Utrecht A. D.* 1543 *Morery* Vol. II. read 1564.

PILATE *(Le Mont de)* or *Fracmont*. A Mountain in *Switzerland* upon the Confines of the Canton of *Underwald*, where it borders upon the Canton of *Lucerne*, and to the South of the Town *Lucerne*. This Mountain is famous for the Stories related about it. There's a Lake upon the top on't, from whence there riſes great Miſts, which end in furious Tempeſts, when a Stone is thrown on purpoſe, and not by chance into it. Another pretended Miracle of this Mountain is that *Pilate* appears there every Year in a Judge's Habit, and that the Perſon, who is ſo unfortunate to ſee him, dies within the Twelvemonth. * *Maty, Diction.*

PILON, an excellent Architect, was one of thoſe who reviv'd Sculpture and Architecture in *France* in the time of King *Henry* II. in the ſixteenth Century, and in the following Reigns. He quitted the clumſy *Gothick* manner, which was then almoſt every where practis'd. Beſides the Fountain of *Innocence*, which is a Maſterpiece, there's a *S. Francis* done by him at *Paris* in the Cloyſter of the *Great Auguſtinians*. To which we may add St. *Catharine*'s Chapel, ornamented with very beautiful Figures, Baſs-reliefs in Braſs; and ſome other handſome Performances in other Churches. * *Félibien.*

PIN *(Lewis Ellis du,)* Doctor in Divinity of the Faculty in *Paris*, and formerly King's Profeſſor, born at *Paris June* 17, 1657, Son of *Lewis* Lord, or Lord of the Manor, of *Du Pin*, extracted from an ancient Gentleman's Family in *Normandy*: His Mother was *Mary Vitart*, deſcended from a Family in *Champagne*. He was very promiſing from his Infancy, and diſcover'd an early Genius for Learning. He took his Doctor's Degree in Divinity *July* 1, 1684. Soon after he began his new *Univerſal Library* of Eccleſiaſtical Authors, containing the Hiſtory of their Lives, with a Catalogue, Critick and Chronology of their Works, both of what are extant, and what are loſt, a Summary of what's in 'em, Remarks upon their Style and Doctrine, together with an Account of the ſeveral Editions of their Works. His Performance begins with the inſpired Writers, and is carry'd down to the Year 1710, in thirty five Volumes 8vo, enlarg'd in the latter Editions with reſpect to the Hiſtory and Chronological Tables, with five Volumes, containing an univerſal Table of Eccleſiaſtical Authors and their Works, in which he has inſerted a Diſſertation of Directions for the ſtudying Divinity. The next I ſhall mention is a *Latin* Tract in 4to, entitled *de antiqua Eccleſiæ Diſciplina:* It takes in ſeven Diſſertations; the firſt treats of the ancient Diſpoſition of the Churches with reſpect to Juriſdiction, where he gives account of metropolitical and patriarchal Privileges; the ſecond Diſſertation dilates upon the Proceſs and forms in Eccleſiaſtical Courts, and concerning Appeals; the third Diſcourſes of Excommunication, and how this Cenſure was anciently executed; the fourth goes upon the Pope's Primacy; the fifth argues againſt the papal Infallibility; the ſixth venture's to prove the Authority of a Council above the Pope; the Buſineſs of the ſeventh is to ſhew that the Popes have no Authority either direct or indirect over Princes in temporal matters. He has diſcours'd almoſt upon the ſame Queſtions in a *French* Book in 8vo entitled, *of Eccleſiaſtical and Temporal Power*. He began a Body of Divinity under the Title *of Chriſtian and orthodox Doctrine*, of which he has publiſh'd a Volume concerning the Principles and Grounds of catholick Doctrine. He publiſh'd the *Latin* Text of the *Pentateuch* with Notes in two Volumes. The *Pſalms* in *Latin* with the *Vulgate*, corrected by the *Hebrew* Text, and with Notes in 8vo; and a *French* Tranſlation of the *Pſalms* with Notes in *Twelves*. This Performance being attack'd by an anonymous Author, he wrote a Defence of it. He publiſh'd a new Edition

Edition in *Folio* of *Optatus*, and of all the Records relating to the *Donatiſts*; to which he has prefix'd an Hiſtory of the *Donatiſts*, and a Geography of *Africk* as far as Chriſtianity was concern'd. The *Faculty* of Divinity at *Paris* having condemn'd ſome Propoſitions in the *Memoirs* of *China*, and in other Writings concerning the Religion of the *Chineſe* being attack'd by ſome Authors without a Name, he ſupported the Animadverſions in a Book entitled, *a Defence of the Cenſure of the Faculty of Divinity of Paris paſs'd October* 18, 1700. Farther; he has publiſh'd a new Edition of *Gerſon*'s Works, printed in five Tomes *Folio*, with a Tract entitled *Gerſoniana*; in which he handles every thing relating to *Gerſon*'s Life, the Hiſtory of his Time, the Tenets and Lives of Authors contemporary with him. *Du Pin* is likewiſe ſuppos'd to have written a ſmall Critick in *French* upon the Hiſtory of *Apollonius Tyaneus*; a Letter concerning the ancient Diſcipline of the Church relating to the celebrating the Holy Euchariſt; a Tract upon Excommunication; an abridg'd Hiſtory of the Church by way of Queſtion and Anſwer, from the Beginning of the World to the Year 1712; an Analyſis of the *Apocalypſe*, with ſome other ſmall Tracts. He began a *Bibliotheque* or Library of Pagan Hiſtorians, of which he has publiſh'd two Volumes. 'Tis to him the Publick is indebted for the new corrected Edition of the Hiſtory of the *Jews* from our Saviour to our own Times. He had a ſhare in reviewing the *French Supplement* to *Morery* printed at *Paris A. D.* 1714. As to *M. Du Pin*'s Character, his Works are well known, and therefore there needs no length of Commendation upon him. He was without queſtion a Perſon of great Learning, Judgment, and Impartiality; and over and above wrote with a polite entertaining manner. His Death lies beyond the Period of this Appendix. * *See his Life in the nineteenth Tome of his new Eccleſiaſtical Library*, printed at *Amſterdam* in the Year 1715.

* PINDAR, one of the moſt celebrated *Greek* Lyrick Poets. *Plato* had a great value for his Works, and calls him a *very wiſe and divine Perſon*. *Pindar*'s Style is very much rais'd, and his Manner is particularly great, inventive, and entertaining. His Figures are bold, his Deſcriptions ſurpriſing, and his Images ſtrong. *Horace* compares the Force of his Diction to a Land-Flood, which comes rolling down the Mountains and ſweeps every thing which lies in it's way. He obſerves that thoſe who are ſo hardy as to ſoar up to *Pindar*'s Flights, are in Danger of *Icarus*'s Fate, of melting their Wings and flapping into the Sea. He adds that this Poet was admirable in every Part of that Faculty, that his Dithyrambicks were nobly ſwell'd with new Expreſſion, that his Verſification was unconfin'd, ſtruck out of common Meaſure and Cadence, and yet always charming. *Longinus* ventures to ſay that his Mettle was ſometimes unmanag'd, that he ſtop'd himſelf at full Speed now and then with no good Grace; however, he prefers him to thoſe Lyrick Poets, who, notwithſtanding they move within Rule, fall ſhort of his *Sublime*. *Dionyſius Halicarnaſſæus*, ſpeaking of this Poet's Expreſſion, pronounces it muſically grave. *Pindar*'s Odes are remarkable for Sally and Tranſport, the Thoughts are lively and noble; and though they look thrown out at random, there is a great deal of Art in the ſeeming Negligence. He wrote in the *Doric* Dialect, but mix'd with the *Æolick*. His Odes are come down to us more genuine and uninterpolated than a great many of the Ancients Works. * *Athenæus*, *Deipnoſophiſt*. *Dion. Halicarnaſſ. de Eloquent. Demoſth. Horace*, *lib.* 4. *Ode* 2. *Longinus. Quintilian. Inſtitut. Orat. lib.* 10. *cap.* 1. *Rapin*, *Reflections upon Poetry*, &c.

PINEMBERG, in ſome Maps *Pinnenberg*, in *Latin Pinneberga*, a County in the Duchy of *Holſtein* within the Province of *Stormaren*. Part of it belongs to the King of *Denmark*, and part to the Duke of *Holſtein Gottorp*. The Country is ſomewhat rough and ragged. The Capital of the ſame Name is only a large Burrough built of Brick and Wood without any Walls. 'Tis five *German* Miles from *Gluckſtad* towards the South Eaſt, three Miles from *Hambrough*, and two Leagues from the *Elbe*. *Altena*, a much more conſiderable Place, lies within the Juriſdiction of this County. * *Baudrand. Memoires du Chevalier de Beaujeau.*

PINNEBERG, a ſmall City within the Province of *Stormaren* in the Duchy of *Holſtein*. It ſtands upon the River *Owe*, four Leagues from *Hamburg* to the North Weſt. *Pinneberg* is the Capital of an Earldom, which has been a long time in the Hands of the Counts of *Schaumbourg*; but this Family being extinct in the Year 1640, this County was annex'd to the Duchy of *Holſtein*, of which it anciently held. * *Maty*, *Diction.*

PIONIUS, a Prieſt and Martyr of *Smyrna*, was apprehended at *Smyrna* in the Year 250, and carried with *Sabinus* and *Aſclepiades* to *Polemo*, who had the Care of an heathen Temple. A Crowd happening to gather about them, *Pionius* made a Diſcourſe upon the Subject of the Chriſtian Religion. When the Proconſul came to *Smyrna*, *Pionius*, after having been put to the Torture, was burn'd at the Stake with one *Meſtrodorus*. He ſuffer'd with great Firmneſs and Fortitude. The *Greeks* ſet his Feſtival to the 11th of *March*, and the *Latins* to the firſt of *February*. * *Ruinart*, *Acta Martyrum Sincer. Euſeb. Hiſt. lib.* 4. *cap.* 15. *Tillemont*, *Mem. pour l'Hiſt. Eccl.*

PIPERNO, a ſmall City in *Campania di Roma* in *Italy*. This Town was formerly the Capital of the *Volſci*, and afterwards an Epiſcopal See: 'Tis four Leagues from *Terracina* to the North, to which the Biſhoprick is now united. * *Maty*, *Diction.*

PISIDES *(George,)* Deacon, Chartophilax, and Referendary of the Church of *Conſtantinople* in the ſeventh Century, flouriſh'd in the Reign of *Heraclius* and was living to the Year 640. He wrote a Poem in Iambicks upon the Creation of the World. He likewiſe wrote the Life of the Emperor *Heraclius*; the *Perſian* War; a Panegyrick upon the Martyr *Anaſtaſius*; and another Tract entitled *Abarica*. This Author's Book addreſs'd to *Sergius* Patriarch of *Conſtantinople* is tranſlated into *Latin*, and publiſh'd by *Morellus A. D.* 1584, with ſome Fragments of the ſame Author extracted from *Suidas* and others: 'Tis ſince inſerted in the *Bibliotheca Patrum*, together with his Poem upon the Vanity of Life. He is a better Poet than a Divine. This *George*, 'tis ſuppos'd, has written Sermons in Honour of the Bleſſed Virgin, publiſh'd by *P. Combefis*. The Subject of 'em is the Conception of the Bleſſed Virgin, and that of her Mother, upon the Bleſſed Virgin's Nativity, upon her going to the Temple, ſtanding at our Saviour's Croſs and going to his Sepulcher. Theſe Diſcourſes ſmell rank of Fiction, extracted from a ſpurious Book of the Bleſſed Virgin's Nativity, falſely reckon'd to St. *James*. In ſhort; theſe Sermons are overcharg'd with Deſcriptions run out into foreign Explanations, and ſwell to Bombaſt: They are full of Words, but barren of things, and fitter for laughing than Inſtruction. * *Nicephorus Calliſtus*, *lib.* 18. *cap.* 48. *Suidas. Bellarmin. de Scrip. Eccl. Voſſius*, *de Hiſt. Græc. lib.* 2. *cap.* 23. *Du Pin*, *New Eccleſ. Library*, *Cent.* VII. &c.

PISIDIA, Part of *Aſia Minor* according to *Strabo* and *Pliny*; 'tis parted from *Galatia* to the North, and from *Phrygia the Great* by Mount *Taurus*. *Lycaonia* lies to the Eaſt of it, and *Pamphylia* to the South. The Principal Towns in it were *Antioch*, *Segalaſſa* and *Selga*. *Leunclavius* informs us that this Country is now call'd *Verſa Ogli*, or *Verſa Ogeli*. * *Baudrand.*

PISISTRATUS, King of the *Orchomenians*, depreſs'd the Nobility, and rais'd the Commons: This Conduct enrag'd the Senate, who reſolv'd to diſpatch him the next time he came into the Houſe. In ſhort; they executed their Plot, and every one carry'd off a Piece of him under their Cloaths. The Commons jealous of what had paſs'd came in a Body up to the Parliament Houſe to revenge their King's Death. But *Teleſimachus Piſiſtratus*'s Son, who had a ſhare in the Conſpiracy, prevail'd with the People to be quiet; aſſuring 'em that his Father was ſeen in a Figure above human Grandeur and driving full Speed to the Mountain *Piſeum*. * *Plutarch. Parallel.*

PISO *(Cneius,)* a *Roman* of a violent tempeſtuous Temper, after having been Conſul in *Auguſtus*'s Reign, was made Governor of *Syria* by *Tiberius:* The Deſign of putting him into this Poſt was to diſoblige *Germanicus* then in the *Levant*. *Piſo* ſeconded by *Plancina* his Wife, was too punctual in following *Tiberius*'s Inſtructions. For after having provok'd *Germanicus* to

an open rupture, he firſt, as Hiſtorians relate, got him bewitch'd, and then poyſon'd. After *Germanicus*'s Death he ſent his Son *Lucius Piſo* to *Rome* before him, and then follow'd with *Plancina* and a great Train. But the next Day he was impeach'd by *Fulcinus Trio*, who only had the Liberty to proſecute upon Articles of Miſconduct. But as to the Buſineſs of poyſoning, *Veranius* and *Vitellius Germanicus*'s Friends, joyning with his Lady *Agrippina*, charg'd him upon this Head with great Vigour and Evidence. And now *Piſo* being apparently hated by the Senate and Commonalty, *Plancina* herſelf having a private Aſſurance of her Pardon from the Empreſs *Livia*, ſolicited no longer for her Husband, but left him to ſhift for himſelf. This unhappy Man thus deſerted by every Body, was his own Executioner, according to ſome; though others report him diſpatch'd by *Tiberius*'s Order for fear he ſhould produce his Commiſſion for poyſoning *Germanicus*. * *Tacit. Annal. lib.* 3. *Dion. Caſſius, lib.* 57. *Sueton. in Tiber.*

PISO *(Licinianus,)* Son of *Marcus Licinius Craſſus* by *Scribonia:* As his Birth was great, his Behaviour was grave and regular, ſo that ſome look'd upon him as a Kind of ſingle Remainder of the old Honeſty; whereas others interpreted his Reſervedneſs to Spleen and odd Temper. He was in his Prime when the Emperor *Galba*, who found himſelf deſpicable upon the Score of his Age, reſolv'd to ſtrengthen his Authority by chooſing a Succeſſor. This Prince at *Laco*'s Suggeſtion pitch'd upon *Piſo*, who receiv'd this unexpected Honour with decent acknowledgment, but yet without any Signs of being elated or diſturb'd about it. *Otho* ſupported by *Vinius*, and expecting to be Emperor himſelf roſe upon *Galba* and *Piſo*. The Guards, diſoblig'd with *Piſo* for not giving 'em a Bounty upon his Election, revolted to *Otho*; and in the Skirmiſh *Piſo* was murther'd; tho' one *Sempronius Denſus* a Captain defended him a great while, and loſt his own Life in the Quarrel. *Piſo* for his laſt reſerve took Sanctuary in *Veſta*'s Temple, where he lay conceal'd for ſome time; but being at laſt diſcover'd, *Otho* ſent two Soldiers, who dragg'd him from the Shelter, and diſpatch'd him at the Temple Gate. *A. D.* 69. * *Tacit. Hiſt. lib.* 1. *Dion Caſſius. lib.* 64. *Sueton. in Vit. Othon. Plutarch, in Vit. Galbæ.*

PISSINI *(Andrew,)* of *Lucca*, publiſh'd a Book entitled the Doctrine of Nature or natural things *A. D.* 1675: And here, after having fallen furiouſly upon *Materia Prima*, ſubſtantial and accidental forms, and broken almoſt all the old Philoſophers, he ſet up a new Syſtem, and defended it plauſibly enough. This Tract was put into the *Index Expurgatorius* at *Rome*. *Konig, Biblioth.*

PITAN (the Kingdom of:) 'Tis Part of the Territories of the Great Mogul: It lies beyond the *Ganges* along the River *Kanda*, between the Provinces of *Patna*, *Canduana*, *Gor* and *Siba*. There's a Capital of the ſame Name within it, and another Town call'd *Camoio*. Two *Rahias* or Princes have Territories within this Province, *viz. Rahia Mugh* to the South, and *Rahia Rodoron* to the North. * *Maty, Diction.*

PITHA, a great River in *Sweden*. It riſes in the Mountains of *Norway*, runs through a great Part of *Lapland*, and falls into the Gulph of *Bothnia*. * *Maty. Diction*

PITHECUSA, an Iſland near *Campania*, and not far from *Naples*. It takes it's Name from Mythology, becauſe the Poets pretend that *Jupiter* metamorphos'd the Inhabitants of this Iſland into Apes, to puniſh 'em for their Misbehaviour. *Pliny* fetches it from another *Greek* Original, which ſignifies a Tun. 'Tis ſtill ſometimes call'd *Ænaria*, becauſe, as 'tis ſuppos'd, *Æneas*'s Fleet caſt Anchor here. 'Tis an old Miſtake and a Miſinterpretation of *Homer*, that the Giant *Typhæus* was buried here. But *Homer* only ſays ἐν ἀεἰμοις, from whence the *Greeks* call'd this Iſland *Inarime* or *Enarime:* But this Iſland is not the Place which *Homer* meant, however *Virgil* has gone into the Miſtake. * *Virgil. Æneid. lib.* 9. *Ovid. Metam. lib.* 12. *Pliny, lib.* 3. *cap.* 6. *Scholiaſt. Apollonii*

PITIUSA, or *Pityriſa*, a ſmall *Græcian* Iſland. It lies upon the Northern Coaſt of the Gulph of *Napoli*, a little to the Weſt of the Town *Maria* or *Hermione*. * *Maty, Diction.*

PIXODORUS, a Shepherd in the Neighbourhood of *Epheſus* in *Aſia Minor*, diſcover'd a Marble Quarry when the *Epheſians* were ſending to *Paros* and *Thaſus* to fetch Marble for building *Diana*'s Temple. One Day, as he was feeding his Flock near *Epheſus*, two Rams running to butt againſt each other, and miſſing their aim, one of 'em ſtruck his Head againſt a Rock, and broke a Piece of it of a very white clear Colour. The Shepherd left his Sheep upon the Mountain, and carried the Piece broke off to *Epheſus*, and had a very large Reward from the Government: For this Diſcovery they gave him the Name of *Evangelos*, or *a Man that brings good News*; and after his Death they order'd him divine Honours, and the chief Magiſtrate went every Month to the Place where he was buried, and ſacrific'd to him with great Ceremony and publick Rejoycing. * *Vitruvius, lib.* 10. *cap.* 7.

* PLACIDIA, Daughter to *Eudoxia*, and Grand-Daughter to *Theodoſius the Younger*. See *Eudoxia* in *Morery* Vol. I. where the Hiſtory of this *Placidia* is rightly reported.

PLACIDIUS, a *Roman* Officer under *Titus Veſpaſian*, and who diſtinguiſh'd himſelf againſt the *Jews*. He was the firſt who attack'd *Jotapat*, where he loſt ſeven Soldiers, and had a great many wounded. Having receiv'd Advice that *Flavius Joſephus* was in the Town, he inveſted it. He was the third Perſon that enter'd the Place. His Bravery was ſo extraordinary, that with only five hundred Horſe he attack'd a prodigious Number of *Jews*, who retreated to Mount *Itaburim* or *Tabor*, and cut 'em all in pieces. Another time coming up to ſuccour his Friends of *Gadara*, who put themſelves under the Protection of the *Romans*, and having but five hundred Horſe and three thouſand Foot with him, he routed and kill'd fifteen thouſand Burghers of *Bethenabara*, where the ſeditious *Jews* had fortify'd themſelves; I ſay, he routed and kill'd fifteen thouſand beſides a vaſt Number who threw themſelves into the River. Here likewiſe he took two thouſand Priſoners with conſiderable Plunder, and ſet Fire to the Town. From hence he paſs'd over the River *Jordan*, overbore all Reſiſtance in the Field, took all the Towns beyond this River, and after all theſe Exploits countermarch'd to the Camp before *Jotopat*. * *Joſeph. de Bell. Judaic. lib.* 4. *cap.* 25.

Baronius is of Opinion that this *Placidius* is the ſame with St. *Euſtachius*, who turning Chriſtian afterwards ſuffer'd Martyrdom in *Adrian*'s Reign, for refuſing to return Thanks to the pretended Gods for the Victory that Prince had gain'd over the Enemies of the Empire. * *Simon, Dictionaire de la Bible.*

PLACIDIUS PORCHERON *(Dom,)* a *Benedictine* Monk of the Congregation of St. *Maur*, and Library Keeper of the Abby of *St. Germain des Prez* at *Paris*, was a learned Perſon of Figure in the ſeventeenth Century: He was remarkably knowing in Languages, Hiſtory, Geography, Heraldry and Medals. He wrote politely in *Latin* and *French*; and in this latter Language he wrote a Book entitled the Education of a Prince. Beſides his having a conſiderable Share in the new Edition of St. *Hilary*, he publiſh'd a Manuſcript of conſiderable Antiquity upon the old Geography, which he entitled *Anonymi Ravennatis*, becauſe the Author was of the City *Ravenna*. He has written very curious and learned Notes upon this Book. He was born at *Chateau-Roux* in *Berry:* He dy'd in *March* 1694, forty two Years of Age. * *Memoires du Tems.*

PLAGIARY: So the *Romans* call'd him who bought, ſold or detain'd a free Perſon for a Slave, or ſeiz'd and kept other Peoples Slaves by Force. Thoſe convicted of this Crime were ſentenc'd to be whipt by the *Fulvian* Law, which they call'd *ad Plagas*, from whence the Word *Plagiary* is deriv'd. This Crime was made capital by the *Athenians* and *Jews*. * *Diction. des Arts.*

* PLATINA, an Hiſtorian. His Lives of the Popes are written with a great deal of Freedom, and in a tolerable Style, but not with all the Judgment and Exactneſs one could wiſh. Beſides this Work, he wrote ſeveral Tracts upon the Subject of moral Philoſophy in the Form of Dialogues, *viz. de falſo & vero Bono, lib.* 3. *Contra Amores, lib.* 1. *De vera Nobilitate, lib.* 1. *De optimo Cive, lib.* 11. *In Beſſarionem Cardinalem*

dinalem Panegyricus. De Pace confirmanda Oratio. He likewiſe wrote a Tract touching the Regimen for preſerving Health, of the Nature of things, and of the Learning of the Kitchen, dedicated to the Cardinal *de la Rovere*, printed at *Bolognia A. D.* 1498, and at *Lyons* 1541. With reference to this Book *Sannizarius* made the following Epigram upon the Author.

Ingenia & Mores vitaſque obituſque notáſſe
Pontificum, argutæ lex fuit Hiſtoriæ.
Tu tamen hinc lautæ tractas Pulmenta Culinæ,
Hoc Platina *eſt ipſos paſcere Pontifices.*

PLESSE, a large Town in *Lower Saxony* near the River *Leyne*, and half a League from *Gottengen*. 'Tis the chief Town of a large Barony, which has a great many Eſtates holding of it. It held formerly of the *Landgraviate* of *Heſſe* to which it was annex'd in the Year 1571, the Family of it's immediate Lords being then extinct. * *Maty, Diction.*

PLESSE, a ſmall Town in *Sileſia*, Capital of the Barony of *Pleſſe*. 'Tis fortify'd with a good Caſtle, and ſtands upon the *Viſtula* five Leagues from *Teſchen* near *Poland*. * *Maty, Diction.*

PLETTENBERG *(Walter,)* great Maſter of the *Teutonick* Order, was one of the braveſt military Men of his Time. His firſt Buſineſs was to reform the Abuſes which had gain'd footing among the Knights of the Order, and to provide for the Repoſe of *Livonia* at home and abroad. However, he could not avoid a War with the *Muſcovites*, who had made Incurſions upon the Country and carry'd Fire and Sword through the Neighbourhood of *Narva*, *Torpat* and *Riga*. The great Maſter reſolv'd not to ſuffer theſe Hoſtilities to go unreveng'd. To this purpoſe he drew a ſmall Body together of about four thouſand Horſe, but all pick'd Men: With this Handful he enter'd *Muſcovy*, and came up with forty thouſand of the Enemy, moſt of 'em Cavalry. He attack'd this great Superiority of Numbers, broke and purſued 'em three Leagues till Night oblig'd him to halt. Several thouſands of the *Muſcovites* were kill'd; their Baggage was taken, with great Quantities of Ammunition. He march'd afterwards farther into the Country, took ſeveral Forts, and defeated another Body of the Enemy near *Iwanogrod*. But his Troops being diſtreſs'd with a great Mortality he was oblig'd to countermarch. He had a violent Sickneſs himſelf, which had like to have carry'd him off: The *Ruſſians*, ſnatching this Opportunity, enter'd *Livonia*, and ravag'd a great many Provinces in the moſt inhuman manner imaginable, killing and carrying off above forty thouſand People. As ſoon as *Plettenberg* had recover'd his Health, he ſummon'd the Nobility of the Country, and reſolv'd upon another Expedition againſt *Muſcovy*. He rais'd a ſmall Army of about ſeven thouſand *German* Horſe, and five or ſix thouſand Foot of *Courland:* With this ſmall Number he enter'd *Ruſſia*, where he receiv'd Intelligence from two Priſoners near *Pleskow* that the *Muſcovites* drew near with a formidable Army, which had receiv'd Orders from the Czar to incloſe *Plettanberg*, and bring him and his Men like Sheep to *Moſcow*. This Advice from the Priſoners gave the great Maſter time to put his Men in a Figure of Advantage, and march in Order: The Enemy had divided their Forces into twelve Bodies: When they came within Diſtance for giving the Onſet, *Plettenberg*, after a ſhort Speech, diſcharg'd his Field-Pieces, which the *Muſcovites* were then little us'd to; and then coming to a cloſe Fight and falling on with extraordinary Fury, the Conteſt grew obſtinate and doubtful. The great Maſter having but a comparative Handful was eaſily ſurrounded by the *Ruſſians*, but breaking through 'em thrice he forc'd 'em at laſt to retreat, and kill'd vaſt Numbers in the Purſuit. But his Men being tir'd with killing, and their Horſes in no condition to carry 'em, they could not purſue very far. The great Maſter ſtay'd three Days upon the Field of Battel, to ſee if the *Muſcovites* were hardy enough to attack him a ſecond time. All Writers agree that the Victory was great, tho' they differ ſomewhat in the Number of the Dead. Thoſe who ſet the Account loweſt report the *Muſcovites* loſt forty thouſand Men; and that the *Livonians* had but one Knight of the *Teutonick* Order, one Captain, a Lieutenant, an Enſign, and four hundred Centinels kill'd. This Victory gain'd in the Year 1500 oblig'd the *Muſcovite* to conclude a Peace with the great Maſter. * *A New Deſcription of* Livonia.

POINTS *(Hebrew Vowel:)* That theſe Points now in the *Hebrew Bibles* were added by *Ezra* to the *Chaldee* Alphabet was generally believ'd, till *Elias Levita* a *German Jew* contradicted this Opinion about the middle of the ſixteenth Century. *Buxtorf* the Elder endeavour'd to confute his Arguments. But *Cappellus* a *French* Proteſtant and *Hebrew* Profeſſor at *Saumur* has anſwer'd *Buxtorf* with great Learning and Solidity. To this, *Buxtorf* the Son return'd an Anſwer, which fell ſhort of giving Satisfaction. I ſhall give a brief Report of what the learned Dr. *Prideaux* has offer'd upon this Argument. Firſt, he takes Notice that the *Jews*, *Elias Levita* not excepted, are generally agreed that the Points of the *Old Teſtament* give the true Reading, and are of equal Authority with the Letters. But that this is over-rating the Points and carrying the Matter too far, may be prov'd from the Obſervations following,

1. The *Old Teſtament* read in the *Jewiſh* Synagogues have always been, and are ſtill without Points; which, had they been fix'd there by *Ezra* when he review'd the *Canon*, would have been continued in the Copies for the Synagogue from that Age to the preſent: There being no probable Reaſon to be given for the Points not being fix'd to thoſe Copies, excepting this, that when the Holy Scriptures were firſt publickly read in the Synagogues, there were no ſuch Marks for Vowels as Points. And thus, the Points being of later uſe, and human Invention, they were not thought fit to be added to thoſe Copies, which were look'd on as exactly agreeing with the Divine Original.

2. The old various Readings of the Holy Text call'd *Keri Cetib* go all upon the Letters, and none about the Points, which looks like a clear Proof that the Vowel Points were anciently either not known, or elſe not regarded as any authentick Part of the Text. For had it been otherwiſe the Variations of theſe Points would certainly have been mark'd no leſs than thoſe of the Letters.

3. The old *Cabbaliſts* fetch none of their Myſteries from the Vowel Points, but all from the Letters, which is an Argument that they were either then not in uſe, or not reckon'd Part of the Holy Text.

4. The pointed *Hebrew Bibles* read the Text in ſeveral Places differently from the *Septuagint*, from the *Chaldee* Paraphraſe, from the Fragments of *Aquila*, *Symmachus* and *Theodoſion*, and from the *Latin* Verſion done by St. *Jerom:* This is a plain Argument that if there were any pointed Copies when theſe Tranſlations were made, their Authority was little or nothing; for had they been look'd on as Rules for the true reading, the Verſions would certainly have been govern'd by 'em.

5. Neither the *Miſhnah*, nor the *Gemara* of *Jeruſalem*, or *Babylon*, make any mention of theſe Vowel Points; notwithſtanding in ſeveral Places particular Reaſons occur for doing it; inſomuch that the Omiſſion of the mention of theſe Points can be interpreted to nothing, excepting to their not being, or not being of any Authority. Farther, *Philo Judæus* and *Joſephus*, and the *Fathers* for ſeveral of the firſt Centuries, amongſt which we may reckon *Origen*, and St. *Jerom*, both conſiderable *Hebricians*, are entirely ſilent about 'em.

Theſe are the main Arguments on *Capellus*'s Side, and which indeed ſeem too difficult to deal with: However; the Reader ſhall have a Line or two of what the *Buxtorfs* have advanc'd to the contrary.

1. They obſerve that the ancient Books *Bahir* and *Zohar*, one of which is ſaid to be written a little before, and the other a little after the *Incarnation*, expreſſly and frequently mention the Vowel Points. Now this Argument, 'tis confeſs'd, would be unanſwerable as far as the Date aſſign'd, provided theſe Books could hold up to the Antiquity pretended. But the learned Dr. *Prideaux* obſerves that neither of 'em were ever heard of, ſo much as amongſt the *Jews* themſelves, for above a thouſand Years after the time they are ſaid to be written.

2. Whereas 'tis affirm'd on *Cappellus*'s Side that the *Maſorites*

Maſorites of *Tiberias* invented the Vowel Points about five hundred Years after our Saviour's *Incarnation*, this, ſay the *Buxtorfs*, looks very improbable. For at that Period all the learned *Jews* had remov'd from their own Country, and ſettled in the Province of *Babylon*. Beſides the *Buxtorfs* obſerve there is no ſufficient Authority to ſupport the Aſſertion; none but *Elias Levita* and *Aben Ezra*, which latter is no older than the middle of the twelfth Century. To this *Cappellus* replies, that in hiſtorical Matters the Silence of the *Jews* is by no means a convincing Argument: That of all Nations who pretend to any Learning, they have been the moſt negligent in recording Matters of Fact. And that there were Men of Learning at *Tiberias* in St. *Jerom*'s time is plain, for he tells us he made uſe of 'em: Now this *Father* liv'd to the Year 420, which is but eighty Years before the time aſſign'd for the *Maſorites* performance abovemention'd. To this *Cappellus* and thoſe of his Sentiment ſubjoyn that they don't confine the Invention of the Vowel Points to the time and Place aſſign'd by *Elias Levita:* They only affirm that it muſt be poſterior to St. *Jerom* and the *Babyloniſh Talmud*, for the Reaſons already mention'd. And this Conceſſion muſt carry the Invention of the Points below the five hundredth Year of our Lord: But whether they were then immediately invented, or two or three hundred Years afterwards, whether at *Tiberias* or elſewhere, they don't pretend to determine. Their whole poſitive Aſſertion is that theſe Points were not ſet to the Text by *Ezra*, and by Conſequence that they are not of divine Authority.

3. If by the *Maſorites* who are ſaid to have invented theſe Vowel Points are meant the Authors of the preſent *Maſora*, which is printed with the great *Bibles* of *Venice* and *Baſil*, 'tis certain they can't be the Inventers of theſe Points. For a great Part of their Criticiſms is upon the Vowel Points, which is an evident Proof they were ſettled long before. For no Authors uſe to turn Criticks upon their own Works: To this 'tis reply'd by *Cappellus* that there were *Maſorites* from the time of *Ezra*, and the Men of the great Synagogue ſucceſſively down to *Ben Aſher* and *Ben Naphthali*, who flouriſh'd about the Year 1030: That ſome of theſe invented the Points after the making of the *Talmud*: That afterwards ſome who ſucceeded 'em, it may be at two or three hundred Years Diſtance, made the Criticiſms and Remarks above mention'd.

4. When the *Hebrew* Language ceas'd to be the *Jews* Mother Tongue, as 'tis univerſally agreed it did after the *Babyloniſh* Captivity; when this happen'd, the *Buxtorfs* aſſert 'twas ſcarce poſſible to teach that Language without theſe Vowel Points; and this, it muſt be confeſs'd, is their beſt Argument. And now having mention'd the Strength of what is offer'd by *Cappellus* and the *Buxtorfs*, I ſhall give a brief Recital of the learned Dr. *Prideaux*'s Opinion.

1. He agrees that the Vowel Points being never receiv'd by the *Jews* in their Synagogues ſeems a certain Proof that they were never anciently reckon'd as an authentick Part of the *Old Teſtament*, but only look'd upon as a later human Invention for the eaſier reading of the Text after the *Hebrew* ceas'd to be the Language of the Vulgar. And the *Jews* having been the true Church of God till our Saviour's time, to whom the Scriptures were firſt deliver'd, and through whoſe Hands they were tranſmitted to the Chriſtian Church; they were till the *Incarnation* at leaſt the proper Judges to pronounce what part of the Text is authentick Scripture, and what is not.

2. He thinks 'tis moſt likely theſe Vowel Points were the Invention of the *Maſorites* a little after *Ezra*'s Time. That the Uſe of the Points were introduc'd ſoon after *Ezra*'s Time ſeems highly probable from the need there was then of 'em, for directing the reading of the *Hebrew* Text. And that they were the *Maſoritick* Invention may be reaſonably concluded from the Buſineſs and Profeſſion of theſe Men: The *Maſorites* Buſineſs was to tranſcribe Copies of the *Hebrew* Scriptures, to criticiſe upon 'em, and to teach the true reading. And what they obſerv'd and taught in order to this is call'd the *Maſora*. And, as has been before obſerv'd, when the *Hebrew* Language ceas'd to be vulgarly ſpoken, the uſe of the Points ſeems abſolutely neceſſary; for how thoſe, to whom *Hebrew* was not the native Language, ſhould learn it without Vowels is ſcarce poſſible to imagine. And therefore *Cappellus* in his *Arcanum Punctuationis* grants that when the *Hebrew* Language became dead and not vulgarly ſpoken, it could not be learn'd without the Help of Vowels; but then he tells us that anciently the Letters *Aleph*, *He*, *Vau*, *Yod*, which they call'd *Matres Lectionis*, ſerv'd inſtead of Vowels. But to this 'tis reply'd, that there are a great Number of Words in the *Hebrew* way of writing, both in the *Bible* and other Books of that Language, in which none of theſe Letters are to be found, and ſcarce any in which ſome of the Syllables are not without 'em; and which way then can theſe ſupply the Place of Vowels, and give every where a full Direction for the reading, ſince every where they are not to be found? Beſides, there are none of theſe Letters which have not ſometimes the different Sounds of every one of the Vowels annex'd to 'em; and how then can they determine the Pronunciation of any one of 'em? For inſtance the Letter *Aleph* has not always the Pronunciation of *(a,)* but ſometimes of *(e,)* ſometimes of *(i,)* ſometimes of *(o,)* and ſometimes of *(u,)* according as 'tis found in different Words; and the ſame may be ſaid of all the reſt. Dr. *Prideaux* obſerves farther, that all the other oriental Languages have thoſe Letters call'd *Matres Lectionis* in their Alphabets as well as the *Hebrew:* For inſtance, the *Syriac*, the *Arabic*, the *Turkiſh*, the *Perſian*, the *Malayan*, *&c.* have theſe *Matres Lectionis*, and yet over and above they have the Vowels to direct the reading. To this 'tis objected, that the *Samaritan*, tho' now a dead Language, is learn'd without Vowel Points. To this the learned Dr. returns, that the Books in the *Samaritan* Character brought into *Europe* are written only with the Letters, without any Marks like the *Hebrew* Vowel Points, or any others inſtead of 'em. But this, as he continues, does not prove that they have no ſuch Vowels us'd amongſt 'em: For notwithſtanding abundance of *Hebrew*, *Syriac*, *Arabic*, *Turkiſh*, and *Perſian* Books are brought from the *Levant* to the *Europæans*, all written with the Letters only, without any Vowel Marks; yet this does not prove that they have no ſuch Marks, for 'tis certain they all have 'em, and make uſe of 'em. And therefore by parity of Reaſon the *Samaritan* Language may have 'em alſo, though all the Books brought into theſe Weſtern Countries are written without 'em.

He argues farther, that the *Greeks* and *Latins*, tho' originally furniſh'd with Vowels, invented Accents and other Marks for Pronunciation after their Languages became dead; and therefore we have Reaſon to conclude *à fortiori*, that when the *Hebrew* Language was no longer native to the Country, the *Jews* who had no Vowels, would then apply to the Aſſiſtance of the Points, to govern the Reading, and make the Learning of *Hebrew* practicable.

3. The learned Dr. *Prideaux* is of Opinion, that theſe Vowel Points were for many Ages only of private uſe among the *Maſorites*; but not receiv'd in the publick Schools till after the Compoſing the *Talmud*. In Proof of this, he takes Notice there were two Sorts of Schools anciently amongſt the *Jews*, the Schools of the *Maſorites* and the Schools of the *Rabbies*. The firſt went no farther then teaching the *Hebrew* Language, and reading the Scriptures: The latter inſtructed their Scholars in the meaning of the Holy Text, and Gloſſes upon it: And the *Maſorites* compar'd to theſe *Rabbies* were reckon'd no better than mere Grammarians. And therefore as long as theſe Vowel Points went no higher than the *Maſoritick* Schools, the learned *Jews* took no Notice of 'em. And this is ſuppos'd to be the Reaſon that we find no mention of 'em either in the *Talmud*, or the writings of *Origen* and St. *Jerom*. But ſome time after the making of the *Talmud*, though the Year or Age cannot be certainly determin'd, the pointing of the *Maſorites* being approv'd by the *Jewiſh* Doctors as a neceſſary Expedient for preſerving the true Reading of the *Hebrew* Scriptures, they pitch'd upon ſome of their moſt learned *Rabbies* to review, correct, and ſettle the Points, ſo as to make 'em the certain Direction of the Authentick Reading, according as 'twas firſt form'd and pronounc'd by the inſpir'd Writers. * *Cappellus*, *Arcanum Punctuationis. Buxtorfius Pater*, *in Tiberiade. Buxtorfius Filius*, *de Antiquitate Punctorum*

Punctorum. Waltoni Prolegom. in Bibl. Polyglott. Dr. *Prideaux, Old and New Teſtament connected, &c.*

POLAKIA, or the Palatinate of *Bielsko*; a Province of the Duchy of *Mazovia* in *Poland*. It lies between *Mazovia Proper*, *Pruſſia*, *Lithuania*, *Poleſin*, and *Upper Hungary*. It ſtretches about five and thirty Leagues from North to South, and twelve from Eaſt to Weſt. 'Tis water'd with the Rivers *Bug* and *Narew*; and the principal Towns are *Bielsko* the Capital, *Auguſtow*, *Tycockzin*, *Drogieſin* and *Mielnick*. * *Maty, Diction.*

POLE, a Province of *Southern Muſcovy*. It lies almoſt between the *Don* and the *Doniec*; 'tis bounded on the North by the *Tartars*, *Mordwates* and the *Czeremiſſes*, and on the South by the *Circaſſians*. A great part of this Country is Moraſs, the reſt is almoſt all Foreſt, inhabited by the *Tartars Roſdori Donski*, Tributaries to the *Muſcovites*. There's no conſiderable Town in this Country. * *Maty, Diction.*

POLLET, *(Francis,)* a Lawyer born at *Doway* in the *Low Countries*, he ſtudy'd at *Louvain* and ſome other Univerſities, where he apply'd himſelf wholly to the Law, which he taught for ſome Years publickly and privately at *Paris*. He practis'd afterwards in this City at the Bar, and removing from thence ſettled at *Doway*. He dy'd there at thirty Years of Age in the Year 1547. This Lawyer wrote the Hiſtory of the Bar of the old *Romans*, which he divided into five Books, in which he takes notice of the Place and Time where and when the Courts of Juſtice were held, and the Solemnity of the Appearance: He takes notice of the Condition and Privileges of Advocates or Barriſters; of the different Kinds of Magiſtrates and Cauſes; of the Circumſtances and Treatment of Criminals and Perſons proſecuted; of the Form of Proceſſes and Judgments; of the Serjeants and Guards, and other Ceremonies anciently obſerv'd at *Rome* at the Trials of Cauſes and Perſons. He was ſuddenly taken off by Death, before he could finiſh the laſt Book. *Philip Broide* his Relation added nine Chapters, made Notes upon the whole Performance, and printed it at *Doway A. D.* 1576. * *See the Book.*

POLYBUS, King of *Corinth*, bred *Oedipus* for his Son, who lay expos'd upon the Mountain *Citheron*. The Death of this Prince made an unfortunate Diſcovery to *Oedipus*, who then firſt underſtood he was none of *Polybus*'s Son. *Diodorus Siculus* will have it that *Polybus* was no more than a plain Shepherd. * *Scholiaſt. ad Sophocl. Oedip. Tyran.* See *Oedipus* in *Morery* Vol. II.

* POLYCRATES, Biſhop of *Epheſus*, liv'd towards the end of the ſecond Century, and got a Reſolution paſs'd in a Synod of *Aſiatic* Biſhops, that *Eaſter* ſhould be kept on the 14th Day of *March*, without any regard whether it fell upon *Sunday* or not. He gave an Account of what paſs'd in a Letter to Pope *Victor*. Now the Church of *Rome* having receiv'd a Cuſtom of celebrating the Paſchal Solemnity only upon *Sunday*, the Pope was diſguſted with the Deciſion of the Eaſtern Biſhops, and proceeded ſo far as to excommunicate 'em, or at leaſt to threaten 'em with that Cenſure. Theſe high Proceedings ſeem not to have been valued by *Polycrates*, who was ſupported by the Biſhops of *Palæſtine*, *Pontus* and *Oſroëne*. St. *Irenæus* acted the Part of a Mediator, and ſolicited for an Accommodation. * *Euſeb. Hiſt. lib. 5. cap.* 23, 24. *Hieron. de Script. Eccleſ. Du Pin, New Eccleſ. Library, Cent.* II.

POLIXO, born at *Argos*, and Wife to *Tlepolemus* King of Part of the Iſle of *Rhodes*, entertain'd *Helena Menelaus*'s Wife, after ſhe had been expell'd *Greece* by *Megapentes* and *Nigoſtratus Oreſtes*'s Sons. This Princeſs afterwards order'd a pracel of Women to counterfeit themſelves *Furies* and then fall upon *Helen* and hang her. This Execution was done to revenge *Tlepolemus*'s Death, who was kill'd at the Siege of *Troy*. * *Pauſanias, in Lacon.*

POMESANIA, a Country in *Ducal Pruſſia*. It reaches from Eaſt to Weſt from the River *Paſſerg* to the *Viſtula*, between *Pruſſia Royal*, which bounds it on the Weſt, the North and Part of the Eaſt, and *Gallindia* which confines it on ſome Part of the Eaſt, and the *Palatinate* of *Ploczko*, which lies to the South. *Pomeſania* is a conſiderable large Country, but full of Lakes and *Moraſſes*. The principal Towns in it are *Holland* the capital, *Marienwarder*, *Freiſtat*, *Libſtat*, *Salfeld*, *Eylow*, *and Hohenſtein*. * *Maty, Diction.*

POMEY *(Francis,)* a Jeſuit lived in the XVII Century; he wrote ſeveral ſerviceable Books for Colleges, where they learn Humanity; *viz.* His Book entituled *Candidatus Rhetorics*, his Tracts of *Particles*, his Royal Dictionary, his *Gradus ad Parnaſſum*, his *Indiculus Univerſalis*, *Pantheum Mythicum &c.* * *Memoires du Tems.*

PONCE *(Conſtantin de la Fuente,)* in *Latin Conſtantinus Fontius*, from whence they made *Pontius*, a Doctor of Divinity, and Canon of *Seville*, lived in the ſixteenth Century, was Preacher to *Charles* the V. and attended *Philip* the II. at his return he was proſecuted in the *Inquiſition*, for Proteſtant Heterodoxy, and put into Priſon, where he died before he made an *Act of Faith:* But his Effigies was burnt publickly when that Ceremony was to have been gone through. Some report him *Charles* V's Confeſſor, and that he aſſiſted that Prince at his Death. But this is a Miſtake, for he was impriſoned before the Death of this Emperor. He wrote ſome Books, which the *Spaniſh* Inquiſition put in their *Index Expurgatorius*. He had a great Reputation for the Pulpit. He wanted neither Wit nor Elocution, but gave himſelf a great deal of Liberty in rallying, which poſſibly might draw the Diſgrace and Proſecution upon him. * *Nicolas Antonio, Biblioth. Script. Hiſpan.* Father *Paul*'s Hiſtory of the *Council of Trent. lib. 5. Bayle Diction. Critiq. Edit.* 1702.

PONDICHERY, upon the Coaſt of *Coromandel*, is a Place where the *French* have ſettled a Trade. It ſtands upon the Sea Shore, eleven Degrees and 48 Minutes northern Latitude, 40 Leagues to the South of *Mazilipatan*, a little diſtant from *Madraſpatan* where the *Engliſh* have a Haven and a Fort, and near *Meliapour* or St. *Thomas*, famous for the Martyrdom of St. *Thomas* the Apoſtle, and for the vigorous Siege ſuſtained by *Monſieur de la Haye*, who commanded the *French* Garriſon there. There's a Fort, a Seminary for Jeſuits, and another for *Capuchins*. A hundred and fifty *French* defended themſelves for ten or twelve Days, againſt above three thouſand five hundred regimented Troops of the Enemy, who came well appointed with Shipping and Artillery; Theſe Troops who attacked the *French* were *Dutch* who were forced to grant the *French* honourable Articles, and give them leave to march out *December* 3, 1693. However, the Garriſon reenter'd afterwards, and fortified it very well. The Number of Chriſtians is conſiderably encreaſed there. * *Memoires du Tems.*

PONT AUDEMER, or as it is commonly pronounced *Ponteau Demer (Pons-Audomari)* a City in the Dioceſs of *Liſeux* in *Normandy*, between *Roüen* and *Caën* with a Bailliage, Vicomte, an Election with ſeveral Pariſhes and religious Houſes for either Sex. It ſtands upon the *Rille*, a River which when the Tide comes in brings Boats up to the Town. This Town in the Year 1592 was ſurpriſed for the Leaguers by *Andrew de Villars*, afterwards admiral of *France*. While he was fortifying this Town, *Boſc-Royce* one of his Captains threw himſelf into *Feſcamp*, and put it into the Kings Hands. In the Year 1279. there was a Council held here for the Reformation of Manners, the Acts of which are extant. * *Sanſon. Baudrand.*

PONT-L' EVESQUE *(Pons Epiſcopi,)* a City in *France* with an Election, and the Seat of the Vicomty and Bailliage of *Auge* in *Normandy*, within the Dioceſs of *Liſeux*, and upon the River *Tonque*, three Leagues from the Sea and three or four below *Liſeux*. *Pons L' Eveſque* is famous for Cheeſe. * *Sanſon. Baudrand.*

PONTAULT *(Sebaſtian Pontault de baulieu,)* an Ingineer and Field Marſhal in the *French* Army. The ſtrong Inclination he had for a military Profeſſion, made him liſt himſelf at fifteen Years of Age. It was at the famous Siege of *Rochelle* that he began to ſignalize himſelf. Here he diſtinguiſhed himſelf ſo much both for Conduct and Courage that he was made Commiſſary of the Artillery notwithſtanding his Youth. He managed this Poſt at the Siege of *Privas* in *Vivarez* at that of *Pignarole*, and at the Battel of *Veillan*, where he was wounded with a Muſquet Ball on the Shoulder. The good Service he did under the Duke *de Longueville*, who commanded the Army in *Lorrain* pre-

ferred him to the Poſt of Comptroller General to the Army in *Lorrain*. He ſerved at the Siege of *Heſden*, and the Year following at that of *Arras*, where in a Fight againſt the Count *de Bucquoy*, he was run through the Body with a Sword. This Wound raiſed him to the Poſt of provincial Comptroller to the Artillery of *Artois*. He was afterwards at the Siege and taking of *Aire* where he behaved himſelf with ſo much Bravery, that *Monſieur de la Meilleraye* made him Governor of the Place, which he defended to Extremity againſt the Enemy, though at laſt he was forced to ſurrender. He diſtinguiſhed himſelf ſo at the Siege of *Perpignan*, that the Prince of *Condé*, then Duke *d' Enguien* would have him near himſelf, and made uſe of him in the famous Battels of *Rocroy*, *Thionville*, and *Philipsbourg*. In carrying on the Trenches for attacking this laſt Place, he had his Arm taken off by a Cannon Ball. This Misfortune did not hinder him from ſerving in the following Campaigns at the Battel of *Nortlinguen*, at the Sieges of *Courtrai*, *Bergues*, *Furnes*, *Mardike*, and *Dunkirk*, where he alone had the Direction for carrying on the Trenches. From hence he attended this Prince into *Catalonia* where he fortified *Conſtantin* and *Salau*. It may be ſaid of him, that he had a ſhare in all the Fights, Sieges, and military Expeditions, from the very Day he was capable of carrying Arms, to the time he was diſabled, by Age or Wounds, to perform in the Field any longer. And when he was thus forced to lie by, he ſpent his Leiſure in drawing, and afterwards ordering to engrave all the Sieges Sallies, Battels, and, generally ſpeaking, all the military Expeditions within the Reign of *Lewis* XIV. which he likewiſe explained with inſtructive Remarks, and gave a Detail of the reſpective Enterpriſes. This Undertaking, though it coſt him above ſixty thouſand Livres, and was ſomewhat over proportion'd to his Fortune, was notwithſtanding in ſome meaſure finiſhed at laſt. He died *Auguſt* the 10th 1674, after having had the Honour of the Order of *St. Michael* and made marſhal General of the Kings Armies. The Work he was upon was not diſcontinued by his Death. Madam *des Roches*, his Niece not only had the Work carried on with the ſame Expence and Exactneſs, but likewiſe preſented it with a Dedication to the *French* King; who to ſhew his Value for the Performance gave her a conſiderable Penſion. Thoſe who are Soldiers enough to underſtand theſe Prints, and have any Taſte for engraveing are all of Opinion that there are very few Performancees of this Kind, which come up to it either for the Bulk of the Undertaking, or for the full and lively Repreſentation of each Event. * *Perrault, Les hommes illuſtres, qui ont paru en France. Tom.* II.

PONTINE, *Palus Pontini*, a great Moraſſe in *Campania di Roma*. It takes it's Name from the old Town *Pomptini*, and ſtands towards the Sea Coaſt, between the Town *Terraincina* and *Cape Antio*. There are ſome Villages within this *Moraſſe* but thinly inhabited becauſe of the Badneſs of the Air; and there are ſtill ſome remains of the paved Way, made by the Emperor *Trajan*. * *Maty, Diction.*

PONT DE ROYAN, a good *French* Town in *Dauphiné*. 'Tis the Seat of the Marquiſate of *Royanez* and ſtands at the Foot of the Mountains, three Leagues from St. *Marcelin* to the South. *Maty, Diction.*

POPÆ, were under Officers belonging to the Sacrifices, whoſe Buſineſs it was to furniſh the Cattel neceſſary for that purpoſe, and to cut their Throats after they are knock'd down. They were naked to their Navel, and from thence cover'd to the mid-Leg with a Linen Apron, or the Skin of ſome Beaſt ſacrific'd; they had likewiſe a Crown on their Head which was commonly made of Laurel. Thus their Habit is deſcrib'd upon *Trajan*'s Pillar. They are likewiſe repreſented in other ancient Figures, with a ſort of Albe, which hangs down from their Armpits, and tuck'd backward to the Place where the Knife was faſten'd. This Apron was call'd *Simus* or *Linus*, becauſe it had a purple Border twiſted. This Habit is mention'd by *Virgil* in his twelfth *Æneid*.

Velati limo, & verbenâ tempora vincti.

* See *Servius* upon this Place of *Virgil*. *Sueton. in Caligul. cap.* 32. *Cicer. de divinat. lib.* 2. *Perſ. Sat.* 6, &c.

POPOCATEPEC, a Mountain in *Mexico*, twelve Leagues from *Tlaſcala*, towards the City *Mexico*. 'Tis very high and round like Mount *Gibel* in *Sicily*. 'Tis all the Year cover'd with Snow, and at the top there's a Hole half a League broad, made like a Glaſs Furnace, from whence there ariſes continually a thick Smoak, and ſometimes great Quantities of Flame, which diſcharges Cinders and burning Stone as far as the Town *Tlaſcala*. * *Maty, Diction.*

POPOLO, a ſmall City in the Kingdom of *Naples*, ſituate in the hither *Abruzzo* upon the River *Peſcara*, two Leagues from *Sulmo*. *Popolo* has the Title of a Duchy, and was built upon the Ruins of the *Old Corfinium*, a ſmall Town of the *Old Peligni*. * *Maty, Diction.*

PORCA, the Capital of a ſmall City of the ſame Name. It ſtands upon the Coaſt of *Malabar*, and has a good Haven between *Calicut* and *Coulan*. * *Maty, Diction.*

PORDENONE, a fortify'd Town in *Friuli*, ſix Leagues from the Gulph of *Venice*, and five from *Cenneda* to the Eaſt. This Place, which formerly belonged to the Patriarchs of *Aquileia*, has been a long time in the Poſſeſſion of the Archdukes of *Auſtria*; but the *Venetians* having made themſelves Maſters of it ſeveral times, *Charles* V. yielded it up to that Republick *A. D.* 1529. However, the Emperor of *Germany* ſtill puts among the reſt of his Titles that of Lord of *Pordenone* or *Portenan*. * *Maty, Diction.*

PORENTRU, or *Brondruſt*, the Capital of the Biſhoprick of *Baſil*. It ſtands upon the River *Hallen*, upon the Frontiers of *Suntgaw*, ſeven Leagues from *Baſil* to the Weſt. *Porentru* has nothing conſiderable unleſs it be the Cathedral Church and the Caſtle, which latter is the Biſhop of *Baſil*'s Seat, who has the Title of a Prince of the Empire. * *Maty, Diction.*

POROS, an Iſland in the *Archipelago* within the Gulph of *Ægina* upon the Coaſt of *Morea*, over againſt the Town *Saronia*. This Iſland is not above ſix Leagues in Circumference, but is very well improv'd. Some Geographers take it for the *Old Calauria*, whither *Demoſthenes* retir'd and poiſoned himſelf, for fear of being proſecuted by *Antipater*. However, others make *Calauria* the ſame with the modern *Sidra*. * *Maty, Diction.*

PORQUEROLLES, anciently call'd *Prote*, a ſmall Iſland in the *Mediterranean*. It lies near the Coaſt of *Provence* to the Weſt of the Iſland *Portcroſs*, to the South of the Town *Hiéres*; 'tis but four Miles in Length and one in Breadth, and is fortify'd with a Caſtle and three Towers. * *Maty, Diction.*

PORT DE ST. MARY, formerly *Mneſthei Portus*, *Gaditanus Portus*, a ſmall Town with a large Haven, very full of Buſineſs. It ſtands in *Andaluſia* at the Mouth of the *Guadalete* in the Gulph of *Cadiz*, three Leagues from the Town *Cadiz*, and at the Diſtance from *Xeres de la Frontera*, and from *St. Lucar de Barrameda*. * *Maty, Diction.*

* POSSIDIUS, Biſhop of *Calama*, a Diſciple of St. *Auſtin*'s, came from the Monaſtery founded by this *Father* to the See of *Calama A. D.* 397, where he ſettled a Monaſtery like that at *Hippo*. He endeavour'd to break the Meetings which the Pagans and Hereticks made in the Dioceſs, contrary to the Emperors Edicts; but the Mob gathering together upon a Holiday, which they kept on the firſt of *June*, ſet fire to his Church, ſcatter'd the Clergy, and made *Poſſidius* fly for it, and take Shelter at *Hippo*; however, thoſe who had been guilty of this Fray, repenting what they had done, were the firſt who intreated his Return. *Poſſidius* was one of the chief at the Conference at *Carthage*. The Irruption of the *Vandals* upon *Africk A. D.* 428, forced *Poſſidius* to quit *Calama* and retire to *Hippo*, where he was preſent at St. *Auſtin*'s Death *A. D.* 430, immediately after whoſe Deceaſe the Town was taken by Storm by the *Vandals*. We have nothing farther certain concerning *Poſſidius*, excepting that he wrote St. *Auſtin*'s Life, to which he ſubjoin'd a Catalogue of that Father's Works. * *Auguſt. Epiſt.* 91. & 105. *lib.* 3. *contra Creſcon. cap.* 46. *Vide Vit. Auguſtini per Poſſidium. Ruinart. Hiſt. Vandalorum. Du Pin, New Eccleſ. Library, Cent.* V.

POSTDAM, *Potztein*, a Town where the Elector

of *Brandenbourgh* has a Palace. It ſtands in the middle March upon the River *Havel*, between *Berling* and *Brandenbourgh*, five Leagues from the firſt, and ſix from the latter. * *Maty, Diction.*

POSTHUMIUS *(Lucius,)* Conſul after the Battel at *Cannæ*, marching into *Gaul* with an Army, was routed by the *Boii*, and ſlain in the Battel. Theſe *Barbarians*, cut off his Head and made a Cup of his Skull, lodged it in the Temple and drank in it on Holidays. * *Livy lib.* 22.

POSTHUMIUS *(Spurius,) Poſthumius* and *Titus Veturius* both Conſuls, commanding in the War againſt the *Samnites*, miſmanaged ſo far as to have their Army encloſed within the *Furcæ Caudinæ* and were forced to comply with infamous Articles, to diſengage themſelves. One of which was that their Troops ſhould march out of this Ambuſcade, under a Gallows. *Poſthumius* coming back to *Rome*, propoſed in the Senate that himſelf and his Collegue ſhould be ſent back, to recover the Honour of the Republick, and diſengage them from conſenting to the ſcandalous Treaty made by theſe Conſuls: His Advice was followed and he was carry'd back to the *Samnites*, but they refuſed to receive him. * *Livy, Florus.*

POSTPOLITE. The *Ruſſian Poſtpolite* being frequently mentioned in Hiſtory and publick Papers, it may not be improper to make an Article upon it. The Word *Rech-Poſtpolite* in *Poliſh* ſignifies the ſame with *Res-publica* in *Latin*. It comprehends all the *Poliſh* Nobility and Gentry; for 'tis this Body which properly makes the Commonwealth of that Country. This Nobleſſe is very numerous, and every ſingle Perſon who belongs to this Diviſion, has the ſame Liberty of voting, and the ſame Authority in their Vote; inſomuch that a ſingle Gentleman, though the meaneſt in the Kingdom, may hinder the Reſolution of a whole Diet, and the Election of a King; for in *Poland* publick Buſineſs is not carry'd by a Plurality of Votes, but a Univerſality, expreſſed by *Nemine contradicente*. This great Body of the Nobility and Gentry does not meet frequently, becauſe ſo great a Multitude would draw Confuſion on their Debates. They come together only upon two Occaſions, at the Election of a King, and when there is to be a general Rendezvous of the Horſe. This Rendezvous, call'd the *Ruſſian Poſtpolite*, does not mean the *Poſtpolite* of *Ruſſia*, but the *marching or mounted Poſtpolite*, for the *Poliſh* Word which is written *Ruachenie*, ſignifies marching or Motion * *Memoires du Chevalier de Beaujeu.*

POTAMO, Biſhop of *Heraclea* in *Ægypt*, was apprehended for being a Chriſtian, in the Perſecution raiſed by *Maximin*, and loſt an Eye in the Priſon. He aſſiſted at the Council of *Nice A. D.* 325, and maintain'd the Catholick Faith there againſt the *Arians*. In the Year of our Lord 335 he came with St. *Athanaſius* to the Council of *Tyre*, when the *Arian* Biſhop *Gregory* ſeized the See of *Alexandria A. D.* 342. *Potamo* was ſo barbarouſly baſtinado'd, that he dy'd of the Uſage ſoon after. * *Athanaſ. Apol. & Epiſt. ad Solitar. Ruffin. Hiſt. lib.* 2 *cap.* 4. *Epiphan. Hæreſ.* 68.

* POTENZA, a City in the Kingdom of *Naples*. To what is ſaid upon this Place in *Morery*, may be ſubjoin'd, that it was ruin'd by an Earthquake *Sept.* 8, 1694.

POTOSKI, Generaliſſimo of the *Poliſh* Forces, ſerved a great while under the famous General *Zolkiezwitz*, and ſignaliz'd himſelf frequently againſt the *Tartars*, who made him Priſoner. Having gain'd his Liberty in 1651, he commanded againſt the *Coſſacks*, and by his Valour and Conduct put a good End to that War; being broken with Age and full of Honour, he died of an Apoplexy in the Year abovemention'd. * *Pierre Chevalier*'s Hiſtory of the War between the *Coſſacks* and *Poles*.

POUCHARD *(Julian,)* was born in *Lower Normandy*, near the Town *Damfront*. He was bred to Learning, and underſtood *Latin*, *Greek*, *Hebrew*, Philoſophy and Divinity: When the *French* King gave a new Form to the Academy for Inſcriptions and Medals, *Pouchard* was made one of the Aſſiſtants or Aſſociates; and here he had an Opportunity for ſhewing his great Learning and his excellent Talent at Criticiſm. The Speech he made upon the Subject of the Antiquity of the *Ægyptians*, and ſeveral other Harangues, gain'd him and the Society he belong'd to great Reputation. He had a Share in the *Journal des Savans*, and ſuperviſed the Impreſſion. It was not long but ſome Authors complained of him for taking too much Freedom in his Cenſure: But he deſpiſed their hard Language, and us'd to ſay, *they are angry becauſe I publiſh their Faults, and truly I am ſo too, becauſe they write ſorry Books.* He was commonly thought to be too full of Sincerity; and though he did not want good nature for his Friends he had ſtill a greater Value for Truth: The Regard for Perſons of Diſtinction never byaſs'd his Judgment, nor made him paſs Miſtakes without Notice; neither did Intereſt or Fear ever hinder him from making thoſe Writers deſpicable, who he thought deſerved that Character. In the Year 1704 the *French* King made him his *Greek* Profeſſor, and in *December* 1705 he died, being 49 Years of Age. Beſides ſeveral other Works not mentioned, he wrote an univerſal Hiſtory from the Creation to the Death of *Cleopatra*. The Occurrences are reported in a correct Style with great Perſpicuity and Exactneſs. The Manners, Diſcipline, and Laws of the reſpective Nations are deſcribed in a very ſerviceable and entertaining Way: And notwithſtanding others have work'd ſucceſsfully on the ſame Subject, yet when this Hiſtory ſhall appear, it will make it's Way with Credit, and give publick Satisfaction. * *Journal des Savans de* 1706. *Tom.* 34. *Pag.* 384. *Edit. de Holl.*

POUGUET *(Francis Aimé,)* Prieſt of the Oratory, was born at *Montpellier*; after having commenc'd Doctor in Divinity of the Faculty of *Paris*, he enter'd into the Congregation of the Prieſts of the Oratory. He wrote a Book entitled, *Inſtructions by way of Catechiſm*, where from Scripture, Tradition, and Eccleſiaſtical Hiſtory, he gives a brief Explanation of the *Moral Part of Chriſtianity*; *of the Sacraments*; *of the publick Prayers*, *Ceremonies and Cuſtoms of the Church*; printed at *Paris* in the Year 1702; and has ſince been tranſlated into *Spaniſh*, *Italian*, and *Latin*. * *Du Pin*, *New Eccleſ. Library*, *Cent.* XVII.

POUPART *(Francis,)* born at *Mans*. He was the Son of a Burgher who was related to the beſt Families of that Town. He was bred to Learning and ſtudyed Phyſick. He had a particular Inclination for examining Inſects. He made curious Obſervations upon their Way of living and diſſected them with great Niceneſs. Witneſs his Diſſertation upon the *Horſe Leech*, which furniſh'd ſeveral new Diſcoveries, and was printed in the *Journal des Savans*, and generally approved. He was made a Member of the Royal Academy of *Sciences* in the Year 1699, where he read a Diſcourſe on the Hermaphroditical Inſects. This Academy publiſh'd a Volume of their Obſervations every Year, in which *Poupart*'s Hiſtory of the *Formica-Leo*, that of the *Formica-Pulex* and his Diſſections of Muſcles are inſerted. He died *October* 1708. * *Hiſt. de l'Academ. des Scienc. de* 1709 *Pag.* 156. *Edit. de Holl.*

* POUZOL, or *Pozzuolo*, *(Puteoli,)* a Town in *Italy* with a Biſhop's See eight miles from *Naples*, which has only ſome poor remains of it's ancient Greatneſs. 'Twas built by the *Samians* in the fourth Year of the ſixty fourth Olympiad, which was the two hundred thirty ſecond of *Rome*; it was called at firſt *Dicæarchia*, and *Dicarchia*. It belonged ſome time to the Burghers of *Cumæ*, who made uſe of it for their Haven. The *Romans* making themſelves Maſter of it in the five hundred thirty eighth Year of *Rome*, ſent a Colony there, twenty Years afterwards, and gave it the Name of *Puteoli*, either upon the Score of the great Number of Pits, or becauſe of the offenſive Smell of the Waters. This Town which was one of the beſt Havens the *Romans* had upon this Sea, was very much ornamented with Temples, Cirques, Theatres, and Amphitheatres, of which there are ſtill ſome remains to be ſeen. A great many rich Citizens of *Rome*, among the reſt *Cicero*, built Country Seats in the Neighbourhood of *Puteoli*, with very fine Baths belonging to them. *Auguſtus* and *Nero* ſent new Colonies thither. The Emperor *Caligula* attempted to make a Bridge of three thouſand nine hundred Paces long, which was to reach from thence to *Baiæ*. Some of the Piles of this Bridge are ſtill to be ſeen, at the End of which this Emperor carried on the Work, with two rows of Ships faſtned with their Anchors and covered with Planks, upon which

which he paſſed over, both on Horſeback, and in his Coach. *Suetonius* obſerves that this Prince work'd upon this Project to imitate *Xerxes*, to frighten the *Germans* and the *Britons*, by going through ſuch an extraordinary undertaking, and to fulfil the Prophecy of an Aſtrologer who in the Reign of *Tiberius* had predicted (it may be by way of Jeſt) that *Caligula* ſhould be Emperor, when he rode over this Gulph. This Town was laid in Aſhes by *Alaricus A. D.* 410, and by *Genſericus* 45 Years after. About ninety Years forward *Totila* ſack'd and ſo diſmantled it that it continued uninhabited ſixteen Years. The *Greeks* having rebuilt the Place it recovered by Degrees; inſomuch that it was reckoned a good Town when *Romaldus* II. Duke of *Beneventum* took it *A. D.* 715. But now 'twas harraſs'd to utter ruin with fire and Sword. The *Hungarians* plundered it in the tenth Century. In fine, after a great many Traverſes of Fortune and Revolutions, *Alphonſus* of *Arragon* King of *Naples* took it in the fifteenth Century. This Town has ſuffered very much by Earthquakes, particularly that which happened in the Year 1538. There ſtill is remaining an old Temple built in *Auguſtus*'s Reign, now made a Chriſtian Church and dedicated to St. *Proclus*. * *Leandre Alberti. Bayle Diction. Critiq.*

PRAIRIES (the River of the *Praires* or of the *Hurons,*) a River in *Canana* in *North America*. It falls into the River of St. *Laurence* on the north Side, over againſt the Iſland *Mont-Real*. * *Maty, Diction.*

PRAGUE, a Village in *Poland* over againſt *Warſaw*, on the other Side of the *Viſtula*. There was formerly a Bridge of Boats over this River from *Prague* to *Warſaw*, which preſerved the Debris of the *Poliſh* Army routed by *Charles Guſtavus* King of *Sweden*, in the Neighbourhood of this Village, in the Reign of King *Caſſimer*, but the Bridge is ſince broken. However, it is commonly rebuilt againſt the Diets for chooſing a King, to give Paſſage to the Nobility who then appeared in great Numbers. * *Memoires du Beaujeu.*

PRASSINA, one of the four Diſtinctions of the *Roman* Charioteers in the *Circus* or race Ground; they were ſo called, becauſe thoſe of this Fraternity were dreſſed in light Green. The Charioteers ſays *Tertullian* are idolatrous in the Colour of their Cloaths. They drove only in two Colours at firſt, *viz.* white and red. The white was in Honour of the Winter and the Red in Honor of the Sun. The Praſſina or Green was afterward added for a religious regard to the Earth, and the blue was worn to pay a reſpect to the Sky or the Sea. The People who met at this Spectacle in the *Circus*, ranged themſelves under one of theſe four Factions as they were called, which ſometimes turned to quarrels and came to Blows. This Diverſion laſted till *Juſtinian*, in whoſe Reign a great fight happened between the *blue* and the *green*, in which as *Zonaras* reports almoſt forty thouſand were killed. This barbarous Piece of Diſtraction, made the Emperor ſuppreſs the Sport. * *Tertul. de Spectac. Cap.* 9 *Antiquit. Græc. & Rom.*

PRATOMAGNO, formerly *Etruſci Campi*, a ſmall Precinct in *Tuſcany*. It lies to the Eaſt of *Florence*, and is ſurrounded Weſt South and Eaſt by the River *Arno*. It is one of the fineſt and beſt inhabited Countries in *Italy*. * *Maty, Diction.*

PRECONISATION. When the *French* King has named any one to be Archbiſhop or Biſhop, his Name is given into the Conſiſtory at *Rome* by a Cardinal, who delivers the Kings Letter, to diſpoſe the Pope to agree to his Majeſty's Choice, and collate the Perſon nominated. The reſpective Shares which the Pope and the *French* King have in making a Biſhop is as follows. When the Perſon nominated has his Warrant from the Crown, and is furniſh'd with three Letters, one of which the *French* King writes to the Pope, another to the Cardinal Protector of *France* at *Rome*, and the third to his Majeſty's Embaſſador at the Pope's Court: When this is done, there is a Certificate of the Perſon nominated his Life and Behaviour given into the Pope's *Nuntio*; or in his abſence to the Biſhop of the Place where the elected was born, or elſe to the Biſhop of the Place where he lives: According to the Laws of *France* and the *Arrêts* of the Parliament, this always ought to be done before the Biſhop. He likewiſe makes a Profeſſion of his Faith before the Biſhop, and gives in a Schedule of the Condition of the Biſhoprick to which he is nominated. Theſe three Enquiries being made Acts of Court, he ſends them to *Rome* with the King's three Letters. They are directed to the Banquier for Diſpatches in the Court, of *Rome*, who immediately carries the Letters to the Ambaſſador. The Ambaſſador puts an *Expediatur* on that he ſends to the Pope, and the Banquier gives it the *Datary* who delivers it to his Holineſs; afterwards the Banquier gives the Cardinal Protector the Letter writ to him by the *French* King: To execute the Contents of which this Cardinal in the firſt Conſiſtory declares that at the next Conſiſtorial meeting he intends to propoſe ſuch a Perſon for ſuch a See, which Declaration is call'd *Preconiſation*. When the next Conſiſtory is held, the Cardinal Protector makes a Recital of the Condition and Circumſtances of the Biſhoprick, and of the Qualifications of the Perſon nominated by the King; and the Pope after having taken Advice of the Cardinals, orders the engroſſing nine *Bulls* for the Perſon preconized. The firſt and the moſt conſiderable is call'd the Bull of Proviſion, and is directed to the Perſon nominated. In this Bull the Pope gives the Perſon preconiz'd to underſtand that he aſſigns him ſuch a Biſhoprick. The ſecond called *Munus Conſecrationis* is the Pope's Commiſſion deliver'd to one or more Biſhops, to perform the Conſecration. In this Bull the Oath is inſerted which the Biſhop ought to make to the Pope at his Conſecration. The third is directed to the King. The fourth to the Metropolitan; and when theſe Bulls are for an Archbiſhop this fourth is directed to the Biſhops of the Province. The fifth Bull is ſent to the *Chapter*. The ſixth to the Clergy, The ſeventh to the Laity of the Dioceſs. The eighth to the Tenants belonging to the See, and the ninth is a Bull of Abſolution. * *Diction, des Arts.*

PREFECT, of *Rome*, was a Poſt of Juriſdiction directed by *Auguſtus*. *Meſſala Corvinus* was the firſt nominated to this Office and reſign'd it in a Week's time according to St. *Jerom*'s *Chronicon*, pretending when he threw it up, it was incivilis, *i. e.* his Commiſſion was too large, and ſat too hard on the Liberties of the *Roman* Burghers. But *Tacitus* reports that *Auguſtus* turn'd out *Meſſala* as underqualify'd, and not equal to his Buſineſs. But let that be as it will, as long as the *Roman* Empire ſubſiſted, there was always Prefects or Lord chief Juſtices of *Rome*, whoſe Juriſdiction reached a Mile from the City *circumquaque*.

PREFECTS of the Provinces. *Auguſtus* call'd thoſe Prefects with whom he entruſted the Government of the Provinces. The firſt and moſt conſiderable was the Governor of *Ægypt*, the firſt of which was ſent thither after *Anthony* and *Cleopatra* had been defeated and dead; he was call'd *Præfectus Auguſtalis*, and his Name was *Cornelius Gallus*. This Emperor likewiſe ſent Governours into other Provinces with the ſame Character and Diſtinction: But then as *Dion Caſſius* obſerves, he us'd not to chooſe Senators, but only Gentlemen into this Employment. * *Antiq, Rom.*

PREFECT of the Signature of Juſtice at *Rome*, is a Cardinal Lawyer who peruſes and ſigns the Petitions; but when the Matter of them is queſtionable, he adviſes with the Officers of the Signet before he ſigns them. * *Memoires Hiſtoriques.*

PREFECT of the Signature of Grace, is likewiſe a Cardinal and a Lawyer, who in Diſpatches of Grace or Favour has the ſame Authority and does the ſame Buſineſs with the Prefect of Juſtice, only with this difference, that his Diſpatches are commonly made in the Pope's Preſence, which is not neceſſary for the other Officer; and in caſe the Pope is abſent, the Inſtruments muſt be ſign'd in the Preſence of twelve Prelates. There is likewiſe a Prefect for the Pope's Reſcripts or Briefs, who is the Head of the College of the Secretaries, where the Diſpatches are ſeal'd with Wax, *ſub annulo Piſcatoris*, there are likewiſe ſmall *Prefects* of the ſmall Dates, of Compoſitions, and Vacancies *Per obitum*. * *Mem. Hiſtoriq.*

PRESENZARO, a Town in the Kingdom of *Naples*; it ſtands in the *Terra di Lavoro*, near the *Volturno*, two Leagues from *Tiana* to the North. It appears, by an old Inſcription in this Town, that 'tis the ſame with the *Old Rufræ* or *Rufæ*, a ſmall Town in *Campania*;

thus the Precinct about it is call'd *Costa Rufaria.* * *Maty, Diction.*

PRESIDI, *L'Etat delli Presidi*, in *Latin*, *Status Præsidii.* It is a small Territory belonging to *Siena* in *Tuscany:* It lies round the Gulph of *Telamone*, and the principal Towns in it are *Orbitella*, *Telamone*, *Porto Hercole*, *Porto S. Stephano.* The small Islands of *Giglio*, of *Hercole*, of *Monte Christi*, of *Gianuti*, and of *Pianosa*; and were formerly Parcel of the Territory of *Siena.* When the Duke of *Florence* made himself Master of the Republick of *Siena*, the *Spaniards* seiz'd this little Country; and here they kept Garrisons in a great many Places, which made it called *l'Etat delli Presidi.* * *Maty, Diction.*

LE PRESTRE *(Sebastian,)* Lord of *Vauban*, *&c.* Knight of the King's Orders, Great Cross of the Order of St. *Lewis*, Marshal of *France*, Commissary General of the Fortifications, Governor of *Doway*, and of the Citadel of *Lisle*, was Son of *Urban le Prestre* Lord of *Vauban*, by *Edmée* of *Carmignolles.* He began to carry Arms in the Year 1650, at 17 Years of Age, and having a particular Talent from his earliest Youth for Fortification, he discover'd himself to Advantage this way at the Sieges of St. *Menchaut*, *Stenay*, *Landrecies*, *Conde*, *Valenciennes*, *&c.* To pass over a great many of his Posts of Command, the *French* King in 1688 made him Lieutenant General; in which Year he had a Share in taking *Phillipsbourg*, *Manheim* and *Frankendell* under the Dauphin, who gave him his choice of taking what four Pieces of Cannon he lik'd best out of the Arsenals of these three Places. In 1689 he commanded in *Flanders* upon the Coast, serv'd at the Siege of *Mons* in 1691, and at that of *Namur* in 1692, and in 1694 and 5 commanded the Land-Forces and the Marines within the four Dioceses of *Lower Bretagne*, where he disappointed the Enemy's Project, and gave 'em a smart Repulse when they made a Descent at the Bay of *Camaret*; insomuch that they were forc'd to reimbark with Precipitation. In 1697 he was at the Siege of *Ath* under Marshal *Catinat*, where he was wounded; and in 1706 he commanded a considerable Town in *Flanders* after the Battel of *Ramellies*, with which he secured the Towns on the Sea-Coast. He dy'd at *Paris March* 1707, 74 Years of Age. He carry'd the Art of attacking and defending Towns to a greater Degree of Perfection than had hitherto been known. He fortify'd above three hundred Places, and had the principal Direction of fifty three Sieges; at twenty of which the King commanded in Person, and the Dauphin at three others. That which particularly recommends his Memory is the Regard he always had for the publick Interest, which he visibly preferr'd to his own Fortune; insomuch that he was little the richer for his Posts of Command, but laid out almost all his Pay and other Gratifications in the King's Service. He wrote several Tracts on the Subject of Fortification, which are not yet published. * *P. Anselme. Histoires des grands Officiers de la Couronne.*

PRETORIUM. The Place where the Pretor administer'd Justice; sometimes his Palace was call'd by this Name, and so was the General's Tent where the Council of War met. At *Jerusalem* the Governor of *Judæa*'s Palace was call'd the *Pretorium.* It was built close to the Fort *Antonia*, and, as *Adricomius* reports, they went up to it by an Ascent of eighteen Marble Stairs, which as it is said after they were stain'd with the Blood of our Saviour, were carried to *Rome*, and lodg'd in the Church of St. *John Lateran*, where they are still to be seen. This *Pretorium* is properly a Hall where Causes and Prisoners were try'd; and it was here our Saviour was sentenc'd first to be scourged, and then to be crucify'd. The Christians afterward turn'd this *Pretorium* into a Church, and the Apartments belonging to it into Chapels. At present the House is the Residence of those *Bashaws*, who are Governors of *Jerusalem.* * *Simon, Diction. de la Bible.*

PRETORIANS, were the General's or Emperor's Guards. *Scipio Africanus* was the first who pick'd a Company of his bravest Men and made them his Guards. The *Pretorians*, to speak more particularly, were settled and divided into several Bodies by *Augustus*, who made choice of them for his Guards, and assign'd two Officers to command them, call'd *Præfecti Prætorio.* There was but one *Præfectus Prætorio* throughout almost all *Tiberius*'s Reign. The *Pretorians* Pay was double to that of the rest. So that whereas every Soldier had but twelve Asses or Sols *per Diem*, the *Pretorians* had twenty four Sols; these *Pretorian* Guards making about ten thousand, and divided into nine or ten Cohorts, had a great Stroke in all the Revolutions which happen'd. Those who were quarter'd in the City had no Camp there, and the others were lodg'd in the neighbouring Towns. The *Pretorian* Guards were utterly suppress'd in the Reign of *Constantine the Great.* * *Dion. Cassius, lib.* 53. *Tacit. Annal. lib.* 1. *Aurelius Victor. Zozimus. lib.* 2.

PREVOST, was formerly a Lord in *France*, who administer'd Justice in Person, he did the same Business and had the same Jurisdiction in the *Prevôtez*, that the Bayliffs and Stewards have now in *France* within their Bayliwicks and Stewardies. The *Prevost de Paris* is a Magistrate of this Nature; he presides sometimes at the *Châtelet*, collects the Votes, and has them declar'd by his Deputies. All Judgments and legal Contracts have the *Prévost de Paris* his Name at the Head of the Instrument: The meeting of the Noblesse within the *Prévote* of *Paris*, their meeting, I say, for the *Arriereban* is held at his House, and he has the Privilege of marching them to the Army. * *Morery de Paris.*

PREVOST *des Marchands à Paris* (the,) is a very considerable Magistrate, and has a Jurisdiction upon that part of Trade which is carried on upon the Water. He has the Privilege to examine and tax the greatest part of Commodities which are deliver'd and sold at the Keys, and gives Order for regulating the publick Ceremonies of the Town. This Magistrate is called the Mayor, where there is no *Prevosts des Marchands.* * *Morery de Paris.*

PREVOST *des Marechaux*, a King's Officer reckon'd belonging to the Body of the *Gendarmerie.* All these sort of Officers are under the Marshals of *France*, and have Authority to punish Vagabonds, and to try those who rob upon the high Way, and are prosecuted for wilful Murder. They likewise try Clippers and Coiners. There is about a hundred and fourscore of these *Prevost des Marechaux* in *France:* He that belongs to *Paris* is call'd *Prevost de l'Isle.* * *Morery de Paris.*

PREVOST *de l'Armée*, an Officer who looks after Deserters and Soldiers that misbehave; he likewise settles Provisions in the Army, and has a Lieutenant and a Clerk under him, together with a Company of Archers mounted, and an Executioner. The Prevost of a Regiment of Foot has the same Officers with the other, but then he is attended with only six Archers. * *Morery de Paris.*

PREVOST *general de la Marine*, an Officer settled for forming the Process of the Marines, who are guilty of any Crime. By an Ordinance made in the Year 1674, himself and his Lieutenant are assisting in a Council of War, where they give an Account of their Proceedings. There's a *Prevost-Marinier* in every Ship; he has the Prisoners in his Custody, and 'tis part of his Business to see the Ship is kept clean. * *Morery de Paris.*

* PRIEST. The Word Priest comes from the *Greek* πρεσβύτερος, which signifies old; because they commonly made choice of People advanc'd in Years for Direction of religious Matters. The Elders of the *Israelitish* Tribes who administer'd Justice were call'd Elders or Presbyters. There is frequent mention of these Elders or Presbyters in the *Old Testament.* The College of seventy settled by *Moses* consisted of these; and we find in the Gospels and the *Acts* frequent mention of the Elders or *Jewish* Priests with Marks of Authority. The Name of Priest, with respect both to Age and Character, passed from the *Jewish* to the Christian Church, where from the beginning of Christianity those who had the Charge of governing smaller Divisions in religious Matters were called Priests. 'Tis said in the 14th of the *Acts*, that St. *Paul* ordained Elders or Priests in every Church; and in the 15th Chapter we read that at *Jerusalem*, besides Apostles, there were Elders or Priests, who were consulted upon the Question concerning the Observation of the *Mosaick* Law. St. *Paul* in his Epistle to *Titus* recommends the ordaining Elders or Priests in every Town; and St *James* exhorts the Christians when sick to send for the

Elders or Prieſts of the Church, that they may anoint them with Oil and pray for them. St. *Paul*, upon his coming to *Miletus*, ſent to *Epheſus* for the Elders or Prieſts of that Church, and cautioned 'em to be vigilant and careful in their Functions, acquainting them withal that the Holy Ghoſt had made them Directors in the Church of God. St. *Peter* exhorts the Elders or Prieſts, and ſtyles himſelf a Fellow-Presbyter. St. *John* likewiſe calls himſelf Elder or Prieſt. And notwithſtanding in the beginning of Chriſtianity a Prieſt was ſometimes called a Biſhop, yet their Character and Authority were plainly different. The chief Buſineſs of the Prieſt has always been to conſecrate the Bread and Wine, to offer the Euchariſtick Sacrifice, to baptize, to impoſe Penance and grant Abſolution, to inſtruct the People, to officiate in the publick Service, and to govern in the Church with Subordination to the Biſhop. And here we are to take notice, that giving Orders and Confirmation were peculiarly reſerved to the Biſhop: In ſhort, according to the Diſcipline of the ancient Church the Prieſts were obliged to obey the Biſhop, and act by his Advice in every thing. Prieſts have been allowed to ordain Subdeacons, and other inferior Clerks: Formerly no Prieſt was ordain'd without a Title, or Cure wherein he was to officiate. The Prieſts were anciently diſtinguiſh'd into thoſe who belong'd to the Cathedral, or had Churches in the Town where it ſtood; and rural Prieſts who took Care of the Churches in the Country. Formerly a Prieſt was not ordain'd under thirty Years of Age, but at preſent that Term is ſhorten'd. * *Morinus, de Ordinat. Thomaſſin, diſcipl. de l'Egliſe.*

The Buſineſs of the Heathen Prieſts was to offer Sacrifices. At *Rome* they were ſettled by *Numa Pompilius* and called *Sacerdotes*. There were two Sorts of them one for the Gods in general, in *Latin* called *Pontifices*. Of theſe there were four at firſt, choſen out of the *Patricians* or Nobility. Afterwards in the Year of *Rome* 454. there were four others deſcended from the Commonalty added to the former. And when *Sylla* was Dictator, he encreaſed the Number to ſeven more: The other Diviſion of the Prieſts belonged to particular pretended Deities; for Inſtance the *Luperci* were for their God *Pan*; the *Sodales Titii* belonged to the Gods of the *Sabines*; the *Salii* were *Mars*'s Prieſts; the Veſtal Virgins belonged to the Goddeſs *Veſta*; the *Flamines* performed the Worſhip aſſigned for *Jupiter*, *Mars* or *Quirinus*; the *Galli* belonged to *Cybele* the Mother of the Gods. There were likewiſe certain Magiſtrates or Officers called *Epulones*, who were a Sort of *Major-Domo*'s who preſided at the Entertainments after the Sacrifices were over: They had likewiſe *Rex Sacrorum* who governed their religious Ceremonies: To theſe we may add the *Fratres Arvales*, who had the Charge of the Sacrifices offered for the Encreaſe of the Fruits of the Earth: And the *Curiones* who were the Prieſts that took care of the Sacrifices in each *Curia* or Ward. The Prieſts wore Crowns of different Materials. *Apollo*'s Prieſts had Laurel, and *Hercules*'s Poplar Leaves. Some had Crowns of Myrtle, others of Ivy and others of Oak Leaves. The High-Prieſt of *Rome* was not obliged to give an Account of his Conduct either to the Senate or People, and was the only Perſon who had the Privilege of coming in a Horſe-Litter or Chair to the Capitol: He was at the Head of Religion, and Judge in the laſt Reſort of their holy Ceremonies: He admitted the Veſtal Virgins, and had Juriſdiction over all the ſacrificing Prieſts, with their Temples and Altars: It was likewiſe his Buſineſs to digeſt into Annals all remarkable Occurrences: *Numa Pompilius* was the firſt *Pontifex maximus*, or High-Prieſt. After this Prince the Election of the High-Prieſt belonged to the College or Company of Prieſts. Some time forward *Cneius Domitius* Tribune of the People, transfer'd this right to the Commons, who notwithſtanding had always a Share in this Election, if what *Tully* reports in his Diſcourſe upon the *Agrarian* Law is rightly repreſented: The Conſecration of the High-Prieſt was performed with extraordinary Ceremonies. He was obliged to go down into a Ditch with his pontifical Robes; this Ditch was afterwards covered with Planks full of Holes, upon which the Victims being ſacrificed the Blood ran threw the Holes upon the High-Prieſt: And now he rubs his Face, his Mouth and his Tongue with the Blood. The High-Prieſt's Quality was very honourable. When he went abroad a Lictor or Serjeant marched before him, and he was carried in an Ivory Chair or a *Sella curulis*, and his Gate was ornamented with Laurel Trees. *Julius Cæſar*, and after him the other Emperors were High-Prieſts, and the ſame Diſtinction went among the *Imperial* Titles, when the Emperors were Chriſtians. The Prieſts of *Mars* were ſo much regarded, that none but thoſe deſcended from a *Patrician* Family, were capable of that Function. The Prieſts at *Tyre* had precedency next the King, and were dreſſed in Purple. Amongſt the *Phœnicians* the Prieſts that belonged to the Sun, wore a long Robe with Gold and Purple, and had a Gold Crown on their Head ſet with precious Stones. The *Ægyptian* Kings were choſen Prieſts, and all their Philoſophers had that Diſtinction. *Jupiter*'s Prieſt, called *Flamen Dialis* at *Rome*, had ſo peculiar a privilege that his Word bore the force of an Oath. His Preſence was a Sort of Sanctuary; inſomuch that a Criminal who took Shelter in his Houſe could not be ſeized. The Prieſthood amongſt the *Indians* is hereditary, as it was formerly amongſt the *Jews*, ſo that the Son of a *Bramin* is a Prieſt, and marries into a Family of the ſame Condition. * *Antiquit. Græc. & Rom.*

PRIMACUS, a Slave in the Iſland of *Chio*, ran away upon the Mountains, and put himſelf at the Head of all the Fugitives, who came thither as he did for Shelter. The Inhabitants of the Iſland ſent Troops againſt 'em, but after ſeveral Skirmiſhes they were forced to come to Articles with *Primacus*, to whom they promiſed proviſions at a Price agreed. And on the other ſide, this Commander in Chief, engaged on his part, not to receive any more Slaves, till the Reaſon of their running away was to be examined and proved defenſible. After this Treaty, but few Slaves came over to him, for his Diſcipline was very exact, inſomuch that the leaſt Faults were ſeverely puniſhed. Afterwards the Inhabitants of *Chio* ſet a Price upon his Head, and promiſed a large Sum to any one that would bring it. *Primacus* being now very old, and weary with ſeeing himſelf perpetually expoſed to the utmoſt Danger, prevailed with a young Man he had a great Affection for, to cut off his Head, and get the reward promiſed. The Inhabitants of *Chio*, ſtruck with this inſtance of Generoſity, erected a Statue for *Primacus*, dubbed him a Hero, and ſacrificed to him, as their Slaves did likewiſe. * *Athenæus, lib. 6. cap. 7. Ex Nymphodor.*

PRIMATE. A Title formerly given to all the Metropolitans in the Weſt. In the following Ages a Primate was diſtinguiſhed from a Metropolitan, and that Title was given to certain Sees, where the Biſhop claimed a Juriſdicton over the Metropolitans In the Eaſt theſe Biſhops were called Patriarchs or Exarchs; and in the Weſt they took the Name of Primates. Formerly in the Weſt all the Metropolitans were equal, excepting the Biſhop of *Carthage* who was Primate of all *Africk*. In latter Ages the Metropolitans of ſome conſiderable Cities aſſumed the Quality of Primate, or gained it by requeſt from the See of *Rome*. The Popes granted this Privilege firſt to the Biſhops of *Theſſalonica*. In *France* the Biſhop of *Arles*, was the firſt who had a grant of this Favour from *Rome*. The Archbiſhop of *Rheims* received the ſame Title from the Popes *Zozimus* and *Adrian* I. the Archbiſhop of *Sens* had it of *John* VIII. and the Archbiſhop of *Bourges* ſtyles himſelf Primate of *Aquitain*. The Primacy of the Archbiſhop of *Lyons* was either firſt granted or confirm'd by *Gregory* VII. over the Provinces of *Lyons*, *Sens*, *Tours*, and *Rouen*. In *Spain* the Archbiſhops of *Seville*, *Tarragon*, and *Toledo*, take the ſame Title. In *Germany* the Archbiſhop of *Mentz* goes by the ſame Diſtinction, and ſo does the Archbiſhop of *Canterbury* in *England*. A Primate's Privilege at preſent is to judge of Appeals brought into his Court from the Metropolitan's, which Appeals he may try either by himſelf or his Official. * *Thomaſſin de la Diſciplin. de l'Egliſe. Du Pin. De Antiquâ Eccleſ. Diſcipl. Diſſert. Hiſtor.*

* PRISCILLIAN, for *Maximinus* in *Morery* Vol. II. read *Maximus*.

PRIVAS, a ſmall Town in *France* in *Vivarez*, ſix Leagues from *Vivarez* to the North. *Privas* was formerly fortify'd. But *Lewis* XIII. demoliſhed the Works

Works after he had taken the Town from the *French* Proteſtants *A. D.* 1629. * *Maty, Diction.*

PRIULI *(Francis,)* a *Venetian*, and as 'tis ſaid very skilful in Aſtrology, if one may be skilful in an Art, which has no Principles or ſolid Ground to go upon. However, 'tis reported that he calculated Pope *Leo* X's Nativity, and acquainted him with the moſt ſecret Paſſages of his Life, and which no Body knew but himſelf, that he foretold him what would happen in the remaining Part of his Life, and that the Event juſtifyed all his Predictions to a Tittle. This ſtrange reach into Futurity, made the Pope frequently ſay, that Aſtrology which was dead before, came to Life again in *Priuli*. But after all this extraordinary Proſpect into the Stars, it ſeems *Priuli* had a very unfortunate End. * *Pierius Valerianus, de Infelicitate Literat. Pag.* 88.

PROBATICA; the Name of a Pond or Canal at *Jeruſalem*, or at leaſt of the Gate near it. It is ſuppoſed to be the Pond where the Sheep were waſhed for Sacrifices, or it may be into which the Blood of the Sacrifices was drained. It is called *Bethesda* in *Hebrew*, that is to ſay *the Houſe of Benevolence and Mercy*; it had five Porticos or Galleries. Some believe it the ſame with *Solomon*'s Canal mentioned by *Joſephus, de Bell. Judaic. cap.* 5, and that the Water which filled it came from the Spring of *Siloam*. St. *John*'s *Goſpel*, informs us that the Waters of this Pool had a miraculous Quality, and that an Angel came down into it at certain times and diſturbed the Water, and that the firſt Perſon who ſtept in after this Ruffle was cured of whatever Diſeaſe he had. Some Perſons are of Opinion that this Miracle ceaſed after our Saviour's Crucifixion, becauſe neither *Joſephus* nor *Philo* make mention of it. * *Joh. Cap.* 5. *Hammond in loc. Dominic. macer. in Hierolex.*

PROCESSION, an Eccleſiaſtical Ceremony or publick appearance where the Clergy and People go to ſome Church ſinging Litanies and other Prayers as they move along. The old *Romans* when the Empire was diſtreſſed or after ſome Victory, ordered Proceſſions for ſeveral Days together to be made to the Temples, to beg their Gods Aſſiſtance, or to return them thanks: The *Jews* likewiſe went in Companies to the Temple to ſay their Prayers; and ſo did the Primitive Chriſtians to the Martyrs Tombs. But upon theſe Occaſions we don't find the Prieſts went foremoſt and directed the Proceſſions. The firſt Proceſſions with the Clergy mentioned in Eccleſiaſtical Hiſtory, are thoſe ſet on Foot at *Conſtantinople* by St. *Chryſoſtom*, to oppoſe the reſembling Appearance of the *Arians*. *Socrates* reports that the *Arians* of *Conſtantinople* being forced to hold their Meetings without the Town, went thither Night and Morning ſinging Anthems. In which they had generally ſomething of their own Heterodoxys. St. *Chryſoſtom* to prevent their perverting the Catholicks, ſet up Counterproceſſions: And at theſe they ſang Prayers in the Night, and carry'd Croſſes with Flambeaus upon them. From this Period the Cuſtom of Proceſſions was introduced among the *Greeks*, and afterward among the *Latins*: But they have ſubſiſted longer, and have been more frequently uſed in the weſtern Church, than in the eaſtern. The Cuſtom of the Church of *Rome* from the time of *Gregory the Great*, has been for the Clergy and People to go in Proceſſion from one Church to another, ſinging Prayers and Litanies; and when they came to the Church deſigned, they ſang the Service of the Day and the Maſs, and this is that which they called the *Station*. The Number of Proceſſions has encreaſed from time to time; they make them ſometimes in Towns and in the Country when any publick Occaſion calls for it: And here the Subject of their Devotions is to beg God's Mercy for Peace, Plenty and other temporal Conveniences, and to deliver them from Plague, Famine and other Calamities, which they either feel or fear. The Litanies or publick Prayers perform'd on St. *Mark*'s Day, and thoſe in Rogation Week begun by *Mamertus* Biſhop of *Vienne*, are of this kind. In *Jubilees* and publick Devotions, there are extraordinary Proceſſions. The Proceſſion upon *Palm Sunday* is very much diſtinguiſhed in ſome Churches. In fine, after *Berengarius* had declared againſt Tranſubſtantiation, and the Worſhiping the Euchariſt; it was made a Piece of Religion in the Church of *Rome*, to carry the conſecrated Elements triumphantly in Proceſſion. This Cuſtom began in the fourteenth Century, and was carried to a higher Solemnity after the *Lutherans* and *Calviniſts* had openly oppoſed the Church of *Rome* in this Matter. * *Socrat. Hiſt. Eccleſ. Lib.* 6. *Cap.* 8 *&c.*

PROCESSION (the *Leaguers.*) This was a very extraordinary Appearance both as to the Solemnity and the Occaſion. It was formed at *Paris A. D.* 1590 and came up to the Number of thirteen hundred Monks and Clergy. *Roſe* Biſhop of *Senlis* and the *Prior* of the *Carthuſians*, led them on like Captains, and each of them carried a Croſs in their left Hand and a Halbert in their right, to repreſent the *Maccabees*, who headed God's People. After theſe Leaders the reſt of them marched four in Front, that is all the Monks of the mendicant *Orders*, even the *Capuchines*, the *Minims* and the *Feuillans*; but the Monks who had Eſtates either in Town or Country, and were afraid the Premiſſes might be ruffled, kept out of the way and made no Part of the Proceſſion; and amongſt theſe, we are to reckon the Monks of St. *Germain des Prez*, of St. *Victor*, of St. *Geneviéve*, and the *Celeſtines*. All the Proceſſioners had their Gowns tuck'd up at their Girdle, their Cowles let fall upon their Shoulders, a Helmet upon their Head, a Corſelet or Coat of Mail for Back and Breaſt, and beſides this, ſome of them had Bucklers and Daggers, ſome Partizans, ſome Croſs Bows, and others ruſty Arms very unfit either for Charging, or Defence. The old Monks march'd in the firſt ranks, counterfeiting the Air and Motion of Captains as well as they could. The younger Sort followed, ſhooting every Minute with their Croſs Bows to ſhew their Skill and Courage. One *Hamilton, Curé* of St. *Come*, a *Scotchman*, was one of their Serjeants; all this Body marching through the Streets of *Paris* with an affected Gravity, halted now and then, and ſung Anthems, with a diſcharge of their Muſquets. The Pope's Legate attended with *Panigarolo, Cardinal Bellarmin*, and ſome other *Italians*, countenanced this ridiculous and profane Solemnity by being at it. But it happened that one of his Chaplains was killed in the Boot of his Coach by one of theſe awkward Harquebuſſers who let fly at random: This Accident was very near making a great Diſorder. Upon *Aſcenſion* Day the ſame Year there was another Proceſſion, (which carry'd a more ſolemn Face) at the Convent of the *Auguſtinians*; and in this Parade there was the Archbiſhop of *Lyons*, the Biſhops of *Rennes*, of *Senlis*, and *Frejus*, all the Prelates in the Legate's Train, the *Spaniſh* Ambaſſador, he that had been the Queen of *Scot*'s Ambaſſador, and had then the Title of Archbiſhop of *Glaſcow*, the Preſident of *Ferrara*, the Dukes of *Nemours* and *Aumale*, with other Princes and military Chiefs, to which we may add the Bench of the Sovereign Courts of Juſtice, together with the Colonels and Captains of the City Militia. After Maſs was ſolemnly ſung, they all ſwore upon the Goſpels never to admit an Heretick for their King, and to diſcover every contradicting Concert or Practice to the *Holy Union*. * *Mezeray Hiſtory of* France *under* Henry IV.

PORCUPIA, an old Town in *Upper Moeſia*. It ſtands in *Servia* upon the River *Topliza*, ſix Leagues from *Cratovo* to the Weſt, and fourteen from *Novibazar* to the South. * *Maty, Diction.*

PRODICUS, a Heretick of the ſecond Century, Head of the Sect of the *Adamites*, held the Heterodoxies of the *Carpocratians*. He believ'd human Souls were ſent into Bodies to live at large: And that this Licentiouſneſs was an Inſtance of Homage due to the Angels who created the World. In Conſequence of this Principle he allow'd all ſort of Debauchery, and held that the moſt abominable Impurities were religious Myſtery and Initiation. His Followers bragged they had ſome very ſcarce unpubliſh'd Books of *Zoroaſtres*, and maintain'd that there was no Neceſſity to pray to God for Aſſiſtance, nor to profeſs the Truth ſo far, as to expoſe themſelves to Martyrdom. * *Clemens Alexand. Stromat. lib.* 1. *Tertull. in Scorpiac. Theodoret. Hæretic. Fabul. lib.* 1. *cap.* 6. *lib.* 5. *cap.* 10, 20, & 27.

* PROMETHEUS, Mythology reports that *Minerva* aſſiſted him in making Men, and 'tis ſaid that it was ſhe that carry'd him up to the Sky, where he lighted a piece of Wood at a burning Wheel of the Sun,

Sun, with which he kindled the Man he had made into Life: The Poets likewiſe tell us that he made a Woman call'd *Pandora*, to whom *Jupiter*, to revenge himſelf upon *Prometheus*, gave a Box where all Misfortunes and Diſeaſes incident to Mankind were ſtuffed. *Pandora* carry'd it to *Prometheus* who deſpiſed *Jupiter*'s Preſent, and would have nothing to do with it. Upon this ſhe gave it his Brother *Epimetheus*, who had no ſooner open'd the Box, but all ſorts of Miſchiefs and Diſtempers flew out and ſeized upon Mortals; *Epimetheus* would gladly have ſhut it afterwards, but his Underſtanding came too late, for the Venom was flown and diſperſed, and nothing but a little Hope lay at the bottom. How *Prometheus* was puniſh'd by *Jupiter* for his Preſumption is related in *Morery* Vol. II. only it is not ſaid that his Chains were knocked off by *Hercules*. Thoſe who made it their Buſineſs to draw Hiſtory and Fact from obſcure Fables, tell us that *Prometheus* obſerv'd the Courſe of the Stars in *Scythia*, and that he ſtudy'd Aſtronomy with ſo great Application, that he was Night and Day gazing on the Mountain *Caucaſus*, as if he had been pinned down to it: But Hiſtorians inform us of ſomething more certain which gave Occaſion to the Fable. *Diodorus Siculus* reports that *Prometheus* govern'd part of *Ægypt*, in the Reign of *Oſiris*. That the *Nile* overflowing all the Country within *Prometheus*'s Government, if *Hercules* had not ſtopped the Inundation by raiſing Dams, all had been drowned. The *Nile*, formerly call'd the *Ocean*, after this Inundation was call'd the *Eagle*. *Prometheus* being vexed to ſee his Country thus overflowed, gave Occaſion to the Poets to feign that his Heart was fed on by an Eagle, till *Hercules* reſcu'd him. The ſame Hiſtorian elſewhere tells us, that *Prometheus*'s ſtealing Fire from Heaven, as the Poets will have it, means no more than that he invented Tools to make Fire with. *Lucian* gives a pretty probable Account why *Prometheus* is ſaid to make a Man; and that is, that he was the firſt that made human Figures of Earth; and that by *Minerva*'s Help he worked with ſo much Art and Niceneſs, that this earthen Ware ſeem'd to have Life and Motion. *Appian* relates in his Hiſtory of the *Mithridatick* War, that *Pompey* when in *Pontus* had a Mind to ſee Mount *Caucaſus* where they ſaid *Prometheus* was chain'd down. *Arrian* reports that the *Macedonians* who conquer'd *Aſia* under *Alexander the Great*, going into a Cave in the Country of *Parapamiſus*, pretended that the Country People in the Neighbourhood told him that this was the place where *Prometheus* was chained, and that *Hercules* ſhot the Eagle that fed upon his Heart, and ſo gave him his Liberty: But this looks like a Story deviſed to flatter *Alexander*, and make People believe he had carried his Conqueſt over the Mountain *Caucaſus*. But ſince it is ſaid *Prometheus* brought the Worſhip of the twelve Gods into *Greece* it is moſt probable he was of an *Ægyptian* Original, and that the Hiſtory or Fable relating to him came firſt into *Scythia*, and from thence to *Pontus* and *Greece*. * *Ovid. Metam. lib.* 1. *Horat. Heſiod. Cicero, Lactantius, &c.*

PRONAPIDES, according to *Diodorus Siculus*, or *Proſnotides* according to *Tatian*, or *Protænides* as *Euſebius* will have him, is reckon'd by *Tatian* among thoſe Authors who lived before *Homer*, and *Diodorus Siculus* makes him this Poet's Maſter. He adds that he was a celebrated Poet, who in imitation of *Orpheus* and *Linus*, made uſe of the *Pelaſgian* Letters; and *Theodoſius* the Grammarian, obſerves that he began the Writing from the left Hand to the right, whereas before his time the *Græcians* wrote from Top to Bottom, or elſe when they had got to the End of a Line from the left to the right, they began another from the right to the left. This *Pronapides* is ſaid to have written a Book in Verſe entitled the *firſt World*, or the *Formation of the World*. * *Diodor. Sicul. lib.* 3. *Du Pin, Biblioth. des Hiſt. Prof.*

* PROPERTIUS *(Sextus Aurelius,)* a *Latin* Poet. As to ſome part of this Character, he was much a better Poet than a Man. By his Elegies which are come down to us, it is ſufficiently plain that he took little Care to guard his Virtue, and reſtrain his Paſſions. That which is particularly valuable in *Propertius*, is his working up his Poems with an Intermixture of Fables, which is reckoned as it were the Soul of Poetry; and thus he follow'd the Advice which the famous *Corinna* gave *Pindar*; and in this reſpect *Propertius* had the advantage of *Tibullus*, becauſe Fable interwoven with Hiſtory, helps to ſwell and keep the Elegy from flagging: *Propertius*'s Diction is very bright and correct.

* PROPHETS, Perſons inſpired by God. In the early times the Prophets were called *Roé*, *i. e. Seers*, as we may obſerve in the firſt Book of *Samuel chap.* 9. *v.* 9. This Word *Seer* ſignifies a Perſon ſupernaturally enlightned, who knows things both paſt and future concealed from other Men. It is certain that amongſt the *Hebrews*, the Name of Prophet was given to all thoſe, who by the Aſſiſtance of Inſpiration reported thoſe things which God had revealed to them. Thus *Abraham*, *Moſes*, *Joſhua*, *Samuel*, *Nathan*, *Elijah*, *Eliſha*, and ſeveral others *are called* Prophets, and ſo ſometimes are the Muſicians belonging to the Temple. It is in this Senſe that *Joſephus* calls thoſe Prophets, who wrote the Canon of the *Old Teſtament*, though great part of their Writings is only Hiſtory and Matter of Fact: Our bleſſed Saviour gives the general Appellation of Prophets to all thoſe who undertook to inſtruct the People by Commiſſion from God Almighty: And with this reference he bids his Diſciples to *take heed of falſe Prophets*. In this Senſe St. *John Baptiſt* is called a Prophet; and in the primitive Church there were ſeveral who had a Claim to this Diſtinction. God made uſe of different Ways to diſcover his Pleaſure to the Prophets, either immediately by himſelf, or by the intervention of Angels. Immediate Revelation may be divided into external and internal. External is when God communicated himſelf to the Prophet with an audible Voice, or made him underſtand his Will, by ſome Signs or Symbols. Internal Revelation is when God communicates his Pleaſure (either with reſpect to his Commands or the Diſcovery of future Events) I ſay, when the ſupernatural Aſſiſtance is communicated in Dreams or extatick Tranſports, or elſe when the Perſon is awake and perfectly Maſter of his own Mind. There are likewiſe ſeveral ways Prophets have made uſe of to acquaint the People with the Contents of their Commiſſion. The firſt and moſt cuſtomary Method is to report by Word of Mouth what God had revealed to them; the ſecond is, by by acquainting People with what was to happen by Signs and Actions which had ſome reſemblance with what was predicted. The third is, by Writings dictated by the Holy Ghoſt; or at leaſt if not wholly ſupernaturally ſuggeſted, yet at leaſt directed and over ruled by the Spirit of God. There was a continued Succeſſion of Prophets amongſt tne *Jews* from *Moſes* to *Eſdras*; there was likewiſe falſe Prophets in the neighbouring Nations, witneſs *Balaam*, not to mention ſuch impoſtorous Pretenders amongſt the *Iſraelites* themſelves. The *Ægyptians* likewiſe had Prophets who were Prieſts and wrote their Hiſtories. *Clemens Alexandrinus* a very learned Author, tells us that *Thales* and *Pythagoras* had ſome Converſation with the *Ægyptian* Prophets. We have likewiſe a Letter of *Porphyry*'s written to *Anebo* an *Ægyptian*, whom he ſtyles a Prophet: And thoſe who wrote the Annals of the *Ægyptian* Nation, are likewiſe called Prophets by *Euſebius*, particularly in his *Præparatio Evangelica*. The Heathen *Græcians* likewiſe had their Prophets and Propheteſſes, and the *Romans* had a grat deal of Faith in the *Sybils* Prophecies and the Predictions of their Augurs. Almoſt all Nations were furniſhed with a Sort of People who pretended to prognoſticate. And ſince Chriſtianity, the Spirit of Prophecy ſubſiſted till the third Century; the *Montaniſts* had ſeveral falſe Prophets and Propheteſſes, but what they delivered was rejected by the Church. The modern *Rabbies* have ſtrangely refined upon the different Degrees of Prophecy: *Maimonides* in his *More Nevokim*, mounts the Diſtinction to eleven, and diſcourſes upon all theſe Degrees with great Metaphyſical Subtilty. But his Reaſons being drawn only from Philoſophy without any Foundation from Scripture, there is no Occaſion to recite them. 'Tis probable the *Rabbins* rely on theſe imaginary Principles, when they ſtrike *Daniel* out of the liſt of the Prophets. For in their Bibles they do not allow him this Quality. However, *Joſephus*, and the *Jews* contemporary with him, make no Scruple to give *Daniel* this Title; and even the *Rabbins*, who

who refuſe him this Diſtinction don't deny but that there are Prophecies in his Books. * *Clemens Alexand. Stromat. lib.* 1. *P. Simon, Hiſt. Crit. de l'Ancien. Teſtament. Du Pin Diſſert. Preliminaires ſur la Bible.*

PROPHETS, a Sect of Chriſtians in *Holland*, called *Propheſyers*. They meet from all Parts of the Province at *Warmont* near *Leyden* the firſt Sunday in every Month, and ſpend the Day in reading the ſcriptures, every one propoſing their Difficulties, and uſing the Liberty of propheſying, or rather expounding upon the Text; as to other Matters, they pretend not to differ from the *Remonſtrants*, unleſs in one Point relating to War, which they condemn without Exception. Moſt of them ſtudy *Greek* and *Hebrew*. * *Sorberiana.*

* PROSA or PRORSA, a Heathen Goddeſs. Certain Hymns are likewiſe called *Proſa*, in the latter Centuries: They conſiſt of Verſe without regular Feet but tagg'd with Rhimes, and are ſung after the *Gradual*, from whence they are called *Sequences*. There are four of them chiefly taken notice of; The *Veni Sancte Spiritus* for *Whitſontide*, ſuppoſed to be made by *Robert*, King of *France* in the eleventh Century; the *Lauda Sion*, done by *Thomas Aquinas*, for the Feſtival of *Corpus Chriſti* or the Holy Sacrament; the *Victimæ Paſcalis laudes*, made by an unknown Author for *Eaſter*; and the *Dies iræ*, *Dies illa*, reckoned by ſome to Pope *Gregory the Great*, and by others to St. *Bernard*, but the true Author is *Humbert* General of the *Dominicans*; and it was compoſed for the Service ſaid for the Dead. In Imitation of theſe *Proſa*'s a great many others have been drawn up for Feſtivals kept at particular Places, which are all expunged in the late Reformations of the Breviaries and Miſſals.

PROSLAVIZA, *Chinſtange*, formerly called *Iſtropolis*, *Iſtros*, *Iſtria* a Town of *Bulgaria*. It lies in the Tartars Country upon a Southern Arm of the *Danube* two Leagues from the Black Sea, and about nine from *Temiſwar* to the North. * *Maty, Diction.*

* PROTAGORAS, a Philoſopher of *Abdera*, Son of *Artemon* a wealthy Perſon of *Thrace*, who entertained *Xerxes* at his Houſe and made him large Preſents, which gave Occaſion to the Opinion that *Protagoras* was inſtructed by the *Magi*. But how this Story of the large Circumſtances of his Family, can agree with the other Relation of his being a Porter, is more than can be eaſily reconciled. But let this be as it will; *Democritus* inſtructed him in the Art of putting Colours upon things, and chopping Logick to a great Degree. He taught at *Athens*, ſome ſay in *Euripides*'s Houſe, and others in the *Lyceum*. It is reported of him that one *Evatlus*, a young Man of an Eſtate, coming to be one of his Scholars agreed with him for a large Sum, of which he had half in Hand, with a promiſe to pay the other Moyety as ſoon as he carried the firſt Cauſe at the Bar. And after having been a great while in *Protagoras*'s School, without ſo much as offering to try his Talent in pleading, his Maſter commenced an Action againſt him, for the half of the Money unpaid: And when they came to be heard in the Court, and *Evatlus* defending himſelf by alledging that as yet he had gained never a Cauſe; *Protagoras* replied upon him with this *Dilemma*; *if I carry my Cauſe you muſt pay me by an award from the Court; but if you caſt me, I muſt have the Money by your own Agreement.* *Evatlus* who it ſeems had been very well taught, rejoined with this *Dilemma*, *if the Verdict paſſes for me, I am diſcharged by Authority of Law; but in Caſe I loſe the Cauſe, I owe you nothing by your own Articles.* Theſe *Dilemma*'s perplexed the Court to that Degree that they left the Matter undecided. In ſhort, *Protagoras* was more a Sophiſt than a Philoſopher, and worked his Brain to perplex an Argument, and ſurpriſe the underſtanding of the Judges, rather than to abide by Truth and ſolid Reaſoning. It ſeems he had the confidence to poſt up a Paper, that he would teach any Body to baffle Juſtice and carry a foul Cauſe. *Plato* has written a Dialogue againſt him; and to conclude with him, one of his Books were burnt for Scepticiſm, for he was openly a *Free Thinker*. * *Diogen. Laert. lib.* 9. *Aulus Gellius lib.* 5. *Athenæus. Menagius in Nat. in Diogen. Laert.*

PROVERBS, are common Sentences which hold out ſome ſignificant Truth under a figurative Expreſſion. the Old Proverbs were taken, either from the Oracles, from the Maxims of ſome eminently wiſe Men; from Hiſtory, from Mythology, or from ſome comick Poet. *Ariſtotle* ſet a great Value upon theſe ſort of Proverbs, and the Ancients us'd them for ſerviceable Purpoſes. They were collected from a Body of Experiments, and the reſult of long Obſervation: And thus like Eſſences and Spirits, were drawn off from a great deal of good Matter, and reckoned the Wiſdom of a Nation. * *Eraſmus in Præfat. ad Adag. Voſcius de Philologia.*

PROVERBS, the Name of one of the Books of the *Old Teſtament* written by *Solomon* King of *Iſrael*. It is called *Miſle* in *Hebrew*, or as St. *Jerom* pronounceth it *Maſaloth*. A Term which ſignifies a *Parable* or an *Allegory*, and which may extend to all ſorts of figurative Expreſſions. The *Greeks* have tranſlated it *Parables*, and the *Latins Proverbs*, but which in *Engliſh* may rather be termed *Sentences* or *Maxims*. The Ancients called this Book the *Wiſdom of Solomon*, and frequently cite it under this Name, as *Euſebius* obſerves. *(Eccleſ. Hiſt. lib.* 4. *cap.* 15.) This Book contains a great many Inſtructions and moral Maxims for the conduct of Life. Neither do they all turn upon the Worſhip of God, or the Innocence and Regularity of Behaviour; no; beſides Precepts of this Kind, there are Rules laid down for humane Prudence with Reſpect to Politicks and Oeconomy. Some of them are wrapt up in Emblem and others hold forth a plain and open Meaning; but then they are all written in a noble, ſublime, and Poetical Manner. The nine firſt Chapters, are ſpent in an Exhortation to the Study of Wiſdom. The reſt of the Book conſiſts of moral Sentences upon different Subjects, thrown in without much Order or Connexion.

It is not at all queſtioned but that this Book was written by *Solomon*; his Name is prefixed to it, with this Title, *The Proverbs of Solomon* the Son of *David*. In the twenty fifth Chapter it is ſaid, that the following *Proverbs* are likewiſe *Solomons*, but that they were collected by Perſons appointed by *Hezechiah* for that Purpoſe. The thirtieth Chapter begins thus, *the Proverbs of Agur the Son of Jakeh*, and the laſt Chapter is entituled, *the Proverbs of King Lemuel*. Theſe different Titles have made ſome learned Men believe that the twenty four firſt Chapters were *Solomon*'s Original writing, that the five following were extracts or a Collection of ſome of his *Proverbs*, made by *Hezechias*'s Order, and that the two laſt Chapters have been ſince added; and that they are written by two different Authors though unknown; for neither this *Agur*, or King *Lemuel*, who ſome pretend to be *Hezechiah*, are mentioned in any other Place of Scripture. But let this be as it will it is plain the two laſt Chapters are of an after Date, and written in a different Style from the reſt.

As to the time when this Collection was made it is hard to determine upon the Score of the three different Parts wherein it conſiſts. As to the firſt Part of it which is *Solomon*'s Original, the time of it may be fixed within a ſmall Compaſs. For here the Queſtion is only whether he wrote it young or old; the Reſolution of which ſignifies very little. The *Jews* ſay he wrote the *Canticles* in his Youth, the *Proverbs* in the Strength of his Years, and the *Eccleſiaſtes* toward the End of his Life. The Character or Manner of theſe Books, ſeem to ſuit theſe three different Periods of Life; and this is plainly the only Ground the *Rabbins* go upon. Others who only conſider the matter, are of Opinion that the *Proverbs* were *Solomon*'s firſt Work, *Eccleſiaſtes* the ſecond, and the *Canticles* the third: This ſeems to have been St. *Jerom*'s Sentiment, as we may collect from what he remarks in his Commentary upon *Eccleſiaſtes*, where he tells us that the *Proverbs* are for young Peoples reading, *Eccleſiaſtes* for thoſe of mature Age, and the *Canticles* for thoſe who are old. * *See Du Pin's preliminary Diſſertation on the Bible lib.* 1. *cap.* 3.

PROVIDENCE, the antients made a Goddeſs of *Providence*, as we may learn of *Tully*, in his Book *de Naturâ Deorum*. They repreſent her in the Figure of a *Roman* Lady, with a Septer in one Hand, and pointing with the other to a Globe which lies at her Feet, to give us to underſtand that ſhe governs the World like a good Miſtreſs of a Family. The Emperor *Titus* had her engraved with a Rudder and Globe

her Hands. *Maximian* repreſented her in a Medal by two Ladies, who held Ears of Corn in their Hands with this Legend, PROVIDENTIA DEORUM, *Quies* AUGUSTORUM. *Alexander Severus* repreſents *Providence* in the Figure of a Goddeſs, holding a *Cornucopia*, and having a large Veſſel full of Ears of Corn at her Feet. An Ant with three Ears of Corn in her Mouth, is an Emblem of Providence. * *Danet.*

PROVINCES *(Free)* called *Friey Ambter* by the *Swiſſes*. It is a ſmall Country in *Switſerland*, which ſtretches along the weſtern Bank of the River *Ruſs*. It is ſaid that *Meyemberg*, *Richenſee*, and *Argow*, which are now the chief Villages, were formerly large Towns, with great Privileges; and which is the Reaſon the Country was called the *Free Provinces*. But let this be as it will, this ſmall Territory is now a Baylywick which belongs in common to ſeveral Cantons: The Bayliff reſides at *Murci*, which is a large Abby well built. * *Maty*, *Diction.*

PRUTH, in *Latin Prutha*, *Hieraſus*, *Geraſus*. A great River which riſes in the *Carpathian* Mountains, croſſes part of the *Palatinate* of *Lembourg* in *Ruſſia*, and afterwards running through all *Moldavia*, falls into the *Danube*, a little below *Axippoli*. * *Maty*, *Diction.*

PRZIPIEG, *Pripecz*, *Prepice*. A great River in *Lithuania*. It riſes in the Confines of upper *Volhynia*, traverſes *Poleſin*, and runs by the Town *Pinsk*; by *Petricowicze* in the Palatinate of *Novogrodek*; by *Mozir* in the Territory of *Rzeczick* by *Czernobel* in lower *Volhynia*, and ſome Leagues below this laſt it falls into the *Boriſthenes*. * *Baudrand.*

PSALMS, in *Hebrew Tehillim*, and in *Greek* ψάλμοι, are in the general Signification Hymns; but this Name is particularly given to a Book of the *Old Teſtament*, called, *the Book of Pſalms*, and which conſiſts of one hundred and fifty *Pſalms*, called *David*'s; though it is certain, as St. *Jerom* obſerves, that they were not all compoſed by *David*; but in regard the greateſt Part of them have *David*'s Name in the Title, and ſome that have not, may reaſonably be reckoned to him; upon theſe Conſiderations the whole Collection goes under *David*'s Name. The ninetieth *Pſalm* was ſuppoſed to be written by *Moſes*, ſeveral of them have *Aſaph*'s Name at the Head; and others have the Title of *Corah*, *Idithon*, *Eman*, and *Ethan*. But whether the *Pſalms* were compoſed by theſe Perſons, or that they only ſet the Muſick to them is ſomewhat uncertain. Some of them were plainly written ſince the Captivity; for Inſtance the ſixty fourth and the hundred and thirty ſeventh. This Cuſtom of returning God thanks with religious Hymns, frequently joyned with inſtrumental Muſick, is as old as the *Iſraelitiſh* Commonwealth, and was begun by *Moſes*, and held on till the Captivity. When the *Jews* returned, and *Eſdras* reviewedthe inſpired Writings, he made a Collection of the hundred and fifty *Pſalms* which are now the whole Book. In this Collection neither the Authors, nor the Time, nor the Matter are ranged according to Order. The *Pſalms* are a poetical Performance; but it is hard to give an Account of the *Hebrew* Verſification. Some have thought it reſembling *Greek* and *Latin* Poetry, and that the Verſes conſiſted of a certain Number of Feet; others pretend it lay chiefly in rhiming; but upon a cloſe Enquiry, it will be hard to find either of theſe in the *Pſalms*. But then nothing is more eaſy than to diſcover a noble poetical Turn through the whole Book. The Inſtruments of *Hebrew* Muſick mentioned in the Title of the *Pſalms*, are no better underſtood than their Poetry. * *Du Pin's preliminary Diſſertation on the Bible.*

PTOLEMY, a leading Heretick in the ſecond Century, believed the *Eons* Beings diſtinct from God; whereas *Valentinus* ſuppoſed them only Thoughts and Modifications in the divine Mind. He held that the Law of *Moſes* was not compoſed by a ſingle Author; that Part of it was written by God himſelf, Part of it by *Moſes*, and Part of it by the *Jews*: That it contained three Sorts of Precepts, ſome entirely good, as the Decalogue; others partly juſt, and partly exceptionable, as the *Lex Talionis*, or *like for like*; and a third ſort were typical and ſymbolical, as the ceremonial Laws. His Followers were call'd *Ptolemaites*. * *Du Pin New Eccleſ. Library Cent.* III.

PUENTE DEL ARCOBISPO: A Town with a Bridge over the *Taio*. It ſtands in *New-Caſtile* in *Spain*. The Archbiſhop of this Town built it to the preſent Condition *A. D.* 1395. * *Maty*, *Diction.*

PUENTE DELLA RYENA, a good Town of the Kingdom of *Navarre* in *Spain*; it ſtands upon the River *Agra*, four Leagues from *Pampeuna* to the South. * *Maty*, *Diction.*

PUFENDORF *(Samuel,)* Hiſtoriographer to the King of *Sweden*, and a Perſon of great Abilities for Hiſtory and Politicks: He wrote ſeveral valuable Books in *Latin*, *i. e.* his Introduction to the Hiſtory of the principal Kingdoms and States in *Europe*; the Hiſtory of *Sweden*; eight Books of the Laws of Nature and Nations. Of this Tract the *Duty of* a *Man* and a *Subject*, is the Abridgement: There is likewiſe a Tract reckoned to him of the preſent State of *Germany*, publiſhed under the Name of *Severinus à Monzambano*. *Pufendorf* died in *October* 1694 being 63 Years of Age. * *Memoires du Tems.*

PULO-TYMON, a ſmall Iſland in the *Indian* Ocean, to the Weſt of the Iſland *Borneo*: The Mountains are thick ſet with Trees; the Valleys are fruiful, fine, and well watered. Here the famous Plant *Betel* grows, which is of ſuch common uſe in *India*, that there is ſcarce any Man or Woman in that large Country, who does not chew ſome of it in a Morning, after Meals, and as they walk in the Streets. But becauſe this Plant is bitter, they mix Wood of Aloes, Muſk, and other aromatick Ingredients with it. The *Indians* believe *Betel* ſweetens the Breath, ſtrengthens the Gums, and helps Digeſtion. It is a Plant that grows up like Hops, and the Leaf is larger and more pointed, than that of an Orange Tree. When it is chewed, it makes the Spittle red like Blood at firſt, and therefore they ſpit it out, but the ſecond Spittle is ſwallowed. The Merchants of *Java*, freight their Boats with it at *Pulo-Tymon*. * *Ambaſſade des Hollandois au Japon.*

PULO-WAY, one of the Iſlands of *Banda* ſtanding in the *Archipelago* of the *Moluccas*, to the South of that of *Ceram*. The *Dutch* are Maſters of *Pulo-Way* and have built the Fort *Revenge* there. * *Maty*, *Diction.*

PULTASK, a ſmall City or Town within the Kingdom of *Poland*. The Biſhop of *Plocsko*; who commonly reſides there is chief Lord of the Place; it ſtands in the Palatinate of *Czersko* in *Mazovia*, thirteen Leagues from *Warſaw* to the North. * *Maty*, *Diction.*

PUNHALI, a City in *Malabar* within the *Peninſula* of *India* on this Side the *Ganges*. It is the Capital of a ſmall Kingdom of the ſame Name, which lies near the Mountains of *Gate* to the Eaſt of *Coulan*. * *Maty*, *Diction.*

*PURGATION, for being aboliſhed by *Ferdinand* II. in *Morery* Vol. II. read by *Frederick* II.

* PURIFICATION. The ſettling of this Feſtival cannot reaſonably be dated any higher than the ſixth Century; for before this time we do not find any Sermons preached upon this Day. That diſcourſe reckoned to *Methodius* Biſhop of *Tyre* who lived in the third Century, is much more modern. *Theophanes* aſſures us, that this Holiday was firſt kept *A. D.* 542, in the Reign of the Emperor *Juſtinian* and in the Popedom of *Vigilius*. The weſtern Church followed the precedent of the eaſtern. However it is pretended that Pope *Velaſius* I. had ſettled this Feſtival before in the Church of *Rome*, in Order to ſuppreſs the Superſtition and Licentiouſneſs practiſed at the *Lupercalia* which were kept by the *Pagans* on the fifteenth of *February*. The Cuſtom of lighting up wax Candles and carrying them in Proceſſion, began both in the Eaſt and Weſt in the ſeventh Century; though ſome refer the Riſe of this Ceremony to Pope *Sergius* I. who died in the firſt Year of the eighth Century, though it is clear by the Teſtimony of *Ildephonſus* of *Toledo*, that the Uſage was *Prior* to this time. It is the firſt Holiday belonging to the bleſſed Virgin, upon which it was ordered not to work. It was kept in *France* in King *Pepin*'s Reign. * *Bollandus. Baillet. Vies des Saints au mois de Fev.*

PUY *(Alexander du,)* Lord of St. *André Montbrun*, Captain General of the Forces of the Republick of *Venice*, was born in 1600 at *Montbrun* in *Dauphiné*, and at ſeven Years of Age was Page of Honour to the *Dauphin*

Dauphin of *France*. His Inclinations lay ſtrongly for a military Profeſſion. He took Service at fourteen under the Marſhal *de Leſdiguieres*, who gave him a Company in his own Regiment. When the *French Proteſtants* ran to Arms, and fought the Government, his Father the Marquis *de Monthrun*, and his two eldeſt Sons, left the Huguenots, but the youngeſt, our Marquis *de St. André*, kept with them. The Duke of *Rohan* the Head of the Proteſtant *Faction*, made him Field Marſhal, and Governor of *Montauban*, which he held againſt the King's Army. Afterwards he threw himſelf into *Privas*, and encouraged the Inhabitants to hold out againſt the King. The Marquis *de Gordes* was diſpatched from his Majeſty, to offer him a hundred thouſand Crowns, and a conſiderable Poſt in his Court, provided he would ſurrender the Place. The Marquis *de St. André*'s Anſwer was, that neither his Honour nor his Conſcience would give him leave to part with the Place with which he was entruſted. Thus ſome People can run blindly into Rebellion without Qualms or Scruple, but neither Duty nor Money can draw them out of it. They can break through Juſtice and Allegiance, but ſcorn to be bribed back to the Conſtitution. They love to be falſe to the right Side, but unalterably true to the wrong, as if their Honour oblig'd them to abide by a wicked Engagement, and ſtand firm to the Devil. The Marquis *de St. André*, after the Garriſon diſtruſted him, was glad to ſurrender to the King, and a Council of War ſetting upon him, they were ſomewhat divided about their Sentence. However, he was confined, till they ſhould come to a Reſolution: But in the mean time he made his Eſcape, and got to *Venice*, ſerved ſome time in *Italy*, and afterwards went to *Guſtavus* King of *Sweden*, then with an Army in *Germany*. This Prince being killed at the Battel of *Lutzen*, the Duke of *Weimar* then elected *Generaliſſimo* of the *Swediſh* Army, kept the Marquis *de St. André* with him, and made him Governor of *Pomerania*. After ſome Traverſes of Fortune he returned to the *French* Court, and was kindly received by Cardinal *Richelieu*, and the *French* King ſent him to ſerve in the *Valteline*, and afterwards in *Piémont*. Upon his return to *France* he was made Field Marſhal; and upon the Death of Lewis XIII, the Queen Regent ſent him to ſerve in *Italy* under Prince *Thomas*. When the civil Commotions in *France* were over, King *Lewis* XIV. deſign'd to make the Marquis *de St. André* Marſhal of *France*. But Cardinal *Mazarin* told him he could not receive that Honour unleſs he changed his Religion: which Articles St. *André* refuſing to comply with, and deſpairing of ſucceeding in the *French* Court, retired into *Italy*, and ſerved in the *French* Army under the Duke of *Modena* and Prince *Thomas*. But the Campagne not going to his Mind he deſired to quit, and had his diſcharge. Some time after *Juſtiniani* the *Venetian* Embaſſador offered to make him General of that Republick's Land Forces, which he was to command in *Candia*. This he durſt not accept at firſt, for fear of diſobliging the *French* Court: But Cardinal *Mazarin*'s Death removing the Obſtacle, the *French* King commended the Republick for their Choice, and gave the Marquis *de St. André* leave to go upon this great Enterpriſe. He immediately went for *Venice*, and from thence embarking on a Man of War, arrived at *Tramate June* the 21ſt 1688. And before he would go into the Houſe prepared for him, he viewed all the Poſts of the Town and found them in an ill Condition. The next Day he muſtered the Garriſon, which made no more than four thouſand five hundred Men. At a Council of War, he propoſed ſo many Ways to repulſe the Enemy that he was admired by the whole Board. At the firſt Attack the *Turks* made, he received three Wounds, which were ſix Weeks in curing. *Generaliſſimo Moroſini* being afraid the Place might be carried by Storm, propoſed the calling a Council of War, to debate whether they ſhould capitulate. The Marquis rejecting this Propoſal, reply'd, *I'll give you notice a Fortnight before there is any Occaſion to ſurrender; but at preſent we have nothing to do but to repel the Enemy.* In ſhort, he made good his Word, beat the *Turks* off, repaired the Breaches, and told the *Generaliſſimo*, they need fear nothing for a Month. While he was overſeeing the making good ſome Part of the Fortifications, a Muſquet Bullet drove through his Shoulder Blade. While he kept his Bed, the Succours commanded by the Duke *de la Feuillade* arrived. And ſoon after another *French* Reinforcement arrived under the Duke of *Beaufort*, which made them reſolve upon a Sally. The Duke while he endeavoured to rally the Troops in Diſorder, was killed upon the Spot; his Body was ſeized by the Enemy, and carried three Days in Triumph through the Streets of *Conſtantinople*, as a Proof of the Chriſtians being beaten. The Buſineſs was ſo rugged, that of three thouſand *French* lately landed there was ſcarce five hundred fit to do Duty. Mr. *de Navaille* thought it adviſeable to draw off, and ſave this Handfull. When the *Turks* underſtood the *French* were gone, they made three Aſſaults with little Intermiſſion. *Generaliſſimo Moroſini* propoſed ſurrendering again to the Marquis *de St. André*. But his Anſwer was, that he had rather be buried under a Baſtion than capitulate without Orders from the Republick of *Venice*. The *Generaliſſimo* however, by the Advice of the chief Officers, and without acquainting the Marquis, put out the white Flag, and capitulated. And here it muſt be ſaid the Articles were punctually kept. The Marquis *de St. André* wrote to the Pope, to the *French* King, and to almoſt all the Chriſtian Princes, to let them know how uneaſy he was for being forced to quit the Defence of a Place with which he had been entruſted. When he returned to the Court of *France*, the King received him very kindly. A Year after, ſome Malecontents in *Poland*, having formed a Faction againſt King *Michael*, and propoſing to elect the Count of *Saint Pol* in his Place; the Prince of *Condé* engaged the Marquis *de St. André* to attend the Count: But the Conſpiracy happened to be broken, the Rebels againſt King *Michael* were ſeized and condemned, and the Count of *Saint Pol* died in paſſing the *Rhine*. And now the Marquis *de St. André*, who thought of nothing but Eaſe and Retirement, was ſeized with a Dropſy, which carried him off at 73 Years of Age. * *Hiſtoire du Marquis de St. André Montbrun, à Paris, in* 12, 1698.

PUYSAYE, a ſmall Precinct within *Gâtinois* in *France*. It is upon the Confines of *Berry* and *Nivernois*. *Saint-Amand en Puyſaye* and *Saint-Fargeau* are the principal Towns. * *Maty, Diction.*

* PYGMIES: The blind and the lame whoſe Soul *David* is ſaid to hate in this *Article*, *Morery* Vol. II. The blind and the lame, I ſay, ſome learned Men will not conſtrue in a litteral, but a figurative Senſe: and that the meaning is not levelled againſt Criples and People who have loſt their ſight; but that the Figures of the *Jebuſite*'s Idols ſet upon the Walls for Defence, are ſignified by this Expreſſion; and theſe *David* had reaſon to hate and not the other.

PYRRHO, a famous *Sceptick* Philoſopher; who held there was no exact Criterion, for the Knowledge and Diſtinction of things. And therefore believing Truth and Falſhood miſmarked, he ſuſpended his Aſſent, and declined pronouncing upon the Nature and Quality of any Thing; and over and above indulged his Whimſies, to a very dangerous Degree; For having no Regard to the Information of his Senſes, he would not ſtep out of the Way, for a Cart or a Coach, nor avoid a Precipice or a mad Dog. I ſhall juſt mention the Reaſons of this extravagant Diſtruſt, of all Appearances and Senſations. His firſt Argument is drawn from the different Senſe of Pain and Pleaſure, of Convenience and Inconvenience, obſerved in Animals. From hence he collects outward Objects don't affect them in the ſame Manner. And from this Diverſity of Impreſſions, he concludes the Senſes fallible; for Inſtance in this Caſe, he takes notice that ſome Animals are produced out of the common Method of Generation; that ſome would live in the Fire, as the Phœnix, and ſome Inſects *&c.* That they differ very much upon the Compariſon of Senſation; for ſome of them, as Hawks, and Eagles, ſee to great Diſtance and Exactneſs: And ſome Dogs are no leſs remarkable for ſmelling. From hence it follows, that *Objects* impinge differently upon their Eyes and Noſtrils, which gives a different Notice to the Brain. Thus *Browſe* is pleaſant Nouriſhment to a Goat, but bitter and inſignificant to a Man. The Juice of Hemlock though rank Poiſon to a Man, will make a Quail fat; A Hog will feed upon Ordure, which a Horſe will not touch. His ſecond *Topick* for Doubting, is

drawn

drawn from the different Conſtitutions and Tempers of People. *Demophon*, Governor of *Alexandria*, grew warm in the Shade, and was ready to ſhake in the Sun. *Andro*, a Burgher of *Argos*, as *Ariſtotle* relates, would travel through the ſandy Deſarts of *Lybia* without ſuffering for want of Drink. One Man's Fancy lies for the Study of Phyſick, another for Husbandry, and a third for Merchandice. And the ſame things oblige the Conſtitution of one Perſon, which are unfriendly to another: Therefore we ought not to let our Belief looſe, nor determine about Matters; which Caution appears reaſonable in the third Place, from the different Frame and Report of the Senſes. For the Purpoſe, an Apple appears pale to the Sight, ſweet to the Taſte, and fragrant to the Smell; the Notice varies, and the Pleaſure is diverſified in the reſpective Senſes. To which he adds, that the Repreſentation of things, comes up in ſeveral Figures, according to the make of a looking Glaſs. From hence he concludes, that the Appearances of Objects, have no fixt Conſiſtence, nor are more one thing than another. His fourth Argument turns upon the different Affections, and Alterations in Paſſions and Perceptions: For Example, Objects don't ſtrike the Senſes and Imagination in the ſame manner in Health and Sickneſs, in gay Humour and Melancholy, in Youth and old Age, when a Man is aſleep, and when he is awake; they do not make the ſame Impreſſion upon Courage and Cowardice, upon a full and an empty Stomach, upon Wealth and Poverty, upon Friendlineſs and Averſion, upon Heat and Cold; and thus things ſeem different purely upon the ſcore of different Diſpoſitions in the Mind or Body. And here it muſt not be objected, that mad People act contrary to the Courſe of Nature, any more than we do. For there ſeems to be great Miſtakes, and irregular Starts on both Sides. For don't we fancy the Sun ſtands ſtill. The Stoick *Theon* uſed to walk in his Sleep, and a Servant of *Pericles* upon the ſharp Ridge of a high Building. His fifth *Topick* is drawn from different Cuſtoms in Education and Legiſlature, from the Belief of Romantick Stories, from Diverſity in moral Rules, and Philoſophick Opinions. And to this Head, he reckons People's different Sentiments concerning Honour and Ignominy, Truth and Falſhood, the Being and Perfections of the Gods; and the Proceſs of Nature in Generation and Corruption: Thus that Practice which is reckoned juſt in one Country, is unjuſt in another, and the ſame by Conſequence may be affirmed of Good and Evil. For inſtance the *Perſians* don't think it a Fault to marry, and cohabit with their Daughters, which is counted an outragious Licentiouſneſs by the *Greeks*. The *Maſſagetes* (as *Eudoxius* reports) have no perſonal Property in Marriage, but the *Greeks* abominate this having their Wives in common. The *Cilicians* brag of their Talent, and practice in Thievery, which the *Greeks* are aſhamed of. Thus ſome have one Opinion about the Gods, and ſome another; ſome own their Preſidency and Providence, and ſome deny it. The *Ægyptians* embalm their Dead the *Romans* burn them, and the *Pæonians* threw them into a Pond. For this Reaſon we muſt avoid coming to any Deciſion about Preference and Certainty. ſixthly, things are always viewed and perceived under Mixture and Combination, thus nothing ſtands ſingle and uncompounded to the Senſe, it comes up with ſomething of Train and Attendance. Thus Air and Light, liquid and ſolid, heat and cold, Motion and Effluvia, with various Powers and Qualities, come jumbl'd together. Thus Purple for inſtance, appears of one Colour when view'd in the Sun, of another by Moon Light and Candle. Indeed the Colour of human Bodies appear differently at Noon from what it does in the Evening. And the ſame Body ſeems light in the Water, and heavy in the Air; from hence we muſt conclude ourſelves ignorant of the ſolitary Properties of things; as it's impracticable to point out the Particles of Oyl in a Compoſition of Oyntment. Seventhly, The Situation of Objects, and the Places from whence they are viewed, is another Cauſe of Ignorance and Confuſion. Thus ſome Bodies of conſiderable Magnitude appear ſmall, a ſquare Figure comes up round, a plain Surface with Prominence and Projection; Objects that are ſtrait look broken, and thoſe that are pale, of a different Colour. Thus the Sun upon the ſcore of it's Remoteneſs looks no more than two Foot Diameter, and Mountains at a great Diſtance appear flat and cloudy; but when you draw near them, they look ſteep and ragged. Farther, the Sun has a different Face when he riſes, from that he ſhines with in the Meridian, neither does a Body in a Wood, appear juſt the ſame as when ſtanding, or lying in an open Field. The Poſition of things makes a conſiderable Alteration, as appears by the Neck of a Pidgeon, which varies by the Bending of her Motion. Now in regard theſe things can't be abſtracted from Situation, their Nature muſt by Conſequence lye in the Dark. The eighth Ground for *Scepticiſm*, turns upon Quantity and Degree, with reference to Heat or Cold, Slowneſs or Speed, Paleneſs or other Colours. For Exanple, Wine moderately drank gives Strength and Spirits; but when much indulged beyond Temperance and Proportion turns the Brain, and other Diſadvantages though not of the ſame kind reſult from exceſſive Eating. Ninthly, the conſtant Operations and Effects of Nature, or the Novelty, and ſeldom Appearance of things, is another Reaſon for *Scepticiſm*, becauſe it produces different Paſſions in the Mind. Thus Earthquakes where they happen frequently, are not at all wondred at, nor the Sun for the ſame Reaſon, becauſe it riſes every Day. Tenthly, another Cauſe which perplexes the Senſes, and makes the Judgment uncertain, riſes from mutual Reference and Compariſon of things: For inſtance, of the Reſpect of heavy Bodies to thoſe that are light, of Strength to Weakneſs, of Maghitude to Littleneſs, of upper and lower. Thus Nature makes nothing either of the right, or of the left Hand: Theſe Diſtinctions, are purely the Creatures of Compariſon. For if you take away the left Hand Situation, the right is of courſe loſt with it. Theſe are *Pyrro*'s ten Reaſons for *Scepticiſm*, to which *Agrippa*, as *Laertius* thinks, added five more, *viz.* that which ariſes from Diſparity, that which carries the Proof through infinite Mediums; that which wants Company to make it certain, that which ſuppoſes conteſted Principles certain, and that which depends upon reciprocal Help. The firſt which ariſes from Diſparity, is when a Philoſopher ſtarts a Queſtion, which contradicts vulgar Notion, and common Belief. This Diverſity makes a great deal of Miſt and Claſhing. That which proceeds from Infinity, as he calls it, is, when the thing in Queſtion can't ſtand upon it's own Credit, but requires a Voucher, that Voucher a ſecond Security, and ſo on without Stop or giving Satisfaction. That which can't appear alone with any Air of Certainty, but depends upon Reference and Combination. From hence he collects things hidden and imperceptable in their ſingle Properties. Fourthly, when the Hypotheſis ſtands upon a weak precarious Bottom; and Men take the Riſe of their Reaſoning from Principles ſuppoſed unqueſtionable, when the Contradiction to them may be eaſily aſſerted. Laſtly, when the Argument proceeds upon falſe Mediums, and that which is brought for a Proof, wants Evidence it ſelf. Farther they pretend to argue againſt the Faculty of Judging, or the Criterion for diſcovering Truth, in this manner. Either the Criterion has been examined or paſt the Teſt, or not? if not, why ſhould we depend on it; and reſt our aſſent there? but if it has ſtood the Tryal of Reaſon, then it will be one of thoſe things, which paſs under Examination: And at this Rate it will be both Judge and Party. And that Faculty which pronounces upon the Faculty of judging, will require another Faculty to try the laſt Sentence: And this laſt Tryer will call for another: And at this Rate, the Proceſs muſt be infinite, without ever coming at any certain Concluſion.

The Difference between the *Academicks* and the *Pyrrhonians* was chiefly this; the *Academicks* maintain'd there was no reaſon to doubt of their doubting; and that they were certain they knew nothing certainly. But the *Pyrrhonians* were too ſhy to come thus far; they would not ſo much as aſſert that Propoſition was true, or ſo much as probable, which deny'd all Certainty in every thing elſe.

Theſe *Sceptick* charg'd the other Philoſophers with Folly, who pretended to any ſound Bottom for Knowledge; but *Ariſtotle* and *Epictetus* returned the Imputation upon them. *Ariſtotle* proves their reaſoning againſt Reaſon inconcluſive in the Similitude they bring

for it. Their Illuſtration is this, as purging Phyſick is diſcharg'd with the Humours and morbid Matter, ſo Reaſon, which proves every thing uncertain, deſtroys it's own Force by mixing with the reſt, and being one of the Number: To this *Ariſtotle* returns, that if Reaſon confutes her ſelf, the Man's an Oaf that pretends to uſe it. Let theſe Men therefore lie ſtill upon this Point, and not ſo much as whiſper Nonſenſe: Beſides, their Purge will do their Argument no good, whatever it may do their Head if they took it: For the Purge is ſo fully carry'd off as not to remain in the Body; but Reaſon ſticks by us, and always remains rivetted in the Mind: This is that which we muſt always apply to for Satisfaction, becauſe according to theſe *Scepticks* it furniſhes us with Motives to ſuſpend our Aſſent. *Epictetus*, who comes next, both rallies and reaſons againſt them with Strength enough; 'tis in *Arrian*'s firſt and ſecond Book upon *Epictetus*. If any Body, ſays he, will be ſo hardy as to contradict firſt Principles and ſelf evident Propoſitions, the Man's loſt, for there's no Argument can reach him to make him wiſer. Neither does this Misfortune proceed either from the Defect of his Faculties, or from the Weakneſs of his Inſtructor: For when a Man is petrify'd to what purpoſe ſhould any Body argue or chop Logick with him. Now there are two ſorts of Petrification, one proceeds from Fear, and the other from Whimſy: When a Man is ſo ſingularly obſtinate, as to ſtand off from the cleareſt Evidence on one hand, and ſeems ſomewhat inclin'd to cloſe with Repugnancy and Contradiction on the other. And elſewhere *Epictetus* asks the *Sceptick* a Queſtion, whether when he is at Dinner he uſes to put his Hands to his Mouth or to his Eyes? Whether, when he goes to the Bath, he thinks one Way will bring him to it as well as another? Whether it is his Cuſtom to make no Diſtinction between a Diſh and a Pot, or a Spit and a Spoon? Were I one of his Servants, ſays *Epictetus*, I'd plague him to purpoſe, though I was ſoundly drub'd for it. Boy, ſays my Maſter, throw ſome Oil into the Bath; what would I do, ſaith he, but get ſome Gravy and Pickles, and pour it upon his Head: What's that for, ſays my Maſter, is the Fellow mad? In good Faith, Sir, would I reply, the Repreſentation and Similitude of Ideas deceive me; for to my Apprehenſion Oil and Gravy reſemble each other ſo much, that it's impoſſible to diſtinguiſh them; come try if you can mend your Hand, give me ſome *Ptiſane*; upon this I'd bring him a Diſh of *Oxymel:* Did not I ask you for *Ptiſane*? Yes, Sir, and here you have it; far from it, ſays my Maſter, prithee ſmell and taſte it, if you are ſo dull as not to know it otherwiſe: But what am I the nearer for this Trial, if, as your Philoſophy ſays, our Senſes deceive us: Now if I had three or four Fellow Servants to ſecond me, I would either make my Maſter hang himſelf or drop his Scepticiſm. To conclude, *Ariſtotle*, as cited by *Euſebius* in his *Præparatio Evangelica*, affirms theſe *Scepticks* little ſhort of Diſtraction; that they fall foul upon their own Principles; and by bidding other People ſtand clear of all Opinion, are not aware that they recommend and diſſuade at the ſame time; for they pronounce in ſome meaſure upon things, when they ſay nothing is to be affirm'd about them. * *Diog. Laertius. lib.* 9. *Epictetus, apud Arrian. lib.* 1. *cap.* 5. *&* *lib.* 2. *cap.* 20.

PYLA, or *Schneidemuhl*, in *Latin Pyla*; a Town in *Poland* upon the River *Neta*, within the Palatinate of *Poſnania*, twelve Leagues from the Town *Poſnania* to the North. * *Maty, Diction.*

PYRMONT, a Town famous for Mineral Waters; it ſtands in the Circle of *Weſtphalia*, ſix Leagues from *Lemgow* to the Eaſt. *Pyrmont* is the Capital of a County of the ſame Name, and lies to the Eaſt of the County of *Lemgow*; it belongs to Count *Waldeck*, excepting the ſmall Town *Ludge*, where the Biſhops of *Paderborne* are Lords. * *Maty, Diction.*

PYTHONISSE, or the Witch of *Endor*. The Scripture frequently mentions Perſons who had familiar Spirits, and whom the *Iſraelites* were forbidden to conſult. The moſt remarkable Perſon of this Kind is the *Witch* of *Endor*, to whom *Saul* apply'd in his Diſtreſs. The Woman's Name is not mention'd, but the Hiſtory is reported 1 *Sam.* 28. and needs not be recited. The *Jews*, as St. *Jerom* informs us, have an old Tradition, that ſhe was *Abner*'s Mother, the General of *Saul*'s Army: But this Story is without Foundation. The Holy Scripture acquaints us that this Witch brought up a Perſon in the Shape of *Samuel*; now the Queſtion is whether this was really *Samuel*'s Spirit which came up and ſpoke with *Saul*, or whether this was done by the force of Enchantment, or whether it was only a Phantom, or whether *Saul*'s Imagination being overſet with Melancholy form'd this Appearance in his Head; or laſtly, whether it was only an Impoſition of this Woman's Contrivance. *Juſtin Martyr, Origen, Sulpicius Severus* and *Anaſtaſius Sinaita*, and a great many other Commentators believe it was really *Samuel*'s Spirit. St. *Auſtin* though he delivers nothing deciſively, yet he expreſſes himſelf in ſuch a manner as diſcovers he believ'd it no more than a Phantom, St. *Eucherius* Biſhop of *Lyons*, *Bede*, *Anſelme*, *Rabanus Maurus*, and ſeveral other Commentators, go in to St. *Auguſtin*'s Sentiment: *Theodoret* believ'd it was an Angel, or *Samuel*'s Likeneſs: *Euſtathius* of *Antioch* plainly condemns *Origen*'s Opinion, and pretends this Apparition was nothing but a diabolical Illuſion. This is likewiſe the Opinion of *Tertullian* in his Book *de Anima*, of the Author of the Queſtions to the orthodox reckoned to *Juſtin Martyr*, of *Methodius* and St. *Baſil*, of St. *Gregory Nazianzen*, and St. *Gregory Nyſſen*, of St. *Jerom*, and St. *Cyril* of *Alexandria*. *Philaſtrius* Biſhop of *Breſcia* went ſo far in this Sentiment, that he believ'd thoſe Hereticks who maintain'd this *Pythoniſſe* had Power to call up *Samuel*'s Spirit. Moſt of the modern Commentators follow *Euſtathius*, and ground themſelves chiefly upon this Suppoſition, that it is not to be imagined that the Spirits of good People ſhould be ſo far within the Devil's Power as to be viſibly brought back to this World, when he has a mind to it: But on the other Side, the Scripture mentions this Apparition as *Samuel*'s Spirit; *Saul* owns it for *Samuel*, they diſcourſed together, and *Samuel* foretells the Event of the Battel, which happen'd accordingly. Now thoſe who affirm that all this was not done by the Strength of Necromancy, but by a particular permiſſion from Almighty God, and obſerve that the Witch herſelf was ſurpriſed when ſhe ſaw *Samuel* appear; thoſe I ſay who argue in this manner, get clear of the main Difficulty, which otherwiſe bears hard upon thoſe who believe the real Spirit of *Samuel* appeared to *Saul*. And as God ſometimes permits falſe Prophets, as *Balaam*, to predict and deliver Truth; ſo he might ſuffer the Witch of *Endor* to bring *Samuel*'s Soul for a Moment or two into the World again. The Text ſeems to favour this Expoſition more than the reſt. * *Euſtath. de Engaſtrimytho. Leo Allatius, in Syntagmate de Engaſtrimytho. The Commentators upon the* 28th *of the firſt of Samuel.*

Q.

QUATRE OFFICES, call'd by the *Flanderkins Vier Ambachten*, [which ſignifies the ſame thing. It is the Eaſtern Part of *Dutch Flanders*; it lies between the Country of *Waes* and the Weſtern Mouth of the *Schelde*, and takes in four Territories or Precincts, which are *Bochoute*, *Aſſennene*, *Axel* and *Hulſt*. The principal Places are *le Sas de Gand*, *Hulſt*, *Axel*, *Terneuſe*, and Fort *Philippine*. * *Maty*, *Diction.*

QUESNEL (*Paſquier,*) was born at *Paris July* 14, 1634. After having gone through a Courſe of Divinity at the *Sorbonne*, he enter'd into the Congregation of the *Oratory* in 1657, and was ordained Prieſt two Years forward. He apply'd himſelf wholly to Eccleſiaſtical Learning: The moſt conſiderable of his Works are his *Moral Reflexions* upon each Verſe of the *New Teſtament*; Father *Queſnel* begun this Book at *Paris* for the uſe of the young Fraternity of the *Oratory*. At firſt it was no more than ſome pious Reflexions upon the Words of our Saviour: The Marquis *de Laigue*, and ſome other religious Perſons, being particularly pleaſed with this Eſſay, prevailed with him to make reſembling Remarks through the whole Text of the four Evangeliſts. The Author executed what was ſuggeſted happily enough, and the Marquis *de Laigue* mentioning the Book to Mr. *Fœlix Vialart*, Biſhop of *Châlons* upon the *Marne*, this Prelate, who had a great Character for Piety and Penetration, read this Work very carefully, and finding it, as he declares himſelf, *very ſerviceable for the Inſtruction and Edification of his People*, he deſigned it for the uſe of his Dioceſs, and recommended it to the Clergy and Laity in a Paſtoral Letter *November* 9, 1671.

Afterwards Father *Queſnel* ſet forth a new Edition of Pope *Leo the Great*; it was reviſed upon an old Manuſcript brought from *Venice*, formerly belonging to Cardinal *Grimani*, and which had been preſented to the *Oratorians* of *Paris* by *P. Beuzian*; it is the beſt Edition extant of Pope *Leo*'s Works. For over and above the Text being nicely reviewed, it is likewiſe improv'd with Notes and learned Diſſertations. It was publiſh'd at *Paris* in 1675 in two Tomes 4to. And the Author in his Notes and Diſſertations having vigorouſly defended the Tenets of the *Gallican* Church againſt the Pretenſions of the Court of *Rome*, it was not at all ſurpriſing to ſee this Performance condemn'd the next Year at *Rome* by a Decree of the Inquiſition dated *June* 22, 1676. However, a ſecond Edition of it was publiſhed in Folio at *Lyons* in 1700.

The particular Friendſhip and Regard *P. Queſnel* had always ſhewed for *P. de St. Marthe* General of the Oratory of *France* made him ſtand ill with *M. de Harlai*, Archbiſhop of *Paris*. This Prelate, who had got St. *Marthe* baniſh'd, made uſe of the *French* King's Name to force *P. Queſnel* to remove out of the Dioceſs of *Paris:* And having the Liberty to ſettle elſewhere as he lik'd beſt, he fix'd at *Orleans* in *November* 1681. At M. *Nicole*'s Inſtance before he left *Paris*, he begun to write *Moral Reflexions* upon the *Acts of the Apoſtles* and St. *Paul*'s Epiſtles, of the ſame kind with thoſe which he had publiſh'd upon the Goſpels. He went on with this Work at *Orleans*, but an Emergence forced him to leave *France*; 'twas a ſort of Teſt put to him in the Congregation of the *Oratory*.

At a general Aſſembly of this Congregation held at *Paris A. D.* 1678, a Syſtem of Doctrine was drawn up with ſeveral Miſtakes in Philoſophy and Divinity. At another Aſſembly held in 1684, all the Members of this Congregation were obliged to ſign the Propoſitions above mentioned. *P. Queſnel* knowing his Conſcience would not give him leave to ſet his Hand to this Formulary, and eaſily foreſeeing that after his Refuſal he could not continue ſafely in *France*, he retir'd into the *Spaniſh Low Countries* in 1685, and coming to *Bruſſels* lived with M. *Arnauld*. Here he finiſhed his *Moral Reflexions* upon the Remainder of the *New Teſtament*, which were firſt printed in 1687. His *Reflexions* on the four Goſpels abovemention'd being very ſhort, he reviſ'd and enlarged them to make 'em better proportion'd to what he had lately perform'd on the *Acts*, the Apoſtle's *Epiſtles*, and the *Revelations*; and in this Condition the Work was firſt printed in 1693.

M. *D' Urſe*, Biſhop of *Limoges*, being ſenſible how much good this Book had done in his Dioceſs, but finding it too dear for the *Curés*, deſired the Author to print his *Reflexions* only of the Epiſtles and Goſpels for *Sundays* and Holidays by themſelves, that ſo the Book being leſſen'd, the Country Clergy might more conveniently buy it. He anſwered the Biſhop's Requeſt, and added ſome Reflexions upon the Epiſtles or Leſſons taken out of the *Old Teſtament*, and inſerted in the *Roman Miſſal:* But the Manuſcript being loſt between *Bruſſels* and *Paris*, and the Author having never another Copy the Deſign miſcarried.

In 1695 the Cardinal *de Noailles*, then only Biſhop of *Châlons* upon the *Marne*, looking upon thi Work, approv'd by his Predeceſſor as a Collection full of *Light and Unction, and an Extract of the moſt beautiful and affecting Remarks made by the Fathers upon the* New Teſtament, read it over again; and after having made ſome Alterations, gave it his Approbation, and recommended it in 1695 to his Clergy and People, letting them know in his Mandate that it was ſuited to the Capacities and Benefit of all ſorts of Perſons. This Prelate was this Year tranſlated to the archiepiſcopal See of *Paris*, where *Queſnel*'s Reflexions had been well receiv'd, even by the late M. *Harlai*. The Jeſuits diſguſted at the new Archbiſhop upon the ſcore of a Diſcourſe touching Predeſtination and Grace, which he publiſhed in 1696, and puſh'd on by other Motives, attack'd this Prelate for giving his Approbation to *Queſnel*'s *Reflexions*, and printed the famous *Eccleſiaſtical Problems* at *Bruſſels* in 1698. But this Libel was order'd to be burnt by an Arret of the Parliament of *Paris* in *January* 10, 1699.

In the mean time the Archbiſhop of *Paris* ordered ſome eminent Divines, whom the Jeſuits had no reaſon to ſuſpect of Partiality, to examine this Book with all imaginable Exactneſs: This Prelate review'd it himſelf ſo far as the Buſineſs of his Dioceſs would permit. M. *Boſſuet*, Biſhop of *Meaux*, took a great deal of Pains in this Affair, and wrote a Book againſt the Jeſuits *Problem*, entituled, *a Juſtification of the Moral Reflexions*, afterwards publiſh'd in 1710. *Queſnel*'s Book being thus re-examin'd was printed at *Paris* in 1699.

In 1703, after the Noiſe made in the famous Caſe of Conſcience, which gave occaſion to revive the Diſputes concerning the ſigning the Formulary, and the Argument relating to Grace; after this, M. *Humbert de Precipiano*, Archbiſhop of *Malines*, cloſely engag'd with the Jeſuits, procuring an Order, as it is ſaid, from the King of *Spain*, got *Queſnel* arreſted at *Bruſſels*, and conveyed to that Archbiſhop's Priſon: At the ſame time they ſeized all his Papers, abundance of Letters from his Friends, a great many excellent Manuſcripts of M. *Arnauld* and others, which were in his Cuſtody, and which are now moſt of them in the *French* Jeſuits Hands. The Archbiſhop, though excepted againſt as a competent Judge by *Queſnel*, began to proſecute, but *Queſnel* unexpectedly made his Eſcape out of Priſon *September* 13, of the ſame Year, and happily got clear of M. *de Malines* and the Jeſuits. He lay conceal'd at *Bruſſels* till the ſecond of *October*, when he went to *Namur* with an Intention to go farther; but here M. *de Ximenes*, Governour of *Namur*, not knowing him, ſtop'd him; having an Order from the *French* King not to let any body paſs but *P. Queſnel*; however a Perſon of Diſtinction giving his Word for him he had leave to move: From *Namur* he went to *Huy*, where the *Dutch* Governour not liking his Paſſport, ſtop'd him; but after having been under an Arreſt ſome Days, and procured a fuller Paſs, he had his Liberty.

And now he printed his *Motif de Droits*, in which he publiſh'd his Reaſons for refuſing to be try'd by M. *de Malines* and his Court, and return'd an Anſwer

to

to ſeveral Articles charged againſt him in a Placard publiſhed by a Proctor belonging to the Eccleſiaſtical Court of *Malines*; however this Defence did not ſtop the Archbiſhop from proceeding to ſentence againſt *Queſnel* *November* 10, 1704.

Queſnel perceiving himſelf not ſafe elſewhere, retired into *Holland* *April* 1704: And in the Beginning of the next Year he publiſhed a Juſtification of himſelf, and ſet forth the Nullity of M. *de Malines* Sentence; this was done in two Tracts; the firſt is call'd, *a general Idea of a Latin Libel, called the warrantable proceedings of the Eccleſiaſtical Court of* Malines, &c. The other is entituled, *an Anatomy of the Judgment given by the Lord Archbiſhop of* Malines.

One would have thought after all this, that the Jeſuits being Maſters of *Queſnel*'s private Papers and thoſe of his Friends, would have play'd this Ammunition upon him: For here, if any where, they might have found Proofs of his Caballing, of his Sedition, Hereſy, and other Crimes of which they accuſed him. But it is pretty plain his Papers could afford no Evidence upon theſe Heads, ſince they dropt this Part of the Impeachment, and faſtned only upon his Book of *Moral Reflexions*. After having publiſhed ſeveral Libels with the Titles of *Father Queſnel a Heretick*, *P. Queſnel ſeditious*, they procured a Decree againſt him from the Pope *Clement* XI, who was ſomewhat diſguſted with the Zeal the Cardinal *de Noailles* had ſhewn for the *French* Biſhops Juriſdiction at an Aſſembly of the Clergy in 1705. This Decree or Bull of the Popes, dated *July* the 13th 1708, condemned *Queſnel*'s Book in general with very rugged Expreſſions; but without pointing upon any particular Propoſition. The next Year a ſmart Confutation of this Cenſure was printed with the Title of *Entretiens ſur le Decret de Rome, contre le Nouveau Teſtament de Châlons, accompagné de Réflexions Morales* 1709. This Book was ſuppoſed to be written by *P. Queſnel*.

And here we are to obſerve that this Pope's Decree, could neither be owned or publiſhed in *France* upon the Score of the Cuſtoms of the Realm: Here therefore it ſignified little, excepting that the Biſhops of *Lucon*, *Rochelle*, and *Gap*, condemned *Queſnel*'s Book in their Mandates, but without making mention of any Decree from *Rome* to ſupport their Cenſure.

The Jeſuits in the mean time carried on their Buſineſs, and exerted themſelves to engage the *French* Biſhops to condemn *Queſnel*'s Book, and to write to the *French* King againſt the Cardinal *de Noailles*. A Letter intercepted in *July* 1711 which the Abbot *Bochard de Saron* a Jeſuit, wrote to the Biſhop of *Clermont* his Uncle, diſcovered Part of this Myſtery; inſomuch that the Cardinal *de Noailles* thought himſelf obliged to ſuſpend a great many of theſe Jeſuits from preaching, and taking Confeſſions. The *French* King after ſeveral Inſtances, not prevailing with the Cardinal to get them reſtored; his Eminency proteſting with great Reſpect, that his Conſcience would not give him leave to take off that Reſtraint; his Majeſty I ſay not prevailing this way, revoked the Privilege granted for printing and ſelling *Queſnel*'s Book, and deſired a Conſtitution in Form from the Pope, wherein it might be condemned, and that the *Propoſitions* deſerving Cenſure might be particularly ſpecify'd. This Application was made in *November* 1711. The Pope being well aſſured that the *French* King after having earneſtly deſired a new Bull, would exert his Authority, to get it received without demurring or exception; called a Congregation of Cardinals, Prelates, and Divines *June* 1712, to expedite this Affair. P. *Queſnel* likewiſe writ a Letter on this Subject to his Holineſs, which was ſent to *Rome* *July* 22 following; and another of *September* 22 of the ſame Year, but the Pope returned him no Anſwer.

At laſt the famous *Conſtitution Unigenitus Dei Filius* appeared, dated *September* 8 1713. This Conſtitution condemned *Queſnel*'s Book of *Moral Reflexions*, and a hundred and one Propoſitions drawn out of it: There are four or five and twenty hard Names expreſſed in the Cenſure, but then the Pope did not apply them to any particular Propoſition. His Holineſs likewiſe condemned all Papers and Prints already publiſhed or that ſhould be publiſhed hereafter in Defence of this Book. The *Engliſh* Tranſlation of this *Bull* is pretty common, but the original *Latin* being ſomewhat ſcarce ſhall be inſerted for the Reader.

Unigenitus Dei filius pro noſtra, & totius Mundi ſalute filius hominis factus, dum Diſcipulos ſuos doctrinâ veritatis inſtrueret, univerſamque Eccleſiam ſuam in Apoſtolis erudiret, præſentia diſponens, & futura proſpiciens, præclaro, ac ſaluberrimo documento Nos admonuit, ut attenderemus a falſis Prophetis, qui veniunt ad Nos in veſtimentis Ovium; quorum nomine potiſſimum demonſtrantur Magiſtri illi mendaces, & in deceptione illuſores, qui ſplendidâ pietatis ſpecie prava dogmata latenter inſinuantes, introducunt ſectas perditionis ſub imagine Sanctitatis; utque facilius incautis obrepant, quaſi deponentes lupinam pellem, & ſeſe Divinæ Legis ſententiis, velut quibuſdam Ovium velleribus obvolventes, Sanctarum Scripturarum, adeoque etiam ipſius novi Teſtamenti verbis, quæ multipliciter in ſuam, aliorumque perditionem depravant, nequiter abutuntur; Antiqui ſcilicet, à quo progeniti ſunt, mendacii Parentis exemplo, ac magiſterio edocti, nullam omnino eſſe ad fallendum expeditiorem viam, quàm ut ubi nefarii erroris ſubintroducitur fraudulentia, ibi divinorum verborum prætendatur authoritas.

His Nos verè divinis monitis inſtructi, ubi primùm, non ſine intimâ cordis noſtri amaritudine, accepimus, Librum quendam Gallico idiomate olim impreſſum, & in plures Tomos diſtributum, ſub titulo——Le Nouveau Teſtament en Francois, avec des reflexions, morales ſur chaque verſet, &c. A' Paris 1699; *Aliter vero*——Abregé de la morale de l' Evangile, des Actes, des Apoſtres des Epiſtres de St. Paul, des Epiſtres Canoniques, é de l' Apocalypſe, ou penſees Chretiennes ſur le Texte de ces Livres Sacrez, &c. A' Paris 1693, & 1694, *tametſi aliàs a Nobis damnatum, ac revera Catholicis veritatibus pravarum doctrinarum mendacia multifariam permiſcentem, adhuc tamen tamquam ab omni errore immunem, à pluribus haberi, Chriſti fidelium manibus paſſim obtrudi, ac nonnullorum nova ſemper tentantium conſilio, & operâ ſtudioſe nimis quaquaverſum diſſeminari, etiam latine redditum, ut pernicioſæ inſtitutionis contagium, ſi fieri poſſit, pertranſeat de gente in gentem, et de Regno ad populum alterum: Verſutis hujuſmodi ſeductionibus, atque fallaciis creditum Nobis Dominicum Gregem in viam perditionis ſinſim abduci ſummopere doluimus: Adeoque Paſtoralis non minus curæ noſtræ ſtimulis, quam frequentibus Orthodoxæ Fidei Zelotarum querelis, maxime vero complurium Venerabilium Fratrum, præſertim Galliæ Epiſcoporum, literis, ac precibus excitati, gliſcenti morbo, qui etiam aliquando poſſit in deteriora quæque proruere, validiori aliquo remedio obviam ire decrevimus.*

Et quidem ad ipſam ingruentis mali cauſam providæ noſtræ conſiderationis intuitum convertentes, perſpicue novimus ſummam hujuſmodi Libri perniciem ideo potiſſimum progredi, et invaleſcere, quod eadem intus lateat, & velut improba ſanies, nonniſi ſecto ulcere foras erumpat; cum Liber ipſe primo aſpectu legentes ſpecie quadam pietatis illiciat: Molliti enim ſunt ſermones ejus ſuper oleum: Sed ipſi ſunt jacula, & quidem intento arcu ita ad nocendum parata, ut ſagittent in obſcuro rectos corde. Nihil propterea opportunius, aut ſalubrius præſtari a Nobis poſſe arbitrati ſumus, quam ſi fallacem Libri doctrinam generatim ſolummodo a Nobis hactenus indicatam, pluribus ſingillatim ex eo excerptis Propoſitionibus, diſtinctius, & apertius explicaremus, atque univerſis Chriſti fidelibus noxia Zizaniorum ſemina e medio Tritici, quo tegebantur, educta, velut ob oculos exponeremus. Ita nimirum denudatis, & quaſi in propatulo poſitis, non uno quidem, aut altero, ſed plurimis, graviſſimiſque, tum pridem damnatis, tum etiam nove adinventis erroribus, plane confidimus, benedicente Domino, fore ut omnes tandem apertæ jam, manifeſtæque veritati cedere compellantur.

Id ipſum maxime e re Catholica futurum, & ſedandis præſertim in florentiſſimo Galliæ Regno exortis ingeniorum varie opinantium, jamque in acerbiores ſciſſuras protendentium diſſidiis apprime proficuum: Conſcientiarum denique tranquillitati perutile, & propemodum neceſſarium, non modo præfati Epiſcopi, ſed & ipſe in primis cariſſimus in Chriſto Filius noſter Ludovicus Francorum Rex Chriſtianiſſimus, cujus eximium in tuenda Catholicæ Fidei puritate, extirpandiſque erroribus Zelum ſatis laudare non poſſumus, ſæpius Nobis eſt conteſtatus; repetitis propterea vere piis, & Chriſtianiſſimo Rege dignis officiis, atque ardentibus votis a Nobis efflagitans, ut inſtanti animarum neceſſitati prolata quantocius Apoſtolici cenſura Judicii conſuleremus.

Hinc adſpirante Domino, ejuſque cœleſti ope confiſi, ſalutare

tare opus ſedulo, diligenterque, ut rei magnitudo poſtulabat, aggreſſi ſumus; ac plurimas ex prædicto Libro, juxta ſupra recenſitas reſpective editiones, fideliter extractas, & tum Gallico, tum Latino idiomate expreſſas Propoſitiones, a compluribus in Sacra Theologia Magiſtris, primo quidem coram duobus ex Venerabilibus Fratribus noſtris Sanctæ Romanæ Eccleſiæ Cardinalibus accurate diſcuti: Deinde vero coram Nobis, adhibito etiam aliorum plurium Cardinalium conſilio, quam maxima diligentia, ac maturitate, ſingularum inſuper Propoſitionum cum ipſomet Libri textu exactiſſime facta collatione, pluries iteratis Congregationibus, expendi, & examinari mandavimus. Hujuſmodi autem Propoſitiones ſunt, quæ ſequuntur, videlicet,

1. Quid aliud remanet animæ, quæ Deum atque ipſius gratiam amiſit, niſi peccatum, & peccati conſecutiones, ſuperba paupertas, & ſegnis indigentia, hoc eſt generalis impotentia ad laborem, ad orationem, & ad omne opus bonum?

2. Jeſu Chriſti gratia, principium efficax boni cujuſcunque generis, neceſſaria eſt ad omne opus bonum; abſque illa, non ſolum nihil fit, ſed nec fieri poteſt.

3. In vanum, Domine, præcipis, ſi tu ipſe non das quod præcipis.

4. Ita Domine; Omnia poſſibilia ſunt ei, cui omnia poſſibilia facis, eadem operando in illo.

5. Quando Deus non emollit cor per interiorem unctionem gratiæ ſuæ, exhortationes, & gratiæ exteriores non inſerviunt, niſi ad illud magis obdurandum.

6. Diſcrimen inter Fœdus Judaicum, & Chriſtianum eſt, quod in illo Deus exigit fugam peccati, & implementum legis a peccatore, relinquendo illum in ſua impotentia: in iſto vero Deus Peccatori dat quod jubet, illum ſua gratia purificando.

7. Quæ utilitas pro homine in veteri fœdere, in quo Deus illum reliquit ejus propriæ infirmitati, imponendo ipſi ſuam legem? Quæ vero felicitas non eſt admitti ad fœdus, in quo Deus nobis donat, quo petit a nobis?

8. Nos non pertinemus ad novum fœdus, niſi in quantum participes ſumus ipſius novæ gratiæ, quæ operatur in nobis id quod Deus nobis præcipit.

9. Gratia Chriſti eſt gratia ſuprema, ſine qua confiteri Chriſtum nunquam poſſumus, & cum qua nunquam illum abnegamus.

10. Gratia eſt operatio manus Omnipotentis Dei, quam nihil impedire poteſt, aut retardare.

11. Gratia non eſt aliud, quam voluntas Omnipotentis Dei, jubentis, & facientis quod jubet.

12. Quando Deus vult ſalvare animam, quocumque tempore, quocunque loco effectus indubitabilis ſequitur voluntatem Dei.

13. Quando Deus vult animam ſalvam facere & eam tangit interiori gratiæ ſuæ manu, nulla voluntas humana ei reſiſtit.

14. Quantumcunque remotus a ſalute ſit Peccator obſtinatus, quando Jeſus ſe ei videndum exhibet lumine ſalutari ſuæ gratiæ, oportet, ut ſe dedat, accurrat, ſeſe humiliet, & adoret Salvatorem ſuum.

15. Quando Deus mandatum ſuum, & ſuam æternam locutionem comitatur unctione ſui Spiritus, & interiori vi gratiæ ſuæ, operatur illam in corde obedientiam, quam petit.

16. Nullæ ſunt illecebræ, quæ non cedant illecebris gratiæ, quia nihil reſiſtit Omnipotenti.

17. Gratia eſt vox illa Patris, quæ homines interius docet, ac eos venire facit ad Jeſum Chriſtum; quicumque ad eum non venit, poſtquam audivit vocem exteriorem Filii, nullatenus eſt doctus a Patre.

18. Semen verbi, quod manus Dei irrigat, ſemper affert fructum ſuum.

19. Dei gratia nihil aliud eſt, quam ejus omnipotens voluntas: hæc eſt idea, quam Deus ipſe nobis tradit in omnibus ſuis Scripturis.

20. Vera gratiæ idea eſt, quod Deus vult ſibi a nobis obediri, & obeditur; imperat, & omnia fiunt; loquitur tanquam Dominus, & omnia ſibi ſubmiſſa ſunt.

21. Gratia Jeſu Chriſti eſt gratia fortis, potens, ſuprema, invincibilis, utpote quæ eſt operatio voluntatis Omnipotentis, ſequela, & imitatio operationis Dei incarnantis, & reſuſcitantis Filium ſuum.

22. Concordia omnipotentis operationis Dei in corde hominis, cum libero ipſius voluntatis conſenſu, demonſtratur illico nobis, in Incarnatione, veluti fonte, atque Archetypo omnium aliarum operationum miſericordiæ & gratiæ, quæ omnes ita gratuitæ, atque ita dependentes a Deo ſunt, ſicut ipſa originalis operatio.

23. Deus ipſe nobis ideam tradidit omnipotentis operationis ſuæ gratiæ, eam ſignificans per illam, qua Creaturas e nihilo producit, & mortuis reddit vitam.

24. Juſta idea, quam Centurio habet de Omnipotentia Dei, & Jeſu Chriſti, in ſanandis corporibus ſolo motu ſuæ voluntatis, eſt imago ideæ, quæ haberi debet de omnipotentia ſuæ gratiæ in ſanandis animabus a cupiditate.

25. Deus illuminat animam, & eam ſanat æque ac corpus, ſola ſua voluntate; jubet & ipſi obtemperatur.

26. Nullæ dantur gratiæ, niſi per Fidem.

27. Fides eſt prima gratia, & fons omnium aliarum.

28. Prima gratia, quam Deus concedit Peccatori, eſt peccatorum remiſſio.

29. Extra Eccleſiam nulla conceditur gratia.

30. Omnes, quos Deus vult ſalvare per Chriſtum, ſalvantur infallibiliter.

31. Deſideria Chriſti ſemper habent ſuum effectum; pacem intimo cordium infert, quando eis illam optat.

32. Jeſus Chriſtus ſe morti tradidit ad liberandum pro ſemper ſuo ſanguine Primogenitos, id eſt, Electos, de manu Angeli exterminatoris.

33. Proh quantum oportet bonis terrenis, & ſibimetipſi renuntiaſſe, ad hoc, ut quis fiduciam habeat ſibi, ut ita dicam, appropriandi Chriſtum Jeſum, ejus amorem, mortem, & myſteria, ut facit Sanctus Paulus dicens: Qui dilexit me, & tradidit ſemetipſum pro me.

34. Gratia Adami non producebat niſi merita humana.

35. Gratia Adami eſt ſequela creationis, & erat debita naturæ ſanæ & integræ.

36. Differentia eſſentialis inter gratiam Adami, & ſtatus innocentiæ, ac gratiam Chriſtianam eſt, quod primum unuſquiſque in propria perſona recepiſſet: Iſta vero non recipitur, niſi in Perſona Jeſu Chriſti reſuſcitati, cui nos uniti ſumus.

37. Gratia Adami, ſanctificando illum in ſemetipſo, erat illi proportionata, Gratia Chriſtiana nos ſanctificando in Jeſu Chriſto, eſt omnipotens, & digna Filio Dei.

38. Peccator non eſt liber, niſi ad malum, ſine gratia Liberatoris.

39. Voluntas, quam gratia non prævenit, nihil habet luminis, niſi ad aberrandum; ardoris, niſi ad ſe præcipitandum; virium niſi ad ſe vulnerandum; eſt capax omnis mali, & incapax ad omne bonum.

40. Sine gratia nihil amare poſſumus, niſi ad noſtram condemnationem.

41. Omnis cognitio Dei, etiam naturalis, etiam in Philoſophis Ethnicis, non poteſt venire, niſi a Deo, & ſine gratia non producit, niſi præſumptionem, vanitatem & oppoſitionem ad ipſum Deum, loco affectuum adorationis, gratitudinis, & amoris.

42. Sola gratia Chriſti reddit hominem aptum ad Sacrificium Fidei; ſine hoc nihil, niſi impuritas, nihil, niſi indignitas.

43. Primus effectus gratiæ baptiſmalis eſt facere, ut moriamur peccato; adeo ut ſpiritus, cor, ſenſus, non habeant plus vitæ pro peccato, quam homo mortuus habeat pro rebus Mundi.

44. Non ſunt, niſi duo amores, unde volitiones, & actiones omnes noſtræ naſcuntur; Amor Dei, qui omnia agit propter Deum, quemque Deus remuneratur; & Amor, quo nos ipſos, ac Mundum diligimus, qui quod ad Deum referendum eſt, non refert, & propter hoc ipſum fit malus.

45. Amore Dei in corde Peccatorum non amplius regnante, neceſſe eſt, ut in eo carnalis regnet cupiditas, omneſque actiones ejus corrumpat.

46. Cupiditas, aut Charitas, uſum ſenſuum bonum, vel malum faciunt.

47. Obedientia legis profluere debet ex fonte; & hic fons eſt Charitas. Quando Dei amor eſt illius principium interius, & Dei gloria ejus finis, tunc purum eſt quod apparet exterius; alioquin non eſt, niſi hypocriſis aut falſa Juſtitia.

48. Quid aliquid eſſe poſſumus, niſi tenebræ, niſi aberratio, & niſi peccatum, ſine Fidei lumine, ſine Chriſto & ſine Charitate?

49. Ut nullum peccatum eſt ſine amore noſtri, ita nullum eſt opus bonum ſine amore Dei.

50. Fru-

50. Fruſtra clamamus ad Deum, Pater mi: Si ſpiritus Charitatis non eſt ille, qui clamat.

51. Fides juſtificat, quando operatur; ſed ipſa non operatur, niſi per Charitatem.

52. Omnia alia ſalutis media continentur in fide, tanquam in ſuo germine, & ſemine; ſed hæc fides non eſt abſque amore & fiducia.

53. Sola Charitas Chriſtiano modo facit (actiones Chriſtianas) per relationem ad Deum, & Jeſum Chriſtum.

54. Sola Charitas eſt, quæ Deo loquitur, eam ſolam Deus audit.

55. Deus non coronat, niſi Charitatem, qui currit ex alio impulſu, & ex alio motivo, in vanum currit.

56. Deus non remunerat niſi Charitatem, quoniam Charitas ſola Deum honorat.

57. Totum deeſt Peccatori, quando ei deeſt ſpes, & non eſt Spes in Deo, ubi non eſt amor Dei.

58. Nec Deus eſt, nec Religio, ubi non eſt Charitas.

59. Oratio impiorum eſt novum peccatum, & quod Deus illis concedit, eſt novum in eos judicium.

60. Si ſolus ſupplicii timor animat pœnitentiam, quo hæc eſt magis violenta, eo magis ducit ad deſperationem.

61. Timor non niſi manum cohibet, cor autem tamdiu peccato addicitur, quamdiu ab amore juſtitiæ non ducitur.

62. Qui a malo non abſtinet, niſi timore pœnæ, illud committit in corde ſuo, & jam eſt reus coram Deo.

63. Baptizatus adhuc eſt ſub lege, ſicut Judæus, ſi legem non adimpleat, aut adimpleat ex ſolo timore.

64. Sub maledicto legis, nunquam fit bonum, quia peccatur, ſive faciendo malum, ſive illud non niſi ob timorem evitando.

65. Moyſes, Prophetæ, Sacerdotes, & Doctores legis mortui ſunt abſque eo quod ullum Deo dederint filium, cum non effecerint niſi mancipia per timorem.

66. Qui vult Deo appropinquare, nec debet ad ipſum venire cum brutalibus paſſionibus, neque adduci per inſtinctum naturalem, aut per timorem, ſicuti Beſtiæ, ſed per fidem, & per amorem ſicuti filii.

67. Timor ſervilis non ſibi repræſentat Deum, niſi ut Dominum durum, imperioſum, injuſtum, intractabilem.

68. Dei Bonitas abbreviavit viam ſalutis claudendo totum in Fide, & precibus.

69. Fides, uſus, augmentum, & præmium Fidei, totum eſt donum puræ liberalitatis Dei.

70. Nunquam Deus affligit innocentes, & afflictiones ſemper ſerviunt, vel ad puniendum peccatum, vel ad purificandum peccatorem.

71. Homo ob ſui conſervationem poteſt ſeſe diſpenſare ab ea lege, quam Deus condidit propter ejus utilitatem.

72. Nota Eccleſiæ Chriſtianæ eſt quod ſit Catholica, comprehendens, & omnes Angelos Cœli, & omnes Electos, & juſtos terræ, & omnium Sæculorum.

73. Quid eſt Eccleſia niſi cœtus Filiorum Dei manentium in ejus ſinu, adoptatorum in Chriſto, ſubſiſtentium in ejus perſona, redemptorum ejus ſanguine, viventium ejus ſpiritu, agentium per ejus gratiam, & expectantium gratiam futuri Sæculi?

74. Eccleſia, ſive integer Chriſtus, incarnatum Verbum habet ut Caput, omnes vero Sanctos ut membra.

75. Eccleſia eſt unus ſolus homo, compoſitus ex pluribus membris, quorum Chriſtus eſt caput, vita, ſubſiſtentia, & perſona; unus ſolus Chriſtus, compoſitus ex pluribus Sanctis, quorum eſt Sanctificator.

76. Nihil ſpatioſius Eccleſia Dei, quia omnes Electi, & Juſti omnium Sæculorum illam componunt.

77. Qui non ducit vitam dignam Filio Dei, & membro Chriſti, ceſſat interius habere Deum pro patre, & Chriſtum pro capite.

78. Separatur quis à Populo Electo, cujus figura fuit Populus Judaicus & caput eſt Jeſus Chriſtus, tam non vivendo ſecundum Evangelium, quam non credendo Evangelio.

79. Utile & neceſſarium eſt omni tempore, omni loco, & omni perſonarum generi ſtudere, & cognoſcere ſpiritum, pietatem, & myſteria Sacræ Scripturæ.

80. Lectio Sacræ Scripturæ eſt pro omnibus.

81. Obſcuritas ſancta Verbi Dei, non eſt Laicis ratio diſpenſandi ſe ipſos ab ejus lectione.

82. Dies Dominicus à Chriſtianis debet ſanctificari lectionibus pietatis, & ſuper omnia ſanctarum Scripturarum. Damnoſum eſt velle Chriſtianum ab hac lectione retrahere.

83. Eſt illuſio ſibi perſuadere, quod notitia myſteriorum Religionis non debeat communicari fœminis lectione ſacrorum librorum. Non ex fœminarum ſimplicitate, ſed ex ſuperba Virorum ſcientia, ortus eſt ſcripturarum abuſus, & natæ ſunt hæreſes.

84. Abripere è Chriſtianorum manibus novum Teſtamentum, ſeu eis illud clauſum tenere, auferendo eis modum illud intelligendi, eſt illis Chriſti os obturare.

85 Interdicere Chriſtianis lectionem ſacræ Scripturæ, præſertim Evangelii, eſt interdicere uſum luminis filiis lucis, & facere ut patiantur ſpeciem quandam excommunicationis.

86. Eripere ſimplici Populo hoc ſolatium, jungendi vocem ſuam voci totius Eccleſiæ, eſt uſus contrarius praxi Apoſtolicæ, & intentioni Dei.

87. Modus plenus ſapientia, lumine, & Charitate, eſt dare animabus tempus portandi cum humilitate, & ſentiendi ſtatim peccati, petendi ſpiritum pœnitentiæ, & contritionis, & incipiendi, ad minus ſatisfacere juſtitiæ Dei, antequam reconcilientur.

88. Ignoramus quid ſit peccatum & vera pœnitentia quando volumus ſtatim reſtitui poſſeſſioni bonorum illorum, quibus nos peccatum ſpoliavit, & detrectamus ſeparationis iſtius ferre confuſionem.

89. Quartus decimus gradus converſionis Peccatoris eſt, quod, cum ſit jam reconciliatus, habet jus aſſiſtendi Sacrificio Eccleſiæ.

90. Eccleſia authoritatem excommunicandi habet, ut eam exerceat per primos Paſtores, de conſenſu, ſaltem præſumpto, totius Corporis.

91. Excommunicationis injuſtæ metus, nunquam debet nos impedire ab implendo debito noſtro: Nunquam eximus ab Eccleſia, etiam quando hominum nequitiâ videmur ab ea expulſi, quando Deo, Jeſu Chriſto, atque ipſi Eccleſiæ per Charitatem affixi ſumus.

92. Pati potius in pace excommunicationem, & anathema injuſtum, quam prodere veritatem, eſt imitari Sanctum Paulum: Tantum abeſt, ut ſit erigere ſe contra authoritatem, aut ſcindere unitatem.

93. Jeſus quandoque ſanat vulnera, quæ præceps primorum Paſtorum feſtinatio infligit, ſine ipſius mandato; Jeſus reſtituit, quod ipſi inconſiderato zelo reſcindunt.

94. Nihil pejorem de Eccleſia opinionem ingerit ejus inimicis, quam videre illic dominatum exerceri ſupra fidem fidelium, & foveri diviſiones propter res, quæ nec fidem lædunt, nec mores.

95. Veritates eo devenerunt, ut ſint lingua quaſi peregrina pleriſque Chriſtianis, & modus eas prædicandi eſt veluti idioma incognitum; adeo remotus eſt a ſimplicitate Apoſtolorum, & ſupra communem captum fidelium; neque ſatis advertitur, quod hic defectus ſit unum ex ſignis maxime ſenſibilibus ſenectutis Eccleſiæ, & iræ Dei in Filios ſuos.

96. Deus permittit, ut omnes Poteſtates ſint contrariæ Prædicatoribus veritatis, ut ejus victoria attribui non poſſit, niſi divinæ gratiæ.

97. Nimis ſæpe contingit membra illa, quæ magis ſancte ac magis ſtricte unita Eccleſiæ ſunt, reſpici, atque tractari tanquam indigna ut ſint in Eccleſia, vel tanquam ab ea ſeparata; ſed Juſtus vivit ex fide, & non ex opinione hominum.

98. Status perſecutionis & pœnarum, quas quis tolerat, tanquam hæreticus, flagitioſus, & impius, ultima plerumque probatio eſt, & maxime meritoria, utpote quæ facit hominem magis conformem Jeſu Chriſto.

99. Pervicacia, præventio, obſtinatio in nolendo, aut aliquid examinare, aut agnoſcere ſe fuiſſe deceptum, mutant quotidie quoad multos in odorem mortis id, quod Deus in ſua Eccleſia poſuit, ut in ea eſſet odor vitæ, V. G. bonos libros, inſtructiones, ſancta Exempla, &c.

100. Tempus deplorabile, quo creditur honorari Deus, perſequendo veritatem, ejuſque Diſcipulos. Tempus hoc advenit——Haberi & tractari a Religionis Miniſtris, tanquam impium, & indignum omni commercio cum Deo, tanquam membrum putridum, capax corrumpendi omnia in ſocietate Sanctorum, eſt hominibus piis morte corporis mors terribilior. Fruſtra quis ſibi blanditur de ſuarum intentionum purita-

te, & Zelo quodam Religionis, perſequendo flamma, ferroque viros probos, ſi propria paſſione eſt excæcatus aut abreptus aliena, propterea quod nihil vult examinare. Frequenter credimus ſacrificare Deo impium, & ſacrificamus Diabolo Dei Servum.

101. Nihil Spiritui Dei, & Doctrinæ Jeſu Chriſti magis opponitur, quam communia facere juramenta in Eccleſia, quia hoc eſt multiplicare occaſiones pejerandi, laqueos tendere infirmis, & idiotis, & efficere, ut nomen, & veritas Dei aliquando deſerviant conſilio impiorum.

Auditis itaque tum voce, tum ſcripto Nobis exhibitis præfatorum Cardinalium, aliorumque Theologorum ſuffragiis, divinique in primis luminis, privatis ad eum finem, publiciſque etiam indictis precibus, implorato præſidio; omnes & ſingulas Propoſitiones præinſertas, tanquam falſas, captioſas, male ſonantes, piarum aurium offenſivas, ſcandaloſas, pernicioſas, temerarias, Eccleſiæ, & ejus praxi injurioſas, neque in Eccleſiam ſolum, ſed etiam in Poteſtates ſæculi contumelioſas, ſeditioſas, impias, blaſphemas, ſuſpectas de hæreſi, ac hæreſim ipſam ſapientes, nec non hæreticis, & hæreſibus, ac etiam ſchiſmati faventes, erroneas, hæreſi proximas, pluries damnatas, ac demum etiam hæreticas, variaſque hæreſes, & potiſſimum illas, quæ in famoſis Janſenii Propoſitionibus, & quidem in eo ſenſu, in quo hæ damnatæ fuerunt, acceptis, continentur, manifeſte innovantes, reſpective, hæc noſtra perpetuo valitura Conſtitutione declaramus, damnamus, & reprobamus.

Mandantes omnibus utriuſque ſexus Chriſti fidelibus, ne de dictis Propoſitionibus ſentire, docere, prædicare, aliter præſumant, quam in hac eadem noſtra Conſtitutione continetur; ita ut quicumque illas, vel illarum aliquam conjunctim, vel diviſim docuerit, defenderit, ediderit, aut de eis, etiam diſputative, public, aut privatim tractaverit, niſi forſan impugnando, Eccleſiaſticis cenſuris, aliiſque contra ſimilia perpetrantes a Jure ſtatutis pœnis ipſo facto, abſq; alia declaratione ſubjaceat.

Cæterum per expreſſam præfatarum Propoſitionum reprobationem alia in eodem Libro contenta nullatenus approbare intendimus; cum præſertim in decurſu examinis complures alias in eo deprehenderimus Propoſitiones illis, quæ, ut ſupra, damnatæ fuerunt, conſimiles, & affines, iiſdemq; erroribus imbutas: nec ſane paucas ſub imaginario quodam, veluti graſſantis hodie perſecutionis obtentu, inobedientiam, & pervicaciam nutrientes, eaſque falſo Chriſtianæ patientiæ nomine prædicantes; quas propterea ſingulatim recenſere, & nimis longum eſſe duximus, & minime neceſſarium, ac demum, quod intolerabilius eſt, Sacrum ipſum novi Teſtamenti Textum damnabiliter vitiatum compererimus, & alteri dudum reprobatæ verſioni Gallicæ Montenſi in multis conformem: a vulgata vero editione, quæ tot Sæculorum uſu Eccleſia probata eſt, atque ab Orthodoxis omnibus pro authentica haberi debet, multipliciter diſcrepantem, & aberrantem, plurieſque in alienos, exoticos, ac ſæpe noxios ſenſus, non ſine maxima perverſitate detortum.

Eumdem propterea Librum, utpote per dulces ſermones, & benedictiones, ut Apoſtolus loquitur, hoc eſt, ſub falſa piæ inſtitutionis imagine, ſeducendis Innocentium cordibus longe accommodatum, ſive præmiſſis, ſive alio quovis titulo inſcriptum, ubicumque & quocumque alio idiomate, ſeu quavis editione, aut verſione hactenus impreſſum, aut in poſterum (quod abſit) imprimendum, autoritate Apoſtolica tenore præſentium iterum probibemus; ac ſimiliter damnamus; quemadmodum etiam alios omnes, & ſingulos in ejus defenſionem tam ſcripto, quam typis editos, ſeu forſan (quod Deus avertat) edendos libros, ſeu libellos, eorumque lectionem, deſcriptionem, retentionem, & uſum omnibus, & ſingulis Chriſti fidelibus ſub pœna excommunicationis per contra facientes ipſo facto incurrenda, prohibemus pariter, & interdicimus.

Præcipimus inſuper Venerabilibus Fratribus Patriarchis, Archiepiſcopis, & Epiſcopis, aliiſque locorum Ordinariis; necnon hæreticæ pravitatis Inquiſitoribus, ut contradictores, & rebelles quoſcumque per cenſuras, & pœnas præfatas, aliaque Juris, & facti remedia, invocato etiam ad hoc, ſi opus fuerit, brachii ſecularis auxilio, omnino coerceant, & compellant.

Volumus autem, ut earundem præſentium tranſumptis, etiam impreſſis, manu alicujus Notarii publici ſubſcriptis, & ſigillo perſonæ in dignitate Eccleſiaſtica conſtitutæ munitis, eadem fides prorſus adhibeatur, quæ ipſis originalibus literis adhiberetur, ſi forent exhibitæ, vel oſtenſæ.

Nulli ergo hominum liceat hanc paginam noſtræ declarationis, damnationis mandati, prohibitionis & interdictionis infringere, vel ei auſu temerario contraire. Siquis autem hoc attentare præſumpſerit, indignationem Omnipotentis Dei, ac Beatorum Petri, & Pauli Apoſtolorum ejus ſe noverit incurſurum. Datum Romæ apud Sanctam Mariam Majorem Anno incarnationis Dominicæ Milleſimo ſeptingenteſimo decimo tertio, ſexto Idus Septembris, Pontificatus Noſtri Anno Decimo tertio.

J. Card. Prodatarius.

F. Oliverius.

Viſa de Curia L. Sergardus.

Loco ✠ Plumbi.

Regiſtrata in Secretaria Brevium.

L. Martinettus.

Anno a Nativitate Domini Noſtri Jeſu Chriſti milleſimo ſeptingenteſimo decimo tertio, Indictione ſexta, die vero decima Septembris, Pontificatus Sanctiſſimi in Chriſto Patris, & Domini noſtri Domini Clementis Divina providentia Papæ XI. Anno decimo tertio ſupradictæ Literæ Apoſtolicæ affixæ & publicatæ fuerunt ad Valvas Eccleſiæ Lateranen. Et Baſilicæ Principis Apoſtolorum, Cancellariæ Apoſtolicæ, Curiæ Generalis in Monte Citatorio, in Acie Campi Floræ, ac in aliis locis ſolitis, & conſuetis Urbis per me Petrum Romulatium Apoſtolicum Curſorem.

Antonius Placentinus Magiſter Curſorum.

Forty Biſhops of the Aſſembly of the Clergy held at *Paris* in 1713 and 1714, and afterwards a great many others, declared themſelves willing to receive this Bull, unconditionally and in it's full length, though at the ſame time they explain'd the Senſe of it in a paſtoral Letter. The King's Letters Patent for the Publication of this Bull, dated at *Verſailles February*, 14 1714 were not regiſtred in the Parliament of *Paris* without ſeveral Modifications and Reſtrictions.

The Cardinal *de Noailles* and ſeveral other Biſhops, looking through the Conſequences of this Bull, and not thinking the Explications in the paſtoral Inſtruction, a ſufficient Guard, refuſed to accept the Conſtitution, till the Pope had explained himſelf in ſuch a Manner upon it that the Doctrine, Diſcipline, Points of Morality, Liberties of the Gallican Church, Privileges of the Univerſities, and Rights of the Biſhops might be all well covered and ſecured.

In this Condition the Buſineſs ſtood in the Year 1715, when the *French* King not being able to bring the Cardinal *de Noailles* and the other Biſhops of his Sentiment, to compliance, ſent to the Pope to deſire his Holineſs either to approve Explications made by this Cardinal, or elſe to furniſh others, which might put an End to this great Affair.

P. QUESNEL who was on the wrong Side of fourſcore in 1715 publiſhed four Memoirs by way of Animadverſion upon the firſt fifty cenſured Propoſitions, and promiſed to continue his Remarks upon the remainder. He likewiſe wrote a Letter dated *January* 5, 1714, addreſſed to the Cardinals Archbiſhops and Biſhops aſſembled at *Paris* and another of the 15th of the ſame Month directed to the Biſhops of the aſſembly.

P. QUESNEL wrote ſeveral devotional Books, *viz. An Idea of the Prieſthood, the three Conſecrations; the Happineſs of dying like a Chriſtian; Prayers and Practices of Piety &c.* There are ſeveral other Books reckoned to *P. Queſnel*, but without certainty; as, *the Hiſtorical Apology of* Louvain *and* Doüay; four Volumes of the *Tradition of the Church of* Rome printed under the Name of M. *Germain*; a Collection entituled *Cauſa Arnaldina*, or the *Juſtification* of Mr. *Arnauld &c.* **Voiez le* 1. *le* 4. *&* 6. *Tomes de l'Hiſtoire du Cas de Conſcience; le Motif de Droit du Père Queſnel; l'Explication Apologétique du même; la Rélation du Différent entre M. le Cardinal de Noailles, & les Evèques de Luçon, & de la Rochelle; la Préface Hiſtorique dún Livre in quarto publié contre la Conſtitution ſous la Titre d'Hexaples, & autres Mémoires des Tems.*

QUESNOIS, a ſtrong ſmall Town with a Caſtle. It ſtands in *Hainault*, between *Landrecy* and *Valenciennes* two Leagues from the laſt, and three from the other. The Confederates againſt *France* and *Spain* took it in 1712,

1712, but being afterwards ſurpriſed and beaten at *Denain*, the *French* retook *Queſnois*, *Bouchain* and *Doüay*, with great Quantities of Ammunition and Proviſions in the Camp at *Denain*. * *Baudrant. Memoires du Tems.*

QUIERZY, a ſmall Town in the Province of *Picardy* in *France:* It is famous for ſeveral Councils held there in the ninth Century under *Hincmar* Archbiſhop of *Rheims*. It ſtands upon the River *Oyſe* in the Precinct of *Noyon*, two Leagues from the Town *Noyon*. The Kings of *France* had formerly a Palace here.

* QUIGNONES, *(Francis)* a *Spaniſh* Cardinal, Biſhop of *Cauria*, was Son to *Diego Fernandez de Quignones*, firſt Earl of *Luna*. He entered himſelf a *Franciſcan* when young, and was made General of that *Order* in 1522. The Emperor *Charles* V was much pleaſed with *Quignones* Promotion, and made him a Councellor of his Council of Conſcience. This *Quignones* was at Aſſiſe, a Town in *Italy* when he heard of the ſacking of *Rome* by the imperial Army. Upon this, he waited upon Pope *Clement* VII then a Priſoner in the Caſtle of St. *Angelo*. His Holineſs underſtanding the Intereſt *Quignones* had with the Emperor ſent him to treat a Peace. He finiſhed this Negotiation to the Pope's Satisfaction, who gave him a Cardinal's Cap the the ſame Year. He was afterwards made Biſhop of *Cauria*, Legat in *Spain* and in the Kingdom of *Naples*, and died at *Veruli* A. D. 1540. This Cardinal attempted to reduce the *Breviary*, to three *Pſalms* for every Canonical Hour, and three Leſſons for the Mattins; and ordered the Matters ſo that the *Pſalter* might be gone through every Week. *Clement* VII. and *Paul* III. approv'd this *Breviary*, and it was printed at *Rome A. D.* 1536, and afterwards elſewhere. The ſhortneſs of it, or rather the docking of a great many apocryphal or ſpurious Narratives, made ignorant People cry out againſt it; inſomuch that ſince the Council of *Trent Quignone's Breviary* lay ſuppreſs'd, and is now only to be met with as a Curioſity in great Libraries. It is ſaid the Preface is very fine, and well worth the reading. The Title ſtands thus, *Breviarium Romanum ex S. potiſſimum Scripturâ & probatis Sanctorum Hiſtoriis confectum, Studio Franciſci Quignonii.* * *Wadinge in Annal. Minor. Ughel. Ital. Sacr. Aubery, Hiſt. de Cardinaux, Nicholas Antonio, Biblioth. Hiſp. De Vigneul Marville. Melanges d'Hiſtoire, &c.* See *Quinones* in *Morery* Vol. II.

QUINAULT *(Philip,)* a *French* Poet, much valued, notwithſtanding the Abatement *Boileau* gives him in the two following Verſes, Satyr 2.

Si je penſe exprimer un Auteur ſans défaut,
La raiſon dit Virgile, & la rime Quinault.

After he had finiſhed his Studies he apply'd himſelf to Poetry, and had ſo ſtrong a Genius for Performances of this kind, that at fifteen Years of Age he wrote very entertaining Comedies. About the ſame time he put himſelf a Clerk to a Barriſter at Law, and made a conſiderable Proficiency in the Law in a ſhort time.

But Poetry having the Aſcendant in his Fancy, and Operas coming into Faſhion in *France*, *Quinault* made very good ones, which however had not the ſame Applauſe at firſt which they gain'd afterwards. Some Criticks endeavour'd to bring *Lully* out of conceit with them; but it is ſaid this celebrated Muſician had too much Senſe and Taſte not to underſtand that it was very difficult to make finer Verſes, more harmonious, and better turn'd to ſet off the Muſick than *Quinault's*.

The *French* King, when he had a mind to entertain his Court with Operas, made uſe of none but *Quinault's*. This Preference from his Majeſty raiſed *Quinault's* Reputation, and made him generally eſteemed: But when he was dead, and ſeveral Poets of Character could not riſe up to his Pitch, his Fame then improv'd conſiderably. He was reckon'd an extraordinary Lyrick Poet, ſo far at leaſt as the Stage was concerned in that way of writing. He wrote ſeveral things of another kind which were well receiv'd. Among theſe we may reckon the Deſcription of the Seat de *Seaux* belonging to Mr. *Colbert*, a ſmall but very ingenious Poem. The Harangue he made when admitted a Member of the *French* Academy, and two other Speeches which he made to the King upon the Subject of his Conqueſts, are ſufficient Proofs he was no leſs an Orator than a Poet. Towards the End of his Life he was diſpleas'd with himſelf for ſpending his time in writing Operas, and reſolv'd for the future to employ his Muſe upon religious Subjects and Panegyricks to do juſtice to his Prince. His Recantation runs thus;

Je n'ai que trop chanté les jeux & les Amours,
Sur un ton plus Sublime il faut me faire entendre:
Je vous dis adieu, Muſe tendre,
Je vous dis Adieu, pour toujours.

He died *November* 1688, 53 Years of Age. He is ſaid to die worth a hundred thouſand Crowns, which is not very common to Poets.

His chief Performances are, *les Fêtes de l'Amour & de Bacchus, Cadmus & Hermione, Alceſte, Pſyche, le Maſcarade du Carnaval, Theſee, Atys, Iſis, Proſerpine, Rolland, le Temple de la Paix & Armide.* * *Memoires Hiſtoriq. Journal des Savans, Du* 23. *Mars* 1665. *Boileau despreaux, dans la Preface de ſes Oeuvres, & Satyr* 2 & 3. *Menagiana, Tom.* 2.

QUINQUATRIA, Feſtivals kept at *Rome* in Honour of *Pallas:* The School Boys play'd during this Solemnity, and made their Maſters a Preſent called Minerval. Trajedies were likewiſe acted and Poets and Oratours played a Prize with their Brains and Lungs, where he that performed beſt was crowned, and had the plate given by the Emperor *Domitian*. *Statius* brags of his good Fortune in his *Sylvæ*.

Lux mihi Romanæ qualis ſub collibus Albæ,
Cum modo Germanas acies, modo Daca ſonantem
Prælia, Palladio tua me manus induit Auro.
* *Statius Sylv.* 2 ℣. 67.

QUINTINIE *(Jean de la,)* the Director of all the *French* Kings Fruit, and Kitchin Gardens. He was born at *Poitiers* in 1626, and ſtudied in the Jeſuits College in that City. As ſoon as he had gone through his Courſe of Philoſophy, and made ſome progreſs in the Law, he went to *Paris* in Order to the Bar. Being naturally a good Speaker, he practiſed with Credit, and was much valued by ſome of the moſt conſiderable Magiſtracy. M. *Tambonneau*, Preſident of the Chamber of *Accounts*, gave him the Care of his Son's Education: Notwithſtanding he was a Lawyer and a Tutor, his fancy lay moſtly for Agriculture. He read *Columella, Varro, Virgil*, and all other ancient Authors, who had treated upon this Subject, and what the Moderns had done upon it too, ſo that he had all the Book Part belonging to this Branch of Knowledge. He travelled into *Italy* with his Pupil, where he ſaw all the fine Gardens, and made a great many curious, and ſerviceable Remarks upon them. And now being throughly furniſhed with the Theory, his next Step was to advance to the practick Part. He made a great many Tryals in M. *Tambonneaus's* Garden. And here to enquire the Cloſer into Nature's progreſs in the Production of a Root; He planted ſeveral Trees in a Day of the ſame Kind, and afterwards pulled them up one after another Week by Week, to diſcover the firſt Formation, the carrying on, and perfecting of the Roots. By this Method he learned what was not yet diſcovered, that a Tree tranſplanted receives no Nouriſhment excepting by the Roots ſhot out ſince it was tranſplanted; and which are like ſo many Mouths for taking in the nouriſhing Moiſtures of the Earth: And that it receives nothing by the little hairy Roots left to it when removed. From hence we may learn that inſtead of preſerving theſe old little Roots as they did formerly when a Tree was tranſplanted, the better way is to cut them off, becauſe they commonly dry the Tree, and bring Damage inſtead of Relief. Farther, he has diſcovered the true, and infallible Way of cutting a Tree to advantage. Before M. *Quintinie*, the Gardiners minded little farther in cutting a Tree, than giving it a handſom Shape, and clearing off thoſe Boughs which hindered the View. But he has improved the Buſineſs ſo far as to teach the Art to make a Tree bear, and in thoſe very Places the Planter has a Mind to, and even to make it bear eqally in all the Branches; which nobody ever thought of, or believed poſſible. He maintains, and daily Experience confirms his Remark, that a

Tree

Tree over rich, and left wholly to itſelf, commonly affords nothing but Boughs and Leaves. That the ſtrong bent of ſuch a Tree to work for nothing but it's own Intereſt, muſt be checked, that ſome of the largeſt Boughs which conſume moſt of the Sap, muſt be lopped, and by this Means the Sap will be carried into other Channels, and the other weak, and almoſt deſerted Branches will have nouriſhment brought to them; and by the Way, theſe are the only Branches which bear moſt Fruit. To give a detail of all the Diſcoveries and Improvements he has obliged the World with cannot be done without tranſcribing his excellent Book, entitled *Inſtructions for Fruit and Kitchin Gardens*. This Book has had the Approbation of all *Europe*, has been printed more than once in *France* and *Holland*, and tranſlated into *Engliſh*.

The Prince of *Condeé*, whoſe Fancy was divided between Gardening and War, was extreamly pleaſed with hearing *la Quintinie* diſcourſe upon this Subject. *Charles* II. King of *England* gave him ſeveral Marks of of his Eſteem in the two Voyages he made into this Iſland: He offered him a very conſiderable Penſion to look after his Gardens, but it may be not being willing to live out of his Country, he declined accepting. In theſe two Voyages he made an Acquaintance with a great many of the *Engliſh* Nobility, with whom he held a Correſpondence by Letters as long as he lived. Theſe Letters of his, always containing ſomething of the improvement of Gardening, were printed at London.

The *French* King in favour of *La Quintinie*, encreaſed the Number of the Officers of his Houſe, and made a Director General of his Fruit Gardens, belonging to all his Palaces. As ſoon as *La Quintinie* had a Patent for this Employment, he improved the old Kitchin Garden at *Verſailles*, where the fine Fruit, the excellent Pulſe and Salading, which he produced, put the King upon the Thought of making another there which is ſo much admired, by every Body that ſees it. * *Perrault, les Hommes illuſtres qui ont paru en France. Tom.* II.

* QUIRIACUS, or *Kiriacus*, for three hundred forty ſix Years in *Morery* Vol. II. read two hundred ninety two.

QUIRINUS, Biſhop of *Siſſeg* in *Pannonia*. A Martyr in the fourth Century, in the Perſecution raiſed by *Galerius Maximianus:* He was apprehended by the Soldiers *A. D.* 309, and carried before the Governor *Maximus*, where he boldly declared himſelf a Chriſtian. *Maximus* ordered him to be impriſoned and loaded with Irons: In the Night a miraculous Light was ſeen in the Priſon, which ſurpriſed the Jaylor ſo far as to make him turn Chriſtian. *Maximus* ſent *Quirinus* to the Governor of *Pannonia* to be tryed in that higheſt Court. This Biſhop perſiſting in his Confeſſion, was condemned by the Governor and thrown into a River with a Milſtone about his Neck. St. *Jerom* reckons his Death to the Year 310, but others ſet it a Year or two ſooner. His Feſtival is kept on the fourth of *June*. **Prudent. Hymn.* 7. *Ruinart. Acta Martyrum ſincera. Baillet, Vies des Saints.*

QUIRINUS, *Cyrenius* or *Cyrinus*, an eminent Senator of *Rome*, was choſen Conſul after having gone through the other Stages of Magiſtracy. *Auguſtus* gave him the Government of *Syria*. While *Quirinus* or *Cyrenius* was in this Poſt the Emperor ſet forth an Edict for taxing and regiſtring the Names of all his Subjects, with Orders that all Perſons of whatſoever Age, Sex, and Condition, ſhould repair to the Place of their Birth, enter themſelves upon the Roll, and give in a Valuation of their Eſtates to pay a Poll-Tax. *Auguſtus* his Deſign was to inform himſelf what Numbers there were in his Empire, and how far he might reckon upon his Revenue. *Quirinus* acquitted himſelf honourably in this Commiſſion; and the fourth Year of entring upon this Regiſter, came to *Bethlehem*; whither *Joſeph* the bleſſed Virgin's Husband, who was originally of that Town, and dwelt at *Nazareth*, repaired and brought his Wife along with him, who was there delivered of our bleſſed Saviour. This taking a liſt of the Subjects was diſturbed by a Sedition, raiſed by *Judas Gaulonites*, of the Town of *Gamala*, and by *Sadoc* a Prieſt of the Sect of the *Phariſees:* Theſe two declared every where that the meaning of this regiſtring, was only to make them Slaves upon Record, that they ought to own no other Sovereign but God, and that being reſcued from *Pharaoh*'s Bondage, 'twas both their Privilege and their Duty, not to be ſubject to any Mortal. Theſe Incendiaries, being good Speakers, made all thoſe, who delighted in robbing and murther, run to Arms immediately. The Ravage they made and the Miſchief they did in *Judæa*, can hardly be imagined. If *Auguſtus* had not ſent a good Army there to ſuppreſs theſe Mutineers, the Fire they had kindled would have laid all in Aſhes, for the Rebellion had already ſpread into *Syria*. The Inſurrection kept upon it's Feet, and laſted from the 5th or 6th Year of this Regiſtring, till the End of the Reign of *Archelaüs*, Son of *Herod the Great*; though it did not always flame out with the ſame Fierceneſs. Theſe Rebels ſcoured the Country ſtill with flying Parties, and had not laid down their Arms, when *Archelaüs* amongſt other Articles was impeached for countenancing this Sedition: And not being able to juſtify himſelf, was baniſhed into *Dauphiné* in *Gaul*. *Quirinus* and *Coponius* received Orders to ſell his Palace and his Eſtate, and ſeize his Treaſure. *Vitellius* who was afterwards Emperor ſucceeded *Quirinus* in the Government of *Syria*. * *Joſeph. Antiquit. lib.* 18. *chap.* 1 and 5. *Simon, Dictionaire de la Bible.*

R.

RABACH, *Rabat*, a large City in *Africk*, formerly reckoned part of *Mauritania Tingitana*, and lies now within the Province of *Tremecen*, Parcel of the Kingdom of *Fez*, between the City *Fez* and *Tangier*, five and twenty Leagues from the firſt, and one and twenty from the latter: It ſtands upon the Coaſt of the Ocean, on the Weſt Side of the Mouth of the River *Burregreg*, and, as *Abdulmalie* reports, was built by *Jacob Almanſor:* Others make *Abdulmumen* the Founder. This Town has a ſtrong Caſtle waſhed by the Sea on one Side, and by the River on the other; and though it is conſiderably leſs than *Morocco*, the Buildings are much the ſame. It was built for the Prince's Reſidence in the Summer, and that he might be nearer his Forces which he tranſported into *Spain*. It was called *Rabat*, that is to ſay, a Suburb, and was finiſh'd in a ſhort time, notwithſtanding there were large Palaces, very large Moſques, and other ornamental Buildings. The Emperor took ſo much Care to make it fine; that *Morocco* ſcarcely exceeded it: The Tower of the chief Moſque is like that of the Fort of *Morocco*, and the Tower of the great Church at *Seville*. Thus they ſeem to be made by the ſame Architect; though the Staircaſe of the great Moſque of *Rabat* is larger than that of the other two Towers, and that four Horſes a-breaſt may go up to the top on't: It is ſuppoſed to be the higheſt in all *Africk*, which is not unlikely, for from the top on't a Ship may be ſeen twenty Leagues diſtant. As ſoon as this Town was built *Jacob Almanſor* furniſh'd it with all ſorts of Artificers, Tradeſmen, and Scholars, and maintain'd them at his own Charge. He reſided there from the Beginning of *April* to the End of *September*. Theſe Advantages drew a great many People from all Parts thither, inſomuch that it became one of the beſt Cities in *Barbary:* And in regard the Well and River Water were ſpoiled by the Neighbourhood of the Sea, this Prince laid Pipes four Leagues diſtant from the Town, and convey'd freſh Water into the Squares, the Palaces, and the Moſques. As long as *Almanſor* liv'd the Town increaſed, but after his Death the War between the *Almohades* and *Bemimerimis* harraſſed the Town to ſuch a Degree, that the twelfth Part of the Burghers were ſcarce left; the great Aqueduct was quite ſpoiled, and a great many Moſques and Palaces demoliſhed. At preſent there is not above ſix hundred Houſes in it, ſtanding near the Caſtle; all the reſt is nothing but Incloſure and Gardens. The *Chaviens* are Maſters of all the Country round about, and ſpread as far as the Fields, which lie to the Eaſt of the River where the Paſture Ground is very good. He that commands in the Caſtle for the Emperor of *Fez* is Governour of the Town. The Caſtle has little Strength, and ſignifies nothing againſt Cannon, becauſe it has no Ramparts to deaden the Balls. * *Marmol*'s Deſcription of the Kingdom of *Fez*. *Tom.* 2. *lib.* 4. *cap.* 5.

RACINE *(John,)* one of the moſt celebrated *French* Poets in the ſeventeenth Century, was Treaſurer of *France* in the Generality of *Moulins*, King's Secretary, and one of his Majeſty's Gentlemen. He was born at *la Ferte-Milon* in the Year 1639, and poſſibly never any Perſon came into the World with a finer Genius for Learning. From his Childhood his Cuſtom was to ſpend his time in old Authors; and being brought up at *Port-Royal* he us'd to go frequently into the Woods belonging to this Abby, and ſpend whole Days in reading *Homer*, *Sophocles*, and *Euripides*, the Language of theſe Poets being as familiar to him as his own. He made his Tragedy called *Thebais* at an Age when the reading an old Author was reckoned a diſtinguiſhing Progreſs; he was then but one and twenty Years of Age, and from this time the King gave him a Penſion, which was afterwards almoſt continually increaſing. The famous *Peter Corneille* was then in the Height of his Reputation: *France* had never ſeen ſo much Senſe and Sublime upon the Stage before; inſomuch that at firſt *Racine* was look'd upon as a preſumptuous Youth for venturing to write the ſame manner of Poetry with this great Man, and to graſp at the ſame Applauſe. But being puſh'd by the ſtrength of Genius and Inclination, he never endeavour'd to imitate *Corneille*, but work'd upon a new Model. *Corneille* flouriſh'd his Characters up to a Romantic Greatneſs, and drew them with Heightnings above Nature; but withal made 'em look bold, nobly, and well proportion'd; and by theſe extraordinary Flights with judicious Conduct tranſported the Company; and made 'em ſpend all their Fancy and Paſſion in admiring the Nobleneſs of his Thought and Expreſſion, and the Art he had in governing his Muſe, when rais'd to ſo lofty a Pitch. This manner, though ſo very much admired, did not diſcourage *Racine* from going another way to work: He made it his Buſineſs to draw Nature in her juſt Proportions, to touch the Heart, and make himſelf Maſter of the Paſſions: He raiſed that agreeable Concern which gives People a Share in the Fortune of the Perſons mentioned in the Play: He threw Terror and Pity into the Minds of the Company, which according to *Ariſtotle* are the proper Paſſions for Tragedy. He forc'd them to weep with Pleaſure, by giving a true and affecting Portrait of Nature, and taught 'em to blame their own Weakneſſes and Paſſions in the Characters repreſented on the Stage: And now the Publick, without giving over admiring the Majeſtick Grandeur of *Corneille*, began likewiſe to do Juſtice to the natural Beauties and Tenderneſs of the famous *Racine*. One would hardly believe that a Perſon born with ſo extraordinary a Talent for Poetry could ever have made a fine Speaker in Proſe; but his Genius was unconfin'd, his Elocution brought him off with great Applauſe upon all publick Occaſions; inſomuch that King *Lewis* XIV. pitch'd upon him to write the Hiſtory of his Life; and if he had liv'd longer he would poſſibly have ſhewn himſelf as great a Maſter in writing Hiſtory, as he had been in his Compoſitions for the Stage.

Beſides the Commendation of Wit, Judgment, and Learning belonging to him, he was likewiſe a Perſon of Probity and Religion: This Diſpoſition made him reform his Pagan Muſe, and employ her upon edifying Subjects. He wrote Hymns in a very entertaining ſublime manner; and in his Tragedies of *Eſther* and *Athalia*, he rather exceeded any thing he had done of that kind before. He was admitted a Member in the *French* Academy 1673, and was Director of that Society when he made a Funeral Panegyrick upon *Corneille*. *Racine* dy'd *April* 22, 1699. His Pagan Plays are nine Tragedies and one Comedy. M. *Baillet* has drawn a handſom Parallel between *Racine* and *Corneille*, and made critical Remarks upon all *Racine*'s Plays. He was buried according to his Deſire at *Port-Royal des Champs* in the Churchyard at the Feet of Mr. *Hamont*. His laſt Will and Teſtament contains only this Requeſt in the Words following: "I humbly requeſt "the Lady Abbeſs and the Nuns to grant me the Ho"nour of being buried as above mention'd, though I "confeſs myſelf very unworthy of it, upon the ſcore "of my Misbehaviour and miſpending my Time, and "becauſe of the little uſe I made of the excellent Edu"cation I formerly receiv'd from this Abby, and have "been no better than an unimitating Admirer of thoſe "great Examples of Piety and Penance I obſerv'd "there. But the more I have offended God Almighty, "the more need I have of the Prayers of ſo holy a Society." * *Memoires du Tems. M. de Valincour, Diſcours a l'Acad. Baillet ſur les Poetes modernes. Perrault, les hommes illuſtres, qui ont paru en France, &c. Tom.* II.

RADZIOWISKI, *(Michael,)* Cardinal and Archbiſhop of *Gueſna*, firſt Prince and Primate of the Kingdom of *Poland*. He was Son to *Jerom Radziowiski*, *Staroſta* of *Lomzen*, and afterwards Deputy Chancellor of the Kingdom; the Archbiſhop's Mother was a Daughter to the Earl of *Tornow*, and died in Childbed of him *December* 1645. He likewiſe loſt his Father at nine Years of Age. Queen *Mary-Louiſa* of *Gonzaga* took care of his Education, and ſent him to *Paris*,

where he ſtudied in the College of *Harcourt*: She likewiſe furniſhed his Pocket for travelling in ſeveral Countries. Marſhal *Sobieski*, to whom he had the Honour to be related, preferred him to the Biſhoprick of *Warmia* in 1679, and afterwards made him under Chamberlain of the Kingdom. Four Years forward he procured him a Cardinal's Cap of Pope *Innocent* XI. This Prince afterwards nominated him to the Archbiſhoprick of *Gueſna*, and by this Promotion made him the firſt Peer of the Realm. After the Death of *Sobieski*, who was King *John* III. the Cardinal Primate convened the Eſtates of the Republick for an Election. And here he did his utmoſt to prevent the Electors from being divided in their Votes: But after all, they were not unanimous in their Choice. It is well known he held on the right Side, and it was not his Fault that the Prince of *Conti*'s Election, which was carried by a Majority, was not owned by the whole Republick. But the Prince of *Conti* being abſent, and the Elector of *Saxony* upon the Spot, his Intereſt prevailed: This Prince was crowned without giving the Primate any Share in the Solemnity. However, preferring the repoſe of his Country to any private Conſiderations of his own, he conſented at laſt to recognize King *Auguſtus*. This Prince having made an Infraction upon ſeveral Articles ſigned at his Coronation, and unadviſedly attacked the King of *Sweden* in *Livonia*, drew his *Swediſh* Majeſty into *Poland* upon him, who reſolved never to ſheath his Sword, till he had dethroned his Enemy. The Cardinal Primate did what he could to mediate a Peace but to no purpoſe. For things grew rougher and more ruffled. The Court of *Rome* ſeemed diſſatisfied with the Primate, for bending too much to the King of *Sweden*'s Demands, which was done only for diſpoſing that King to a Peace. The *Poles* proceeded to a ſecond Election, which fell upon *Staniſlaus* Earl of *Leçſinski*. Cardinal *Radziowiski* withdrew to *Dantſwick*, where he died *October the* 13th 1705. in the 60th Year of his Age and with the Reputation of a long headed Man and fit for Buſineſs. **Memoires du Tems.*

RAGBIL, a City within the Kingdom of *Ganah*, in the Country of the *Negroes*: It ſtands upon a Lake which the Country People call *Bahr Alhalou*; *i. e.* the *freſh Sea*, becauſe the Water is not ſalt like that of the other Lakes in this Country, which are either ſalt or brackiſh. This Town has a very high Mountain on the ſouth Side, which makes the Situation more pleaſant and convenient: They reckon eleven Days Journey of a *Caravan* from *Ragbil* to the Town *Ganarah* to the Weſt. * *Edriſſi, in the ſecond Part of his firſt Climate.*

RAIMOND, *des Martins*, a learned *Dominican*: he he was born in *Catalonia*, turned Monk at *Barcelona*, and was a good Orientaliſt, which ſort of learning was very uncommon in his time. He wrote an excellent Book againſt the *Moors* and the *Jews*, printed at *Paris* 1651, with the Title of *Pugio Fidei*, in which he beats the *Jews* and *Mahometans* with their own Weapons. *Porchet* a *Carthuſian* made great uſe of it in his Book entituled *Le Victoire contre les Juifs*; but then he was ſo juſt as to acknowledge his Benefactor. Whereas *Petrus Galatinus* tranſcribed *Porchet* and *Raimond* pretty boldly in his Book, *de Arcanis Veritatis Catholicæ*, without naming one or the other. *Raimond*'s Book was printed with learned Notes done by M. *Voiſin* at *Paris* in the Year 1651, and at *Leipſick* in 1687. *Scaliger* took this *Raimond* for *Raimond de Seboade*, Author of a Book entituled *Theologia naturalis*, but he is miſtaken. *Voiſin* who was a good *Hebrician* drew his Remarks upon *Raimon*'s *Pugio*, from the *Rabbines*. To conclude this *Raimond* lived pretty far in the thirteenth Century; and thoſe who are deſirous to look into the Perſuaſion of the modern *Jews*, may be fully informed in his Book. *Gallatinus* has cited ſome ſpurious Books, and others for very old ones, which are of much later Date, but none of theſe are quoted by *Raimond*. * *R. Simon. Du Pin, New Eccleſ. Library, Cent.* XIII.

RAMA, or *Ramah*, a Town belonging to the *Levites*, within the Diviſion of the Tribe of *Benjamin*, and the Place where the Propheteſs *Deborah* lived: 'Twas about five Miles diſtant from *Jeruſalem*; the *Ruins* of the Walls and Towers are Proof that it has been very conſiderable, particularly when the Chriſtians had it. There are ſtill to be ſeen ſome Remains of two fine Churches which were turned into Moſques when the *Turks* gained the Country. The Town was retaken by the Chriſtians in the Year 1099. The Steeple of one of theſe Churches was built like a Tower, and at preſent the *Turks* make uſe of it to call the People to Prayers. It is ſquare and ornamented with four and twenty beautiful Windows; Part of the Abby of the *Benedictine* Nuns is ſtill ſtanding. The *Cordeliers* have a little Cell there; where five of their Fraternity live, and are very friendly and ſerviceable to the Chriſtian Merchants and Pilgrims, who travel to the Holy Land. St. *Matthew* mentions the Mothers Weeping and Lamentation for the loſs of their Infants murthered by *Herod*. This Town was built upon a Hill, for which Reaſon it was called *Rama*. * *R. Simon Dictionaire de la Bible.*

RAMA, a ſmall Country of *Herzegowine*, in *Dalmatia*. It lies to the Weſt of the River *Narenta*, and round about the River *Rama*. The principal Towns in it are *Riapci*, and S. *Petro di Rama*. It is ſaid *Rama* makes Part of the King of *Hungary*'s Titles. * *Maty, Diction.*

RAMATHA, a Town of *Paleſtine*, in the weſtern Precinct of the Tribe of *Ephraim*, upon the Frontiers of the Tribe of *Dan*, and parcel of the Kingdom of *Samaria*. The *Europeans* now call it *Rama* and the *Turks Remle* and *Ramola*. 'Tis ten Miles from *Joppa* to the Eaſt, and thirty from *Jeruſalem*, but at preſent it is almoſt all in Rubbiſh. It was the Place where *Elkanah Samuel*'s Father lived, and where that Prophet was born and buried. It was divided into the upper and lower Town. The upper was built upon the Top of a Mountain, which opened a Proſpect into a large Country called *Ramathaim Zophim*: and the lower was ſituate upon a Plain called *Amatha*, *Amathaim* or *Aramathea*, which was the Place where *Joſeph* of *Arimathæa* lived. * *1 Samuel chap.* 1.; *R. Simon Dictionaire de la Bible.*

RAMELIES, or *Ramilly*, a ſmall Village in *Brabant* near the Head of the *Geete*, and the *Gef*, and is remarkable for nothing but a famous Battel fought near this Village, on *Whitſunday May* 12 in the Year 1706: The two Armies that fought, were the *French*, *Spaniards*, and *Bavarians* on one Side, and the confederate *Engliſh*, *Imperialiſts*, *Dutch*, *Danes*, *Hannoverians*, *&c.* on the other. Here the *French* being entirely defeated, retired to their own Lines, behind *Menin* and *Courtray*, and quitted all *Brabant* to the Enemy. This Victory gave the Confederates an Opportunity of taking ſeveral other Towns. * *Memoires du Tems.*

RATS. The *Phrygians* paid a great Veneration to *Rats*, according to *Clemens Alexandrinus*. *Polemo*, ſays he, reports, " That the *Trojans* worſhipped *Rats* which " they called *Smintheus*, becauſe one time they gnaw- " ed the Bow Strings of their Enemies:" *Apollo* was called *Smintheus*, and *Strabo* mentions a Statue of this pretended Deity, with a *Rat* at his Feet. *Herodotus* reports, that *Sennacherib* King of *Aſſyria* having conquered *Aſia* made War upon the *Ægyptians*, and that *Setho* King of *Ægypt*, and Prieſt of *Vulcan*, not having Forces enough to defend himſelf, and relying upon the Gods, came up to *Peluſium* and encamped there: And that a vaſt Number of *Rats* came in the Night into the Enemies Camp, and gnawed their Bow Strings and the Thongs of their Shields; inſomuch that in the Morning, finding their Arms unſerviceable, they were forced to retreat with great Loſs. *Herodotus* adds that he had ſeen a Statue of King *Setho* in *Vulcan*'s Temple, holding a *Rat* in his Hand with this Inſcription; *Let him, who looks upon me, ſtand in awe of the Gods.* And it may be this was the Reaſon that the *Ægyptian* Hieroglyphick for Deſtruction, was the Figure of a *Rat*. * *Florus Apollo, Danet.*

* RATRAMNUS, or *Bertram*, a Prieſt and Monk in the Abby of *Corbie*, living in the ninth Century, and not in the eleventh, as it is miſprinted in *Morery* Vol. II. It has been diſputed whether the Tract of the *Body* and *Blood* of *our Saviour* in the *Euchariſt* belonged to *Ratramnus*, as it was vouched in the firſt Edition printed at *Cologne A. D.* 1532, by ſome *German* Proteſtants. A great many *Roman* Catholicks believing it oppoſed the Doctrine of the *Reality*, affirmed it a ſpurious Piece. *Sixtus Senenſis*, *Eſpenſæus*, and *Genebrard*, were of this Opi-

Opinion: and afterwards the Council of *Treves*, ranged it among prohibited Books. Pope *Clement* VIII. rejected it as an Heretical Tract, and ſo did *Bellarmin*, *Quiroga*, *Sandoval*, and Cardinal *Allen*. Cardinal *Perron* did not believe it ſuppoſititious, but was by no Means pleaſed with the Doctrine. M. *de Sainte Beuve* King's Profeſſor in the *Sorbonne*, aſſerted the Orthodoxy of this Book 1655. The famous M. *de Marca* was not of his Sentiment. The Print called the Author *Bertram*. And at length it was ſufficiently known that *Bertram* and *Ratramnus* was the ſame. Archbiſhop *Uſher* was the firſt that made this Diſcovery; however *de Marca* pretended, that the Book which goes under *Bertram*'s Name, was written by *Johannes Scotus Erigena*. In which Opinion he was followed by *Hardouin* a Jeſuit, and ſome others. But afterwards *P. Mabillon* having found a Manuſcript in the Abby of *Lobes*, written in the ninth Century, with this Title. *Incipit Liber Ratramni de Corpore & Sanguine Domini*; to which Manuſcript a Tract of Predeſtination was annexed, with *Ratramnus*'s Name as the Author: *Mabillon* likewiſe found an ancient Catalogue of Books in this Abby, made in the Year 1049, where the Tract abovementioned ſtands thus, *Ratramni de Corpore & Sanguine Domini L. 1. Ejuſdem de Prædeſtinatione &c.* After this Evidence, there is no Room to doubt of the Genuineneſs of the Book. Beſides, *Mabillon* ſaw another Manuſcript in *Germany* of the tenth Century, the ſame with that at *Lobes*. M. *Boileau* Doctor of the *Sorbonne*, and Dean of *Sens* printed this Tract of *Ratramnus A. D.* 1686: This Edition is reckoned more correct than any of the former, being collated by the Copy *Mabillon* tranſcribed from the Original at *Lobes*. *Boileau* added a *French* Tranſlation to it, with Notes and a Preface, in which he endeavours to ſhew that *Ratramnus* or *Bertram*'s Opinion is Orthodox, his Meaning is that it maintains Tranſubſtantiation. * *Sigebert, de Script. Eccl. Trithême, in Catal. Script. Illuſt. Du Perron, lib. 1. de Euchariſt. cap. 1. Du Pin, New Eccleſ. Hiſt. Cent.* IX.

RAVAILLIAC *(Francis,)* born at *Angoulême*, killed the *French* King *Henry* IV. *May* 14. 1610. This Prince was going in his Coach to diſcourſe the Duke *de Sully*, Surentendant of the *Finances* and great Maſter of the Ordinance. *Ravailliac* gave him two or three Stabs with a Knife, one of which cut the great Artery which paſſes through the Lungs. He fell dead upon the Duke *Epernon*, who ſat by his Side, and to whom he was then whiſpering, when this *Aſaſſin* gave him the firſt Wound. If *Ravailliac* had put up his Knife, he might have got off in the Hurry and Confuſion of ſuch an Accident. But being perſwaded he had done a meritorious Action, he held it in his Hand when he was ſeized. One of the King's Gentlemen, and his Footmen would immediately have ſtabbed him almoſt in every Pore, had they been at their Liberty. But the Duke *Epernon*, remembring the miſtake in killing the Monk ſo ſuddenly who murthered King *Henry* III, forbid any Body to touch him under Pain of Death. He was conveyed to the *Hôtel de Retz*. But by a negligent Conduct, which looked ſomewhat ſuſpiciouſly, inſtead of keeping this Wretch cloſe in a dark Hole, every Body had the Liberty of converſing with him the two Days he was kept in this *Hôtel*. And it was particularly obſerved that a Monk coming to him and calling him *Friend*, bid him have a care not to inform againſt honeſt People. The Parliament brought him to his Tryal, and the firſt Preſident and two or three others of the *Bench* put ſeveral Queſtions to him. All that can be collected from the Interrogatories now remaining, is, that *Ravailliac* was an Enthuſiaſt; that hearing *Henry* IV. was making War upon the Pope, and that he did not concern himſelf about converting the Hugenots; This Miſconduct as *Ravailliac* reckoned it, made him look upon the King as a Tyrant, and reſolve to kill him. The Sermons that *Ravailliac* had heard, in which the Preachers for the *League* juſtifyed *James Clements* murthering King *Henry* III, confirm'd him in this villainous Thought, that any private Perſon might take away the King's Life who was the Pope's Enemy. *To make War againſt the Pope*, ſays *Ravailliac* to the Court, *is to fight againſt God Almighty. Inaſmuch as the Pope is God, and God is the Pope. This unhappy Wretch very ignorant in other Matters, underſtood ſo well to maintain the Tenets of the Jeſuits, and thoſe of the* Sorbonne *concerned in the* League, *that it was eaſy to collect that ſome People had taken great Pains to inſtruct him. But whether he had a Mind to oblige a Monk who called him his Friend, or whether that horrible Deſign was his own Invention, he conſtantly declared to the laſt Moment of his Life, that neither any* French *Man or Foreigner had any ways puſhed him upon deſtroying a Prince who had never done him any Harm living, and whoſe Death could ſignifie nothing to him, though he ſhould not be puniſhed for it. He underwent the Puniſhment the Laws of France appoint for ſuch kind of Villanies, and was executed May* 27. 1610. He was about two and thirty Years of Age, and the Son of an Attorny then living. At firſt he followed his Father's Buſineſs and afterwards entered himſelf among the *Feuillans*, from whence it was not long before he was expelled for his Dotages. Some time after he was taked up for a Murther, of which notwithſtanding he was cleared at his Tryal; and now being enlarged, he followed the Law again, and was caſt in a Suit commenced by him for an Eſtate he had laid claim to. So that now he was reduced ſo low, as to teach poor Peoples Children at *Angoulême*. The Auſterities of the Cloyſter, the Inconvenience of the Priſon, the Loſing his Cauſe, and the extream Indigence he lay under, ſhattered his Head and made his melancholy Humour more predominant. The intemperate Sallies of the *Leaguers*, their ſeditious Libels, and the Invectives of their Preachers, had poiſoned his underſtanding a great while ſince, and gave him a ſtrong Averſion to *Henry* IV. Theſe pernicious Inſtructions made him believe that thoſe who endangered Religion and made War with the Pope might fairly be taken off. And his Head was ſo heated with this perſwaſion, that he could not hear the Name of a Hugenot without falling into a Storm. *Thoſe who had concerted to rid themſelves of the King*, ſays Mazerai, *finding this Fellow fit for the Purpoſe, ſet ſome of their Friends about him to confirm him in his Miſperſwaſion. They got him farther inſtructed by the Doctors, and ſpirited him on by pretended Viſions, and other reſembling Deluſions. There is Proof, continues this Hiſtorian, of their carrying him as far as* Naples, *where at a meeting in the Viceroy's Palace, there were a great many others who had engaged themſelves in the ſame undertaking; at laſt* Ravailliac *was brought from* Angoulême *to* Paris *two or three times to harden him for the Attempt.* * *Mazerai Abrégé Chronologique, Hiſtoire de Henry* IV. *Mercure François* 1610. *M. le Vaſſor, Hiſtoire de Louis* XIII. *lib.* 1.

* RECHESUIND. For ſix hundred forty nine in *Morery* Vol. II. read ſix hundred and four, and under *Rechiaitois*, for four hundred and fifty ſix *ibid.* read ſix hundred fifty ſix.

* REGALE. For *Charles* XI. in *Morery* Vol. II. read *Charles* IX.

REGIS *(Peter Silvain)* a Philoſopher born in 1632 at *la Salvetat de Blanquefort* in the County of *Agenois*. After having gone through a Courſe of Humanity at *Cahors*, he ſtudy'd Divinity in that Univerſity, and came to *Paris* for farther Proficiency; but here he alter'd his Studies, and apply'd himſelf wholly to the *Carteſian* Philoſophy. He was ſome time Pupil to the famous *Rohault:* He went to *Toulouſe*, and there ſet up publick Conferences upon the Subject of the new Philoſophy. He came to *Paris* in 1680, and held Conferences there for about half a Year. In 1699 he was admitted a Member of the Academy of Sciences, but his ill Health hinder'd him from aſſiſting at the Aſſemblies: He dy'd *January*, 1707, at the Duke of *Roan*'s: His printed Works are a Syſtem of Philoſophy, comprehending Logick, Metaphyſicks, Phyſicks, and Ethicks, in three Volumes 4^to^, printed at *Paris* 1690, and at *Amſterdam* 1691; an Anſwer to *Huetius*'s Book entituled *Cenſura Philoſophiæ Carteſianæ*; an Anſwer to the critical Reflexions of *du Hamel* upon the *Carteſian* Syſtem of *Regis*'s Philoſophy; Diſcourſes againſt *P. Malbranche*, to ſhew that the apparent Greatneſs of an Object depends wholly upon the Bigneſs of the Image drawn upon the *Tunica Retina*; he likewiſe oppoſes *Malbranche* upon ſome metaphyſical Queſtions relating to Ideas; for Inſtance, *Whether Pleaſure makes us actually happy?* He likewiſe wrote a Book entituled *de l'Uſage de la Raiſon, & de la Foi*, in which he endeavours to reconcile Faith and Reaſon. The Reader

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may ſee more of the Commendation of *Regis* in the Hiſtory of the Royal Academy of Sciences for the Year 1707.

REGIUS, *(Urban,)* a Perſon of Learning in the ſixteenth Century. He was born at *Langeenargen* upon the Lake of *Conſtance*; he ſtudy'd at *Lindaw*, *Fribourg*, *Baſil*, and *Ingolſtad*, at which laſt Place the Emperor *Maximilian* gave him the Orator and Poet's Crown with his own Hands. Some time after he was made Profeſſor of Rhetorick and Poetry in the Univerſity of this Town; afterwards he apply'd himſelf wholly to the Study of Divinity. His Reading and Reflexions inclined him to *Lutheraniſm*; but he found himſelf ſomewhat embarraſs'd that *Eccius*, who had been his Maſter and Benefactor, was engaged in Controverſy with *Luther*. This Conteſt made him reſolve to retire from *Ingolſtad* and ſettle at *Ausbourg*, where he exerted himſelf againſt Popery: Here he ſet up a reformed Church, and ſpread his Opinions into *Suabia*. He was ſometimes a *Zuinglian*, but afterwards declared himſelf a *Lutheran*. *Eccius* went to ſee him at *Ausbourg*, and endeavoured to bring him back to the Church of *Rome*, but without Effect: This occaſion'd a Paper War betwixt them, where *Regius* is ſaid to maintain his Ground. He ſtay'd at *Ausbourg* till the Diet held there in 1530. After this time he went to the Duke of *Brunſwick*, who made him Superintendant of the Churches in the Country of *Lunenbourg*, and had an extraordinary Value for him. He acquitted himſelf with Reputation in ſeveral Synods, and wrote ſeveral Books. He dy'd at *Zell A. D.* 1541. His Death was ſuch as he often wiſh'd for, that is, almoſt ſudden. * *Bayle*, *Diction. Critique.*

REINECK, a ſmall County in *Franconia*; it lies between the Dioceſes of *Mentz* and *Wurtzburg*, and between the Abby of *Fulde* and the County of *Hannaw*. This Earldom or County has had Earls belonging to it by Deſcent, but the Family being now extinct 'tis divided between the Archbiſhop of *Mentz*, the Biſhop of *Wurtzburg*, and the Earls of *Erpach* and *Hannaw*. *Reineck* and *Lohr* are the two principal Towns. * *Maty*, *Diction.*

REINSTEIN, an Earldom. It is a ſmall Country in *Lower Saxony*; it lies between the Principalities of *Anhalt*, *Halberſtat*, and the Duchy of *Brunſwick*. This Country was governed by hereditary Earls, but the Family failing, the Electors of *Brandenbourg* ſeiz'd it, as holding of the Principality of *Halberſtad*, they ſeiz'd it all, I ſay, excepting the ſmall Earldom of *Blankenberg*, which was annex'd for the ſame Reaſon to the Duchy of *Brunſwick*. * *Maty*, *Diction.*

*RELIGIONS in *Europe*. For *Zurick* among the *Swiſs* Popiſh Cantons in *Morery* Vol. II. read *Zug*.

REMPHAN, or *Rephan*, a pretended Deity worſhipped by the *Iſraelites*, about whom the Learned are pretty much divided. Some pretend it is the Star *Venus*, which the *Ægyptians*, *Phœnicians*, and the *Aſſyrians* worſhipp'd, *Amos* 5. 26. *Acts* 7. 43. Others pretend it is *Adonis* called *Thammuz* in *Ezekiel* 8. 14. Some Authors believe *Remphan* was a King of *Ægypt*, who had religious Worſhip paid him after he was dead; and was either taken for the Intelligence of the Planet *Saturn*, or worſhipped under that Figure. *Diodorus Siculus* mentions one *Remphis*, Son of *Cephna*, a King of *Ægypt*, who lived ſoon after *Jacob* went into this Country. He reports this Prince amaſſed a great deal of Wealth, and left four Millions of Talents behind him, which gives ſome Pretence to the Suppoſition, that this is the ſame *Pharaoh* who by *Joſeph*'s Advice and Conduct made himſelf Maſter of all his Subjects Eſtates, by ſupplying them with Corn in the time of Famine. This King had divine Worſhip paid him after his Death, becauſe he preſerv'd *Ægypt* by foreſeeing what would happen. He was repreſented under the Figure of a Star; and this is the Star of their God *Remphan*, mention'd in the *Acts*. This Planet ſeems to be *Saturn*, for in an *Ægyptian* Alphabet, where the Names of the Planets are mark'd, *Saturn* ſtands thus PHΦAN. * *Diodor. Sicul. lib.* 1. *Hammond upon the Acts. Johannis Braunci, Selecta Sacra, &c.*

RENALDINI *(Charles,)* an *Italian* born in 1615. He was a Profeſſor at *Padua* in 1665, and has publiſh'd a Diſcourſe upon Poetry printed in Folio at that Town in 1681, in his firſt Tome of Philoſophy. He ranges his Diſſertations under Method, to give the better Connexion to his Matter. He diſcourſes of Meaſure and Verſification, of Imitation, and miſcarrying in the manner, of the Original of Poetry, and of the Tranſports in this way of writing. From hence he proceeds upon the Intermixture of Fable required in Poetry; of the Qualities of a Poem, the Manners, the Thoughts and Expreſſion; in his laſt Diſſertation he handles the different kinds of Poetry, Tragedy, Comedy, Heroick Poetry, Eclogues, Satyrs, Romances, Elegies, Epigrams, Epitaphs and Panegyricks. * *Acta Eruditor. Lipſienſ. An.* 1682. *Baillet, Jugem. des Sav. ſur les Auteurs de l'Art Poetique.*

RENAUDOTIUS *(Euſebius,)* a Member of the *French* Academy, and a very learned Perſon in the oriental Languages, and particularly in the religious Cuſtoms of the Eaſtern Chriſtians. He has lately publiſh'd ſome Tracts, in which he endeavours to prove that the *Greek* Church and other Eaſtern Communions agree with the *Latins* in their Sentiment concerning the Holy Euchariſt. His firſt Book written in *French* is entituled, *a Defence of the Perpetuity of the Faith, againſt the Calumnies and Miſrepreſentations of a Book entituled, Authentick Monuments of the Religion of the* Greeks. This Book of *Renaudotius*'s was printed at *Paris* in the Year 1709, in *Octavo*. His ſecond Book is a Collection of ſeveral Tracts of the modern *Greeks* in *Greek* and *Latin* in 4to. His third is a thick Volume in 4to, deſign'd to ſerve for a fourth Tome to the *Perpetuity of the Faith of the Catholick Church concerning the Euchariſt*, written either by *Arnauld* or *Nicole*. *Renaudotius*'s Book makes a particular Enquiry into the Conformity of the Doctrine of the *Greek* and other Eaſtern Churches with that of the *Latin* Communion; and here he endeavours to clear up ſeveral Paſſages relating to Authors and Facts cited in the *Perpetuity*; and to confute what was objected againſt the Teſtimonies produc'd. This Book was printed at *Paris* in the Year 1711. His next is a fifth ſupplemental Volume to the *Perpetuity of the Faith, &c.* in which he endeavours to evince, that the *Greeks* and the other Eaſtern Chriſtians agree with the *Roman* Catholicks in the Points controverted between the Proteſtants and the Church of *Rome*; *Paris* 1713: And ſince he has printed two Quarto's entituled, *Diſſertat. de Liturgiarum Orientalium Origine & Authoritate. Et Hiſtoria Patriarcharum Alexandrinorum, Jacobitarum, &c.*

* RHADAMANTHUS, King of *Lycia*. *Strabo* reports that *Rhadamanthus* had formerly made very wiſe Laws at the Suggeſtion of *Minos* King of *Crete*; and that afterwards from this hint *Homer* took occaſion to make them Judges of all Mankind in the Shades below: He calls 'em *Jupiter*'s Sons, becauſe to gain Credit to their Laws, they gave out that *Jupiter* had dictated them. *Plato* endeavours to explain this Mythology, where he makes *Jupiter* report, that being tired with the Complaints of erroneous Judgment given in the Courts of Mortals, he reſolv'd to remedy it by concealing the time of Peoples Death, and poſtponing their Trial till after they were dead, and aſſigning 'em Judges in the other World; and that by this Expedient there would be no room for Favour and falſe Witneſs, and that the Biaſs of Relations and Intereſt would be diſabled, and not pervert Juſtice as it does in Peoples Life-times; and that he had given a Commiſſion of *Oyer* and *Terminer* to three of his Sons, to *Rhadamanthus* for the *Aſiaticks*, to *Æacus* for the *Europeans*, and to *Minos* who was to pronounce upon difficult Caſes in the laſt Reſort. Thus *Plato* makes *Minos*'s Bench the ſupreme Court, and puts a golden Scepter into his Hand, whereas the other two have only a Rod. * *Strabo, Geograph. Nat. Comes.*

RHACOCES, a Mardian and Gardiner, had ſeven Sons, the youngeſt of which call'd *Cartomes* was a Rake, and did all the Miſchief that lay in his way, eſpecially to the *Magi*. His Father having done his utmoſt to reclaim him, and the Judges happening to ride the Circuit by his Houſe, he brought *Cartomes* before them with his Hands tied behind him, and begged they would ſentence him to the Gallows as he deſerv'd. The Judges being ſomewhat ſurpriz'd at his Requeſt, refuſed to take Cognizance of the Matter, but ſent Father and Son to King *Artaxerxes*. And here *Rhacoces* made the ſame Requeſt he had done before:

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The King asked him if he could ſee his Son executed before his Face. He anſwered, he could ſee it without the leaſt Trouble; and that he ſhould be no more diſturbed at ſuch a Spectacle, than by pulling up the Weeds of his Garden which hindered the Growth of the Plants; and that he hoped that when the Infection of his Family was gone, the reſt of his Children would thrive the better. *Artaxerxes* admiring his Anſwer made him a Judge, ſaying withal, that a Perſon who had ſo great a Regard for Juſtice, as not to pardon the Violation of it in his Son, would be Proof againſt Partiality in all the Cauſes that came before him. The King likewiſe pardoned the Son at the ſame time, but threaten'd him with a ſevere Execution in caſe he relapſed. * *Ælian. Hiſtor. Var. lib.* 1. *cap.* 34.

RHEA, Daughter of Heaven and Earth according to *Heſiod*, or according to *Plato* of the Ocean and *Thetis*, *Saturn*'s Wife and *Jupiter*'s Mother: She is likewiſe call'd *Aſtarte*, *Ops*, *the Mother of the Gods*, *Cybele*. She was particularly worſhipped at *Phrygia* upon Mount *Ida*; but in *Ægypt* the religious Veneration paid to her was much older. *Diodorus Siculus* makes *Iſis* and *Oſyris* her Children by *Saturn*. *Sanchoniathan* reports that *Saturn* married his two Siſters *Aſtarte* and *Rhea*. *Livy* relates the Hiſtory of *Rhea*'s Removal from *Peſſinuntis* to *Rome*. * *Voſſius de Idololatr. lib.* 2. *cap.* 54. *Natalis Comes*, *&c.*

* RHINE. For the famous Bridge over it ſee *Julius Cæſar*, *Morery* Vol. I.

RHINTAL, that is to ſay the Valley of the *Rhine*. It is a Country in *Switzerland* which lies upon the *Rhine* to the Weſt, and reaches from the County of *Werdenberg* to the Lake of *Conſtance*: *Rheineck* the Capital and *Alſteten* are the chief Towns. This Country belongs to the ſeven firſt Cantons, and to that of *Appenzel*, excepting the Barony of *Alt-Sax*, which belongs to the Canton of *Zurick*. * *Maty*, *Diction.*

* RICHERIUS *(Edmundus,)* a Doctor of Divinity of the *Sorbonne*, was born in *October* 1559. He was drawn into the Sentiment of the *Leaguers*, and in one of his Theſes was ſo hardy as to maintain *James Clement*'s killing King *Henry* III. Notwithſtanding this dangerous Opinion he was otherwiſe a Man of Piety and of a mortify'd Life. Soon after his commencing Doctor he read the *Fathers* and Councils, and by this means became ſenſible of his Miſperſuaſion: And now his Underſtanding being better inform'd he was heartily ſorry for his Miſtake, and boldly declar'd for the counter Opinion. In the Year 1605 he printed *Gerſon*'s Works, the publiſhing of which were ſome time ſtop'd by the *Nuntio Barbarini*. *Richerius* wrote an Apology for *Gerſon*'s Sentiments, which was publiſh'd in *Germany*. In 1611 he ſtop'd the diſputing upon a Dominican's Theſis, who maintain'd the Pope's Infallibility, and his having an Authority above a Council. *Richerius* the ſame Year publiſh'd a little Book *de Poteſtate Eccleſiaſtica & Politica*, to maintain the Principles upon which the Liberties of the *Gallican* Church and of the Faculty of *Paris* were founded. This Book made a great deal of Noiſe, and the *Nuntio* in concert with ſeveral Doctors, mov'd that *Richerius* might be turn'd out of the Office of Syndic, and that his Book might be condemned by the Faculty of Divinity. The Parliament ſtop'd the Faculty from debating upon this matter, and ordered the Copies of the Book to be carried to the *Rolls*. Cardinal *Perron*, Archbiſhop of *Sens*, delated this Book at an Aſſembly of eight Biſhops of his Province at *Paris*, and had it cenſur'd there *March* 9, 1612. *Richerius* appeal'd from this Sentence to the Parliament, where his Appeal was receiv'd; but there the Matter proceeded no farther. The Archbiſhop of *Aix* and three Biſhops of his Province likewiſe cenſur'd *Richerius*'s Book, and it met with the ſame Fate at *Rome*. And now a great many People drew their Pens upon *Richerius*, who had expreſs Orders not to reply in his own Defence. *Richerius* after ſome ſtruggle gave way to the Faculty to chuſe a new Syndic, after this he declined coming to the Meetings of the Faculty, liv'd very retired, ſpent his time in writing Books which did not appear till after his Death. However, his Enemies gave him a great deal of Trouble: He was dragg'd out of his Solitude and impriſon'd, and had been ſent to the Pope, if the Parliament, at the Inſtance of the Univerſity had not prevented it. *Antonius de Dominis* Archbiſhop of *Spalato*'s Books being upon the Point of being cenſured by the Faculty, *Richerius* was ſolicited to come to the Aſſembly, but he declin'd it. In 1620 he was preſſed to ſign a kind of Recantation of his Book. He ſatisfy'd this Demand ſo far as to make a Declaration in Form; in which he proteſted himſelf ready to ſupport the Propoſitions in his Book, and to explain 'em in a catholick Senſe; and over and above he ſubmitted his Performance to the Judgment of the holy See, and the catholick Church. He gave a ſecond Declaration to the ſame purpoſe, but all this did not ſatisfy the Court of *Rome*. In 1629 he reprinted his Book *de Poteſtate Eccleſiaſtica*, *&c.* with farther Proofs of the Propoſitions he aſſerted, together with the two Declarations he had made: But Cardinal *Richelieu* oblig'd him to make a third, which he ſign'd in Father *Joſeph*'s Chamber, and which, if *Moriſot* may be believ'd, was forc'd from him. *Richerius* dy'd in *November* 1631. Beſides his Treaties *de Poteſtate Eccleſiaſtica*, *&c.* and *Gerſon*'s Apology, his Notes upon the Cenſure of *Antonius de Dominis*, and three Volumes of the Hiſtory of the general Councils were printed, together with a large Defence of his Principles and Conduct. * *Richerius's Works. Memoire du* XVII. *Siecle.*

* RICHMOND, a Town in *Surry*. For *Charles* V. Emperor in *Morery* Vol. II. read *Charles* IV. Emperor.

RICIUS *(Paul,)* a converted *Jew* of *Germany*, flouriſh'd in the ſixteenth Century. He was Philoſophy Profeſſor at *Pavia*, where he acquired a great Reputation; inſomuch that the Emperor *Maximilian* invited him into *Germany*, and made him his Phyſician in ordinary. He publiſh'd ſeveral Books againſt the *Jews*, and upon ſome other Subjects; the Titles of ſome of them are as follows, *Philoſophia Prophetica ac Thalmudiſtica pro Chriſtiana Veritate tuenda, cum juniori Hebræorum Synagoga Diſputatio. De ſexcentis & tredecim Moſaicæ Sanctionis ſeu Pentateuci edictis. Farrago ex Thalmudæorum codice excerpta, ad petitionem Maximiliani Cæſaris. Iſagoge in Cabaliſtarum, ſeu allegorizantium eruditionem, cum epiſtola contra Stephani Presbyteri Cabalæ Obtrectatoris epiſtolam. De modo orandi in Nomine Tetragrammato. De novem Doctrinarum Ordinibus, & totius Peripatetici dogmatis nexu compendium. Statera Prudentum. Concluſiones quibus Ariſtoteles triplicem Doctrinæ ordinem exercuiſſe, & totius ejus dogmatis nexum dijudicare poteris.* He likewiſe, according to the Cuſtom of thoſe times, made a Speech to animate the *Germans* to make War upon the *Turks*. He is much commended for his Learning, Candor, and Moderation: *Eraſmus* gives him a great Character in the laſt Epiſtle of his firſt Book. Amongſt other Adverſaries of his the famous *Eckius* was one; the Subject of their Diſpute was whether the Sky is animated. *Ricius* held the Affirmative, but his Proofs were counted Paradoxes. * *Bayle*, *Diction. Critiq.*

* RIEUX. For *John* XXIV. in *Morery* Vol. II. read *John* XXII.

RIM, a Fort in the Kingdom of *Nubia*, ſituate upon the Frontiers of *Ægypt*. This Place has been the Cauſe of ſeveral Conteſts between the *Nubians* and *Ægyptians*. The latter made themſelves Maſters of it in the Year of the *Hegira* 345, and by this Advantage prevented the frequent Incurſions of the *Nubians*. * *D'Herbelot*, *Biblioth. Orient.*

RIOGRAND *(la Capitanie de,)* is a Precinct belonging to the *Portugueſe* in *Braſil*; it lies between the Northern and Southern Diviſion of the Coaſt, between the Capitanates of *Paraiba* and *Siara*. *Natal-los-Reyes* is the principal Town. The *French* were Maſters of this Country; but the *Portugueſe* drove them out in 1601. * *Maty*, *Diction.*

RISEMBERG, a famous Mountain in *Sileſia*, ſituate between the Duchy of *Jawer* and *Bohemia*, near the Town of *Hirsberg* and *Schmiedeberg*. This Mountain is the higheſt in all *Sileſia*. There are Tin, Copper, Vitriol, and Iron Mines in it; and over above ſome Veins of Gold and Silver, beautiful Grenats, Diamonds, Rubies, Amethyſts, Topazes, Agats, and Chryſtal; and a great many Plants very ſerviceable for Medicine. Here are the Springs of *Bober*, the *Upowa*, and the *Elbe*; all which Rivers here are ſcarcely a Yard over. The People who live at the Foot of this Mountain report that the top of it is haunted by an

Apparition they call *Ribenzal*; who all on the ſudden covers it with Clouds, and raiſes frightful Storms. But ſome are of Opinion that the Height of the Mountain which ſtops the Exhalations which the Winds drive thither, may poſſibly be the Occaſion of this Ruffle. * *Brecman's Hiſtory of the World.*

RITBERG, a Town with a Caſtle. It ſtands in *Weſtphalia* upon the *Embs*, four Leagues from *Paderborne* to the Weſt. *Ritberg* is the Head of a County of the ſame Name; the County lies to the Weſt of the Biſhoprick of *Paderborne*, and is about ſix Leagues in length, and two in breadth: It belongs to the Counts of *Embdem.* * *Maty, Diction.*

RIVALTA, a Town belonging to the Duchy of *Milan:* It lies in the *Milaneſe Proper*, upon the *Adda.* This Place is famous for a great Victory the *French* King, *Lewis* XII. gain'd upon the *Venetians.* * *Maty, Diction.*

RIVAULT *(David,)* call'd likewiſe *de Flurance*, which was a Lordſhip belonging to the Family. He made a Campaign firſt in *Hungary* under the Count *de Laval:* But this Nobleman whom he attended being killed, he returned into *France*, and apply'd himſelf to the *Belles Lettres.* He was firſt made *Subpræceptor*, and afterwards *Præceptor* to *Lewis* XIII. He printed ſeveral Tracts, the Titles of ſome of which ſhall be tranſcribed for the Reader. *Les Eſtats, eſ quels il eſt diſcource du Prince, du Noble, & du Tiers-Eſtat; conformément a notre Tems. Au grand Henri Roi de France & de Navarre. Par D. R. de Flurance. A Lyon, en* 1595. *Lettre a Madame la Mareſchalle de Fervagues, contenant un bref diſcours du Voyage en Hongrie de feu Monſieur le Comte de Laval, ſon fils. A Paris* 1607. *in* 12. *L'Art d'embellir: Tiré du ſens de ce ſacré paradoxe; La Sageſſe de la Perſonne embellit ſa face; etendu en toute ſorte de beauté, & es moiens de faire que le corps retire en effet ſon embelliſement des belles qualitez de l'ame. Dedic a la Reine. Par le Sieur de Flurance Rivault. Archimedis opera, quæ extant; novis demonſtrationibus illuſtrata, &c.* Several famous Writers mention *Rivault* with Commendation: Amongſt theſe we may reckon *Caſaubon, Scaliger, Voſſius*, and *Erpenius.* * *Menage, dans ſes Obſervations ſur le Poëſies de Malherbe.*

RIVIUS *(Euſtachius,)* born at *Zichen* a Town in *Brabant:* He was a *Dominican*, and flouriſh'd in the beginning of the ſixteenth Century. He was the firſt Divine who wrote againſt *Luther*; his two Tracts are, one upon the ſeven Sacraments, and another entituled, a Refutation of the Errors condemn'd by the Faculties in Divinity of *Louvain* and *Cologne.*
* *Du Pin, New Eccleſ. Library, Cent.* XVI.

RIVIUS *(John,)* of *Louvain*, Son of *Gerard* the Printer: He enter'd himſelf a Monk of the *Auguſtinians*, and was at laſt Provincial of his Order. He wrote St. *Auſtin*'s Life in four Books, extracted from the Works of this Father and other contemporary Authors. It is an excellent Piece of Eccleſiaſtical Hiſtory. He likewiſe wrote Panegyricks and Poems, had a great deal of Learning and Wit, a beautiful Manner, and died in 1650. * *Du Pin, New Eccleſ. Library, Cent.* XVII.

* ROAN. Where it is ſaid that *Roan* is near the Sea in *Morery* Vol. II. the Reader may pleaſe to remember that it is ſeven Leagues from *Caudebec*, where an Arm of the Sea comes up, and brings the Tide to *Roan.*

* ROBERT, Emperor of the Eaſt in *Morery* Vol. II. read Emperor of the Weſt.

ROCHECHOUART *(Mary Magdalene Gabrielle de.)* Abbeſs of *Fontevrault.* One of the moſt ingenious Perſons in the Age ſhe lived. She was Daughter *to Gabriel de Rochechouart*, Duke of *Mortimar*, and Peer of *France:* All the Advantages of her Sex were plentifully beſtowed upon her. And beſides this Recommendation from her Perſon, ſhe had an inventive, penetrating, and comprehenſive Mind, a ſtrong Memory, and a Genius proper for all Sort of Learning. The Learning of *Latin, Greek, Italian* and *Spaniſh* looked like her firſt Diverſions. Thus ſhe qualified herſelf for Converſation with Foreigners, and over and above with Perſons of the beſt Learning; ſhe was no ſtranger either to the old, or new Philoſophy, ſhe had the niceſt Part of School Divinity and the different Opinions of the School Men, explained to her; and it was not long before ſhe was prepared to pronounce upon theſe Points herſelf; for by Reading the Holy Scriptures, and the primitive Fathers, ſhe had the beſt Teſt for the Tryal of Doctrines. As for the *Fathers* ſhe was ſo well acquainted with them, as to underſtand their Matter and their Manner, the Conteſts they had with Hereticks, their Method, and the Kind of Philoſophy they approved. At her Hours of Recreation ſhe entertained herſelf with reading Heathen Authors. *Plato* was very much in her Hands. It is frequently this Philoſopher's Way to wrap Truth in Myſtery: But this Lady diſpelled the Clouds, reached into his Maxims, and diſcovered the beautiful Turns of his Thought and Expreſſion, which are miſſed by common Underſtandings. Sometimes when tired with ſerious Studies, ſhe would refreſh herſelf with reading *Homer.* And notwithſtanding the Phraſeology of this Poet is ſo remote from the *French* Language, yet ſhe attempted the Tranſlating ſome Books of the Iliads and preſerved in a great Meaſure the Spirit and Force of the Original. Being furniſhed ſo conſiderably with natural and acquired Abilities, ſhe made a great Figure in the Station ſhe made choice of. She was firſt a Nun in the Abby *Aux-Bois*; and in the Year 1670 ſhe was choſen Abbeſs and Generale of the Order and Abby of *Fontevault:* And here ſhe managed to extraordinary Commendation. She not only governed well, with reſpect to Sobriety and Religion, but poliſhed the Siſters and gave them Behaviour as well as Regularity. Her Writings were a good Model both for Study and the Pulpit. Her Regulations were drawn up with ſo much Senſe and Exactneſs, and with ſuch a reach of Judgment, that even great Prelates did not think it beneath their Character to recommend them to the Nunneries in their Dioceſs. Her circular Letters written upon the Occaſion of the Death of her Nuns, did great Juſtice to the Memory of the deceaſed, and raiſed the Readers to a contempt of Life. In ſhort; her religious Temper, good Nature, Wit, and Learning put all together, were enough to make one of the greateſt Men of the time ſhe lived in. She died at *Fontevrault Auguſt* 15 1704. 59 Years of Age. * *Memoires de Trevoux Decemre* 1704. *Abbot Anſelm's Funeral Oration.*

ROGATUS, a *Donatiſt* Biſhop of *Africk* ſet up for a Head of a new Party in *Mauritania Cæſarienſis* now called the Kingdom of *Algeir:* He ſet up a Sect about the Year 394, and from him his followers had the Name of *Rogateſts.* Their breaking off from the other *Donatiſts*, made that Party hate them no leſs than they did the Catholicks. In ſhort; they got them perſecuted by *Firmus Maurus* King of *Mauritania.* The Biſhop of *Cæſaria*, who was a *Rogatiſt*, ſurrendered his Town to this Prince. *Rogatus* is charged with following *Donatus* of *Carthage* his Hetrodoxy, relating to the Inequality of the three Perſons in the Trinity: His Sect laſted ſome time in *Africk*, and his Succeſſor was *Vincentius Victor.* * *Auguſtin. Epiſt. Du Pin, Hiſtory of the Donatiſts.*

ROMANCES: So feigned Hiſtories are called written in Proſe and Verſe: They commonly go upon the Subject of Knight Erranty or Love. They have this Name given them from the Language they were writ in, which was *Latin* mixed with *Old Gauliſh* and *High Dutch.* The *French* and the *Provincials* wrote Hiſtory in this Language; and thus the Name *Roman* was firſt common both to true and fabulous Hiſtory; but afterwards it was peculiar to the latter. And here we are not to ſuppoſe Romances, are the ſame with Poems and Tragedies, where the Ground of the Hiſtory is True, though embelliſhed with fabulous Circumſtances: Neither are we to confound it with Comedies, the deſign of which is not only a bare Recital, but turns upon Action: Neither is it of the ſame Kind with *Æſop*'s Fables, nor even with Hiſtories intermixed with Fiction: For a Romance it ſeems is entirely feigned. The *Ægyptians, Arabians, Perſians, Indians*, and *Syrians* are the firſt in this Sort of Compoſitions. From thence they came in Vogue among the *Greeks*, and from the *Greeks* to the *Romans.* The moſt remarkable Authors for Romances in Antiquity, are theſe following; *Antonius Diogenes*, who liv'd a little while after *Alexander the Great*, and writ a Romance of the Amours of *Dinias* and *Dercillis*; *Ariſtides* of *Miletus* is the

the next; he tranſlated the *Mileſian* Fables into *Latin*, and lived about the time of *Marius* and *Sylla*; *Clearcus* of *Cilicia* who wrote the Romantick Hiſtory of *Rhodanes* and *Sinonis*; *Heliodorus* Biſhop of *Tricca* in the fourth Century wrote the Romance of *Theagenes* and *Chariclea*. *Nicephorus* reports that a Synod perceiving the Danger young People might fall into by reading a Romance made by an Author of that Character, gave *Heliodorus* the Alternative either to ſuppreſs his Book, or quit his Biſhoprick, and that he choſe the latter Part of the Propoſal. However this Story is ſomewhat queſtionable. But let that be as it will, *Heliodorus* has ſerved for a Model to Romantick Writers, and 'tis ſaid *Theagenes* and *Chariclea*'s Marriage has been the general Ground for Compoſitions of this Kind. Under this Head may be reckoned *Lucian*'s *Metamorphoſis* of a Man into an Aſs, and his feigned Hiſtories; *Achilles Tatius* wrote the Romantick Amours of *Clitophon* and *Leucippe*: *Athenagoras*, the Author of a Book entituled *Perfect Love*, is much more Modern: The Hiſtory of *Barlaam* and *Joſaphat* written by *John Damaſcen*, is another mere Romance. To theſe we may joyn *Theodorus Prodrumus* his Romance; and that of one *Euſtathius* who was not the Archbiſhop of *Theſſalonica*. *Suidas* mentions three *Xenophons* who wrote Romances. To theſe may be ſubjoyned *Parthenius* of *Nice*, who wrote a Book extracted from the *Mileſian* Fables, and of a ſmutty Complexion. *Petronius*'s Satyr, and *Apuleius* his golden Aſs, are true Romances, and much of the ſame Strain and Humour with the *Mileſian* Fables. And this is a liſt of the moſt eminent Romance Writers among the *Greeks* and *Latins*. The firſt Hiſtorians of the Northern People ſtuffed their Hiſtory with a great ſhare of Fiction: This Fancy furniſhed the Stories of King *Arthur* and the Knights of the round Table *&c.* 'Tis ſaid *Turpin* Archbiſhop of *Rheimes*, wrote a Romantick Life of *Charles the Great*. In the twelfth Century *John de Meum* wrote the *Romance of the Roſe*, and afterwards a great many Romances were written in *French*, as *Amadis* of *Gaul* in XXIV. Volumes *&c.* The *Arabians* taught the *Spaniards* to trifle in this Manner. The *Italians* were the laſt who learnt this Art of Fiction and Folly. Moſt of theſe latter Romances are thrown together without Method. M. *d'Urfe* was the firſt in the beginning of the ſeventeenth Century, who gave his *Aſtræa* ſomewhat a better Turn. The grand *Cyrus*, and the *Clelia* of *Mademoiſelle de Scudery*; the *Caſſandra* and *Cleopatra* of *Calprenede*; the *Polexander* of *Gomberville* are valued by Readers who fancy ſuch *Bagatelles*. *Don Quixot*, that is *Cervante* a *Spaniard*, has written an ingenious Romance, and which makes it ſtill better, 'tis a Satyr upon Romances. *Guarini* amongſt the *Italians* is famous this Way. As for Romances in general, they commonly do more Miſchief than Good. For beſides miſpending of time, giving an ill Tincture to the Imagination, and ſtuffing the Head with Rubbiſh, they paint good Qualities out of Character, give falſe Images of Life, teach young People to be indiſcreet in Friendſhip and Paſſions, put them in a Way how to cheat their Parents with more Dexterity, and ſteal a Misfortune for their Life-time. **Huet. Origines des Romans.*

* ROME. Notwithſtanding *Romulus* upon the Score of his founding a Monarchy here, is reckoned to build this Town, yet there are ſeveral conſiderable Authorities that there was a Town in *Italy* called *Rome* before *Romulus* was born. *Solinus* will have it that this City was built upon Mount *Eſquilin* by *Roma* the Daughter of *Kittim* who left her Name upon it. Others make a Daughter of *Aſcanius* the Foundreſs of *Rome*. *Sabellicus* falls in with ſomewhat of *Plutarch*'s Opinion, and will have this City built by *Romus Æneas*'s Son. But *Plutarch* ſays it was *Roma* that built it. He tells us that after *Æneas* had landed at *Laurentum*, a *Trojan* Lady called *Roma*, took an Opportunity when *Æneas* and his Men were out of the Way, to perſwade the Women to burn their Fleet, that they might not be fatigued any longer with Sailing. And *Caius Sempronius* will have it that *Rome* was built by *Italus* his Daughter.

The Antients upon their Medals repreſented *Rome* in the Figure of a Goddeſs habited like *Pallas* with an Air of Youth; as much as to ſay that *Rome* was always to continue in a freſh undecayed Condition. They put a Helmet upon her Head and a Pike in her Hand, with a Gown that reaches to her Feet; to ſignifiy that ſhe was equally prepared for War or Peace, becauſe ſhe had the Furniture and Habit of both. This Head of *Rome* is frequently found upon Conſular Medals, and even upon ſome *Greeks* ones: It is ſometimes joyned to that of the Senate repreſented by an old Man, becauſe the Senate conſiſted of People advanced in Years. There were Temples dedicated to the Goddeſs *Rome:* And the loweſt flattering Titles were, *Roma Victrix*, *Roma invicta*, *Roma Æterna*, *Roma Sacra*. *Veſpaſian*'s Medals repreſent her with a Helmet upon her Head lying along the ſeven Hills on which ſhe is built, and the *Tyber* at her Feet in the Figure of an old Man. In *Adrian*'s Medals ſhe is ſtruck with a Laurel in her left Hand, and a Victory upon a Globe in her right, as an Emblem of her conquering the whole World. The Burgers of *Smyrna*, were the firſt who complemented *Rome* with a Temple: This was done in the Conſulſhip of *Cato* the Elder when *Rome* was not come to that Pitch of Greatneſs, to which ſhe mounted after the Deſtruction of *Carthage*, and the Conqueſt of *Aſia*. * *Antiquit. Grec. & Rom. La Science des Medailles &c.*

ROMELIA, the *Beglerbegly* of *Romelia*. It is the moſt conſiderable in extent and ſtrength of all the great Governments in the *Turkiſh* Empire. It takes in all *Greece*, *Romania*, *Bulgaria*, and *Beſſarabia*. Notwithſtanding *Conſtantinople* lies within the Circuit of this Government, *Sophia* is reckoned the Capital, and the *Beglerbeg* reſides there. * *Memoires du Tems.*

* ROMULUS; for that he reigned 58 Years in *Morery* Vol. II. read 38.

ROQUEMAURE, a good Town in *Lower Languedoc*, ſituate upon a ſteep Rock, waſhed by the *Rhone*, five Leagues from *Uzez* to the Weſt. Pope *Clement* V. died in this Place *A. D.* 1314. * *Maty, Diction.*

ROSSIGNOL *(Antony,)* born at *Alby* in 1590. He applied himſelf particularly to the Mathematicks, and made a great Progreſs in the moſt curious Part of it. By the Bending his Studies this Way, and the Force of his Genius, he attained to the Skill of decyphering all Sorts of ſhort Hand, without ſcarce meeting with one too hard for him. In 1626 he made his firſt Eſſay at the Siege of *Realmont* in *Languedoc*, then in the Hands of the *French* Proteſtants. 'Twas beſieged by the King's Army commanded by the Prince of *Condé*, and made ſo ſtout a Reſiſtance, that the Prince was ready to raiſe the Siege; when he happenned to intercept a Letter of the beſieged written in *Cypkers*, which the beſt skilled in the Buſineſs of decyphering could not unriddle. It was given to *Roſſignol* who decyphered it immediately. The Import was that the beſieged ſent to the reformed at *Montauban* to acquaint them they wanted Powder, and unleſs they were immediately ſupplied, they muſt ſurrender. When the Prince of *Condé* ſent this Letter decypher'd to the beſieged, which forced them to deliver up Town the ſame Day. This Matter being related to Cardinal *Richelieu*, he ordered *Roſſignol* to come to Court, where he gave ſuch extraordinary Proofs of his Skill this Way, that the Cardinal, notwithſtanding his great Genius kept him from admiring many things, yet he could not help being ſurpriſed at this Man's Performances. *Roſſignol* did great Service at the Siege of *Rochelle*, in diſcovering the Enemies Deſign, by decyphering their intercepted Letters. The Cardinal gratified him conſiderably, and King *Lewis* XIII. recommended him when dying to the Queen, as a Perſon very uſeful to the Government. King *Lewis* XIV. took particular Notice of him, and gave him a good Penſion during his Life. His Service to the Crown was very extraordinaty; he is ſuppoſed to have diſcovered ſeveral conſpiracies, facilitated the taking many Towns, and hindered others from falling into the Enemies Hands; helped the gaining of Battels, and prevented Defeats by diſcovering the Enemies ſecret Deſigns. * *Perrault, les hommes illuſtres, qui ont paru en France.*

ROTA. For *Polonian* in *Morery* Vol. II. read *Bononian.*

ROTTENFELDS, a good Town in *Suabia*, and the Capital of a Barony of the ſame Name; it ſtands four Leagues from *Kempten* to the South. The Barony of *Rottenfelds* belongs to the Houſe of *Konigſeck*, and lies

between the Territories of *Auſtria*, *Ausbourg*, *Kempten*, and *Walburg*. * *Maty*, *Diction.*

ROYAL, *Fort-Royal*. This Fort is upon the Coaſt of *Martinico*, one of the *Antillæ* Iſlands; it ſtands upon the Northern Side of *Bay-Royal*, where there are ſome Houſes of the *French*, who are Maſters of this Fort. There is another Fort of the ſame Name upon the Southern Coaſt of *Guadaloupa*, which likewiſe belongs to the *French*. * *Maty*, *Diction.*

*ROXANA: For *Caſſandra* put her to Death in *Morery* Vol. II. read *Caſſander*.

RUCELLAY (the Abbot,) Nephew to *Monſignor Giovanni della Caſa*, quitted the Court of *Rome* upon an Affront, and went to that of *France*, where his Wit and Prodigality made him taken notice of; I ſay his extravagant Expence; for after Meals he us'd to have Silver gilt Baſons ſet upon his Table fill'd with Eſſences, Perfumes, Gloves, Fans, and even Piſtoles to furniſh Play. His Niceneſs in every thing went to the laſt Exceſs: He drank only Water; but then it muſt be fetched a great Way, and examin'd as it were Drop by Drop: A thing of nothing would make an Impreſſion upon him: The leaſt Heat or the leaſt Cold was felt to Diſadvantage in his Conſtitution: The Fear only of falling ill would make him take his Chamber, and keep his Bed. At laſt Ambition, or rather Revenge, made him rouze a little: And now he ventured to charge himſelf with an Affair which required a good deal of Activity; it was to ſerve *Mary de Medicis* Queen of *France*. And now taking leave of his Niceneſs and Whimſies, he rid Poſt Night and Day ill mounted, eat and drank what came next; ſo that People enquired what was become of him, and if they had ſeen him run through all this Fatigue, they would have miſtaken him for another Man in his Shape, or that his Soul had removed into another Body. * *De Vigneul-Marville*, *Melanges d'Hiſtoire*, &c. *Girard's Life of the Duke d'Eſpernon.*

*RUDISTO, in *Latin Redæſtum*, anciently called *Biſanthe*, a Town in *European Turky*. It ſtands in *Romania* upon the Sea of *Marmora*; it is a trading populous Town, has a good Haven, and a Biſhoprick ſuffragan to *Perintho*. **Baudrand.*

RUFFI *(Anthony,)* born at *Marſeilles:* He was bred to the Law, and had a very vigilant Conſcience, of which the Reader ſhall have an extraordinary Inſtance: A Perſon to whom he was of Council happen'd to loſe his Cauſe; *Ruffi* charg'd himſelf with Negligence for not taking time enough to examine the matter, and then put the Value of what was loſt at the Tryal into a Prieſt's Hand to return to his Client. He wrote the Hiſtory of *Marſeilles*, printed firſt in 1642, but which was very much enlarged in a ſecond Edition in 1696. He was made Counſellor of State in 1654, and lived 82 Years. * *Bayle*, *Diction. Critiq.*

RUINART *(Thieri,)* a *Benedictine* Monk of the Congregation of St. *Maur*, was born at *Rheims* in the Year 1653. He was bred under *Mabillon*, and work'd with him upon the laſt Volume of the Acts of the Saints of the Order of St. *Bennet*. He wrote ſeveral Works himſelf; his firſt Performance was, *Acta Martyrum Sincera*, &c. printed in 1690, 4to. His choice of the Records he made uſe of, the Solidity of his Arguments, the Significancy of his Notes, and eſpecially his learned Preface, in which he confutes *Dodwell's* Diſſertation *de Paucitate Martyrum*, are ſufficient Evidence of his great Learning and Judgment. In 1694 he publiſh'd the Hiſtory of the *Vandalic* Perſecution, written by *Victor Vitenſis* an *African* Biſhop, where *Ruinart* gives a farther Detail of that Perſecution. In 1699 he publiſh'd a new Edition of *Gregory Turonenſis's* Works: Since that time he wrote a *French* Tract concerning the Miſſion of St. *Maur* the *Benedictine's* Apoſtle in *France*; in which he maintains that St. *Maur*, Founder of the Monaſtery of *Glanfeuil* in *Anjou*, was St. *Bennet's* Diſciple. After *Mabillon's* Death *Ruinart* publiſh'd his Life in *French* in the Year 1709. To conclude with him, he was no leſs remarkable for his Life than his Learning. He dy'd in *September* 1709. * *Du Pin*, *New Eccleſ. Library*, *Cent.* XVII.

RUPELMONDE, a Town with an old Caſtle; it is ſituate in *Flanders* upon the *Schelde*, over againſt the Mouth of the *Rupel*, and two Leagues above *Antwerp*. * *Maty*, *Diction.*

RUPPIN (the County of,) a Country within the Marquiſate of *Brandenbourg*. This Country lies between the Seignury of *Pregnitz*, and the Duchy of *Meckelburg*, the *Marche Vekerane*, and the *Middle Marche*; 'tis about twelve Leagues in breadth, and ſix in length, and is broken with Lakes and Foreſts. *Ruppin* the Capital, *Wuſterhauff*, *Lindow*, and *Rinsberg* are the principal Towns. The Elector *Joachim* I. had this Country fall to him by Eſcheat *A. D.* 1524, upon the Death of *Wichman*, Count of *Ruppin*, who was the laſt of his Family. * *Maty*, *Diction.*

RUSTICUS, *Elpidius*. For was in Eſteem in the fourth Age in *Morery* Vol. II. read in the fifth Age.

RYER *(Andrew,)* Lord of the Manner of *Malezair*, Knight of the Holy Sepulchre, lived in the ſeventeenth Century. He reſided a great while at *Conſtantinople* for the *French* King's Service, and was Conſul for the *French* in *Ægypt*. He learned *Turkiſh* and *Arabick*, made a *Turkiſh Grammer*, and tranſlated the *Alcoran* into *French*, He likewiſe publiſhed a *French Verſion* of *Galiſtan*, or the *Perſian* Empire, written by *Sadi*, the moſt celebrated *Turkiſh* and *Perſian* Poet: This Book has been lately reprinted. * *Colomiez*, *Gallia Oriental.* *Bayle*, *Diction. Critiq.*

RYSWICK, a Village in *Holland* with a Caſtle of modern Fortification: It ſtands between the Hague and Delft: That which makes it remarkable, is the Peace concluded here in 1697, between *France*, *Spain*, the Court in *England*, and the united Provinces *September* 20, and between the Emperor and *France October* 21, the ſame Year.

RZECZICA, a Town in *Lithuania*; it is the Capital of a large Territory of the ſame Name, and ſtands upon the *Boriſthenes*, five and twenty Leagues below the Town *Rohaczow*. * *Maty*, *Diction.*

S.

SABINUS (St.) Biſhop of *Aſſiza*. A Martyr in the *Dioclesian* Perſecution: He and his two Deacons *Marcellus* and *Exuperantius*, were apprehended by *Venuſtianus* Governor of *Umbria*, *Marcellus* and *Exuperantius* died upon the Torture. *Sabinus* refuſing to ſacrifice to Idols was kept cloſe Priſoner, where he cured a Widows Grandſon, who aſſiſted him. *Venuſtianus* ſtruck with this Miracle, was converted; and himſelf his Wife and his Children baptized. *Maximianus Herculeus* underſtanding *Venuſtianus* was turned Chriſtian, immediately diſpatched *Lucius* a Commander of a Legion to behead him at *Aſſiza*. *Lucius* having executed his Commiſſion, cauſed *Sabinus* to be whipp'd to death. His Feſtival ſtands at the 30th of *December*. Pope *Gregory the Great* mentions a Chapel built in Honour of this Saint at *Fermo* where he order'd his Relicts to be put. He likewiſe mentions a Monaſtery founded in reſpect to his Memory. **Gregor. Magn. lib.* 1. *Epiſt.* 72, 73. and *lib.* 2. *Epiſt.* 20. *Paul. Diacon. de Geſt. Longobard.*

SABINUS *(Flavius,)* was eldeſt Brother to the Emperor *Veſpaſian*, and Son to *Titus Flavius Sabinus*. His Mother *Veſpaſia Polla* having an intereſt upon the ſcore of her Extraction, brought *Sabinus* into the Senate or Houſe of Lords, where he acquitted himſelf honourably in the Employments given him. He was Prefect or Governor of *Rome* under *Nero*, ſet aſide by *Galba*, and reſtored by *Otho*, who left him and his Brother *Titianus*, Governors of the City, when he marched againſt *Vitellius*. After this laſt was declared Emperor upon the Death of his Rival, *Sabinus* made the Troops who remained at *Rome*, take an Oath to be true to him, and ſtill continued in his Poſt at *Rome*, during the War between his Brother *Veſpaſian* and *Vitellius*. *Vitellius*'s Party growing the ſtrongeſt in this Town, a great many of *Veſpaſian*'s Friends left it. However, *Sabinus* upon the ſcore of his great Age, did not think himſelf in a Condition to retire. At laſt he came to Articles with *Vitellius*, whom *Veſpaſian* had driven to his laſt Inch of Ground; inſomuch that *Vitellius* promiſed to reſign his Claim to the Empire: But ſoon after breaking his Word and reaſſuming the Government, his Soldiers inveſted and burnt the Capitol, whither *Sabinus* retreated: And now having ſeized him, they dragged him, loaden with Irons to *Vitellius*, who endeavoured to preſerve him, but without Effect. They hewed him in Pieces and cut off his Head in Spite of their Emperor, and dragged his Body to the Place of Execution. And thus *Sabinus* was maſſacred at the very Moment his Brother was become Emperor. He had ſerved the publick five and thirty Years, and managed to commendation in his civil and military Poſts. And in this laſt rugged Juncture he behaved with all the Conduct and Reſolution could be expected. **Plutarch, in Vit. Otho. Tacit. Hiſt. lib.* 1. & 2. *Dion Caſſius, lib.* 67. *Joſeph. de Bell. Judaic. lib.* 4.

SABINUS, Deputy Governor of *Syria* under the Emperor *Auguſtus*. After the Death of *Herod the Great*, King of the *Jews*, and *Archelaüs*'s going to *Rome*, he deſigned to ſeize the Fort at *Jeruſalem*, and that Prince's Exchequer. To this Purpoſe he lodged himſelf in the Palace Royal, and commanded the Treaſurer to give an Account of the Caſh: and ordered the Governors of Places under *Archelaüs*, to reſign their Commiſſions to him. Theſe latter refuſed to obey him, proteſting they would never deliver up their Charge into any Hands, excepting thoſe who gave them their Authority. This Anſwer occaſioned a formidable Sedition, in which a great many valuable People on both Sides loſt their Lives. For the *Jews* perceiving *Sabinus*'s inſatiable Avarice, met from all Places of the Kingdom at *Jeruſalem*, under Pretence of keeping the *Pentecoſt*; but the meaning was to give Check to *Sabinus*'s Injuſtice. In ſhort; coming to Blows with great Numbers the *Jews* had the worſt of it: And the *Romans* ſetting Fire to the Doors of the Treaſury, broke in, and plundered it. *Sabinus* got four hundred Talents for himſelf, and the Officers and Souldiers ſhared the reſt. This provoked the People to that Degree that they run again to Arms, beſieged the Royal Palace, and preſſed *Sabinus* ſo cloſe, that if he had not immediately ſent for a reinforcement to *Varus* Governor of *Syria*, himſelf, and all his *Roman* Troops, had been cut off. *Varus* came up immediately with what Men he had drawn together; and the Troops of the neighbouring Princes in Alliance with the *Jews* and *Romans*, drew likewiſe to *Jeruſalem* with a Deſign to correct the party which was in the wrong: But *Sabinus* who was conſcious of Misbehaviour would not ſtay for *Varus*'s coming, but went off, and made for the Sea Coaſt, for fear of being puniſhed as he deſerved. When the *Jews* underſtood this Tyrant of a Man was gone, and that *Varus* was in Sight of the Town, they laid down their Arms, and went to meet him, to juſtify their Conduct and complain of the Inſults and Violences of this Magiſtrate. * *Joſeph. de Bell. Jud. lib.* 6 *cap.* 5.

SAINT EVREMOND *(Charles de S. Dennys* Lord of,) a Perſon of Diſtinction in the ſeventeenth Century, and more celebrated for his Writings, than either for his Extraction, or his Performances in the Field. He was deſcended from a Gentleman's Family in *Lower Normandy*, and his Mother was Siſter to the Marquis of *Rouville*. After his firſt Studies under the Jeſuits at *Paris*, where he learnt a true Taſte for Senſe and good Authors; he made a Campagne at ſixteen Years of Age, and was a Captain of Foot at the firſt Siege of *Arras*. Afterwards being attached to the famous *Lewis de Bourbon* Prince of *Condé*, he ſerved under him at *Fribourg* and *Northlinguen*. In this latter Battel he received a Wound which had like to have proved mortal. His Courage gained him the Eſteem of the *French* Generals, and particularly of the Marſhal *Turenne*: But his jeſting Humour made him loſe the Prince of *Condé*'s Favour. He afterwards ſerved in *Catalonia*, and was made a Field Marſhal there. His Ingenuity procured him M. *Fouquet*'s Friendſhip, which proved ſerviceable to his private Affairs. He had likewiſe a good Intereſt with M. *de Candale*, which diſobliged Cardinal *Mazarin*, and coſt Saint *Evremond* three Months Confinement in the *Baſtille*. The Letter he wrote to M. *de Crequy* concerning the *Pyrenean* Treaty, drew the Miniſtry ſo hard upon him, that he was forced to quit the Kingdom. His chief retiring Place was in *England*, where from the Year 1665 he remained till his Death, which happened in 1703: And notwithſtanding he was ninety two Years of Age, his Judgment, Memory and Health continued good till the Laſt. Saint *Evremond* had no great Learning, but he made the moſt of what he had read. His way was to ſtudy the Genius and Character of an Author, and load his Memory with no more than what was ſignificant. He wrote with great Eaſe, though his manner looks like Pains and Study. He ſometimes reviewed his Writings, and added or dock'd; but commonly he found that his firſt Aim was the beſt. He skips from one Subject to another, and wrote only for his own Diverſion. It muſt be ſaid he had a beautiful Genius, and wrote with a great ſhare of Senſe and Wit. However, his Style is ſometimes embarraſſed, and frequently blemiſh'd with Affectation. He is ſomewhat too nice in his Periods, and comes over too often with Antitheſes; but then his Thoughts are bold and entertaining, and his Language correct. But his Poetry does by no Means come up to his Proſe. Notwithſtanding he profeſſed the *Roman* Catholick Religion, he is ſometimes ſo unhappy as to talk more like a Philoſopher, or a Freethinker, than a Chriſtian. However; the Force of his Underſtanding ſeemed ſometimes to revive upon him, and lead him towards better Principles. The beſt Edition of his Works is that printed at *London* in the Year 1705, where the Reader may ſee an Abridgement of his Life. * *Memoires de Trevoux Janvier* 1706.

SAINT-LOUIS, an Order of Knighthood, created in *France* in the Year 1693. This Honour was deſigned by King *Lewis* XIV for the Officers of his Army.

my. The King is the Sovereign or great Maſter; and under him there are eight great *Croſſes*, twenty four Commanders, and the reſt are plain Knights. The Marſhals of *France*, the Admiral, and the General of the Gallies, are Knights of courſe. The reſt to be qualified for this Order, muſt have ſerved in the Field ten Years as Officers, and profeſs the *Roman* Catholick Religion. There are three hundred thouſand Livres *per Annum* ſettled upon this Order, which are paid in the following manner; the eight great *Croſſes* have ſix thouſand Livers each; eight of the Commanders have four thouſand Livres each; and the ſixteen other Commanders three thouſand Livres each; four and twenty of the plain Knights have two thouſand Livres each; four and twenty others have fifteen hundred Livres each; and forty eight others a thouſand Livres each: As to the reſt of the Revenue it goes to the Treaſurer and the other Officers. The Croſs of the *Order* is enamell'd with Argent, with a Canton of Flower *de Luces* Or, charged on one Side with a St. *Lewis* in Gold Armour with a Cloak upon him, a Crown of Lawrel in his right Hand, and in his left a Crown of Thornes, the Field Gules, an azure Border with the following Letters Or, *Ludovicus Magnus inſtituit* 1693. and on the other Side, a naked flaming Sword, with the Point in a Crown of Lawrel, tied with a white Scarf, the Field likewiſe Gules, and in the Border azure like the other Side, with theſe Letters in Gold, *Bellicæ virtutis præmium*. The great Croſſes wear their Croſs tied to a large flamed coloured Ribbon, made like a Scarf, and have a Croſs enbroidered with Gold upon their ſtrait Coat and Cloak. The Commanders wear their Ribbons like a Scarf, but have no embroidered Croſs, and the others wear their Croſs at their Stomach with a ſmall Flame coloured Ribbon. The Number of the plain Knights is not limited, but reſts wholly in the King's Pleaſure.

SAINT VALERY, a conſiderable Town in *France* upon the Northern Coaſt of *Normandy*, five Leagues from *Dieppe* to the Weſt. This Town has one of the beſt Havens in *Normandy*. * *Maty, Diction.*

SAINTE-BEUVE *(James de,)* a *Pariſian* Doctor of the *Sorbonne*, and King's Divinity Profeſſor, was a Perſon of very great Learning, and reckon'd one of the beſt Caſuiſts of his Time: He dy'd in *December* 1677, 64 Years of Age. The Tracts he wrote are much valued: He held St. *Auſtin*'s Sentiment concerning Grace and Predeſtination, but without running up to to the Rigours of the *Calviniſts*. After his Death his Brother printed two Tracts of his, of Confirmation and extreme Unction, and three Tomes of Caſes of Conſcience. His Tracts upon Confirmation were written againſt the famous *Daillé* Miniſter at *Charenton*. * *Du Pin, New Eccleſ. Library, Cent.* XVII. *Sainte Beauve* held the Doctrine of efficacious Grace, and endeavoured to prove that the five famous Propoſitions ſaid to be maintain'd by *Janſenius* could not be inferr'd from his Doctrine. * *Memoirs Manuſcript.*

SAINT-MENEHOULD, in *Latin*, *Fanum Sanctæ Menehildis*, a Town with a Citadel, ſituate on the Frontiers of *Champagne* upon the River *Aine*, between *Châlons* and *Verdun*; 'tis nine Leagues diſtant from the firſt, and as many from the ſecond. It is the Capital of a ſmall Country call'd *l'Argonne*; it is pleaſantly ſituated upon the ſcore of the Valleys, Meadows, Gardens, and Woods which ſurround it. The Baylywick which belongs to it reaches as far as *Rocroy*, *Mezieres*, and *Charleville*. *Sainte Menehoulde* diſtinguiſh'd itſelf in the laſt civil War of *France* by ſtanding firm to the Crown. In 1652 this Town was beſieg'd by the Prince of *Condé*, and held out againſt twenty thouſand Men; notwithſtanding there was no Gariſon, and the Burghers were only four hundred Men, they made a vigorous Defence for three Weeks; but after having ſuſtain'd three general Aſſaults, and the Town being cloſe preſſed without any Hopes of Relief, they were forc'd to capitulate, and had honourable Conditions. This brave Reſiſtance ruin'd the Prince of *Condé*'s Army, and hinder'd him from farther Succeſs. * *Baudrand. Memoires du Tems.*

* SALEM, a Town in *Palæſtine*, where *Melchiſedeck* was King. *Salem* ſignifies Peace in *Hebrew:* It is commonly ſuppos'd that this Town was the ſame which was afterwards call'd *Jeruſalem*. But 'tis obſerv'd that the Name of *Jeruſalem* was *Jebus*, at firſt and not *Salem*; and St. *Jerom* is of Opinion that the Town where *Melchiſedeck* was King was not *Jeruſalem*. He ſuppoſes that the Place where *Melchiſedeck* reigned was *Salem*, nigh *Scythopolis* in the Country of *Sichem*, mentioned *Geneſis* 33, and in St. *John*'s Goſpel *cap.* 4. St. *Jerom*, to prove his Aſſertion, takes notice that in his Time the Ruins of *Melchiſedeck*'s Palace was to be ſeen in this Place; and that *Abraham*'s Road to return Home from *Dan* was not to travel through the Place where *Jeruſalem* ſtood, but through the Country of *Sichem* where *Salim* or *Salem* was ſituate. Some Authors believe that *Salem* is the ſame with *Shiloh*, and others will have it *Sichem:* However, the Evidence for theſe Opinions is not ſo conſiderable as to diſprove *Joſephus* and the greateſt Part of the Commentators, who maintain that the Town of *Salem* where *Melchiſedeck* reign'd was afterwards call'd *Jeruſalem*; and that *Jeruſalem* is likewiſe call'd *Salem* in the 76th *Pſalm*, where it is ſaid, *at Salem is his Tabernacle, and his Dwelling in Sion.* Here the Name of *Salem* being join'd to that of *Sion*, makes it clear that it is not taken for *Peace*, as the *Vulgate* tranſlates it; but for the proper Name of *David*'s Town call'd *Salem*, which ſtood cloſe to the Hill *Sion*. * *Du Pin's preliminary Diſſertation on the Bible. See Jeruſalem in Morery Vol.* I.

SALLIE, a ſmall Town of *Bearn*, where there is a Spring of Salt Water, which, though very ſmall, yet twice a Week fills a deep Baſon above forty Foot Diameter, which is likewiſe empty'd for the Inhabitants to make Salt of. Though it rains very much, yet the Rain Water never mixes with the Salt; for the freſh Water ſwims on the top, and the People employ'd to make a Separation throw a new laid Egg into the Baſon, which ſinks through the freſh Water, and ſtops at the Salt. The Rain Water is laved out till the Egg appears bare; afterwards the Salt Water is delivered to the Town's People, who boil it in leaden Veſſels, where the Water evaporates without any farther Trouble, and the Salt lies admirably white at the bottom. And here it is obſerv'd that they can't make Salt in any Veſſels excepting leaden ones. * *Memoires Curieux.*

SALONA, anciently call'd *Amphyſa:* It is the Capital of a Precinct; it ſtands within *Livadia* upon a Hill, with a Citadel upon the top of it. It is nine Leagues from the Town *Lepanto* to the North Eaſt, and has a Biſhop's See under the Archbiſhop of *Athens*. It is inhabited by Chriſtians and *Turks*, almoſt in equal Numbers; but the *Jews* are not permitted to live there. * *Maty, Diction.*

SALSO, formerly call'd *Himera*; it is one of the greateſt Rivers in *Sicily*, it riſes in the Valley *di Dæmona*, near *di Gangi-Nuovo*, croſſes the Valleys *di Noto* where it takes in the River *Petraglia*, and falls with two Mouths into the *Mediterranean*, and between theſe two Arms the Town *Alicata* ſtands. 'Tis ſaid this River runs Salt Water, for which it is called *Salſo*. * *Maty Diction.*

SALVADOR *(Andrew,)* an *Italian* living in the Popedom of *Gregory* XV. and *Urban* VIII. is reckon'd the beſt modern Stage Poet in *Italy*, his beſt Plays are *Medora*, *Flora*, and St. *Urſula:* But this laſt is reckoned much the beſt: Here *Salvador* has outdone himſelf, and given the Characters and other Requiſites in the Drama, the utmoſt Heightenings and Delicacy. * *Jan. Nic. Erythyr. Pinacoth.* 1. *c.* 53.

SALUTATIONS at Sea, are Civilities and Submiſſions which one Ship pays another, or gives a Fort when ſailed by. This Ceremony is only practis'd upon the Sea; for in Rivers the Boats do not ſalute each other; and upon the *Rhine*, where the Ground on each Side belongs to thirty different Princes, all the Ceremony is, that the Boats which go up the Stream put by to make way for thoſe who come down and are carried forcibly by the Current. It is not ſuppos'd that the Cuſtom of ſaluting at Sea is prior to the Invention of Guns, neither does Hiſtory mention any thing of it before this Time. *Lipſius* remarks that *Mark Anthony* meeting *Domitius Ænobardus* at Sea, made him ſtrike Sail, and ſtoop the Marks of his Commiſſion; from whence *Lipſius* would infer that ſtriking Sail was cuſtomary amongſt the *Romans*. But others will have it that *Anthony* caſhiered this Commander, and for that Reaſon took away the Enſigns of his Au-

thority, and that his Intention was not to make him pay only a complementing Submiſſion. Saluting at Sea is done by ſteering to Leeward, diſcharging ſome Pieces of Cannon, and ſtriking the Flag. It is a Maxim at Sea that he who returns the Salute always fires fewer Guns than he received; which is done even between the Ships of Princes of equal Dignity. However, the *Swedes* and the *Danes* return the Complement without minding how many Guns were fired to 'em; the *Swedes* Cuſtom is always to give two Guns, and the *Danes* three. The Salute is never expected to go farther than ſeven Guns; to diſcharge more is reckoned an Exceſs of Civility. Striking Sail is more than Manners, and meer Submiſſion, and here the Salute is not return'd. Merchant Men lower their main Yard, but Men of War only ſtrike their top Sail. All Merchant Men are commonly obliged to pay their Reſpect to a Man of War when they meet 'em; however, the *Dutch* in a Treaty with *France* in 1646, inſiſted that when their Merchant Men met with a *French* Man of War, they ſhould only be obliged to ſtop their Courſe, to give a Boat an Opportunity to go on board them. As to the ſaluting by diſcharging Cannon, which ought to be reciprocal, 'tis obſerv'd that in 1661 Count *Brahe*, the *Swediſh* Ambaſſador in *England*, being upon the *Thames* when the King was coming down in his Barge, the Ambaſſador, when he came up with his Majeſty, prepared to ſalute him with his Guns; but the King ſent him Word not to do it, becauſe his Majeſty being in a Barge, had no Cannon to return the Salute, and therefore the *Swede* was order'd only to ſtrike Sail. Saluting by ſtriking the top Sail is a Mark of the deepeſt Submiſſion, becauſe it ſeems to be done by the Prince or the State, whoſe Arms are ſtained upon the Flag; and therefore the *French* Subjects are forbidden to, bring to or ſtrike the top Sail. Inferior Princes or States ſtrike to a Prince of greater Quality.

The *Engliſh* pretend to be ſaluted firſt in all Places and by all ſorts of Ships, upon a Pretenſion of their being Sovereign of the Seas: The *Venetians* claim this Honour within their Gulph, where they expect to be ſaluted firſt, even by the King of *Spain*'s Ships. The *Genoeſe* claim the ſame Privilege in their Sea; and ſo do the Kings of *Denmark* in the *Baltick*; but the Kings of *England* challenge the Empire of the whole Ocean. However, Queen *Elizabeth* is ſaid not to mount her Pretenſions thus high, in regard ſhe declared the Sea was free, when the *Spaniſh* Ambaſſador offer'd Arguments to bar the *Engliſh* from ſailing to the *Weſt-Indies*. The *Engliſh* to prove their Right mention an ancient Medal with this Legend, *Quatuor Maria vindico*. *Charles* I King of *England*, had this Inſcription painted upon the Stern of the *Royal Sovereign*, with the Figure of King *Edgar* who firſt uſed it. *Cromwell* afterwards claim'd the ſame Privilege from this Medal, and King *Charles* II. kept on the ſame Pretenſion. But here it is obſerv'd that the *Engliſh* Hiſtorians mention the Occaſion of this Medal's being ſtruck: They report that this King *Edgar* having about the Year 950 conquer'd the King of *Scotland*, and ſome other petty Princes within the Dominion of *Wales*; and by theſe Succeſſes finding himſelf Maſter of the whole Iſland, ſtruck this Medal to ſhew that all the four Sides of his Dominions border'd upon the Sea; which may be affirm'd, ſays the *French Supplementer*, of any Prince poſſeſs'd of the leaſt Iſlands; but from hence, as he continues, no Conſequence can be drawn for the Sovereignty of the whole Ocean belonging to the terraqueous Globe. * *Lipſius*, *Elect. lib.* 1. *Cambden's Britann. Memoires Hiſtoriq.*

SAMARITANS (the modern.) Theſe People live now at *Gaza*, at *Sichem*, at *Damaſcus*, and other Places in the *Levant*, where they have their Prieſts deſcended, as they pretend, from *Aaron*. Their Temple, or rather their Chapel, is upon Mount *Gerizim*, where they offer their Sacrifices. *Joſeph Scaliger* apprized of theſe Particulars, wrote to the *Samaritans* of *Ægypt*, and to the High-Prieſt of all their Sect, who liv'd at *Sichem*, for farther Information: They return'd him an Anſwer to the Difficulties propoſed. Their Letter bears Date the 998th Year of the *Mahometan* Hegyra, which makes the Year of our Lord 1590. But theſe Letters, though preſerved, never came to *Scaliger*'s Hands.

In their firſt Anſwer, written in the Name of the Aſſembly of *Iſrael* in *Ægypt*, they gave him to underſtand, that they keep the Paſſover on the 14th Day of the firſt Month on Mount *Gerizim*, and that their preſent High-Prieſt was *Eleazar* of the Line of *Aaron*; afterwards they proceed to the Solution of ſome knotty Queſtions porpoſed by *Scaliger:* But theſe Reſolutions being made with more Perſpicuity in the Anſwer written in the Name of the High-Prieſt *Eleazar*, and the Synagogue of *Sichem* or *Napolouſe*, I ſhall give the Reader this laſt Relation. The Subſtance of *Eleazar*'s Anſwer to *Scaliger* is as follows.

1. The *Samaritans* obſerve the Sabbath with all the Strictneſs commanded in *Exodus*; none of them go any whither upon this Day, excepting to the Synagogue, where they read the Law, and ſing Pſalms: This Night they lodge by themſelves, and kindle no Fire; whereas the *Jews* take their Liberty in theſe three Particulars, for they make no Difficulty to walk out of Town, to make Fires, and ſleep with their Wives.

2. The Paſſover is reckon'd their chief Feſtival. They begin the Solemnity at Sun-ſet by ſacrificing according to the Inſtitution preſcribed in *Exodus*, but then they ſacrifice no where but upon Mount *Gerizim*, where they read the Law, ſay their Prayers, and receive the High-Prieſt's Benediction.

3. They likewiſe keep their *Pentecoſt* ſeven Days together: But then they don't agree with the *Jews* for the beginning this Feſtival; for theſe latter reckon from the Day after the Paſchal Solemnity; whereas the *Samaritans* count their fifty Days by beginning their Computation the Day after the Sabbath, which falls within the Week of unleavened Bread; and thus the next Day after the ſeventh Sabbath following they begin their Pentecoſtal Solemnity.

4. They keep the Day of *Expiation* on the tenth of the ſeventh Month: They ſpend the four and twenty Hours in Prayer and Hymns, without eating any thing: For excepting ſucking Children, all the reſt are oblig'd to faſt; whereas the *Jews* diſpenſe with their Children under ſeven Years old.

5. They keep the Feaſt of *Tabernacles* upon Mount *Gerizim*.

6. They never defer Circumciſion beyond the eighth Day; whereas the *Jews* ſometimes take the Liberty of poſtponing that Ceremony.

7. They take away the Fat of the Sacrifies, and give the Prieſt, the Shoulder, the Cheeks, and the Paunch.

8. They never marry their Nieces as the *Jews* do; beſides they have but one Wife at a time, whereas the other make no Scruple of Polygamy.

9. Their Reliance reſts wholly upon God, *Moſes* and Mount *Gerizim*; and whereas the *Jews*, ſay they place their Confidence upon others, and elſewhere, we do nothing but what is expreſſly commanded in God Almighty's Law, who made *Moſes* his Miniſter: The *Jews* on the other Hand depart from the written Law, to practiſe upon their Anceſtors and *Rabbins* Traditions.

10. This is the Subſtance drawn by the Order of the High-Prieſt *Eleazar* by his Secretary *Abzeauta* Son of *Joſeph Harmacus* living at *Gaza*. We are likewiſe to obſerve this High-Prieſt had a Son *Phineas*, who ſometimes executed his Father's Office: That both of them always liv'd in this Holy Place, where they ſuppoſed God Almighty peculiarly preſent; that thoſe who had any Buſineſs came to them from all Parts, both for Direction of Conſcience, and deciding civil Controverſies and Diſputes.

11. They reckon one hundred and two and twenty High-Prieſts from *Aaron* to themſelves, whoſe Names are all ſtanding upon their Genealogies, and maintain that the *Jews* have no Prieſts deſcended from *Phineas*, and that they ſlander the *Samaritans* when they call 'em *Cutheans:* That they are deſcended from the Tribe of of *Joſeph the Juſt*, by the Branch of *Ephraim*; that the *Samaritan* Letters are the ſame that God Almighty gave *Moſes* for the writing his Law. To this Anſwer the Synagogue of *Ægypt* adds, that the Characters the *Jews* make uſe of for writing their Law, are an unbleſs'd Letter invented by *Eſdras*.

And here it may be obſerv'd, that the *Samaritans* are no *Sadducees*, and that the *Jews* miſreport them upon this Head: The Riſe of the Calumny proceeds only from

from the *Samaritans* rejecting the vain Tradition of the *Jews*; this is the Reaſon the *Jews* repreſent the *Samaritans*, the *Sadducees*, and the *Caraites*, under the ſame Diſadvantages of Belief; whereas, to do the *Samaritans* Juſtice, they keep cloſe to the *Moſaick* Inſtitution, as *Morinus* and *Peireſchius* obſerve. Part of this Relation of the *Napolouſe Samaritans* is confirm'd by *Benjamin*'s Travels: This *Jewiſh* Rabbin who liv'd in the twelfth Century reports that in his Time the Synagogue of *Sichem* or *Napolouſe* mounted no higher than one hundred *Samaritans*, that of *Cæſarea* in *Palæſtine* had two hundred, that of *Aſcalon* about three hundred, and that of *Damaſcus* between three and four hundred: He obſerves farther that their Prieſts, whom they call *Aaronites*, are deſcended from *Aaron*, that to preſerve the Luſtre and Length of their Deſcent they never marry out of their Family: That their Prieſts ſacrifice upon Mount *Gerizim*, where they have an Altar built of the Stone which the *Iſraelites* ſet up when they firſt paſt the River *Jordan*: This Rabbin adds, that theſe *Samaritans* are of the Tribe of *Ephraim*, and that they have *Joſeph*'s Sepulcher, *Jacob*'s Son mentioned in *Geneſis*. Laſtly, he takes notice that theſe *Samaritans* take great care not to touch any dead Body or Grave, and that they bathe and change their Clothes before they go to the Synagogue. And beſides what is obſerv'd by this *Benjamin*, the modern *Samaritans* ſhew the Graves of their Prophets lying about the Temple, and particularly the Sepulcher of *Eleazar*, *Ithamar*, and *Phineas*, *Aaron*'s Son and Grandſons; they likewiſe pretend to have *Joſhua* and *Caleb*'s Tombs: Farther, they have an Inſcription in their Temple, written, as they ſay, by *Phineas*, *Aaron*'s Grandſon, fifteen Years after the Children of *Iſrael* came into the promis'd Land. The *Jews* charge the *Samaritans* with Idolatry, and that they worſhipped the Figure of a Pidgeon in their Temple; but this is groſs Miſrepreſentation. They are no leſs unjuſt in aſſerting that the *Samaritan* Alphabet wants three Leters, *He*, *Heth*, and *Ain*; and that in the Beginning of *Geneſis* inſtead of *God created*, the *Samaritans* have put *Aſima created*, but in both theſe Inſtances Father *Simon*, from his own View of a *Pentateuch* in *Samaritan* Characters, ſhews the *Jews* have altogether miſreported the matter. 'Tis granted the *Samaritans* allow none but the *Pentateuch* for canonical Scripture; 'tis true they have the Hiſtory of *Joſhua*, and ſome little of the other Hiſtories of the *Old Teſtament*, but they are different from ours. The *Samaritan Pentateuch* is the ſame with the *Jewiſh*, the Character excepted; the *Samaritans*, ſaith St. *Jerom*, *have the Pentateuch of* Moſes *written in the ſame Length of Character with that of the* Jews, *from which it differs nothing, excepting in the Shape of the Characters and Points:* The Word Point is *Apex* in St. *Jerom*, that is, a little fine Stroke with which the *Jews* ornament the top of certain Letters in their Books made uſe of for the Synagogue. Beſides the *Hebrew Pentateuch* in *Samaritan* Letters, they have likewiſe two Tranſlations, one in *Arabick*, and the other in *Chaldee*: Both theſe Verſions are written in *Samaritan* Letters, and make three Columns with the Original. Laſtly, the *Samaritans* writing the Text of the *Hebrew Pentateuch* without Points or Vowels, 'tis hard to know whether their reading brings up the ſame Words all along with that of the *Jews*, whoſe Rules are now fixt by the *Maſſorets*.

Father *Simon* continues, the *Samaritans* of *Napolouſe* wrote to ſome learned Doctors in *England*, whom they called their dear *Samaritan* Brethren of *England*. In their Letters they aſſure them they had a High-Prieſt of *Phineas*'s Line, and that the reſt of their Prieſts were *Levites* by Extraction. In their laſt Letter written in 1676. they acquainted them with the Death of their High-Prieſt, deſiring them at the ſame time to aſſiſt them in their Diſtreſs, to ſend their Offerings to the Holy Mountain *Gerizim*, to furniſh them with Money, or Materials, to make their ſacerdotal Habits, and to ſend their Preſents and Charity to their Father's Tombs: The learned *Morinus*, obſerves that their High-Prieſt who dwells at *Napolouſe*, has Juriſdiction over all the other *Samaritans*; that he ſends them circular Letters every Year to acquaint them with the time of the Paſſover, and the other Feſtival Solemnities. * *Vita Morini Epiſt.* 1. & 2. *pag.* 119. & *deinc*, *Antiquitates Eccleſiæ Orientalis &c.* *Simonville* or *P. Simon Supplement. touchant les Samaritains, dans ſa Traduction de Leon De Modene.*

SAMEAS, a famous *Jewiſh* Nobleman. He was at the Meeting of the Nobility held before *Hyrcanus* againſt *Herod* Governor of *Galilee*, then impeached upon ſeveral Capital Articles. When he ſaw this Criminal appear, not in a petitioning manner, but with a haughty Air, and pompous Equipage, as if he intended to ſwagger over the Laws and deſpiſe the Court: Upon his appearing in this manner, *Sameas* would have had him checked for his Inſolence and ſent to the Scaffold. But finding himſelf ſtand ſingle, and the Votes all running the other Way, for fear of diſpleaſing *Hyrcanus*, who had a great Regard for *Herod*; he told the Court, that *Herod* in Return of having his Life ſaved, would one Day take away their own: And the Event juſtified the Prediction. * *Joſeph. Antiquit. lib.* 14. *cap.* 17.

SAMEAS, Son of *Eleazar* of *Saab* in *Galilee*. He diſtinguiſhed himſelf to a great Degree in the *Jewiſh* War againſt the *Romans*, and particularly at *Jotapat*. He threw a maſſy Stone with ſuch a Force againſt the Head of a battering Ram, playing againſt the Walls, that he broke off the Head, and made it tumble. And then with ſurpriſing Bravery jumped down amongſt the Enemy, ſnatched the Rams Head, and carried it to the Foot of the Wall, where for want of Armour he had five Arrows lodged in his Body. But nothing being able to rebate his Courage, he ſprung up the Wall, and ſtayed there in open View, till the Pains of his Wounds made him fall; but then he ſunk with the Head of the Ram; and graſped it with his dying Hands. * *Joſeph. de bell. Judaic. lib.* 3. *cap.* 16.

* SAMOID. For the Days and Nights are half a Year long in *Morery* Vol. II. read almoſt half a Year.

SAMOSKI *(John Sarius,)* a *Polander*, who died in 1605. He publiſhed two very learned Books, *de Senatu Romano*, under his own Name, of which notwithſtanding it is ſuppoſed *Sigonius* was the Author. *Samoski* was Deputy or Vice-Chancellor of the Kingdom of *Poland*. He built a Town which he called by his own Name, and founded a Univerſity there: And to this new Seminary he invited the learned from all Parts, excepting the Jeſuits, whom he would not ſuffer to live there. * *Mart. Hanckius Part.* 1. *de S. R. R. Pag.* 263.

SAN-CLEMENTE, a *Vulcano*; it is one of the Mountains of the *Andes*. It ſpits Flame, and ſtands in *Chili* upon the Confine of *Magellanica*. * *Maty, Diction.*

SANCHES *(Francis,)* profeſſed Phyſick at *Toulouſe*. He was a *Portugeſe*. His Phyſick Tracts were printed at *Toulouſe* in 1636. There are likewiſe four Diſcourſes of his upon Philoſophy publiſhed with the others; amongſt which there is one entituled *Quod nihil ſcitur*, in which he endeavours to ſhew the Defects of Learning, and the Vanity of pretending to Knowledge. His Life is prefixed to his Works. * *Bayle, Diction. Edit.* 1702.

* SANCHO, the firſt of the Name, King of *Navarre &c.* *Sancho* III. his Grandſon ſurnamed *the Great*, made a Partition of his Kingdoms upon the occaſion following. This *Sancho* being in an Expedition againſt the *Moors*, his eldeſt Son *Garcias*, had a ſtrong Fancy for a *Numidian* Horſe, which his Father valuing very much, left to the Care of a Servant; This Servant refuſed to ſend Prince *Garcias* the Horſe, without the Queen's Order. The Queen told her Son ſhe could not gratify him, and deſired him to wait till the King his Father came Home. Upon this the hot-headed impatient young Prince wrote a Letter to his Father in which he charged his Mother with the loſs of her Honour, notwithſtanding her Reputation had always been unblemiſhed: The King being over credulous, gave way to the falſe and unnatural Suggeſtion: And at his Return told the Queen that unleſs ſhe could procure a Champion to defend her Innocence, ſhe muſt dye. When this Alternative was known, *Don Ramiro* the King's natural Son, declared himſelf ready to maintain the Queen's Honour with his Sword againſt any Perſon whatſoever. But before the Day for the Combat, ſome Perſons of Character for Religion, prevailed with *Garcias* to confeſs the Calumny, and ask his Mother's Pardon; which he did with the deepeſt Submiſſion, before many Witneſſes; and acknowleged that

it was his being refuſed the Horſe, which worked him up to that Pitch of Diſtraction. The Barbarity of this Falſhood affected the King ſo much, that notwithſtanding his Son's Confeſſion, he ſeem'd reſolved either to take his Life, or at leaſt diſinherit him: But at laſt was willing to refer the Matter to the Queen, and put her Sentence in Execution. This Princeſs, who had enough of the Mother in her, ſpared his Life, and over and above, awarded, that upon the ſcore of his being the eldeſt Son, he ſhould ſucceed his Father in the Kingdom of *Navarre*. The Kingdom of *Caſtille*, which came to her by deſcent, ſhe diſpoſed of to *Ferdinand* her ſecond Son after her Husband's Death; though this *Ferdinand* ſeemed to countenance *Garcias* in the Practice againſt his Mother. As for the Kingdom of *Arragon* ſhe deſired it might be ſettled upon *Don Ramiro* her Champion, becauſe he had diſtinguiſhed himſelf with great Juſtice and Generoſity in her Defence. All theſe Branches of the Queen's Award were punctually executed by the King her Huſband. * *Mariana.*

SAN CHRISTOVAL *de la Laguna*, or in one Word *Laguna*, a Town in the Iſland *Teneriffe*; it ſtands on the Mountain of the *Pico*, near a Lake from whence it takes it's Name. It is the Capital of the *Canaries*, and the Place where the Governor of all theſe Iſlands reſides. * *Maty, Diction.*

SAN-PHILIPPO FUERTE, is a good Fort belonging to the *Portugueſe*. It ſtands near the Town *Angra* in the Iſland *Tercera*. * *Maty, Diction.*

SAN-FRANCISCO; *Riode San Franciſco*, or *Parapitinga*. It is a great River in *Braſil*. It riſes in *Terra incognita*, from whence it runs to the Frontiers of the *Capitanata* of *Pernambuco*, and *Seregippa*, and falls into the Sea of *Braſil*. * *Maty, Diction.*

SAN-JUAN *de Oro*, a Town in *Southern America*. It ſtands in *Peru* between the Mountains, thirty five Leagues from the Lake *Titicaca* to the Eaſt. * *Maty, Diction.*

SAN-JUAN, an Iſland in the *Indian* Ocean. It is one of the *Philippines*, and ſtands to the North of the Iſland *Mindanao*, from which 'tis parted only by a narrow Channel. It is between five and twenty and thirty Leagues in Length and Breadth. It formerly belonged to the *Spaniards*, but now they have loſt it. * *Maty, Diction.*

SAN-MIGUEL, a Town within the Audience of *Guatimala* in *America*. It ſtands upon the Coaſt of the Province *Guatimala*, between the Cities *San-Jago* and *Leon*. S. *Miguel* is a conſiderable Town, has a Governor of it's own, a Convent of Monks and another of Nuns. * *Baudrand.*

* SANNAZARIUS *(James.)* The Principal *Latin* poetical Performances of *Sannazarius*, are his three Books *de partu Virginis*; three Books of Elegies; a Lamentation upon the Death of our bleſſed Saviour; three Books of Epigrams and five of Eclogues. Amongſt his *Italian* Poems we may reckon his *Arcadia*, and ſeveral Sonnets. His poetical Pieces in both Languages has done himſelf and his Country a great deal of Honour; for in the Opinion of ſome Criticks, he has written up to the Spirit and Correctneſs of *Auguſtus*'s Age, or at leaſt come neareſt to it of any of the Moderns. His *Latin* Poetry is better than the *Italian*. His Book *de partu Virginis i. e.* the bleſſed Virgin gained him the greateſt Reputation. But then his Ornaments are altogether heatheniſh, and ill ſuited to the Solemnity of the Subject. His blending Mythology with the Myſteries of Chriſtianity, looks altogether unbecoming and foreign. The Performance is ſtuffed with *Dryades* and *Nereides:* And he makes the bleſſed Virgin read the *Sibylline* Books inſtead of the *Pſalms* and *Prophets*; and in the Room of *David*, *Iſaiah*, or ſome other Prophet of the *Old Teſtament*, he brings in *Proteus* to predict the Myſtery of the Incarnation. Our Saviour's Name is not ſo much as once mentioned. He calls the bleſſed Virgin *the Hope of the Gods*. This is the main Blemiſh in this Poem. As to the reſt; the Diction is admirably bright and correct. Some Criticks prefer his Eclogues to his Poem *de partu Virginis*. His moſt celebrated *Italian* Piece is his *Arcadia*. * *Paulus Jovius in Vit. Sannazar. Mabillon in Tom.* 1. *Muſæi Italici. MM. de Port-Roiall, in their Preface to the* Italian *Grammar. Baillet, Jugem. des ſavans ſur les Poetes modernes*

SANT-ADRIANO *(Monte di,)* a Circle of high Mountains which part the Country of *Guipuſcoa*, from the reſt of *Biſcaye* and *France*. In theſe Mountains eleven Leagues from St. *Sebaſtian* there is a Paſſage which ſeem'd impracticable cut croſs a Rock. It is fifty Yards long, eight broad, and ten deep. And notwithſtanding there are Houſes on one Side of this hollow; it is a ſhelter for Thieves. * *Maty, Diction.*

SANT-ANTIOCHO. An Iſland and Dependency of *Sardinia*. It is very ſtrong near the ſouthern Side, and to the Eaſt of the Iſland *San Pietro*. It is about twelve Leagues in Circumference. 'Twas anciently called *Enoſis* and afterwards called *Plumbia*, becauſe of the Lead Mines. * *Baudrand.*

SANT-OSPITIO, a Fort with a ſmall Village and a Haven. It ſtands in the County of *Nice*, a League from the City *Nice*, and half a League from *Villa Franca* to the Eaſt; ſome Geographers take the Haven of *Sant-Oſpitio* for the *Portus Anonis* of the Ancients. * *Baudrand.*

SANTA MARINELLA, a Town belonging to the Pope's Dominions. It has a ſmall Haven eleven Leagues from *Rome* to the Weſt. It is ſuppoſed to be built upon the Ruins of the *Old Cæretanorum Navale*, and *Pyrgi*, a ſmall Town of *Hetruria*, and that the Church called *Santa Maria* in *Purgano* preſerved the old Name. * *Baudrand.*

SANTEUIL *(John Baptiſt,)* extracted from a conſiderable Family in *Paris* and bred under the Jeſuits. He made an early Diſcovery of a ſtrong Genius for Poetry. He was a Canon regular in the Abby of St. *Victor*, but was never ordained Prieſt. He ſpent great Part of his Time in writing *Latin* Poetry, at which it muſt be ſaid he had a very good Hand. He made a great many publick Inſcriptions, Epigrams and other things, equally beautiful, and full of Spirit. His Church Poetry conſiſts of many fine Hymns made for the Breviaries of *Paris* and *Cluni*, and which are printed in a diſtinct Volume. They were well tranſlated in his Life time into *French* Verſe, and which is pretty difficult, a Line of the original made only a ſingle Verſe in the Tranſlation. *Santeuil* has ſome Poems foreign to the Subject of Religion. Towards the latter Part of his Life he was embroiled with the Jeſuits, occaſioned by an Epitaph he made, to pay a Reſpect to M. *Arnauld*'s Memory. To ſatisfy his Adverſaries he ſent a Letter in Verſe to Father *Jouvency*, in which he beſtows a great deal of Commendation on the *Society*, but without retracting any thing he had written in Reference to *Arnauld*. But this giving no Satisfaction, they required he ſhould explain himſelf more fully. Upon this; he wrote another Copy of Verſes to *P. Jouvency* in which he ſeemed to recal the Regard paid to *Arnauld*'s Memory, but it ſeems there was ſome Ambiguity in the Copies: For in the Paper he ſent the Jeſuits, 'twas poſitively affirmed, that *Arnauld* being Thunder ſtruck from the *Vatican*, he had no more Value for him.

Ictus illo fulmine
Trabeate Doctor, jam mihi non amplius
Arnalde ſapias.

But in other Copies it runs,

Arnalde ſaperes.

Which makes a conditional Senſe, and means that in Caſe *Arnauld* had been ſtruck with the *Vatican* Thunder, he ſhould have no eſteem for him. This Ambiguity diſguſted the Jeſuits; however, *Santeuil* afterwards procured a Reconciliation, but could not prevent ſome malicious People's publiſhing Libels againſt him. * *Memoires du Tems. Perrault, les hommes illuſtres, qui ont paru en France, dans le* 17 *Siécle, &c.*

* SARAH. It is ſaid *Geneſis* 20. and 12. that *Sarah was Abraham's Siſter, the Daughter of his Father but not of his Mother:* Now if theſe Words are litterally interpreted, it muſt be ſaid that *Sarah* was *Terah*'s Daughter, and by Conſequence *Abraham*'s Siſter though by another Mother. But *Joſephus*, St. *Auſtin*, and moſt of the Commentators will have it that ſhe was Daughter to *Haran*, *Abraham*'s Brother, and by Conſequence his Niece. But the Scripture ſpeaking of *Haran*'s Daugh-

ters, mentions only two, *Milcah* married to *Nahor*, and *Iſcah*. Now ſome Commentators pretend that *Iſcah* and *Sarah* are the ſame; but the Scripture ſays nothing of it, but mentions *Sarah* as a different Perſon. When *Abraham* told the King of *Gerar*, that ſhe was his Siſter, the Word Siſter may be taken for a near Relation. Thus *Lot* is called *Abraham*'s Brother, though he was his Nephew. But notwithſtanding this Latitude for the Terms Siſter and Brother, it is not Neceſſary to ſuppoſe *Sarah Haran*'s Daughter; becauſe it is poſſible *Terah* might have other Children; from one of which *Sarah* might have been deſcended. She died at a hundred twenty ſeven Years of Age, and not thirty ſeven, as it is miſprinted in *Morery* Vol. II. * *Du Pin, Nouville Diſſert. Critique & Chronol. ſur le Geneſe.*

SARABITES, a Name given to certain Monks who followed no ſettled Regulation, but ſtrolled from Town to Town, and lived by their own Fancy: 'Tis ſaid this Word in the *Ægyptian* Language ſignifies People *looſe from Diſcipline*. St. *Jerom*, who calls theſe Monks *Remoboth*, gives a Deſcription of 'em in his Book *de Virginitate*. * *Du Cange, Gloſſar. Latinit.*

* SARACENS. For St. *Cyril* in *Morery* Vol. II. read *Cyril* the Diſciple of *Euthymius*, who lived in the tenth Century.

* SARDICA. For *Philippes* in *Morery* Vol. II. read *Philippopoli*: And for *Conſtance* read *Conſtantius*.

SARRASIN *(James,)* a Statuary born at *Noyon*, and extracted from a creditable Family. He went to *Paris* when a Youth, where he learn'd to draw and make Models: But Sculpture being much ſhort of Perfection in *France*, he travell'd to *Rome*, and liv'd there eighteen Years. Cardinal *Aldo-Brandini*, Nephew to Pope *Clement* VIII. order'd him to work at *Freſcati*; here he made an *Atlas* and a *Polyphemus*, which ſpout a prodigious Quantity of Water like a Branch: Theſe Figures, though ſurrounded with a great many antique Curioſities, appear beautiful and fine. At his Return from *Rome* he came through *Lyons*, where he made a St. *John Baptiſt*, and a St. *Bruno* for the *Carthuſians*, both which are counted Ornaments to the City. When he came to *Paris* he made Angels of Plaiſter of *Paris* for the high Altar of St. *Nicholas des Champs*, a Figure of St. *Anne*, and a St. *Lewis* for the Church of *N. Dame* at *Paris*. The Marquiſs *d'Effiat*, Superintendant of the Finances, employ'd him at his Seat at *Chilly*, where he beautify'd the Chapel and the Gallery of this Caſtle. M. *des Noyers*, then Director of the King's Buildings, employed him to make thoſe large Figures which ſtand in one of the Domes of the *Louvre* next the Court. King *Lewis* XIII. was ſo much pleaſed with him that he allowed him a large Penſion, and order'd him an Apartment in the Galleries of the *Louvre*. The Queen, *Anne* of *Auſtria*, when ſhe was with Child of King *Lewis* XIV. order'd him to caſt a Silver Angel three Foot and a half high, holding a Child caſt in Gold, repreſenting the Dauphin whom ſhe expected to be born of her: This Grouppe was afterwards carry'd to our Lady's Chapel at *Loretto*, to perform the Queen's Vow. *Sarraſin* made two very good Pieces of Work in the Jeſuits Church at *Paris*; the firſt is two very large Silver Angels flying in the Air, and each of them holding a Silver Heart, in which *Lewis* XIII's Heart was encloſed; I ſay, theſe Angels appear in the Air, becauſe the ſmall Bars of Iron to which they are faſten'd to the Roof, are quite out of Sight. His other Piece of Sculpture is *Henry* of *Bourbon*, Prince of *Conde*'s Tomb, Grandfather to the preſent Prince of *Condé*. This *Mauſoleum* is ornamented with four large Figures in Braſs, repreſenting Diligence, Juſtice, Piety, and which is ſomewhat whimſical, a *Minerva*, to ſignify the Regard he had for military Performances, and the creditable Arts and Sciences. *Sarraſin* made two very curious Crucifixes, one in the Jeſuits Noviciate Church, and another in St. *James*'s by the Butchery. Amongſt the Curioſities of Sculpture at *Verſailles*, his Goat with two Children ſucking her are much admir'd. 'Twould be too long to relate every thing *Sarraſin* has done of this kind; and over and above he was a fine Hiſtory Painter. * *Perrault, les hommes illuſtres, qui ont paru en France, Tom.* II.

* SASON. For five Miles in *Morery* Vol. II. read fifteen Miles.

* SASSUM, in *Morery* Vol. II. To explain a Paſſage which looks like a Miſtake, ſee *Supplement* under *Gregory Nazianzen.*

* SATYRUS, St. *Ambroſe*'s eldeſt Brother, and Son to *Ambroſius Præfectus Prætorio*, or Lord Lieutenant of *Gaul*, was born at the latter End of the Reign of *Conſtantine the Great*. He pleaded at the Bar at *Rome* with great Reputation; and *Symmachus* the Governor and chief Juſtice of the City, had a great Value for him. He was afterwards made Governor of a Province, and acquitted himſelf to Satisfaction. When St. *Ambroſe* was choſen Archbiſhop of *Milan*, *Satyrus* made him a Viſit, and undertook the Care of all the temporal Affairs, that his Brother might have nothing but the ſpiritual Part to manage. *Satyrus* being engaged in the Concerns of their Family, ſet Sail for *Africk* to demand a Debt of one *Proſper*. He was wracked in his Voyage, and his Ship bilged upon a Rock. Notwithſtanding he was never baptized he hung the Euchariſt about his Neck, threw himſelf into the Sea and ſwam to Land. He refuſed to be baptized at the Place where he came aſhore, becauſe the Biſhop was a *Luciferian*. He put to Sea again, and landing at a Place in *Africk* where there was a catholick Biſhop, got himſelf baptized: And having afterwards received the Money due from *Proſper*, he went on board, arrived at *Rome*, and from thence came to *Milan*; and not long after fell into a Diſtemper which took away the Uſe of his Limbs, and prov'd mortal to him *A. D.* 379. The *Roman* Martyrology mentions him at the 17th of *September*. * *Ambroſ. de exceſſu Fratris Satyri. Vit. Ambroſ.*

SAVARON *(John,)* called the *Preſident Savaron*, was deſcended from a good Family of *Clermont* in *Auvergne*; and was Preſident of the Preſidial Court of *Clermont*. He was choſen by the Province of *Auverne* to repreſent the third Eſtate at a general Aſſembly of the *States* held at *Paris* in the Year 1614, where he harangued with ſo much freedom, and aſſerted the Privileges of the Commons ſo far, that he diſobliged all the Nobleſſe, and was forced to have a Guard to ſecure his Perſon. He is reckon'd one of the learneſt Men of his time, and *Bignonius* upon the ſecond Chapter of *Marculphus*'s *Formulæ*, calls him *Arvernorum & Præſes & Decus*. His Works are, Diſcourſes upon Duelling, upon the Sanctity of King *Clouis*, of the Sovereignty of Kings; againſt Maſquerading; Notes upon *Cornelius Nepos*, and upon a Homily of St. *Auſtin*'s *de Calendis Januarii*. His two principal Performances are the Antiquities of the City of *Clermont*; afterwards enlarged by *Durandus*; and a Commentary upon *Sidonius Apollinarius* Biſhop of *Clermont*. His Tract concerning the Sovereignty of Kings obliged him to write a Reply to the Cardinals *Perron* and *Baronius*, who drew their Pens againſt him under feigned Names. * *Durante, Origines de Clermont. Paul Colomiez in his Hiſtorical Miſcellanies of* 1675.

SAVOY *(Mary* of,) Daughter to *Charles Amadeus* Duke of *Savoy* and *Elizabeth* of *Bourbon* of the Branch of *Vendôme*, was born at *Paris June* 21, 1646. In 1666 ſhe was married to *Alphonſus* VI. King of *Portugal*, who when his Father King *John* IV. was living, was looked on incapable of ſucceeding him, upon the ſcore of his being ſeized with the Palſie from his Infancy, which diſabled both his Body and his Mind. His untoward Temper made all the Care taken about his Education miſcarry. The arbitrary Conduct of the Miniſtry, and the Inſolence of his Favourites provoked the great Men to ſuch a Degree, that they call'd for a meeting of the *States*. Before theſe could come together, the Privy Council wreſted the Government out of *Alphonſus*'s Hands, and confined him in his Palace; and when the *States* met, they voted his Continuance in that Confinement, and that his Brother *Don Pedro* ſhould be the Regent. The Queen, who ſince *November* 1667 was retired to a Convent, upon the ſcore of her ſcrupling the Lawfulneſs of her Marriage, and her Doubt lying on the King's Side: The Caſe being examined by the *Chapter* of *Liſbon*, they declared the Queen at liberty to diſpoſe of her ſelf elſewhere: Her Engagement with *Alphonſus* being void, ſhe got a Diſpenſation, and married *Don Pedro*; and *January* 6, 1669, ſhe was brought to Bed of a Daughter, chriſten'd *Iſabella Louiſa* by the *French* King. In the latter Part of her Life ſhe gave herſelf wholly to religious

religious Exercises: She took great Care of the Education of the Infanta her Daughter; this young Princess understood *Portugueſe*, *Spaniſh*, *French*, *Italian*, the History of *Portugal*, Geography, and the Customs of almost all Nations. She was courted by a great many Princes, particularly by the Elector *Palatine*, but she was carried off by a Disease *October* 1690. * *Memoires du Tems. Le Pere d'Orleans's Life of the Mother and Daughter.*

SAURIN *(Elias,)* Pastor of the *Walloon* Church at *Utrecht*, was a Divine of Character. He was born at *Usseaux* in the Valley of *Pragelas*, upon the Frontiers of *Dauphine* in *August* 1639: His Father *Peter Saurin* was Minister there: *Elias* settled at *Utrecht* in 1671. In 1672, when the *French* took that Town, *Saurin* managed with that Discretion, though without relaxing his Principles, that the *French Roman* Catholicks went frequently to hear him preach. Mr. *Jurieu* was his great Enemy. A *Dutch* Synod appointed *Saurin* to make Remarks upon some of *Jurieu*'s Books, where it was thought this Divine had struck out into Singularities upon very considerable Points: The Remarks were made, and *Jurieu* disconcerted with them. And now he returned a Charge of gross Heresies on *Saurin*: The Synod examin'd their respective Accusations, and being desirous to put an end to the Controversy, pronounced the Sentiments of one of them orthodox, and that the others were tolerable: *Saurin* was not satisfy'd with this Decision; however at another Synod they made both of 'em promise not to write against each other. *Saurin* thinking his Adversary had not kept his Word, wrote a Book entituled, *an Examination of Mr.* Jurieu's *Divinity*, in two Volumes 8vo. In these Tracts M. *Saurin* has gone to the bottom of several important Questions in Divinity; and as to his manner 'tis lively and entertaining. *Jurieu* wrote a very rugged and satyrical Reply: M. *Saurin* believing the following Synod had not gone the whole length of Justice in his behalf, published several other Defences well worth the reading. He likewise publish'd Reflexions upon the Rights and Privileges of Conscience, where he takes a middle Course betwen *Jurieu* and *Bayl*'s philosophical Commentary, and confutes them both. He wrote likewise a Tract *of the Love of God, and another of the Love of our Neighbour.* He died upon *Easter Sunday A.D.* 1703 in the 64th Year of his Age. * *Memoires du Tems.*

SAUTEL *(Peter,)* a Jesuit of *Valence* in *Dauphiné* and a *Latin* Poet, was born in the Year 1613, and died in 1662. This Father wrote *Annus ſacer Poeticus*, *i. e.* Epigrams upon all the Days and Festivals of the Year, as they stand in the *Roman* Calendar. This Performance was after his Death printed at *Paris* in 1665. His *Latin* is correct, his Expression and Versification entertaining. He likewise wrote another Piece of Poetry entituled, *Ludi Poetici*, that is, Elegies for Pleasure and Instruction. This Book is written in so beautiful a Manner, that some Criticks pronounce it equal to what *Ovid* has written of the same Kind * *Jean Gallois*; *Journals des ſavans du 2. jour de Janviere de l'an* 1666. *& du* 22 *Fevrier de la même année.*

* SAXO, surnamed *Grammaticus*, upon the Score of his fine Style; He was born in *Zeland* belonging to the *Danes*, and was President of the Collegiate Church at *Roſchild* in *Denmark* in the twelfth Century. The Archbishop of *Lunden* sent him to *Paris*, to bring the Monks of St *Genevieve*, into *Denmark*. He wrote the History of the Northern Nations in sixteen Books, carried to the Year 1186. He died in the Year 1204. * *Poſſevin, in Appar. Sacr. Voſſius, de Hiſt. Lat. lib.* 2. *cap.* 55.

* SCALIGER, or *Julius Cæſar della Scala.* Some Authors are so much prepossessed in Favour of *Julius Scaliger*, that they make no Difficulty to pronounce, that there has not been a better Philosopher since *Aristotle*; a better Poet since *Virgil*; nor a better Physician since *Hippocrates* than this Gentleman. *Juſtus Lipſius* goes still farther; and after having said that the four greatest Men that have lived in the World are in his Opinion *Homer*, *Hippocrates*, *Ariſtotle*, and *Julius Scaliger*; after having said this, he adds, that this last exceeded the *Species* of Mankind, and by saying so, gives him a Preference to the other three. *Huetius* commends him in lower Strains, but with more probability, where he observes that *Julius* was Master of almost all the Parts of Learning, notwithstanding he had passed great Part of his Youth in Campagnes, had begun his Studies late, and prosecuted them moderately. After this Remark, he tells us, that *Julius* seemed to be made on purpose to shew that the Moderns had a Man, equal to any Instance in Antiquity. In short; *Julius Scaliger* seems to have the strength of *Ariſtotle*'s Genius in every thing he has written; but amongst the rest, his Books upon the Subject of Poetry, *de cauſis Linguæ Latinæ*, and his Exercitations against *Cardan*, are three inimitable Pieces; particularly, that upon Poetry is one of the most beautiful, and best finished Performances, that were ever written upon this Subject. He divides it into seven Books; in the first he gives an historical Account of the Original, Progress, Design and Use of Poetry; in the second he discourses upon the Matter of this Art; and in the third concerning the Form; and in the fourth he dilates upon the preliminary requisites to Poetry; in the fifth which he calls a *Critick*, he draws a Parallel between several Poets, and brings them to the Test; the sixth, which is entituled an *Hipercritick*, takes in a Comparison of several Poets, beginning with the Moderns, and running up to the Age of *Auguſtus*; the last Book which he calls *Epinomis*, is a particular Explanation of some Difficulties, which occurred touching the Rules laid down in the first six Books. In this Work he has discovered, a great deal of Penetration, Judgment, and Learning. In this Branch of Criticism, which depends upon Genius and Judgment, *Scaliger* seems to exceed even *Eraſmus*; but then it is observed, that his not being a perfect Master in *Greek* Poety, made him somewhat unqualified for pronouncing upon Performances in that Language. He seems to be particularly prejudiced against *Homer* in Favour of *Virgil*, whom he always prefers.

SCALIGER *(Joſeph,)* Son to *Julius Cæſar* in the former Article. The learned have all along compared the two *Scaligers*, with respect to Poetry. *Julius*'s Poems were printed at *Heidelberg* in 1621 in a thick Octavo. The Hymns and religious Poems of the first; the Translations in Verse of *Sophocles*'s *Ajax*, and *Lycophron*'s *Caſſandra*, by the second, and the Epigrams of both of them are separately printed. But these two great Men, don't stand in the same Class with Respect to Poetry, which they do with Regard to other Matters: And to give them their due, the Principality of *Parnaſſus* was not so much at their Heart, as that of *Verona*. To speak freely, neither of them had any great Hand at Poetry. 'Tis possible they might begin with it too late. As to a Comparison between the two *Scaligers*, it may be said, that *Julius* had more Wit than Learning, and *Joſeph* more Learning than Wit. *Julius* entered late upon his Studies and *Joſeph* very early: *Julius* had a very beautiful Style, but *Joſeph*'s was nothing extraordinary. The Son is reckoned a great Linguist, but not a good Divine: Besides; he is observed to have censured some of the *Fathers* with too much Freedom. * *Baillet, Jugement des Savans ſur les Poetes modernes.*

SCANDER, a Town with a Fort; it stands in the Kingdom or *Imirete* in *Georgia* upon the River *Kur*, about forty Leagues above *Teflis*. Some take it for the *Old Xaliſca*, a Town of *Iberia*. * *Baudrand.*

SCAURUS, a *Roman* General: being in *Syria* with *Pompey* was gained by large Promises to assist *Ariſtobulus* against his Brother *Hyrcanus*, with whom he was contesting for the *Jewiſh* Sovereignty and high Priesthood. *Scaurus* raised the Siege, which *Aretas* King of *Arabia*, had formed at *Jeruſalem*; and obliged that Prince to return to his Town *Philadelphia*, formerly called *Petra*. But afterwards finding *Ariſtobulus*, could not make his Engagement good, *Scaurus* left him and joyned *Hyrcanus*. * *Joſeph. Antiquit. lib.* 14. *cap.* 4.

SCHAFEI, a famous *Iman* or *Mahometan* Doctor born at *Gaza* in *Palæſtine*, in the 150 Year of the *Hegyra*, and is the first who wrote about the municipal Law of the *Muſulmans:* he wrote a Book upon the *Oſſoul*, or Grounds of *Muſulmaniſm*, in which all the civil and canonical Law of the *Mahometans* is comprehended. There are likewise two other Books extant of this Author's upon the same Subject. His Writings are so much valued amongst the *Muſulmans* that *Saladin* founded a College at *Grand Caire*, where

no other Doctrine but *Schafei*'s was allowed to be taught. As to the *Mahometan* Traditions, 'tis ſaid that *Schafei* received them from *Malek-Ben-Ans*, and tranſmitted them to *Zohari*; for by the Way it is a thing of Moment amongſt the *Mahometans*, to know the intermediate Conveyances of their Traditions, that ſo they may be ready to run them up to their pretended Prophet. * *D'Herbelot*, *Biblioth. Orient.*

SCHAHROKH, Son of the great *Tamerlane*, ſucceeded his Father in the 807th Year of the *Hegira*, and maintained a long War againſt *Cara Jouſolef* a *Turkiſh* Prince, and his two Sons of the Dynaſty of the *Black Sheep:* He defeated their Father in three ſet Battels, and dy'd in the 850th Year of the *Hegira*, in the City *Rei*, after having reigned forty three Years, and lived ſeventy one. This Prince has a great Character, as well for his Regularity and Juſtice as for his Courage and Qualifications for a great General. The Hiſtory of *Schahrokh*, written by *Abdalrazzak* who was his cotemporary, is ſo full of noble Exploits and great Events, that 'tis very difficult to be weary of reading it: It takes in the whole Hiſtory of this Prince's Life and his Children as far as the Year of the *Hegira* 875. * *De Herbelot. Biblioth. Orient.*

SCHALAVONIA, a Country in *Ducal Pruſſia*; it is bounded with *Nadravia* to the South, with the Gulph of *Curiſch-Half* to the Weſt, and with *Samogitia* to the Eaſt and North; the River *Niemente*, and ſome others run through it; but 'tis thinly inhabited, and unimprov'd; the People are very unpoliſhed and ſeem the Deſcendants of an ancient *Moruſſi*. The chief Towns are *Memel* the Capital, *Ranguits*, *Tilſe*, and *Ruſſe*. * *Baudrand.*

SCHAMALGANI, the Surname of a famous Impoſtor called *Mohammed*, born in the Village *Schamalgan*, ſtanding between the Cities *Coufah* and *Baſſorah*. This Man ſet up a Sect which went mainly upon the *Metempſychoſis*; but then he not only held a Tranſmigration of Souls, but a Communication alſo; and, as one may ſay, a Tranſfuſion of one Soul into another: He began to throw off all ſort of divine Worſhip, both lawful and ſuperſtitious, and allowed the moſt abominable Licentiouſneſs: But he was not long connived at, for he was brought to his Tryal and had Judgment to be hanged and burnt, which Sentence was accordingly executed. * *D'Herbelot*, *Biblioth. Orient.*

SCHARDIUS *(Simon,)* born in 1535, and dy'd in 1573. He printed an Idea of a Counſellor of State; a Dictionary of Civil and Canon Law; and four Tomes of the Hiſtory of *Germany*. His Epitaph will give a more particular Account of him.

Schardius hic Simon poſt funera mœſta quieſcit:
Heu quantum amiſit Saxona terra virum!
Imperii Aſſeſſor, Nemetum dicebat in urbe
Jus, juſtique tenax, eloquiique decus.
Parce tamen lacrymis: Nam quæ monumenta reliquit,
Perpetuo vitam ſunt habitura ſuam.

* *Konig. Biblioth.*

SCHEHERESUL, or *Schiahrazul*, a Town in *Aſiatick Turky*; it ſtands in *Diarbeker*, upon the Confines of *Erak Atzen* in *Perſia*. *Schehereſul* is the old *Arbela*, or at leaſt is built upon the Ruins of it: Tho' it is not a large yet it is a handſome Town, and the Capital of the *Beglerbeglie* of the ſame Name; and which lies beyond the *Tigris* in the Country anciently called *Aſſyria*. * *Baudrand.*

SCHEINER, *(Chriſtopher,)* a famous Mathematician of *Mundelheim* in *Suabia*; 'tis ſaid he was the firſt that obſerved the *Maculæ* in the Sun at *Ingolſtadt* in 1611. He publiſhed a Folio in 1630, entituled *Roſa Urſina*, where he treats of theſe *Maculæ*, of the Incorruptibility of the Sky, and ſeveral other curious Queſtions of the ſame kind. * *Alegambe*, *pag.* 77. *Placcus*, *pag*, 56.

SCHELESTRATE *(Emanuel,)* Under-Library Keeper of the *Vatican*, was born at *Antwerp*. He apply'd himſelf from his Youth to the Study of Eccleſiaſtical Hiſtory. He was but 32 Years of Age, when he printed a *Latin* Diſcourſe at *Antwerp* in 1678, entituled *Antiquitates Eccleſiæ illuſtratæ:* The next Year he printed a Tract concerning the State of the ancient *African* Church under the Primate of *Carthage*; and in 1681 he printed a Diſſertation upon the Council of *Antioch*, held when *Julius* I. was Pope. *Scheleſtrate* coming to *Paris* to make an Acquaintance with the Men of Learning there, was call'd off to *Rome* by Pope *Innocent* XI. who made him Library Keeper of the *Vatican*. Here he printed a Diſſertation upon the Decrees of the fourth and fifth Seſſion of the Council of *Conſtance*. In 1685 he publiſh'd his Book *de Diſciplina Arcani*, where he aſſerts that the Chriſtians as far as the fifth Century in the Eaſt, and to the ſixth in the Weſt, conceal'd ſome of the Articles of Faith, and the Doctrine of the Sacraments. In 1687 he publiſhed a Tract upon the Subject of Patriarchal and Metropolitical Juriſdiction: He afterwards reviewed his large Work of Eccleſiaſtical Antiquities, and printed the firſt Tome of them at *Rome* in 1692. He dy'd the ſame Year before the ſecond Tome was printed off, being forty ſix Years of Age. * *Du Pin*, *New Eccleſ. Library*, *Cent.* XVII.

SCHENEBERG, a Town with the Title of a Principality. It ſtands in *Voighland* in *Miſnia*, at the Edge of a Mountain three Leagues from *Zwykaw* to the South. * *Maty*, *Diction.*

SCHERIF; an *Arabian* Word, which in the general Import, ſignifies Noble, diſtinguiſhed by Deſcent or Station; 'tis a Title which belongs to thoſe who are deſcended from *Mahomet* by *Fathima* his Daughter and *Hali* his Son in Law. Thoſe of his Family have likewiſe the Addition of *Emir* and *Seid*, which ſignifies Prince and Lord: They likewiſe wear a green *Tourban*, to diſtinguiſh themſelves from other *Muſſulmans* who wear it white. A great many of theſe *Scherifs* have been Sovereigns, and founded diſtinct Dynaſties in *Africk:* The *Edriſſites* were *Scherifs*, and the preſent regnant Family at *Fez* and *Morocco*, take the Title of *Scherif:* There has formerly likewiſe been *Scherifs* at *Mecca* and *Medina*, to whom the Sultan, who is Maſter of all *Arabia*, has left a ſort of Sovereignty, contenting himſelf only with the Title of Protector of the two holy Towns, that is, of *Mecca* and *Medina*. * *D'Herbelot*, *Biblioth. Orient.*

SCHEVELING, a Village within the Earldom of *Holland*; it ſtands upon the Sea, ſomewhat more than half a League from the *Hague*: There is a large brick Cauſeway from this Place to the *Hague* ſet with Trees on each ſide. *Scheveling* has been larger than it is at preſent. For in 1574 a hundred and twenty Houſes were ſwallowed up.

SCHIDLOWIETZ, a conſiderable Town upon the ſcore of the Iron and Steel Mines belonging to it; it ſtands within the Palatinate of *Sandomir* in *Poland*, at the Head of the River *Badon*, and eight Leagues above the Town *Radon*. * *Maty*, *Diction.*

SCHIEDAM, a ſmall Town but very populous; it ſtands in *South Holland* upon the River *Schie*, about a League from *Rotterdam* to the Weſt. This Town has a Vote at the meeting of the *States* of *Holland*.

SCHLICTINGIUS, *(Jonas* of *Bukowiec,)* a *Polander*, died in 1661, at 65 Years of Age. He maintained *Socinus*'s Tenets: He printed Commentaries upon the Goſpel of St. *John*, upon the Epiſtles to the *Romans*, to the *Corinthians*, to the *Hebrews*, &c. His Works are inſerted amongſt the *Fratres Poloni*. * *Hornbeck*, *Tom.* 1. *Socinian. Refut.*

SCHOMER *(Juſtus Chriſtopher,)* born at *Lubec* in 1648. After his firſt Studies he travell'd into *France* and *Italy*. In 1680 he was made Divinity Profeſſor at *Rockſtock*. In 1690 he publiſh'd his Book entituled *Theologia moralis ſibi conſtans*, which is ſo much valued in the Univerſities of *Lower Saxony*, that 'tis almoſt the only Book for determining in thoſe Schools. The learned at *Leipſic* ran a Commendation upon it the Year after, in their *Acta Eruditorum* for the Month *June*. It contained then but five Chapters, but in 1691 the Author enlarged it to eight. It goes upon the Subject of our Duty to God. *Schomer* died *April* 1693, which prevented his finiſhing the Book to the End he deſigned. * *Journal des Savans*, *Decembre* 1708, *Pag.* 480. *Edit. de Holl.*

SCHOOKIUS *(Martin,)* born at *Utrecht* in 1614. He taught Logick and natural Philoſophy at *Groningen*. His Works are a Diſcourſe upon Turfs; one upon Beer, one upon Peoples having an Averſion to Cheeſe;

another upon an Egg and a Pullet; one *de Signaturis fœtus: Fabula Hamelenſis: de Figmento Legis Regiæ.* * *Rævius, Hiſt. Davent. lib.* 6. *Le Journal des Savans. Tom.* 1 & 2.

SCHORUS *(Anthony,)* born at *Hocſtat* in *Brabant*, was one of the beſt *Grammarians* in the ſixteenth Century. He wrote a Book entituled *Theſaurus Ciceronianus*; and a Collection of *Latin* Phraſes, with a Method for teaching the *Greek* and *Latin* Languages. He wrote a Comedy acted by his Sholars at *Heidelberg*, in which *Religion* was repreſented coming to great Men's Houſes; and that they ſhut the Gate againſt her: This Freedom made the Emperor ſend an Order, to the Elector *Palatine* Prince *Frederick* II. to expel *Schorus* his Dominions. He died at *Lauſanne* in the Year 1552. * *Bayle, Diction. Critiq.* 2. *Edit.* 1702.

SCHOTTUS *(Andreas,)* born at *Antwerp*, a Jeſuit and a very great *Grecian*. He tranſlated *Photius*'s *Bibliotheca*, and publiſhed ſeveral of the Fathers. He was born in 1552 and died in 1629. He likewiſe wrote the Life of St. *Francis Borgia &c.* * *Alegambe. Biblioth. Societ. Jeſu. Du Pin, New Eccleſ. Library. Cent.* XVII.

SCHTRAUK, a *Lutheran* Miniſter of *Dantzick:* He had a good Share of Learning and Elocution, and had worked up a great deal of Credit among the Populace. He concerned himſelf with the Affairs of the Government, blew up a miſunderſtanding between the Magiſtracy and the People, and ſtuffed his Sermons with Invectives againſt the Adminiſtration. The People thus heated to Sedition, were continually calling for new Exemptions and Privileges, and as it were inveſted the Council Board, to make them comply. The Governor of the Town hoping to ſuppreſs the Tumult forbade him the Pulpit; but the Mob made him preach in defiance to Authority: However he began to be apprehenſive of Danger, and think of a Retreat. And having a good Employment offered him at *Hambourg*, and ſecured with a Paſs given him by Prince *Crouy*, Governor of *Ducal Pruſſia*, he ſet forward. But the Elector of *Brandenbourg*, againſt whom the Doctor had play'd his Satyr, being acquainted with his Journey, ordered him to be ſeized in *Pomerania*, under pretence of holding Correſpondence with *Sweden*. 'Tis true, he had a Letter from the *Swediſh* Ambaſſador at *Dantzick*, but the Purport of that was no more than a Recommendation of him to ſome Perſons of Quality in *Hambourg*. The Elector of *Brandenbourg* made him paſs his time very ill a great while in Priſon, and refuſed to diſcharge him at the Inſtance of the King of *Poland:* For to ſpeak clearly, *Schtrauk* had uſed his Electoral Highneſs very coarſely; for one Day after Sermon, this Prince ſending him Word, that he would adviſe him to remember, that the Fort of *Pillaw*, where Priſoners of State were kept, was not far diſtant from *Dantzick*. The Doctor bid the Meſſenger tell his Highneſs, that neither was Hell very far from *Berlin*. But at laſt the Elector's Reſentment going off, he enlarged the Doctor at the requeſt of the Town of *Dantzick*, who ſent a Perſon of Diſtinction to ſollicit for them. The Burghers of *Dantzick* made *Schtrauk*'s Return a Holiday; prepared a magnificent Entry for him, ſet up a triumphal Arch, and deſigned to meet him with all the Marks of Welcome and Reſpect: But this Miniſter, growing ſomewhat wiſer by his Confinement, declined this Honour, and came into the Town at the break of Day *Incognito*. However; they ſtruck a Medal with the Doctor's Figure to preſerve the Memory of his Return. To conclude with him, he altered his Conduct, grew modeſt and inoffenſive, and took his leave of Politicks. * *Memoires de Beaujeu.*

SCHWALBACH, there are two Towns of this Name within *Weſtenwald* in *Germany*. One of them is in the Territories of *Naſſaw*, upon the *Aar*, three Leagues above *Dietz*; the other upon the ſame River three Leagues above the firſt. This laſt for Diſtinction is called *Landgin Schwabach*. It is remarkable for very good mineral Waters which taſte ſomewhat like Rheniſh. * *Maty, Diction.*

SCHWANDE, a Town within the Canton of *Glaris* in *Switſerland*. It ſtands upon the River *Lint*, a League above *Glaris*. *Schwande* is the Place where the General meeting of the Canton is held every Year. * *Maty, Diction.*

SCHWEIDNITS, a Town in *Sileſia*. It ſtands upon the River *Weſtritz*, ten Leagues from the City *Breſlaw* to the Weſt. *Schweidnits* is fortifyd, and the Capital of a Duchy or Principality, which lies between the Territories of *Jawer*, *Breſlaw*, *Brieg*, *Monſterberg*, and *Bohemia*. * *Maty, Diction.*

SCIATI, an Iſland in the *Archipelago*. 'Tis near *Mogneſia* in *Theſſaly*, between the Gulph of *Salonichi* and that of *Armiro*. 'Tis about nine Leagues in Circumference. There is nothing conſiderable in it, but a Fort to defend the Inhabitants from Pyrates. * *Maty, Diction.*

SCIPIO *(Q. Metellus Pius,)* Son of *Naſica*, and Father in Law to *Pompey*, who had married his Daughter, *Craſſus*'s Widow. This *Scipio* had the Surname of *Metellus*, upon the Score of his being adopted by *Metellus*. He retreated into *Africk* after the Battel at *Pharſalia*, where he commanded an Army, in Conjunction with *Cato* and *Juba*, and renewed the War againſt *Julius Cæſar*. When his Army was routed, he ſtab'd himſelf: And when ſome of his Men were enquiring what was become of him, he anſwered with the Sword in his Body, *Bene ſe habet Imperator*, the General is very well. * *Comment. Cæſar. Plutarch in Vit. Cæſar.*

SCOT *(Michael,)* a Mathematician of the thirteenth Century, much eſteemed by the Emperor *Frederick* II. He had the Character of a Magician. 'Tis ſaid he told the Emperor *Frederick* that he ſhould die at *Florence*, which Prediction was anſwered in the Event, not at *Florence* in *Tuſcany*, but at a Caſtle in *Puglia* called *Fiorenzola*; he likewiſe foretold that himſelf ſhould die with the fall of a Stone, which happened accordingly; for being in a Church, a Stone fell from the Roof which gave him a mortal Wound. But notwithſtanding this Blemiſh, which it may be was nothing but the Ignorance of the common People, *Pitz* and others treat his Memory with Reſpect, and report him a Man of Learning and a great Divine. He wrote a Tract of Phyſiognomy; another upon the Sphere; and the Hiſtory of Animals. * *Dante. Canto* 20. *Pitzeus de Script. Angl. Naudæus, his Apology for great Men, accuſed of being Magicians.*

SCUDERY *(Magdalen de,)* a *French* Lady remarkable for her Ingenuity in the ſeventeenth Century: She was extracted from a Gentleman's Family originally of *Naples*, and which had been ſettled in *Provence* ſeveral hundred Years. Her Father was a military Man, had ſerved with Reputation both at Sea and Land, and was Governor of *Havre de Grace:* Her Mother was deſcended from the noble Family of *Gouſtiméniel-Martel.* As ſoon as *Magdalen* appear'd at *Paris*, her Fame began to blaze and ſpread: All the *Hôtel* of *Rambouillet*, who were the beſt Judges of Merit and Wit, pronounced in this Lady's Favour. But her Family being decay'd, and her Fortune lying wholly in her Underſtanding, ſhe reſolv'd to try if ſhe could write herſelf out of Debt: Her Performances were well receiv'd, though publiſh'd at firſt in her Brother's Name. She wrote Romances and Novels, then much the Mode in *France*; the *Illuſtrious Baſhaw*, *Clelia*, *Célinta*, *Mathilda*, and the *Walk at Verſailles*; 'tis ſaid in theſe Novels, *&c.* ſhe took care to improve, as well as entertain, and form the Reader to Probity and good Manners. In 1671 ſhe made a fine Diſcourſe upon *Glory*, which wone the firſt Prize of Eloquence, given by the *French* Academy. There are a great many ingenious Letters and Copies of Verſes of hers. Her Reputation run high in foreign Countries no leſs than in *France*. The Prince of *Paderborne* Biſhop of *Munſter*, preſented her with his Medal and his Work. *Chriſtina* Queen of *Sweden*, ſent her her Picture together with the grant of a Penſion, and wrote frequently to her. The famous Univerſity of *Ricovrati* at *Padua* ſent her a *Diploma* to make her one of their Body, with a very obliging Letter at the ſame time. There was ſcarce any Body in *France* remarkable for Extraction, Title, Station, Wit, Beauty, Probity, or Merit, but ſhewed an Inclination to make an Acquaintance with *Mademoiſelle de Scudery*. Cardinal *Mazarin* left her a Penſion in his Will. And King *Lewis* XIV at the Inſtance of Madam *de Maintenon*, ſettled a Penſion of two thouſand Franks upon her, gave her one of his fineſt Medals, and an Audience of a Quarter of an

Hour to diſcourſe with her. This Gentlewoman notwithſtanding ſhe lived ninety four Years, had the ſame Judgment, beautiful Imagination, Strength of Mind, continued to the laſt. She left ſome ſhort Prayers for all the Sundays in the Year, and ſome pious Reflexions upon the *Pſalms*, which Mr. *Boſquillon* has promiſed ſhall be printed with her Life prefixed. * *Journal des Savans, de* 1701. *Journal* 27.

* SECULAR PLAYS, in *Latin Ludi Seculares:* The Article upon this Head in *Morery* being ſhort, it may not be improper to enlarge upon it. This Spectacle was one of the greateſt Solemnities at *Rome*. It has been deſcribed by ſeveral ancient Authors, but their Works being loſt, we ſhould have known little of the chief Ceremonies, if *Zozimus*, who lived at the latter End of the fourth Century, had not left a brief Recital of them in the ſecond Book of his Hiſtory. What he reports is confirmed and farther explained by the Medals ſtruck for the *Secular Plays*, eſpecially thoſe of the Emperor *Domitian*. The Reaſon of their Inſtitution is as follows.

Rome being afflicted with a great Mortality, the ſame Year the *Tarquins* were expelled, *Valerius Publicola*, then Conſul begun this Solemnity: 'Twas regulated upon the Directions of the *Sibylline* Books, and the Deſign was to appeaſe the Gods. This was done in the 245th Year of *Rome* according to *Varro*'s Computation, which is reckoned the beſt. Theſe *Plays* or Spectacles where called *Secular*, becauſe they were to be repeated every Age, that is according to the common Opinion, every hundred Years, but according to the *Quindecim Viri*, who had the Regulation of religious Ceremonies, the Interval was a hundred and ten. *Auguſtus* had them kept in the Conſulſhip of *Furnius* and *Silanus*, in the Year of *Rome* 737. *Claudius* had the Solemnity revived in the 800th Year of *Rome*, becauſe that was the beginning of the Century. But *Domitian* taking no Notice of *Claudius*'s Singularity, went more by *Auguſtus*'s precedent, and brought on the Solemnity a hundred and three Years after it had been celebrated by *Auguſtus*, that is in the 840th Year of *Rome*.

The Solemnity was opened in the Manner following. In the beginning of Harveſt, the Emperor upon the ſcore of his being High-Prieſt, made a Speech to the People in the Capitol, and exhorted them to guard againſt all Impurity, and put themſelves in a due Diſpoſition for ſo great a Feſtival. Exhortations reſembling theſe were made for other great Holidays, particularly for the *Eluſinian* Myſteries, where the Ceremonies, as *Herodian* obſerves, were much like thoſe of the *Ludi Seculares*. The Emperor ſitting under a State before the Capitol, delivered Fumigations, which were to be diſtributed amongſt the People; they were a Compoſition of Brimſtone and Bitumen. The *Quindecim Viri* received and diſtributed them, giving the People over and above a Stick called *Tæda*. This ſtick was lighted, and the Brimſtone and the Bitumen being thrown upon it, every one made the Smoke come round him to purifie his Perſon. The Day of Solemnity being come, they began with a Proceſſion, where the Prieſts of all the Colleges and Fraternities, made part of the Spectacle. The Senate likewiſe and all the Magiſtracy had a Share in the Appearance: The People were dreſſed in white, crowned with Flowers, and each of them had a Branch of Palm-Tree in his Hand. As they walked the Streets, they ſung Verſes made on purpoſe for the Feſtival, and worſhipped the Statues of their Gods, as they paſſed by the Temples, where theſe pretended Deities lay open to view upon Beds of State, which they called *Lectiſternia Deorum*.

They met in the Temples three Nights together to watch, pray, and ſacrifice; and this they call *Pervigilium:* And that theſe Night Aſſemblies might be managed without diſorder, the young People of both Sexes had their Fathers and Mothers to inſpect their Behaviour; or elſe ſome Perſon of their Family advanced in Age, who could anſwer for their Conduct: This Care *Auguſtus* took to ſecure their Sobriety. And in regard this Feſtival was chiefly deſigned to pacifie the Gods *below*, *i. e. Pluto*, *Proſerpine*, *Ceres*, the *Parcæ &c.* they offer'd nothing but black Sacrifices, and that in the Night, which was then ſufficiently illuminated with Bonfires and Lamps; particularly they ſacrificed a black Bull to *Pluto* and a Cow to *Proſerpine*. The next Day they offered Sacrifices of the ſame Kind to *Jupiter* and *Juno*, but they were white ones. This may be learned from a Medal of *Domitian*'s, where this Emperor pours a Bowl of Wine into the Fire upon the Altar. There are two Muſicians likewiſe upon the Medal, one playing upon a Harp, and another upon the Flute: Farther, there is a Man on his Knees holding the Bull, and another knocking him down with a Club. The Victims were brought to the Altar waſhed and dreſſed, with Garlands of Flowers: And when this was done, the Crier ordered prophane and unprepared People to withdraw, and that others ſhould be ſilent, and mind what was doing. After this, the Prieſt, who was the Emperor himſelf, threw a little Meal mixed with Salt upon the Head of the Beaſt to be ſacrificed, pouring afterwards a little Wine, of which he gave a Taſte to the By-ſtanders. Then the *Victimarius* or Slaughter Man, knocked down the Victim; and ſome other under Officers having cut his Throat, gave the High-Prieſt ſome of his Blood, who ſprinkled it upon the Fire of the Altar. This being done they examined the Inwards of the Beaſts with great Nicety: For from the different Situation and Colour of the Entrails, the Southſayers drew lucky or unlucky Omens, upon which the *Romans* had a great Reliance: Inſomuch that *Julius Cæſar*, as *Macrobius* relates, thought it worth his while to write ſixteen Books upon this Subject. Their next Buſineſs was to burn theſe Entrails, having firſt turned thrice round the Altar, offering this Sacrifice to the God or Goddeſs to whom it was deſigned, which they never did, without invoking at the ſame time all the other Gods; as if they could do nothing for them, except they all acted by Concert. They commonly kept the remainder of the Victim for an Entertainment, which was made after they had diſmiſſed the People with the Word *Licet*, that is to ſay, *you may retire*.

The Sacrifices being over, the publick Shews or Spectacles began, which were celebrated particularly as a part of Worſhip to *Apollo* and *Diana*. Thus, for the Purpoſe, Comedies were acted in the Playhouſe; and in the *Circus* there were Foot, Horſe, and Chariot Races: The *Athletæ* likewiſe diverted the People with Wreſtling and other Exerciſes; and in the Amphitheatre the Gladiators fought ſometimes with each other, and ſometimes with wild Beaſts.

The ſecond Night they repeated their Prayers and Sacrifices to the *Parcæ*; and here the Victims were a Sheep and a She-Goat, both black.

The next Day the Women, who were not Slaves, went to the Capitol and other Temples, where they ſaid their Prayers to *Jupiter* and the Gods abovemention'd. Another Part of their Devotion was ſinging of Hymns, to beg Proſperity to the *Roman* Empire: They prayed likewiſe for private Bleſſings, and particularly for a good Hour: The reſt of the Day was ſpent in publick Rejoycings of the ſame kind with thoſe of the Day before.

The third Night they ſacrificed a Hog to the Earth, which they made one of their chief Goddeſſes, and worſhipped under ſeveral Names: 'Twas thought this Animal was the moſt acceptable Sacrifice that could be offered, becauſe 'tis always looking upon the Ground and rooting it; and becauſe, as they ſay, a Hog had eaten the firſt Corn that was ſowed. This Sacrifice was made upon the Bank of the *Tyber*, in a Place of *Mars*'s Field call'd *Tarentum*.

The next Day being the third and laſt for the *Ludi Seculares*, there were two Choirs of Muſick, the one of Boys, and the other of Girls, both of the beſt Families of the Town, and who had their Fathers and Mothers living; this laſt Circumſtance was always obſerved, that nothing might occur which could refreſh Mourning and Misfortune at a Feſtival where only the Marks of Satisfaction and Pleaſure ſhould be ſeen: There was a Hymn compoſed on purpoſe for the ſecular Diverſions: That ſung in *Auguſtus*'s Reign was made by *Horace*, and ſtands now at the End of his *Epodes*.

This laſt Day, in all probability, the *Salii*, or *Mars*'s Prieſts, performed their myſtick Dance, ſet on foot by *Numa*, ſecond King of *Rome*. We ſhould not have known this Dance made a principal Part of the Solemnity had it not been for two Medals, one of *Auguſtus*'s

guſtus, and the other of *Domitian*, ſtruck on Purpoſe for theſe *Ludi Seculares*, upon which there is the Figure of one of the *Salii* exactly as ancient Authors uſed to repreſent them; he has a round Cap upon his Head, which runs up in two Points of a Pyramidall Figure; his Coat is party coloured; he has a Wand in his right Hand, and a Shield in his left, with *Minerva*'s Head in the middle of it, for ſhe it ſeems was *Domitian*'s Guardian Goddeſs. The ſame Day the Diverſions in the *Circus*, &c. above mentioned were repeated. The Feſtival being finiſhed the Emperor gave a Bounty to the Officers who had the Direction of the Ceremonies, and they diſtributed Part of it to the People. The Particulars of this Solemnity were entered upon the publick Records: They were afterwards kept by the Emperor *Septimius Severus*. * *Danet*, &c. *Antiquit. Rom.*

SECUNDUS (*Publius Gabinius*,) a *Roman* General under the Emperor *Claudius*. He defeated the *Marſi* a *German* Clan *A. D.* 41, and recover'd the loſt Eagle remaining in their Hands, which they had taken from the *Romans* when *Varus* loſt the Battel againſt them. The Text in *Dion. Caſſius* where this Victory is reported, is without doubt corrupted; it runs thus, *Gabinius* having conquered the *Moors* Μαυρουσίους, recover'd one of the Eagles taken from *Varus*. Now without doubt the Reading ought to be Μάρσους, as M. *Tillemont* in his Hiſtory of the Emperors has rightly obſerved, for what had *Varus* to do with the *Moors*? This Defeat of the *Marſi* gave *Claudius* the Flouriſh of a Triumph, and the Title of *Imperator*, the ſecond time. *Gabinius Secundus* likewiſe routed the *Cauci*, another *German* Nation; but the preciſe Time when this was done is not certainly known: However this Victory got him the Surname of *Caucius*. * *Dion Caſſius. lib.* 60. *Suetonius*, *lib.* 5. *cap.* 25. *Goltzius*, *Theſaur. Rei Antiquar.*

*SEGELMESSA. To what is obſerved upon this Article in the Supplement to *Morery*, may be added, that the Country affords Abundance of Dates; there is likewiſe Corn, Fruit, Mines of Iron, Lead, and Antimony. * *Baudrand.*

SELINGA, a Town belonging to the *Muſcovite*, ſituate in *Great Tartary*, at the Mouth of the River *Selenga*, where it falls into the Lake *Baykal*, which is one of the Springs of the *Jeniſay*. *P. Auril* tells us that *Selinga* ſtands upon the Road from *Tobolsk* to *Peking*; and *M. Witſen* in his large Map places it in the middle between theſe two Cities.

SENATE; a Body conſiſting of Perſons of the beſt Conſideration in a State are called Senators, that is to ſay, old Men, becauſe they commonly choſe Perſons advanc'd in Years, upon a Preſumption their Underſtandings were beſt furniſh'd and could ſee fartheſt: For this Reaſon the *Greeks* called their Senators γερουσία. Thus when the *Athenians* ſummoned People about publick Affairs, the Summoner gave notice to none but thoſe who were fifty Years old. The *Lacedæmonians* and *Carthaginians* admitted none into this Body under ſixty: The Authority of the *Roman* Senate was very conſiderable as long as the Republick laſted: The Buſineſs of Peace and War was debated there in the firſt Inſtance, and before the People had any notice of the matter; the Reſolution of this Body was thus expreſs'd, *Senatus decrevit*. The Power of the Senate ſunk very much under the Emperors; for *Auguſtus* choſe a privy Council out of the Senate, and with whom he diſpatched the moſt conſiderable Affairs of State; *Tiberius* took the Management out of their Hands by little and little: *Nero* on the contrary gave out they ſhould retain their ancient Rights and Priviledges; but this, *Tacitus* tells us, was only a Pretence to cover his Encroachments. All Authors agree that the *Roman* Senate had a great Share of Authority, but no abſolute Power; it being beyond their Privilege to put their Votes in Execution, as *Dionyſius Halicarnaſſæus* obſerves: Thus theſe Forms of Speech are common in *Livy*, *Senatus decrevit*, *Populus juſſit:* In ſhort, a *Tribunus Plebis*, though a ſingle Perſon, could ſtop the Execution of the Votes of the whole Houſe; and when the Senate gave Orders to the Conſuls or Prætors, it was with an *if they pleaſe*, *ſi ei ita videtur*.

All the principal Magiſtrates had a Right to come to the Senate, but not to vote except they were Senators: Senators Children had likewiſe the ſame Privilege, to make them acquainted betimes with the publick Buſineſs. The Tribunes of the People at firſt uſed to ſtand at the Door to hear the Debates, and oppoſe them in caſe they bore hard upon the Liberties of the People, but afterwards they made their way into the Houſe.

The Conſuls, the Dictators, the Tribunes of the People, and the Governors of *Rome* in the Conſul's Abſence, had Authority to convene the Senate, which was done in this Form; *Quod fauſtum fœlixque ſit, P. Cornel. Coſ. edicit ſic*; *Senatores, quibuſque in Senatu ſententiam dicere licet, conveniant ad* 13 *Cal. Jan.* The Place and the Day where they were to meet were likewiſe mentioned.

The Senate commonly met three times in a Month, that is to ſay, at the Calends, the Nones, and the Ides; but under *Auguſtus*, *Suetonius* reports, they met only upon the Calends and the Ides: This cuſtomary Aſſembly was called *Legitimus Senatus*, at which all the Members were obliged to appear under a Penalty: But upon extraordinary Occaſions they might meet upon any Day of the Month; and when this happen'd it was called *Senatus indictus* or *edictus*. When Occaſion required they might ſit from Morning to Night: the three cuſtomary Places were the Temple of Concord between the great Square and the Capitol, the Gate call'd *Porta Capena*, and the Temple of *Bellona*, where they uſed to give Audience to Ambaſſadors before they permitted them to come into the Town. There were likewiſe other Places for the Senate to ſit in, as *Curia Hoſtilia*, *Pompeia*, and *Julia*, which the Augurs conſecrated before the Senate convened there, as *Varro* and *Aulus Gellius* report.

The Houſe open'd with a Sacrifice; *Auguſtus* ſomewhat alter'd this Cuſtom, and order'd that every Senator ſhould ſacrifice with Wine and Incenſe upon the Altar of that God, in whoſe Temple the Senate met; and that this was to be done before he took his Place, and offered at any Buſineſs, as *Suetonius* informs us. Afterwards all the Senate took an Oath, laying their Hands upon the Altar, and calling the Gods to witneſs that they would ſpeak their Minds ſincerely, and without flattering any Perſon; but notwithſtanding this ſolemn Proteſtation, they ſometimes ſunk to great Servility and Meanneſs, and courted their Emperors at the Expence of Juſtice and Honour. When they were ſworn the Senators took their Place, the Conſul, or he that preſided, propoſed the Heads they were to treat on, whether publick or private, concluding with theſe Words *P. Conſcripti, quid fieri placet*? My Lords, what do ye think it proper to go upon? The Preſident or Speaker collected their Votes beginning at the beſt diſtinguiſhed, and going on to thoſe of the loweſt and lateſt Quality. But this Order was not always obſerved: They gave their Votes either by *Yea*'s or *No*'s, or only by holding up their Hand, or by walking to thoſe who voted on the ſide they approved: That this was the Cuſtom is plain from a Paſſage of *Flavius Vopiſcus*, *Poſt hæc interrogati plerique Senatores Sententias dixerunt*; *deinde aliis manus porrigentibus*, *aliis pedibus in Sententiam euntibus*; *pleriſq; verbo conſentientibus*, *conditum eſt Senatûs conſultum*. When any Bill had Diverſity of matter in it, they debated each Head by itſelf: When any matter was carried by a Plurality, the Conſul declared the Reſolution of the Houſe in the Form following,

S. C. A.

Theſe three Letters ſignify, *Senatus Conſulti Auctoritate, Pridie Kalend. Octobris in Æde Apollinis ſcribendo adfuerunt L. Domitius, Cn. Filius, Ænobarbus, Q. Cecilius, Qu. F. Metellus, Pius Scipio, &c. Quod Marcellus Conſul V. E. (id eſt verba fecit) de Provinciis Conſularibus D. E. R. J. C.* (that is to ſay, *de ea re ita cenſuerunt*) *uti L. Paulus, C. Marcellus Coſſ. cum Magiſtratum iniſſent, &c. de Conſularibus Provinciis ad Senatum referrent, &c.* and after having declared the matter debated, and the Reſolution of the Houſe, he ſubjoins, *Si quis huic Senatuſconſulto interceſſerit, Senatui placere auctoritatem perſcribi, & de ea re ad Senatum Populumque referri:* After which if any Member oppoſed the Bill, his Name was put at the bottom of the Act, *Huic Senatus conſulto interceſſit talis. Auctoritatem*, or *Auctoritates perſcribere*, is to enter the Names of thoſe upon the Jour-

nal, who were for paſſing the Act, and got it enrolled.

The Conſuls at the Beginning of the Republick carried home the Minutes of what was paſſed in the Houſe; but in regard there happened to be frequent Amendments, 'twas reſolved in the Conſulſhip of *S. Valerius*, and *M. Horatius*, that the Bills paſſed in the Senate ſhould be lodged in *Ceres*'s Temple, in the Cuſtody of the *Ædiles*; and afterwards the Cenſors carried them to the Temple of Liberty, and put them in Claſſes or Scritoires, called *Tabularia*. * *Dion. Halicarnaſſ. Sueton. Livy. Vopiſcus in Vit. Aurelian. Antiquit. Græc. & Rom.*

* SENATORS, *Roman* Magiſtrates. This Dignity at preſent is for Life, and at the Pope's Nomination, who can't beſtow it upon a Burgher of *Rome:* For contrary to the Cuſtom of other Cities, who chuſe the Magiſtracy out of their own Body, a *Roman* Senator muſt be a Stranger. However, there are three Conſervators of the People made Aſſiſtants to them, and who are commonly Gentlemen of *Rome*; and whoſe Office anſwers to that of Echevens or Sheriffs. Theſe Conſervators are chang'd every Month. * *Du Cange Gloſſar. Latinit.*

* SERAPION, Biſhop of *Thmuis*. For *Conſtance* in *Morery* Vol. II. read *Conſtantius*.

SERENEGAS, a City in the Mogul's Dominions. It ſtands upon the *Ganges* in the Kingdom of *Siba*, over againſt that of *Pitan*. *Serenega* is commonly taken for the *Canagora* of *Ptolemy*, which notwithſtanding ſome Authors will have it the ſame with *Canago* or *Canigigu*, a Town in the ſame Country. * *Baudrand.*

SERENITY: This Title has formerly been uſed by Kings and Biſhops: The Kings of *France* of the firſt and ſecond Race, when ſpeaking of themſelves, uſed ſometimes to ſay *our Serenity: Adalard* Biſhop of *Clermont* and *Gauzlin*, gave themſelves the ſame Title. At preſent the Pope and the College of Cardinals when they write to the Emperor, Kings, and to the Doge of *Venice*, they ſalute him with the Title of *Sereniſſime Cæſar*, or *Rex*, or *Princeps*. The Counts *d'Avaux* and *Servien*, when they wrote a circular Letter to all the Princes of *Germany* in 1645, gave them the Title of *moſt Serene:* The Emperor gives the King of *England* only the Title of *Serenity*; though this Prince ſtyles the Emperor his *Imperial Majeſty*, and all other *European* Kings are contented with this Abatement of Ceremony, except the *French* King: The Doge of *Venice* likewiſe takes the Title of *Serenity*; the King of *Poland* ſalutes the Electors of *Germany* in the ſame Style; but the Emperor, when he writes to the Electors and other Princes of the Empire, gives them no higher Title than *Dilectis*; but when he treats with them in Perſon he calls the Electors, *your Electoral Serenity*, and the other Princes of the Empire are mentioned with the Reſpect of *Ducal Serenity*. The *French* Plenipotentiaries at *Munſter* refuſed the Title of *Serenity* to the Elector of *Brandenbourg*, becauſe the Term *Serenity* was no *French* Word, and becauſe their Maſter gave that Title to no Body.

The Princes of *Germany* prefer the Title of *Serenity* to that of Highneſs. However; when the *Spaniſh* Ambaſſador at *Venice* in the Year 1603, called the Duke of *Mantua* his Serenity; this Duke perceiving he treated him with this Language, becauſe he thought it inferior to that of Highneſs, took check at the Salutation, and ſaluted this Ambaſſador with no higher Title than your *Lordſhip*. * *Memoires Curieux.*

* SERGIUS. The firſt of that Name. Patriarch of *Conſtantinople:* For the fourth general Council held in 681. in *Morery* Vol. II. read the ſixth general Council.

SERPENT (A,) was worſhipped by the old *Pagans*. They kept them in ruſh or wicker Baskets, which were conſecrated to *Bacchus*, *Ceres*, and *Proſerpine*. St. *Epiphanius* in his firſt Book of Hereſies, mentions certain Hereticks called *Ophitæ*, who kept a Serpent in their Temples, in a Box, worſhipped, kiſſed them and fed them with Bread. The *Ægyptians* kept Snakes in their Temples, particularly in thoſe belonging to *Serapis* and *Iſis*. *Eſculapius* the pretended God of Phyſick, was worſhipped in a large *Snake*, and *Juſtin Martyr* who had been a Heathen, reproaches the *Pagans* for making Serpents myſterious Repreſentations of their Gods. *Clemens Alexandrinus* obſerves that the Heathens at their *Bacchanalia* twiſted Snakes about them. * *Danet.*

SERRAVALLE. A Town belonging to the State of *Genoa* in *Italy*. It ſtands upon the Frontiers of the Duchy of *Milan* three Leagues from *Tortona* to the South. There is likewiſe another Town of the ſame Name within the Territories of *Treviſa*, about a League from *Ceneda* to the Eaſt. * *Maty, Diction.*

* SERVASSIUS: For the Council of *Sardis* in *Morery* Vol. II. read the Council of *Sardica*.

SFONDRATE *(Celeſtin,)* a Cardinal extracted from a conſiderable Family in *Millan:* He was Grandſon to Count *Sfondrate*, whom Pope *Gregory* XII made Duke of *Montmarcian*, General of the Holy Church, and ſent him into *France* at the Head of a Body of Troops to ſupport the League. *Celeſtin Sfondrate* took the Habit of a Benedictin, profeſſed the Cannon Law in the Univerſity of *Salsbourg*, and was afterwards Abbot of St. *Gal*. Pope *Innocent* XII. gave him a Cardinal's Cap in *December* 1695; he died in *September* 1696, 53 Years of Age. He wrote ſeveral Tracts, *viz. Diſputatio Juridica de lege in præſumptione fundata adverſus probabiliſſimum. Regale Sacerdotium Romano Pontifici aſſertum. Gallia vindicata, &c.* Theſe two laſt Tracts were written to oppoſe what was decreed by the Clergy of *France* in their Aſſembly *A. D.* 1682, with Reſpect to the *Regale* and the Pope's Authority. He attacked thoſe very warmly who endeavoured to ſupport the Sentiments of the *French* Clergy: And here *Maimbourg* was ſtruck at amongſt the reſt. In 1688 he wrote a Tract againſt the *Franchiſes* within the Ambaſſador's Quarters at *Rome*; 'tis entituled *Legatio Marchionis Lavardini, Romam, ejuſque cum Innocentio* XI. *Diſſidium, &c.* In 1695 he printed a Diſcourſe entituled *Innocentia vindicata, &c.* where he pretends to prove that *Thomas Aquinas* has written in favour of the immaculate Conception: But his Book which made moſt Noiſe was that entituled *Nodus Prædeſtinationis diſſolutus*, which was publiſh'd after his Death againſt the Opinion of ſome of his Friends, Cardinals, and others. This Book no ſooner appeared in *France*, but it was much talk'd on, upon the ſcore of the Author's Singularities upon the Subject of Grace, original Sin, and the Condition of Children's dying unbaptized. Two *French* Archbiſhops and three Biſhops of the ſame Nation, joined in a Letter to the Pope againſt this Book; the Letter is dated *February* 23, 1697. The Pope in his Anſwer of *May* 6 following, wrote them Word that he would have the Book examined by Divines; but no Sentence has been pronounced upon it. * *Memoires Hiſtoriq.*

SFORZA *(James,)* known by the Name of *Jacomuzio*, was a Peaſant of *Cotignola*. Happening one Day to ſee a Company of Soldiers paſs by the Village where he lived, he took the Coulter of his Plough, and threw it upon a Tree, with this ſaying, that if it hung upon the Tree, 'twas a Sign of his having a call to be a Souldier; but in Caſe it fell down, he was then to follow the Plough ſtill. The Coulter lodg'd in the Tree, upon which *Attendula*, for that was his Name, liſted himſelf. He ran through all the military Stages of Diſcipline, and at laſt was a famous *Italian* Soldier: His firſt Commiſſion gave him only a hundred Men, but afterwards he commanded ſeven thouſand: He ſerved a great while in the Field for *Joan* II. Queen of *Naples*, whom *Alphonſus* of *Arragon* endeavoured to diſpoſſeſs. Upon the Courſe of the War, he forced King *Alphonſus* to raiſe the Siege before *Naples*, recovered a great many Towns which had revolted in the Provinces of *Abruzzo* and *di Lavoro*, and being upon the Purſuit of the Enemy, he was drowned croſſing the River *Aterno*, in the Year 1424. His Son *Boſſio Sforza* was Earl of *Santa Fior*, *Charles* another of his Sons, was an *Auguſtinian* Monk General of his Order, and Archbiſhop of *Milan*, and *Francis Sforza* one of his natural Sons was Duke of *Milan*. * *Paulus Jovius. Scipio Ammirato, Hiſt. de Florence. Ughel, Italia Sacra.*

* SIBYLLS, the *Greek* Verſes reckoned to the *Sibylls* are divided into eight Books; but all the learned agree that it is a ſpurious Work. It ſeems to have been written at the End of the Reign of *Antoninus Pius*, or at the beginning of that of *Marcus Aurelius*, becauſe it mentions *Trajan*, *Adrian*, *Marcus Aurelius* and *Lucius*; and

and theſe two laſt as then living. Some were of Opinion that the *Sibyll*'s Books cited by the *Fathers* are different from thoſe now extant, and that they were part of the true *Sibylline* Oracles. But all that can be collected from the old *Sibylline* Oracles, is that they were ſtuffed with nothing but *Pagan* Superſtitions, whereas the Oracles cited by the *Fathers* furniſh clear Predictions of our Saviour, and Goſpel Truths. Thoſe who examin the Predictions of the *Sibylls* cited by the Fathers, and the Collection in Verſe which now goes under the *Sibylls* Names, will perceive there is little Difference between them. *Voſſius*'s Account ſeems embarraſſed; for the *Sibylline* Verſes brought from *Greece* by *Octacilius Craſſus*, where *Voſſius* pretends ſome *Jewiſh* Prophecies were interſperſed concerning the coming of the *Meſſiah*, were no leſs *Pagan* in the matter than the firſt Books of *Sibylla Cumæa*. Beſides, the Prophecies in this Collection relating to our bleſſed Saviour, are clearer than thoſe of the *Jewiſh* Prophets; and the Doctrine in the *Sibylline* Books looks more like the Compoſition of a Chriſtian than a *Jew*. Our Saviour is openly predicted without Ambiguity or Figure; the Reſurrection, the laſt Judgment, and Hell Fire are likewiſe expreſs'd in plain Terms: And notwithſtanding many of the Fathers quote the *Sibylls* Books as genuine Records, yet ſome of them have queſtioned their being authentick. *Origen*, to take off *Celſus*'s Objection who called the Chriſtians *Sibyllifts*, replies, that there were ſeveral Chriſtians, who refuſed to make uſe of the Authority above mentioned. St. *Auſtin* owns the *Sibylline* Oracles Forgeries, and makes no Difficulty to aſſert them the counterfeit Performance of ſome Chriſtian.

As to the manner of Compoſition, the *Sibylline* Books now extant are writ in a very ill Style; the Author was ſhort in the *Greek* Language, there are Barbariſms, childiſh Etymologies, which have no Reſemblance with the old *Greek* Phraſeology, and which by no means anſwer the Solemnity of the Subject, as has been well obſerv'd by *Valeſius* in his Annotations upon *Euſebius*'s Eccleſiaſtical Hiſtory, by *Gerard Voſſius* in his Book *de Poetis Græcis*, and by *Tanequil le Fevre* in his Lives of the *Greek* Poets: Thoſe who are deſirous to enquire into the bottom of the matter, with reference to the *Sibylls* Perſons and Books, may conſult the Authors who have written purpoſely upon this Subject; 1. *Onufrius Panvinius*, an *Auguſtinian* of *Verona*, who wrote in *Latin*. 2. *David Blondel*, a Proteſtant of *Chalons* in *Champagne*, in *French*. 3. *Eraſmus Schmid*, a *German* of *Miſnia*, in *Latin*. 4. *Tobias Wagner*, a *German*, living at *Tubingen*, in *Latin*. 5. *Daniel Claſen*, a Lawyer, in *Latin*. 6. *John Chriſtopher Salbach*, in *High Dutch*. 7. *John Craſſet*, a Jeſuit, in *French*. 8. *Iſaac Voſſius*, a *Dutchman*, and Canon of *Windſor*, in *Latin*. 9. Mr. *Marck*, Profeſſor at *Groningen*, and now at *Leyden*, in *Latin*. * *Du Pin*, *preliminary Diſſertation upon the Bible*.

SIERRA, a ſmall Country of *New Caſtille* in *Spain*. It lies upon the Frontiers of the Kingdoms of *Arragon* and *Valencia*. *Cuença* is the principal Town in it. * *Maty*, *Diction*.

SIERRA, a ſmall Province in *Peru*; it lies between the Provinces of *Los Charchas*, *Tecumam*, and *Chaco*. There is nothing conſiderable in it except *S. Cruz de la Sierra*, which is a *Spaniſh* Colony. * *Maty*, *Diction*.

SIGENBERG, *Seebgerg*, a Town with a famous Abby. It ſtands within the Duchy of *Berg* in *Weſtphalia*, upon the River *Sige*, three Leagues from *Bonne* to the Eaſt. * *Maty*, *Diction*.

SIGILLARIA, a *Roman* Feſtival kept after the *Saturnalia*, at which they offered little Figures of Gold, Silver, and other Metals, to *Saturn*, inſtead of Men which formerly were ſacrificed to him. *Hercules* ſuppreſs'd this barbarous Cuſtom by interpreting the Oracle in a favourable Senſe. * *Danet*.

* SIGNET *(William:)* For Hiſtory *Charles* VI. in *Morery* Vol. II. read Hiſtory *Charles* V.

* SILIUS ITALICUS *(Caius,)* a *Latin* Poet: *Silius* being tired with living, ſtarved himſelf to Death at 75 Years of Age. Before he began his Poem he read *Virgil*'s *Æneis*, with a Deſign to imitate it, but could never reach any farther than the Verſification, and being unacquainted with the Rules of Poetry he made *Polybius* and *Livy* the Patterns for his matter: And for this Reaſon he is call'd *Virgil*'s *Ape*, and the *Tranſcriber of theſe two Hiſtorians*. His Punick War is ſo far from being a good Poem, that take it ſtrictly by the Rules of Art, it is not ſo much as a bad one. It has neither Fable, Action, nor Narration, that is to ſay, it has neither the Nature, the Matter, nor the Form of a Poem. He does nothing more than recite Matters of Fact, though he is not without Machines which carry an Air of Poetry and Fable: But then this poetick Furniture is only ornamental, and does not enter the Subſtance of the Poem: Another Defect in his Performance is the modern Date of his Subject, that is to ſay, it is too freſh, and borders too near upon the time in which he liv'd; whereas it ſhould have ran up to the heroick Period, when Mythology looked more probable. However *Silius*'s Performance affords a great many Paſſages of *Roman* Hiſtory not to be met withal elſewhere. For inſtance, what he relates concerning *Xantippus Regulus* and *Duillius*, and ſome other Particularities, relating to the firſt Punick War, which are loſt in *Livy:* Beſides, *Silius*'s Diction is correct and bright, and is worth the reading, if it was only for that good Quality. * *Pliny*, *lib.* 3. *Epiſt.* 6. *Gellius lib.* 16. *cap.* 13. *Lilius Giraldus*. *Voſſius*. *Baillet*, *Jugem. des Savans*, *ſur les Poetes Latins*.

SIMEON, Archbiſhop of *Theſſalonica*, lived in the Beginning of the fifteenth Century, and was a Perſon of Probity and Learning. His principal Performance is a Liturgick Diſcourſe, printed in *Goar*. * *Du Pin*, *New Eccleſ. Library*, *Cent.* XV.

SIMEON, ſurnamed the *Fuller*, was Archbiſhop of *Seleucia* and *Cteſiphon*, two Cities belonging to the King of *Perſia*, and about thirty Miles from each other. He liv'd in the Reign of *Diocleſian*, and was falſly charged with high Treaſon againſt *Sapor* King of *Perſia*. This Prince being over credulous laied heavy Taxes upon the Chriſtians, to tempt them to renounce their Religion, and make themſelves eaſy. He put all the Prieſts to Death, demoliſhed the Churches, and ſeized the Eſtates belonging to them. Afterwards he ordered *Simeon* to be brought to Court as a Traytor, and commanded him to worſhip his Majeſty and the Sun; but the Biſhop declared that ſuch Compliance could not be paid without groſs Idolatry. Upon this Refuſal he was put into Priſon, and afterwards executed with ninety nine other Martyrs, whom he encouraged to ſuffer for their Religion. * *Euſeb. Hiſt. Eccleſ.*

SIMON, a very handſom *Jew*, and of extraordinary Strength. He was employed by *Herod the Great* in Buſineſs of great Importance. After the Death of this Prince he ſet a Crown upon his own Head, and had the Ceremony and Attendance of a King from moſt of the Commons and Nobility. He ſet out in his Government with robbing, Murder, and burning of Towns: He enter'd *Jericho*, gutted the Palace Royal, gave the Plunder to his Soldiers, and lay'd it in Aſhes: And in this manner he ſerved all the royal Seats which came in his way. He had gone farther in his Barbarities if *Gratus* had not hinder'd him: This *Roman* General cut all his Army in pieces, *Simon* himſelf was taken in a *Défilé*, and condemn'd to Death, after having done all that could be expected from a Man of Reſolution. * *Joſeph. Antiquit. lib.* 17. *cap.* 12.

SIMON, a *Jew*, Son of *Saul*, of the Town of *Scythopolis*, and deſcended from a noble Family. He had a great deal of Courage and Strength: He held for the *Romans*, and joined the *Jews* of *Scythopolis:* He likewiſe joined the *Græcians*, who being more numerous than the reſt were Maſters of this Town; and thus he was an Ally againſt thoſe of his own Nation. He was extremely formidable to the *Jews*, ſally'd when they came near the Town, and killed a great many of them, inſomuch that the *Scythopolitans* were under no Apprehenſions from the Enemy: However, he was very ill rewarded by them: The Heat of his Conduct made theſe Foreigners ſuſpect him; they were afraid theſe Efforts of Bravery were no better than Stratagem, and that *Simon* at laſt would join the Beſiegers,, and play them a ſhrewd Turn. This Suſpicion made them tell *Simon*, and all the other *Jews* in the Town, that they had Reaſons not to lodge them any longer within the Walls, but that if they deſigned to continue firm in their Intereſt, they

ſhould retire into a neighbouring Wood: *Simon* and the reſt of the *Jews* accepted this Propoſal, and to take away all Jealouſy marched out of the Town into the Wood, and lived there quietly two Days: But on the third at Night the *Greeks* ſally'd upon them when they ſuſpected nothing; and when they were almoſt all aſleep, murthered them all, and took their Baggage. *Simon* ſurpriſed with this barbarous Perfidiouſneſs, had no Power to do any thing but rail at them; and finding himſelf and his Family ready to be maſſacred by theſe falſe Loons, he reſolved to prevent them, though by an extraordinary Expedient: He takes his Father by the Hair and drives his Sword through his Lungs, and diſpatched his Mother the ſame way, who dy'd with Satisfaction: His Wife and Children came next offering their Throats, and had their Paſs into the other World. After he had thus killed all his deareſt Relations, he ſtood upon their dead Bodies, and lifting up his Arm that every one might ſee him, plunged his Sword in his Bowels, and died immediately. * *Joſeph. de Bel. Judaic. lib.* 2. *cap.* 34.

SIMON, a *Jew*, Son of *Gioras* of the Town of *Geraſſa*, was a very ill Man: He was the Occaſion of the entire Deſtruction of *Jeruſalem*, of the demoliſhing of the Temple, and the Ruin of the *Jewiſh* Nation. When the War broke out between the *Jews* and the *Romans*, he drew a Company together of Highwaymen, and Moſs-Troopers like himſelf; the Robberies and Ravage committed by him, made the great Men of *Jeruſalem* ſend a Detachment againſt him; theſe Troops forced him to retreat to *Maſſada* with the reſt of the *Banditti*. Here he continued till the Death of the High-Prieſt *Ananus*, after which he march'd into *Judæa* at the Head of an Army of twenty thouſand Men, which was follow'd by another of forty thouſand: And now he carried Fire, Sword and Deſolation along with him: He was ſo hardy as to threaten the Burghers of *Jeruſalem* and the Zealots with a Siege, unleſs they reſtored him his Wife and Children, who it ſeems had been ſurpriſed in an Ambuſcade. The People of *Jeruſalem* were ſo far infatuated as to invite him into the Town, to ſet him up againſt *John de Giſcala*, who had treated the Burghers very ruggedly. *Simon* enter'd the Town as a great Deliverer, and was received with Acclamations and Reſpect; but he quickly made them change their Note into Lamentation; for at the very firſt his Buſineſs was only to graſp at Power and ſtrengthen his Authority; to this purpoſe he made no Diſtinction betwixt Friends and Enemies, between what was holy and common, but plunder'd the Remainder of what was valuable in the Town. I ſhan't dilate upon the Skirmiſhes between him and *John*, who were frequently fighting for the Sovereignty. His Barbarity upon the Town's People ſhall likewiſe be paſſed over: I ſhall only obſerve that the *Romans* had not probably taken *Jeruſalem*, if *Simon* had not been there. 'Tis true when the Siege was formed, theſe two Tyrants reſolved to agree ſo far as to reſiſt the common Enemy. *Simon* with fifteen thouſand Men, commanded by ſixty Officers, poſted himſelf in the upper Town, by the great Wall, as far as the Valley *Cedron*, and the Hill *Acra*. And being a ſtrong bold Fellow, he diſtinguiſhed himſelf handſomely upon a great many Occaſions; which however had no better Iſſue than the Deſtruction of his Country. For in ſhort; *Jeruſalem* was taken and the Temple burnt, and *Simon* having ſo often refuſed honourable Conditions, offered by *Titus* the *Roman* General, could have no expectation of Favour from him; and therefore endeavoured to make his Eſcape through a Paſſage under Ground. To this purpoſe he got Maſons, and Materials, and drawing ſome of his beſt Friends together, they went to Work in a common Shore. But their Proviſions failing before they could make any thing on't, he was forced to give over. And now that the *Romans* might not diſcover him, he dreſſed himſelf in white with a purple Cloak over the reſt: He came to the Place where the Temple ſtood; the *Roman* Guards asked him his Name, he deſired he might ſpeak with *Terentius Rufus*, who was their Commander. This Officer coming to him, and knowing who he was by his own Diſcovery, laid him in Irons, and ſent him in that Equipage to *Titus*, who reſerved him for his Triumph at *Rome*. This Wretch appearing with the other Priſoners, as the grand Enemy at this Solemnity, was dragg'd with a Halter about his Neck, ſcourg'd and executed in the great Square where Criminals uſed to ſuffer. * *Joſeph. de Bell. Judaic. lib.* 7. *cap.* 18.

SIMON *(Richard,)* of *Dieppe* entered himſelf in the Congregation of the *Oratory*, where he ſtudied Divinity, and the oriental Languages. In 1671 he printed the Works of *Gabriel* of *Philadelphia* with Notes. In 1674 he publiſhed a *French* Tranſlation of *Leo de Modena*'s Book, concerning the Ceremonies of the *Jews*, with ſome other Tracts. Soon after he tranſlated the Relation of the Jeſuit *Dandini*'s Voyage to Mount *Libanus*; upon which he afterwards wrote a ſhort Hiſtory of the Belief and Cuſtoms of the Eaſtern Chriſtians. His principal Performance is his Criticiſm upon the *Old* and *New Teſtament*, together with ſeveral Diſcourſes written in Defence of that Work: To which we may add his Obſervations upon the *New Teſtament*. He has likewiſe publiſhed a new *French* Tranſlation of the *New Teſtament*, which was cenſured by the Cardinal *de Noailles* Archbiſhop of *Paris*; and againſt which the late M. *Boſſuet* Biſhop of *Meaux*, has writ ſeveral paſtoral Inſtructions. *P. Simon* likewiſe wrote ſeveral anonymous Tracts, Letters upon Criticiſm; and a Book entituled a critical Library in four Volumes in 12^mo^, which was ſuppreſs'd by an Order of Council. He died at *Dieppe April* 11, 1712, 76 Years of Age. He left his Books and Papers to the Library of the Cathedral of *Roan*. * *Du Pin*, *New Eccleſ. Library*, *Cent.* XVII. *and* XVIII.

*SIMONIDES, a Lyrick Poet, born at *Ceos*, an Iſland in the *Ægean* Sea. We have nothing but ſome Fragments of *Simonides*'s Poems with *Fulvius Urſini*'s Notes. *Simonides* wrote *Odes*, *Tragedies*, *Epigrams*, *Elegies* and other ſort of Verſes. This Poet according to *Dionyſius Halicarnaſſæus*, was very careful in his Diction, and had a particular Talent in awakening Compaſſion, and in this Circumſtance he is ſaid to exceed *Pindar*. He had an excellent Memory when very old. 'Tis ſaid he invented the Art of a local Memory, and that he gained the poetick Prize at *Syracuſe*, the firſt Year of the ſeventy eighth Olympiad, being then eighty Years of Age. *Phœnix*, General of the *Argentines*, at his taking the Town of *Syracuſe* demoliſhed *Simonides*'s Tomb; upon which *Callimachus* takes an Occaſion to write in Verſe againſt *Phœnix*; where he brings in *Simonides*, complaining that this General did not treat him ſo well as *Caſtor* and *Pollux* had done, who preſerved him from a Houſe, which was ready to fall upon his Head, as *Phædrus* reports in his Fables. *Simonides* was *Hiero*, the Tyrant of *Syracuſe*'s Favorite, and had the Reputation of a long headed Man, as well as a good Poet. * *Suidas. Baillet. Jugem. des Savans ſur les Poetes Modernes.*

SINIGAGLIA, *Senogaglia*, a Town of the Eccleſiaſtical State, ſtanding upon the Extremity of the Duchy of *Urbin*, between *Ancona* and *Peſaro*, ſeven Leagues from each. *Sinigaglia*, built by the *Galli Senones*, ſituate in a beautiful Plain, but where the Air is thick and unhealthy, has a Biſhop's See ſuffragan to the Archbiſhoprick of *Urbin*, and ſome *Baſtions*, to make the Walls a better Defence. * *Maty*, *Diction.*

SINUVA, *Sinoë*, a City of *Cochinchina* in *Aſia*. 'Tis the Capital of the Province *Sinuva*; and ſtands upon the Gulph of *Cochinchina*, near the Frontiers of the Kingdom of *Tunquin*. * *Maty*, *Diction.*

* SIRICIUS, a *Roman* and Biſhop of *Rome*. We have ſome of his Letters extant; that ſent to the *African* Biſhops, and which the beſt Criticks believe ſuppoſititious, contains nine Canons of a Synod of fourſcore Biſhops held at *Rome* in *January A. D.* 386. *Siricius* conven'd his Clergy, condemned *Jovinian* and his Abettors, and gave advice of it in a Letter to the Church of *Milan*. He ſent another Letter to all the orthodox Biſhops, to exhort them to obſerve the Canons of the Council of *Nice*, at the Election of Biſhops. There is likewiſe a Letter of this Pope's to *Aniſius*, Biſhop of *Theſſalonica*, and to the other Biſhops of *Illyricum*, where according to the Decree of the Council of *Capua*, he refers *Bonoſus*'s Caſe to the hearing of the neighbouring Biſhops of his Province. Theſe Letters of *Siricius*, are the firſt genuine decretal Epiſtles belonging to any Pope. * *Iſidore*, *de vir. illuſt. cap.*

cap. 3. *Anaſtaſius & Ciaconius, de vit. Pontif. Queſnel, Diſſert. in Leon. Du Pin, New Eccleſ. Library Cent.* IV.

SISYPHUS, of *Coos*, was Secretary as 'tis preten ed to *Teucer*, and left Memoirs concerning the *Trojan* War, which *Homer* made uſe of. This Author is men tioned in *John Malela*'s *Chronicon*; tranſcribed by *Tzetzes*; and in a chronological Manuſcript cited by *Allatius*. * *Du Pin, Biblioth. Univerſ. des Hiſt. Prof.*

SITZISTAN, *Sigiſtan, Siſtan*; one of the moſt eaſtern Provinces of *Perſia*. 'Tis bounded on the North by the Provinces *Sableſtan*, and *Choraſan*; on the Weſt by the Province *Kerman*; on the South by the Territories of *Makeran* and *Send*, and on the Eaſt by the Mogul's Dominions. *Sitziſtan* is the Capital. This Province is the ſame Country anciently called *Drangiana*. * *Baudrand.*

SIUCHEU. There are two Cities of this Name in *China*. One of them in the Province of *Nanking*, upon the River *Kiang*; and having Juriſdiction upon three other great Towns. The other ſtands in the Province *Suchuen*, and has nine Cities within it's Dependency. This *Siuchen* is a great trading Town, and is ſituate at the Confluence of the River *Kiand* and *Mahu*. * *Maty, Diction.*

SIWAS (the Beglerbeglie of,) is one of the general or large Governments of *Natolia* in *Aſia*. It lies between the Beglerbeglies of *Natolia* Proper, of *Caramania*, of *Maraſch*, of *Erzerun*, of *Trebiſonde*, and the Black Sea. It comprehends ſix *Sangiacats* or *Sangiacs* Juriſdiction; the Principal Towns of this Beglerbeglie are *Sauſtia*, *Tacat*, *Amaſia*, *Simiſa*, and *Siwas* the Capital: This laſt is a conſiderable Town, and ſtands to the Weſt of *Sauſtia*, from which 'tis diſtant about three and twenty Leagues. The Government or Beglerbeglie of *Siwas*, takes in a great Part of the modern *Amaſia*, and the *Old Cappadocia*. * *Baudrand.*

SIXTUS DE HEMMINGA, called ſometimes *Hemmena*, an Author of the ſixteenth Century, born in *Weſt Freezland*, in the Year 1533. His Father *Hector de Hemminga* was extracted from an ancient Gentleman's Family, and made a Figure in his Country. *Sixtus* who was the youngeſt of four Brothers, ſtudied Mathematicks at *Louvain*; he was quickly ſenſible of the Vanity and falſe Bottom of judicial Aſtrology, and wrote a Book to confute it from Experience and the Reaſon of the thing. He attacked the moſt eminent Aſtrologers of his time, *Leowicks*, *Cardan*, and *Gauric*, and diſproved their Predictions in ſeveral Inſtances: For the purpoſe, he proved theſe Men miſtaken in calculating the Nativities of Pope *Paul* III. of the Emperor Charles V. of the *French* Kings *Henry* II. *Francis* II. and *Charles* IX. of the Kings of *England Henry* VIII. *Edward* VI. the Queens *Mary* and *Elizabeth*, and many other Perſons of Quality. This Book was printed at *Antwerp* by *Plantin*, in 1583. three Years before the Authors Death. * *Suffridus Petri. Konig. Biblioth. Vetus & Nova.*

* SODOM, this City did not ſtand in the Country which afterwards belonged to the Tribe of *Dan*, as 'tis ſaid in *Momery* Vol. II. the Place where *Sodom* ſtood lies on the eaſtern Side of *Palæſtine*, and bordered on the Tribe of *Judah*.

*SOISSONS (the Academy of.) The Academy of *Soiſſons* was ſettled under the Protection of the Cardinal *d'Eſtrées*, by the King's Letters Patents, dated at the Camp before *Dolle June* 1674, and regiſtred in the Parliament *June* 27. 1675. Before this Charter, as far backward as the Year 1650, the firſt Gentlemen who formed this Society, uſed to meet once a Week to report what they had been ſtudying, to mention the Difficulties they had met with, and correct what they had written by joynt Conſent. They were encouraged to theſe Exerciſes by ſeveral of the *French* Academy, who had an epiſtolary Correſpondence with them, to put them in Mind of forming an academical Body.

The Reputation theſe Meetings gained, made the Marſhal and Duke *d'Eſtres*, Governor of the Province come to them: And here this Nobleman was ſo well pleaſed, that in 1657 he ſolicited the King to grant them his Letters Patents. His *French* Majeſty agreed to the requeſt, but it was a great while before it was executed. At laſt the Deſign was made to bear, by the Intereſt of the Cardinal *d'Eſtres*, and by the regard the *French* Academy had for the Members at *Soiſſon*. Thoſe in the *French* Academy, who moſt promoted this Settlement, were the Gentlemen following, *Patru*, *Pelliſſon*, the Abbot *Tallemant*, *Prior* of St. *Abbin*, and *Perrault*. The late Monſieur *Colbert* likewiſe took the Pains to get the Patent drawn up, and ſent it to *Soiſſons* with a very obliging Letter.

The *French* Academy of *Paris* did the Members of *Soiſſon* the Honour to admit them into their publick and private Meetings, asked their Advice upon Queſtions debated, as if they had been part of their own Body. The academick Gentlemen of *Soiſſons* returned the Civility, with great Acknowledgement and Reſpect, and requeſted thoſe of *Paris*, when they came to *Soiſſons*, to preſide in their Congregations.

The Academy of *Soiſſons*, pays a Regard to the *French* Academy, in their Medal or Motto: It is a young Eagle, ſoaring to the Sun after an old one, with this Legend, *Maternis auſibus audax*. This Society has always a Protector from the *French* Academy, and ſends every Year ſome Performance done by their Body. They have almoſt the ſame Statutes and Cuſtoms with the *French* Academy: The ſtated Number is twenty. * *M. Dehericourt, Hiſtoria Academiæ Sueſſ.*

SOLEISEIL (*James* of,) a Gentleman of the Province of *Foreſt* Son of *Matthew de Soleiſeil*, an Officer in the *Scotch Gendarmes*, was born in the Year 1617. After he had finiſhed his Studies at *Lyons* under the Jeſuits, he perſued his Fancy for riding the great Horſe, and was a Maſter in that Exerciſe. He wrote a Book, entituled, *le Parfaite Marechal*, or the compleat Farrier; the deſign of the Book is, to inform the Reader of all the Diſeaſes incident to Horſes, together with the Remedies, and Methods for Cure. He wrote another little Diſcourſe called, *le Marechal méthodique*, and a Dictionary containing all the Terms in Riding or Horſemanſhip. He likewiſe enlarged and perfected the Duke *de Neufcaſtel*'s Book for the *Manége*; he left the old Method in managing Horſes, and made uſe of the Duke *de Neufcaſtel*'s, finding it a ſhorter and better Method; for by this Way, all ſorts of Horſes may be brought to the *Manége*, whereas a great many fine Horſes w'ont ſubmit to the old Method. M. *Soleiſeil* died ſuddenly in his Academy, *January* 1680, 63 Years of Age. He had a comprehenſive Genius for Arts and Sciences; underſtood Muſick, and painted handſomely; and had likewiſe the Character of a Man of good Senſe, Probity and Courage. * *Perrault, les hommes illuſtres, qui ont paru en France. Tom.* II.

SOLFARINO, a Town in *Lombardy*, within the Duchy of *Mantua*, near the Precincts of *Breſſe* and *Verona*. *Solfarino* is a ſmall Principality, and belongs to a Prince of the Houſe of *Gonzagua*. * *Maty, Diction.*

SOLFATERRA, *the Mount of Allom*, in *Latin Sulphurius Mons*, anciently called *Forum Vulcani*, *Campi Phlegræi*. 'Tis a Mountain in the Kingdom of *Naples*, within the Province of *Terra di Lavoro*, half a League from *Puteoli* towards *Naples*. 'Tis ſurrounded with other Mountains, which come about it like an Amphitheatre. There is a Ditch in it, five hundred Foot long, and a thouſand broad, from whence hot Exhalations are perpetually ſtreaming which are Smoak in the Day time, and Flame in the Night. This Mountain brings a conſiderable Revenue to the Crown, upon the Score of the great Quantity of Sulphur and Alom fetched from thence. All the neighbouring Fields are ſo full of Sulphur, that when the heat of the Sun makes the leaſt Crack in the Ground, the Smoak breaks out. Near theſe Mines of Brimſtone there is a ſmall Lake, the Water of which is black, thick and boiling. * *Maty, Diction.*

* SOLI, for *Dionyſius Africanus* in *Morery* Vol. II. read *Diogenes Laërtius.*

SOLOCHO (the Iſlands of,) are three ſmall Iſlands ſurrounded with noted Rocks and Quickſands, and were formerly called the great *Syrtis*, and now go by the Name of the *Shallows* or *Flats* of *Barbary*: They lie in the Gulph *Sidra*, formerly called the Gulph of *Solocho*; their old Names are *Gæa*, *Pontia*, *Mizynos*. * *Baudrand.*

SOLOWKI, an Iſland in the *White Sea*, between the Province of *Corella*, and the River *Dwina*; 'tis eight Miles from the Continent, belongs to the Czar of *Muſcovy*, and is remarkable for a famous Monaſtery, where Women are forbidden to come under great

Penalties. It ſtands three hundred *Poliſh* Leagues from *Moſcow*, lies in the ſixty fifth Degree of northern Latitude, and affords great Quantities of Salt. * *Guagninus.*

SOMMA *(Monte di.)* To what is ſaid in *Morery* Vol. II. under the Article *Veſuvius*, may be ſubjoin'd as follows. In the Year 1685, this Mountain was delivered of a new one, and diſcharged ſo much Flame, that in the Night time it enlighten'd like a Moon twenty Miles round, *June* 5, 1688, it produc'd an Earthquake, which threw down a great many Houſes at *Naples*, damaged a great many more, and killed forty People. The Town of *Beneventum* was laid in Rubbiſh, a thouſand five hundred ſixty ſeven People cruſhed to Death, beſides eight hundred others killed in the neighbouring Villages. The City *Caretto* was entirely demoliſhed, and four thouſand People loſt in it; at *Mirabella* five hundred were deſtroyed; at St. *Lupo* a thouſand; at great St. *Lawrence* three hundred; at *Pietra Roya* four hundred, and every Mortal in the Towns of *Civitella*, little St. *Lawrence*, and *Guardia S. Frimondi*. In 1686 this Mountain belched Flame from the 9th of *September* to the 1ſt of *January*. In the Year 1694 it ſhot melted Minerals all a-fire, which ſtretched three Miles in length, and throwing ponderous and blazing Pieces of Earth as far as *Beneventum*, diſtant thirty Miles. 'Tis reported for certain that ſome inquiſitive People, not apprehenſive of *Pliny the Elder*'s Fate, who was ſmother'd in his Curioſity, have found an Expedient of getting to the top of this Mountain; and have then been entertained with the Sight of a Hole about two Miles in Circuit, and as much in Depth; and at the bottom of this Abyſs, there was another leſſer, from which ſo much Smoak and Brimſtone exhaled, that they could not diſcover the bottom. There is another Mountain *di Somma*, of a great Height within the Duchy *Spoleto*, between the Towns *Spoleto* and *Terni*. * *Miſſon, Voyage d'Italie. Maty, Diction. Memoires du tems.*

SOMMERSET *(Elizabeth,)* Ducheſs of *Powis*, was Siſter to the Duke of *Beaufort*, and Daughter to *Edward Sommerſet*, Marquiſs of *Worſter*, deſcended from *John* of *Gaunt* Duke of *Lancaſter*, Son of *Edward* III. King of *England*. She was educated at her Grandfather the Marquiſs of *Worſter*'s Houſe, who being a very loyal Perſon, and holding out his Caſtle againſt the Parliamentarians, was a Priſoner of State, and dy'd in Confinement in the Year 1646. Upon his Death this Granddaughter was carry'd to *Nivelle*, and after ſome time was marry'd to *William Herbert* Duke of *Powis*, of the noble Family of the *Herberts* Earls of *Pembroke*. This Lady about the time of her Marriage ſold her Necklace of Pearl to aſſiſt her Father, then under Sequeſtration, and kept Priſoner by the Parliamentarians. She was a Lady of great Abilities and Courage: One *Dangerfield* informed againſt her in ſeveral Articles. She was ſummoned before the privy Council upon *all Saints* Day 1678, without having the leaſt Notice for what Reaſon ſhe was to appear; however; ſhe baffled her Informers ſo much to the Satisfaction of the Board, that ſhe was then diſcharged. She was five Years Priſoner with her Husband in the Tower of *London*. Afterwards ſhe travelled into *France* and ſettled at *Bourges incognito:* When King *James* II. withdrew into *France* he made her Governante to his Son the Prince of *Wales*. She died at S. *Germain en Laye*, *March* 21. 1691. This Article is tranſlated in the Terms of the *Dutch* Edition, licenſed by the *States* of *Holland and Weſt Freezland*, and therefore 'tis ſuppoſed will paſs without Exception. * *Memoires du Tems.*

SONGO, a Country in the *Lower Æthiopia*. It lies along the Sea of *Congo*, between the Kingdom of *Loango*, the Country of *Sondo*, and that of *Bamba*, from whence 'tis parted by the *Zaire*. The *Songo* was formerly a Province of the Kingdom of *Congo*; but ſome modern Accounts aſſure us, that the Governor of that Country is now independent. * *Maty, Diction.*

SONNEBERG, *Sonnenberg*. It is a Caſtle in *Tirol*, ſituate upon the River *Ill*, five Leagues above it's falling into the *Rhine*. This Caſtle is the Capital of a Country of the ſame Name, and next to that of *Tirol* and ſtands near the *Rhine*, over againſt the *Canton* of *Appenzel* in *Switzerland*. It belongs to the Earl of *Werdenberg*; but *Sigiſmond*, Archduke of *Auſtria*, bought it for thirty thouſand Florins in the Year 1463. * *Maty, Diction.*

* SOPHOCLES, an *Athenian* Tragick Poet. He refined upon *Æſchylus*, and carried the Improvements of the Stage to the higheſt Pitch, which made *Boileau* remark that *Æſchylus* had laid a Foundation for the Stage, but that *Sophocles* had ſet on the Superſtructure, and furniſhed the greateſt Part of the Ornament.

Sophocle enfin donnant l'effort à ſon genie,
Accrut encore le pomp, augmenta l'harmonie
Intereſſa le chœur dans toute l'action.
Des vers trop raboteux polit l'expreſſion;
Lui donna chez les Grecs cette hauteur divine,
Ou jamais n'atteignit la foibleſſe Latine.

Tully calls *Sophocles* a divine Poet, and *Virgil* mentions him with much the ſame Regard. This Commendation without doubt is given him, upon the Score of his Touching the Paſſions with ſo much Nature and Force, without letting any Perſon do any thing foreign and unſuitable to their Character. He ſuffers no Body to run out into unneceſſary Diſcourſes. He had a peculiar Talent in raiſing Compaſſion, and paints with great Life and Heightenings: His Style is correct, as well as pompous and magnificent; he has more Sublime in him than *Euripides*. *Sophocles* deſcribes Men as they ought to be, whereas *Euripides* repreſents them as they are: For this Reaſon *Ariſtotle* prefers *Sophocles* to *Euripides*, becauſe, as this Philoſopher obſerves, 'tis the Buſineſs of an exact Poet to make People exert in Virtue, and act up to the Stretch of Poſſibility, and this is what *Sophocles* has done; whereas thoſe who repreſent no farther than common Life, are more Hiſtorians than Poets, which probably may be apply'd to *Euripides*. The Management of the Chorus in *Sophocles* exceeds that in *Euripides*; his Style has the Air and Reſolution of a military Man, as *Sophocles* himſelf was; for he had been a Lieutenant-General for the Republick of *Athens*. He makes his Men of Figure ſpeak like Quality and Perſons of Breeding, whereas the Converſation in *Euripides*'s Plays, ſmells ſomewhat of the College. He is much more exact in his Contrivance than *Æſchylus*, the Fictions of the latter being often ſwell'd to Monſtrouſneſs and Incredibility; whereas *Sophocles* always takes care to keep within the Bounds of what is probable: The Diſpoſition of his Matter is likewiſe more natural and unembarraſs'd than that of *Æſchylus* or of *Euripides* himſelf; notwithſtanding *Euripides* appeared ſomewhat after him. In fine, *Sophocles* is Maſter of a great deal of Nature and good Senſe, is judicious in the Choice of his Fables, warm and noble in his Expreſſion; and thus he commands the Paſſions of the Reader or Audience much better than *Euripides*, though the Tragedies of this latter are, it may be, fuller of Action; more ſententious, and entertain with more extraordinary Incidents. * *Ariſtot. Poetic. cap.* 15. *Virgil. Eclog.* 8. *Longinus, de Sublimit. Dionyſ. Halicarnaſ. in Opuſc. Crit. Quintilian. Inſtitut. lib.* 10. *cap.* 1. *Boileau, Art. Poetique, Chant.* 3, *&c.*

* SOPHIA: The Council of *Sardica* is reported in *Morery* Vol. II. to have been one of the greateſt general Councils that ever was held, but this is a Miſtake; for the Council of *Chalcedon*, to mention no other was much more numerous. Secondly, this Council properly ſpeaking was no General one. Farther, whereas this Council is ſaid to be held in 307, it ſhould have been ſaid 347. Laſtly, whereas it is ſaid the Council of *Nice* was condemned by the *Sardican* Council, that is another Miſtake, as the Reader may likewiſe ſee under the Article *Sardica* in *Morery* Vol. II.

SOTOVENTO, or the *Iſland of Sotovento*, *i. e* the Leeward Iſlands. Theſe Iſlands are thoſe of the *Antillæ*, which lie along the Coaſt of the Continent in *Southern America*. The chief of them lie in the following Situation from Eaſt to Weſt; *la Marguerita*, *la Worſuga*, *l'Urchilla*, *la Rocca*, *l'Iſle d'elves*, *Benayre*, *Curacao*, and *Oruba*. The *Spaniards* call them the Iſlands of *Sotovento*, becauſe they leave them on the Larbord, to the Leeward, when they ſail towards *Mexico*. * *Maty, Diction. Robbe, Geographie.*

SOTWEL *(Nathaniel,)* was living in the Year 1685. He is one of the three Authors who had a Share in the *Bibliotheca Scriptorum Societatis Jesu*. *Peter de Ribadeneira*, a *Spaniſh* Jeſuit, who dy'd in the Year 1611, was the firſt who began this Work. *Philip Alegambe*, a Jeſuit of *Antwerp*, who dy'd in 1651, carry'd on *Ribadeneira*'s Deſign to his own Time, and *Sotwel* has brought it down to ours: Now theſe three not being diſtant from the Times of thoſe Authors, whoſe Writings and Lives they relate, were much leſs liable to Miſtake. Thus *Ribadeneira* who liv'd in the Beginning of the Jeſuits Society, or at leaſt before the Death of their firſt Writers; *Alegambe* who flouriſh'd upon the farther Progreſs, and *Sotwel* who has brought the Hiſtory down to our own Times, have mentioned only Authors cotemporary with themſelves, and with whom they might be very well acquainted, conſidering the cloſe Correſpondence all the Houſes of this Society had with themſelves. They have been very exact not to inſert any Perſon in their Collection, excepting thoſe who were really Jeſuits: They have been ſo ſcrupulous upon this Head, that when any of their Writers happened to quit their Society, they either don't mention them at all, as appears from the Inſtances of *Papyrius Maſſonus*, *Gaſpar Scioppius*, *Antonius de Dominis*, *Chriſtian Francken*, *&c.* or at leaſt take no farther notice of them than while they continued with them, and give an Account of none of their Works, excepting thoſe written when they were Members of their Society; as appears from their managing the Life of *Francis Macedo*, a *Portugueſe*, who went off from the Jeſuits Order, and turned *Carthuſian*; of *Claude Dauſquey*, a *Flanderkin*, who left the Society to qualify himſelf for a Canon's Preferment at *Tournay*; and to theſe we may add a great many more Inſtances in *France* and other Countries. Farther; theſe three Biographers are very exact with reſpect to Chronology: They all along take preciſe notice of the Time when, and the Place where their Authors were born; of the Age when they were profeſſed Jeſuits; of their Employments, and of the moſt conſiderable Actions of their Lives, according to the reſpects of time. Notwithſtanding this *Bibliotheca* or hiſtorical Collection is well enough written; though it ſtands clear of Affectation and ſuperfluous Ornament, it has undergone the common Fate of Cenſure, no leſs than the *Bibliotheques* of other religious Orders. A great many Criticks are of Opinion, there runs ſomething of a Vein of Partiality through the whole Performance; and that theſe three Authors diſcover themſelves prepoſſeſſed in Favour of their Society, and that this Byaſs makes 'em draw their Writers always in their beſt Likeneſs, that all this large Volume is ſtuffed with nothing but Panegyrick, and that amongſt ſuch a Multitude of Authors and Books, neither *Alegambe* nor *Sotwel* have found ſo much as one bad one; unleſs poſſibly we may except thoſe who have been put into the Inquiſition or *Index expurgatorius*. Others obſerve that there is ſcarcely a ſingle Writer in all the *Bibliotheca*, who has not the Character of a Saint beſtow'd upon him: Beſides, *Alegambe* and *Sotwel* have ſometimes been miſled by counterfeit Records; upon the Credit of theſe Memoirs, they have branded ſeveral People with Hereſy, who were ſtanch *Roman* Catholicks. To conclude, *Sotwel*'s Edition is not ſo beautiful and correct as that of *Alegambe*, printed at *Antwerp A. D.* 1643. * *Nicol. Anton. Biblioth. Hiſp. Alegamb. Biblioth. Societ. Jeſu. Nath. Sotw. Præf. ad Edit. Rom. Biblioth. Soc. Baillet, Jugem. des Sav. ſur les Crit. Hiſt.*

SOUMENAT, a Town of *India*, ſituate in the hundred and ſixth Degree of Longitude, and the ſeventeenth of northern Latitude. This Situation anſwers exactly to the City *Viſapour*, Capital of the Kingdom of *Decan*; for the hundred and ſixth Degree of *Naſſireddin* is the hundred and ſixteenth with modern Geographers. The City *Soumenat* gives Name to a great Province, conquer'd in the Year 410 of the *Hegira* by *Mahmoud* Son of *Sebekreghin*, firſt Sultan of the *Gaznevides*, and becauſe this Country was ſtocked with Curioſities, this Prince liv'd a whole Year there, and 'tis ſaid he had a Deſign to make it the Seat of his Empire, which was then the City *Cazneu*. While *Mahmoud* dwelt in this Town the Burghers were willing to ſhew him what was moſt remarkable; to this purpoſe they carry'd him to an *Indian* Temple, in the middle of which they ſhewed him an Idol hanging in the Air: *Mahmoud* wondering at the Sight, ſome of the moſt knowing Perſons of his Attendance told him this idolatrous Figure was made of Iron, and that the Walls of the Temple being faced with Loadſtone, 'twas very natural to conceive that the Statue being equally attracted on all Sides by the magnetick Virtue of the Walls, ſhould remain thus ſuſpended in the Air. Upon this *Mahmoud* having ordered the Temple ſhould be demoliſhed, one of the Sides was no ſooner beaten down, but the Idol fell. There was a very rich Gold Mine in the Province of *Soumenat*: Here this Sultan underſtood that the deep colour'd Rubies, commonly called Carbuncles, of which he was in queſt, were not to be found upon the *Indian* Continent, but in the Iſland *Serandib*, call'd *Zeilan* by the *Europeans*. The *Dutch* Supplementer takes notice that the Story of the Idols hanging in the Air does not agree with the Properties of the Loadſtone. * *Tavernier's Travails. D'Herbelot, Biblioth. Orient.*

SOUS ALASCA, a City in *Mauritania*; the Soil about it is rich, and produces all ſort of good Fruit, and particularly the largeſt ſort of Sugar Canes; 'tis ſaid the Sugar is ſo fine, that one Pound of it is ſufficient to make ten of Syrrup. This Town and the Neighbourhood is famous for making *Turky* Carpets. * *D'Herbelot, Biblioth. Orient.*

* SPANHEIM *(Ezekiel.)* This Gentleman, beſides his celebrated Book *de Præſtantia & Uſu Numiſmatum antiquorum*, has written Letters to explain ſeveral curious Medals, to *Lawrence Beger*, privy Counſellor and Antiquary to the King of *Pruſſia*; another Diſſertation entiuled *de Veſta &c.* inſerted in the fifth Tome of *Grævius*'s *Roman* Antiquities; a Volume of Obſervations *in Hymnos Callimachi*, to illuſtrate the Theology and Mythology of the *Pagans*: There is likewiſe prefixed to one of the Tomes of the *Roman* Antiquities, two *Latin* Exercitations for explaining the famous nineteenth Law of *Ulpian*, *de Statu Hominum*, *quâ ex Conſtitutione Imperatoris Antonini*, *qui ſunt in Orbe Romano*, *Cives Romani ſunt effecti*. All his Works were reprinted at *London* in Folio: This *Spanheim* dy'd at *London November* 1710, 82 Years of Age. * *Memoires du tems.*

SPERLONGA, a Town within the Kingdom of *Naples*; it ſtands upon the Edge of *Terra di Lavoro*, between *Gaeta* and *Terracina*, three Leagues from each. This Town was built upon the Ruins of the old *Amyclæ*. * *Baudrand.*

SPINOSA *(John,)* a *Spaniard*, lived in the ſixteenth Century. *Don Pedro de Gonzales de Mendoza* being made Captain-General in *Sicily* by the Emperor *Charles* V. *John Spinoſa* entered into his Service, and was made his Secretary for writing Letters in Cypher, and State Affairs. When *Barbaroſſa*'s Fleet cruiſed in the Fare of *Meſſina*, *Spinoſa* managed with that Dexterity as to croſs this Streight, and convey the Emperor's Orders, and Money for the Soldiers Pay into *Sicily*. Some time after he ſuppreſſed the Mutiny of the Troops in the Kingdom of *Naples*. To paſs over the reſt of his Life, which was creditable enough, I ſhall only mention his writing two Books, one in Commendation of Women, entituled *Gynæcepænos*, printed at *Milan A. D.* 1580, and another with the Title of *Micracanthos*, where he inſerts the Actions and remarkable Sentences of great Men. * *Serranus's Preface upon Gynæcepænos. Nicholas Antonio. Biblioth. Hiſpan. Bayle, Diction. Crit.*

SPIZELIUS, a *Lutheran* Author living in the latter End of the ſeventeenth Century, publiſhed two pretty large Books, one entituled, *Fœlix Literatus*, and the other *Infœlix Literatus*. In the firſt he pretends to ſhew the Failings of Men of Learning, and the Misfortunes which happen to them. 1. By their Irreligion and Scepticiſm. 2. By their Pride. 3. By their Vanity and exceſſive Self-Love. 4. By their Envy and uncreditable Jealouſies. 5. By their Quarrels and Diſputes. 6. By playing their Satyr with Indiſcretion and Injuſtice. 7. By their Ambition and immoderate Deſire of Fame. 8. By their Avarice; and laſtly by their pernicious Curioſities. In his ſecond Book he pretends to ſhew in what inextricable Misfortunes Men of Learning involve themſelves when they ſtudy

upon undue Motives, more for themſelves than for God and their Neighbours. * *Baillet, Jugem. des Savans ſur les Critiq. Hiſt.*

SPURIUS *(Mælius,)* a *Roman* Gentleman, who graſped at the Sovereignty. To make his way to royal Dignity, he made uſe of the Opportunity of a ſevere Famine, which diſtreſſed the *Romans*, in the Conſulſhip of *Proculus Gyganius Marcerinus*, and *Lucius Menenius Lanatus*; the Scarcity was ſo preſſing that a great many People threw themſelves into the *Tyber* out of mere deſpair. Now *Spurius*, in hopes to make himſelf a King, diſtributed great Quantities of Corn among the People. To put a Stop to his Ambition, the Senate was forced to make *Quintus Cincinnatus* Dictator, who immediately diſpatched *Servilius Hala* to bring him before him: But this General perceiving that inſtead of obeying the Summons, he endeavoured to raiſe a Mutiny, run him through, and was not blamed for it by the Senate. * *Valerius Maximus.*

STADINGS, a Sect of ſeditious People in *Germany*, who firſt appeared *A. D.* 1230, and committed a great deal of Ravage, eſpecially againſt the Eccleſiaſticks: 'Tis ſaid they abandoned themſelves to all Sorts of Injuſtice and Licentiouſneſs. They ſpread through the Biſhoprick of *Bremen*, and came up to the Skirts of *Eaſt Freezland* and *Germany*, and as they gathered upon their March, they murthered the Monks and Eccleſiaſticks, plundered the Churches, and did a World of Miſchief. Pope *Gregory* IX. drew a Cruſade upon them; the Archbiſhop of *Bremen*, the Duke of *Brabant*, the Earl of *Holland* attacked and defeated them in the Year 1234. Six thouſand were killed upon the Spot, and moſt of the reſt were deſtroyed ſome one Way and ſome another: Inſomuch that the ſmall Remainder were converted and returned to their Duty the next Year. * *Gothofredus Monachus, in Gloſſar. Du Cang. Albertus Statenſis, ad annum* 1234.

STANISLAUS I. King of *Poland*, was elected at *Warſaw*, by the principal Nobility of *Poland*, met under the Protection of *Charles* XII. King of *Sweden*: *Staniſlaus* was choſen in the Room of King *Auguſtus* Elector of *Saxony*, who was ſet aſide for breaking the *Pacta Conventa:* This Election was made *July* 12. 1704. This *Staniſlaus* called *Leczinski*, was Palatine of *Poſnania*, and General of *Great Poland*; and then 27 Years of Age. He had been Ambaſſador Extraordinary at *Conſtantinople*, in the Year 1699. His Father had been High Treaſurer of *Poland*; and his Mother, ſtill living, was Daughter to the great General *Jablonowiski*. *Staniſlaus*'s Queen *Catherine* is one of the richeſt Heireſſes of the Kingdom, and of the Family of *Opolinski:* They were both crowned at *Warſaw October* 4. 1705, the King of *Sweden* being preſent. Theſe Princes Misfortunes obliged them to retire into *Turky*, where they ſtayed till 1714, and then came into the Duchy of *Deux-Ponts*. * *See Article Charles* XII. *King of Sweden.*

* STARGAID: For Dukes of *Cumberland* in *Morery* Vol. II. read Dukes of *Curland.*

STAROSTY. So ſome Eſtates, Precincts and Juriſdictions in *Poland* are called, which the Kings of *Poland* beſtow at Pleaſure provided it is to the Natives. Formerly they made part of the *Demeſnes* of the Crown; one of theſe Princes, who the Chevalier *de Beaujeu* believes was *Sigiſmond Auguſtus*, made a voluntary Grant of theſe Eſtates to ſome Gentlemen, upon Condition they ſhould aſſiſt him, and bear part of the Expence of his military Expeditions. The King only reſerved for himſelf and his Succeſſours, the right of nominating to theſe Baronies, and beſtowing them upon whom he pleaſes; and that during a Vacancy, the Revenue ſhould belong to the publick Exchequer, till the nomination of a new *Staroſty*. Beſides this, the *Staroſties* are charged with a Tax or Rent called *Quarta*, becauſe it makes the fourth Part of the annual Revenue. This Tax or Rent-Charge together with what is levy'd upon Church Eſtates, furniſhes the Arſenals, provides all the Artillery in the Kingdom, and ſubſiſts the *Poliſh* Horſe, or Gendarmery. This Tax reſembles the Tenths levy'd upon Benefices in *France*, and the *Reſponſions* aſſeſſed at *Malta*, upon the Commanderies of the Knights of that *Order*. There are two Sorts of *Staroſties*, one without, and the other with Juriſdiction; the latter has a Court of Juſtice called *Grode*, here Cauſes are tryed and entered upon the Roll. The *Staroſties* have Power of trying People for their Lives, though the Proprietors are no more than plain Gentlemen: And for this Reaſon 'tis ſuppoſed that neither Women, nor young Men are capable of holding theſe *Staroſties*. * *Memoires de Chevalier de Beaujeu.*

STAROVOLISKI *(Simon,)* has publiſhed a Century of celebrated *Poliſh* Writers, and of the famous Orators of *Sarmatia*; *i. e.* of the ſame, and neighbouring Country. The firſt part was printed in the Years 1625 and 1627 at *Frankfort*, *Venice*, and elſewhere; and the other was printed at *Florence A. D.* 1628. * *Baillet. Jugem. des Sav. ſur les Critiq. Hiſtoriques.*

* STERLING, a Town and Country in *Scotland &c.* Whereas 'tis ſaid in *Morery* Vol. II. that the pureſt *Engliſh* Money was firſt coined here, and from thence called *Sterling*, it is more likely that it took that Name from the Eaſterlings, or Merchants of *Eaſt Germany*, who were invited into *England* by King *John* to refine their Coin.

STEWECHIUS *(Godeſchalcus,)* of *Huſden* publiſhed Notes upon *Vegetius*, *Frontinus*, *Apulcius*, *Arnobius*, and a ſerviceable Tract upon the Particles of the *Latin* Tongue. *Scioppius* reports him a Perſon of Probity and Parts, and that he deſerves the Character of a good Critick. His Performance upon *Vegetins* and *Frontinus*, is extraordinary. * *G. Sciop. de Art. Crit. Poſter. Scaligeran.*

STEYAERT *(Martin,)* made ſo great a Progreſs in the Study of Divinity, that he had the Degree of Doctor in that Faculty given him at *Louvain* at 28 Years of Age, which was two Years ſooner than the Allowance of the Statutes of that Univerſity. He was charged with quitting the Doctrine of St. *Auſtin*; that is of the *Janſeniſtes*, and going over to the *Moliniſtes*. In 1675 the Faculty of Divinity of *Louvain* deputed *Steyaert* to *Rome*, in Conjunction with *P. Lupus*, & *Van Vianem*; and here *Steyaert* contributed conſiderably in procuring Pope *Innocent* XI. his Cenſure of the ſixty five Propoſitions of looſe Caſuiſtry. He followed his Study with great Application, and had a prodigious Memory. Beſides *Latin*, *Greek* and *Hebrew*, which he underſtood very well, and *Flemiſh* which was his Mother Tongue; beſides theſe he ſpoke *French*, *Spaniſh*, *Italian*, *High Dutch* and *Engliſh*. He was very well read in ſacred and prophane Hiſtory, in old and new Geography. But the Fathers and other Divines were his principal Buſineſs. He remembered what he had read with that Exactneſs and Punctuality, that towards the End of his Life, he parted with moſt of his Books as unneceſſary Furniture, his Memory being a ſufficient Library. In 1685, after he had ſigned the Formulary of *Alexander* VIII. he had Preferment in Abundance: He printed ſeveral moral and controverſial Tracts. The *Journaliſts* of *Trevoux* who have furniſhed moſt part of this Article, deſcribe him a great Enemy to Novelty, and very zealous for the *Thomiſtes* Doctrine. He died in 1701. 54 Years of Age.

STRYKIUS *(Samuel,)* a celebrated *German* Lawyer, flouriſhing toward the End of the ſeventeenth, and the beginning of the eighteenth Century. He was born in the Marquiſate of *Brandenbourg*. *Frederick William* Elector of *Brandenbourg* made him Law Profeſſor, to read upon the Inſtitutes, Novels, Codes and Pandects; and afterwards he was invited to Court, made Preſident of the Court of Juſtice there, and privy Counſellour. When the King of *Pruſſia* founded the Univerſity at *Hall* in 1693, he gave *Strykius* the Direction of that *Society*. He died *Auguſt* 1710: His Works are *Commentationes de jure Cenſuum Succeſſionibus ab Inteſtato, Cautelis circa Contractus, ultimas voluntates & juramenta adhibendis, de Conſenſu ſponſalitio, &c. uſu Pandectarum moderno. Notæ ad B. Brunemanni jus Eccleſiaſticum, & Compendium Schuzianum, &c.* * *Acta Lypſiaca* 1711. *pag.* 130.

SUDA, a good Fort, Parcel of the Iſland of *Candia*. It belongs to the *Venetians*, and ſtands in a ſmall Iſland in the Gulph of *Suda*, about a Mile from the *Terra Firma*, and four Leagues from *Canea* to the Eaſt. By the Way the Haven of *Suda* is one of the beſt in the *Mediterranean*. * *Baudrand.*

SUEUR *(Euſtache le,)* a celebrated *French* Painter, and one of the Royal Academy for Painting and Sculpture. He was one of *Voicet*'s *Eleves*, who though a very

ry conſiderable Maſter, was exceeded by his Scholar. *Le Sueur*'s firſt Piece was the Life of St. *Bruno*, painted in the Cloiſter of the *Carthuſians* of *Paris*. Another beautiful Piece of Painting is to be ſeen in *Notre Dame* Church at *Paris*. Here St. *Paul* is repreſented preaching at *Epheſus*, and converting the Heathens, who bring their ill Books to be burnt. He drew a Picture of *our Saviour*, expiring upon the Croſs, for the *Capucins de la Ruë St. Honoré*; another of St. *Mary Magdalene*, and a third of St. *Laurences*'s Martyrdom; theſe are done for the Church of St. *Germain de l'Auxerrois*; to which we may add ſome Pieces of the Hiſtory of S. *Martin*, for the Monks of *Marmoutier*. Towards the latter End of his Life he painted two Pictures of the Hiſtory of S. *Gervaſius*, and S. *Protaſius*, in order to have them copied; which they have been, in the Hangings of S. *Gervaſius*'s Church at *Paris*. Theſe Pictures are ſurpriſingly beautiful: *Le Sueur* is particularly remarkable for having nothing ſtiff and affected in his Manner. He painted ſometimes according to the Ideas drawn in his own Mind, which were always beautiful and exact, and repreſented things, as many different Ways, as the different Subject required, being not tied down to any ſet Manner of Diſpoſition, Groupping, Drapery, or Colouring, but could perform through all theſe Parts of Painting, as well one Way as another; which is a certain Sign of the ſtrength and extent of his Genius. Thus when he worked upon his invention, he painted from his own Idea, and when he painted from thoſe things he ſaw without him, he worked upon Nature's Model. His nice Taſte made him capable of improving upon the Study of antique Figures and Baſs-Reliefs; and to copy that into his Cloth, which was great, noble, and Majeſtick, without imitating what was dry and hard; and thus from modern Paintings he could borrow what was natural, ſoft, and gracious, without falling into what was faint, and feeble. He died *May*, in the Year 1665, only 38 Years of Age. * *Perrault, les hommes illuſtres qui ont paru en France.*

SUIDAS, a *Greek* Monk of the tenth or eleventh Century in the Reign of the Emperor *Alexis Comnenus*, wrote a Dictionary, reviſed and publiſhed by *Hieronimus Wolfius*, *Emilius Portus*, and ſome others. His Book has ſeveral hiſtorical Paſſages in it not well vouched; ſince *Strabo*, *Stephanus Byzantius*, &c. cite one *Suidas*, it muſt be allowed there have been two Authors of this Name. *Stephanus Bizantius* cites *Suidas*; and *Suidas* of the eleventh Century mentions one *Hermolaus*, who had abridged this *Stephanus*'s Performance. *Suidas*'s *Lexicon* is nothing more than an extract from other Dictionaries, the Authors of which he mentions at the beginning of his Books: Into which he has tranſcribed a great many old Annotations upon the tragick and comick Poets. Beſides the Interpretation of Words, his Book takes in the Lives of Princes and Men of learning; and affords ſeveral Pieces of Hiſtory which 'tis difficult to meet with elſewhere. Notwithſtanding he can't be ranged among the Writers of Antiquity; however, he may have the Privilege of ſtanding in that Claſs, becauſe there is nothing in his *Lexicon*, but what comes from the antients: But then his ſuppreſſing the Names of his old Authors, and wanting Judgment ſometimes, for making his Extracts, is ſomething of a Misfortune. But then by way of mitigation, it muſt be ſaid that the Unevenеſs and different Value of what occurs in his *Lexicon*, muſt be imputed to the many Additions inſerted after *Suidas*'s Death, as *Voſſius* has already obſerved. And ſince the Capacities, Principles and Tempers of thoſe who have thrown in theſe ſupplemental Paſſages, are very different and written in different Ages, we are not to wonder, if we meet with a pretty many things ſhort of exactneſs. And thus his Failings with reſpect to Hiſtory or Philology, are not all to be placed to his Account. *Poſſevin* in his *Apparatus* has made a Collection of great Part of theſe Improprieties and Miſtakes. The *Cambridge* Edition of *Suidas* publiſhed in 1705 by *Kuſterus* is much the beſt. * *Poſſevin, Apparat. Sacr. Tom* 2. *G. J. Voſſ. Philolog. cap.* 5. *Phil. Jac. Moſſac. diſſert. Critiq. ad Harpacration. Roſin. in Antiq. Rom. Konig, in Biblioth. Vet. & Nov.*

SULPITIUS *(Gallus,)* a *Roman* Conſul with *Marcellus*. *Pliny* aſſures us he was the firſt of the *Romans*, who gave phyſiological Reaſons for the Eclipſes of the Sun and Moon. *Livy* in the 14th Book of his Hiſtory tells the Story thus; *Sulpitius* having the Command of the ſecond Legion, ordered the Soldiers to be drawn up by the Conſul's Permiſſion; and for fear they ſhould collect an unhappy Preſage from the Eclipſe of the Moon which was ready to happen; he told them that the Night following, this Planet would be eclipſed from two a Clock till four, and that they ought not to ſuppoſe it any Omen of ill Luck. The Eclipſe happening accordingly the Soldiers were ſtruck with Admiration at *Sulpitius*'s Knowledge, and looked upon him little leſs than a God. * *Plin. Hiſt. Natur. lib.* 2. *cap.* 12. *Valerius Maximus, lib.* 8. *Cap.* 11. *Quintil. lib.* 1. *cap.* 10.

SUMISCAHAC, *Simiſcaſac*. A Town in *Arabia Deſerta*. It ſtands upon the Frontiers of *Syria*, fifty Leagues from the Town *Anna* to the Weſt, and fourſcore and ten from *Jeruſalem* to the Eaſt. This Town is ſuppoſed to be the *Old Saba* of *Arabia deſerta*; and ſome fancy that the *Magi* who came to worſhip our Saviour at *Bethlehem*, lived here. * *Maty, Diction.*

SUNAN, a City in *China*. It is a Town of the third Rank in the Province of *Queicheu*, and has but one other Town within its Juriſdiction. * *Maty, Diction.*

SUPARA, a ſmall Town, though the Capital of a Kingdom of the ſame Name: It ſtands upon the weſtern Coaſt of the Iſland *Celebes* in *Aſia*. * *Maty, Diction.*

SUPPER, in *Latin Cœna, i. e.* in the *Greek* Language, common, becauſe the Ancients uſed to ſup with Company, whereas they generally dine alone. Supper was their beſt Meal; they had a light Breakfaſt, which was only a Piece of Bread dipped in undiluted Wine: Their ſecond Meal was their *Prandium* or Dinner: They had ſometimes another Refreſhment which they called *Commiſſatio* or *Commeſſatio*, or a Collation which they took between Dinner and Supper. *Suetonius* mentions theſe four Repaſts in *Vitellius*'s Life. *Epulas trifariam ſemper, interdum quadrifariam diſpertiebat; in jentacula & prandia, & cœna commenſationeſque, &c.*

Theſe Suppers were differently managed; one of them they called *Cœna recta*, or a ſet and full Supper, which the Quality of *Rome* gave their Friends and Dependents, who made them Viſits, or aſſiſted them with their Votes at Elections. Thoſe who had a Mind to avoid the Trouble and Expence of ſuch an Entertainment, gave them Bread and Meat inſtead of a Supper, and this Diſtribution they called *Sportula*. The Emperor *Domitian* put down theſe Doles, and reſtor'd the *Cœna recta*, as *Suetonius* informs us; *Sportulas publicas ſuſtulit, revocatâ cœnarum rectarum conſuetudine.*

The *Romans* likewiſe had a Supper call'd *Cœna dapſilis*, from the Word *Dapes*, which ſignifies either a Supper of a great many Diſhes or tid Bits: Another of their Suppers was called *Cœna Acroamatica*, which was ſeaſoned with Sentences, Jeſts, and Stories to divert the Company: And farther it muſt not be forgotten that they had their *Cœna adventitia, intervallata, novendialis*, and *duodenaria*; this laſt was ſo called becauſe the Gueſts were to be only twelve dreſſed like Gods and Goddeſſes. To which we may add their *Cœna Pontificalis*, which the High-Prieſt made the Day of his Inſtallment.

They ſupped commonly in Summer at four a-Clock in the Afternoon; in Spring and Autumn at three, and in Winter at two: However the *Romans* and *Greeks* were not conſtant to the time of Day, but ſupped ſometimes at one Hour, and ſometimes at another. They put on a Habit on purpoſe for the Table, which they called *Veſtis cœnatoria*, or *Pallium cœnatorium*; *Martial* takes notice of it.

The Table on which they eat ſtood in the middle between three Beds; beſides this they had another call'd *Abacus*, which was a Buffet, on which they ſet the Glaſſes and Deſſert, &c. *Varro* mentions four ſorts of Tables; one upon which they eat; another called *Urnarium*, where they ſet the Mugs, Jars, Flaggons, and Baſons; a third called *Cylibantium*, from the *Greek* Κύλιξ, which ſignifies a Cup; and a fourth called *Cartibulum*, where they carved the Meat, which was afterwards

terwards handed to the Company by Meſſes: Round about the Beds and the Table there was a ſort of Footſtool or Cricket, upon which the Children ſat, who ſupped with the chief of the Family, as *Suetonius* obſerves in his Life of the Emperor *Claudius*, *Adhibebat omni cœnæ, & liberos ſuos cum pueris puellisque nobilibus, qui, more veteri, ad fulcra Lectorum ſedentes veſcerentur.* They made uſe of no Table Cloth, but had Servants to clean the Table when they took away the firſt Courſe, and were ready to bring another; other Servants ſwept away what fell under the Table; and ſome had large Fans to cool the Company and beat away the Flies; and ſome of the Waiters Buſineſs was to give Meat and Drink; this we may learn from *Horace*:

His ubi ſublatis, puer albè cinctus, acernam
Gauſape purpureo menſam pertерſit, & alter
Sublegit quodcunque jaceret inutile, quodque
Poſſit conantes offendere.——

They commonly had three Courſes; the firſt Courſe was called *Antecœna* or *Guſtatio*, where they ſerved up Mulberries, Eggs, &c. The ſecond Courſe was properly the Supper; and here the beſt Meat they could get was ſet upon the Table; and the third Service was the Deſſert of Sweet-meats and Apples, &c. called *Bellaria & Menſa Pomorum*: This *Suetonius* informs us was *Auguſtus*'s Cuſtom; *Cœnam ternis ferculis præbebat.* Before they began their Supper they drank a Glaſs of *Greek* Wine: At the Beginning and End of this Repaſt they poured out a little Wine as a Libation to the Gods, and drank in a large Bowl afterwards;

Nec prius aut epulas, aut munera grata Lyæi
Fas cuiquam tetigiſſe fuit, quàm multa precatus
In menſam.... ſacrum libavit honorem.
Silius Italicus.

Virgil mentions theſe Libations at the End of the Entertainment at which *Dido* regaled *Æneas*;

Poſtquam prima quies epulis, menſæque remotæ,
Crateras magnas ſtatuunt, & vina coronant.
Hic Regina gravem gemmis auroque poposcit,
Implevitque mero pateram——
——*Tum facta ſilentia tectis*
Jupiter (hoſpitibus nam te dare jura loquuntur)
Dixit, & in menſa Laticum libavit honorem,
Primaque libato ſummo tenus attigit ore:
Tum Bitiæ dedit increpitans.——
Poſt alii Proceres, &c.

Virgil ſtands thus tranſlated by *Dryden*,

Now when the Rage of Hunger was appeas'd,
The Meat remov'd, and ev'ry Gueſt was pleas'd,
The golden Bowls with ſparkling Wine are crown'd,
And through the Palace chearful Cries reſound.
A golden Bowl that ſhone with Gems divine,
The Queen commanded to be crown'd with Wine:
Then Silence through the Hall proclaim'd, ſhe ſpoke:
O hoſpitable Jove! we thus invoke,
With ſolemn Rites thy ſacred Name and Power!
The Goblet then ſhe took with Nectar crown'd,
(Sprinkling the firſt Libations on the Ground)
And rais'd it to her Mouth with ſober Grace,
Then ſipping offered to the next in Place.
'Twas Bitias whom ſhe call'd a thirſty Soul,
The Goblet goes round.

* *Suetonius, in Vit. Claudii, cap.* 32. *Horat. Satyr.* 8. *lib.* 2. *Virgil. lib.* 1. *Æneid. ℣.* 727.

SURINTENDANT of the Buildings of *France*. Formerly there were particular Surintendants or Surveyors of the chief Seats belonging to the *French* Crown. Thus there was one of theſe Surveyors for *Fontainebleau*, another for *Monceaux*, another for *Paris*, and another for *Verſailles*. The Surveyors of the Buildings of *Paris* being the moſt conſiderable, in regard of the magnificent Structures, and upon the ſcore of the Town's being the Capital of the Kingdom; for theſe Reaſons the Surintendant of the King's Houſes at *Paris* had the Quality of general Directors of the Buildings of *France*; beſides the Care of the Buildings, their Buſineſs reaches to thoſe Arts and Manufactures which contribute to the furniſhing and beautifying the Royal Palaces; as Architecture, Painting, Sculpture, Arras, and other rich Stuffs for Ornament and Furniture. Mr. *Colbert* annex'd to this Office the ſuperviſing all the Arts and Manufactures of the Kingdom, and had the Title of Surveyor General of the King's Buildings, of the Arts and Manufactures of *France*. After the Death of Mr. *Manſard* this Office was ſuppreſs'd, and the King made a Director General of the Buildings and beſtowed the Buſineſs in 1712 upon the Duke *d'Antin*. * *Memoires Hiſtoriques.*

SURYNAM; a Fort belonging to the *Dutch* in *Guyana*, within *Southern America*, at the Mouth of the River *Surynam*, where it falls into the *Atlantick* Ocean. There is a good Colony of *Dutch* and *French* ſettled there, and the Country affords a good deal of Sugar * *Maty, Diction.*

* SWEDEN: For *Guſtavus* II. who was choſen King *A. D.* 1525 in *Morery* Vol. II. read *Guſtavus* I. ſurnamed *Ericſon.*

* SWITSERLAND: Inſtead of *Zuinglius* began to preach before *Luther* in *Morery* Vol. II. read before *Calvin.*

* SYLBERGIUS *(Frederick.)* A *German*, was one of the moſt learned Men of his Age for the *Greek* Language, and other Parts of Philology. His *Greek Grammar* is very much valued; and here he works upon *Ramus*'s Model. He had a good Share in compoſing *Henry Stevens*'s *Theſaurus Græcæ Linguæ.* His Induſtry and indefatigable Diligence, with which he wrote the Lives of a great many *Greek* Authors both Eccleſiaſtick and Pagan, deſerves great Commendation. Theſe Lives are, that of *Dionyſius Halicarnaſſæus*, *Clemens Alexandrinus*, *Juſtin Martyr*, and *Theodoret.* * *Johan. Gerard. Voſſius Præf. in Clenardi Gramm. Græc. Prim. Scaligeran. pag.* 233. *Caſaubon, Epiſtol.* 48. *ad Jac. Bongarl. Sciopp. de Art. Critic. pag.* 18.

* SYNESIUS, Biſhop of *Ptolemais* or *Cyrene*. Amongſt the Works of this Biſhop there are ten Hymns, in which he has given a Proof that Divinity may be taught, and Piety promoted very practicably in Verſe: And that ſuch a dreſs agrees with the moſt ſublime and affecting Parts of Religion. *Syneſius* believed God had faſtned the Soul to the Body, by the agreeable Perceptions of the Senſes: And that without ſuch Amuſements, the Mind would have thought itſelf uneaſy, by being tyed to ſuch a ſluggiſh Companion, and ſo much unreſembling her own Nature. Now the moſt innocent Pleaſure, which makes the Soul ſtoop leaſt beneath herſelf, and leaves her moſt at Liberty to mount towards Heaven; this as *Syneſius* fancies, is the Diverſion furniſhed from Poetry and other Branches of human Learning. * *Evagrius. Hiſt. lib.* 1. *Cap.* 15. *Johan. Moſcus, Pratum Spirit. cap.* 195. *Photius, Cod.* 26. *Baronius. Bellarmin. Godeau. Poſſevin. & Petavius, in Not. ad Syneſ.*

TABORITES,

T.

TABORITES, *Bohemians* of the Sect of *John Huſs*, who fortify'd a Mountain near *Prague*, which they called *Tabor*. They were headed by the famous *Ziſca*, and were Enemies to the *Calixtins*, whoſe main Difference from the reſt of the *Roman* Catholicks was their uſe of the Cup in the holy Euchariſt; the *Calixtins* made War upon them, and routed 'em in a ſet Battel *A. D.* 1434. *Roxanes*, Commander in chief of the *Calixtins*, was their great Enemy, and endeavoured to deſtroy their Remainder. At laſt *Pagebrac* King of *Bohemia*, after having taken *Tabor* in the Year 1544, finiſhed the Ruin of the *Taborites*. * *Hiſtory of the Huzzites.*

* TACFARINAS, a *Numidian*, and General of an Army againſt the *Romans* in *Africk* in the Reign of *Tiberius*. He firſt ſerved in the *Romans* auxiliary Troops, and then deſerting, drew a Company of Strollers and Highwaymen together, and ſet up for robbing. He took care to diſcipline his Men, and divided them into Companies under diſtinct Colours: At laſt he had the chief Command of the *Muzulains*, a powerful Clan near the Deſarts of *Africa*; and beſides he made an Alliance with the *Moors* of the Neighbourhood: Theſe laſt were commanded by *Mazippa*, and form'd a flying Camp, which carry'd Fire, Sword, and Terror through the Country, while *Tacfarinas* with the beſt of his Troops formed a Camp reſembling that of the *Romans*, and diſciplined his Men. The *Cinithians*, another conſiderable Nation went into the ſame Intereſt. *Furius Camillus* the Proconſul of *Africk* receiving Advice of theſe Motions, marched againſt the Enemy and routed them; this was done in the 770th Year of *Rome*, and *A. D.* 17. Soon after *Tacfarinas* repeated his ravaging, and beſieged a Caſtle where *Decius* commanded, and defeated the Garriſon which march'd out to fight in the open Field. *Decius* performed the Part of a brave and experienc'd General: His loſing an Eye, beſides other Wounds, did not hinder him from charging the Enemy, which he did to the laſt Minute of his Life: But before he was ſlain his Men run for it. The Proconſul *Apronius* corrected their Cowardice ſeverely, and made one in ten of them ſuffer Death; this Diſcipline had ſuch an Effect, that five hundred of his Men charged *Tacfarinas*'s victorious Troops and routed 'em: After this *Tacfarinas* declin'd facing the *Romans*, and put his Men into Quarters: When he was purſued he ſcampered; and when the *Romans* countermarched he charg'd them in the Rear: But afterwards making a Stand in his Camp, he was forced and beaten; and obliged to retire into the Deſarts; but ſoon after he took the Field. This News being carry'd to *Rome*, *Junius Blæſus*, *Sejanus*'s Uncle, was ſent againſt him: This new Proconſul acquitted himſelf very well of his Commiſſion; however, *Tacfarinas* recruited his Troops to that Degree, that he had the Confidence to ſend his Agents to *Tiberius* to demand a Country might be aſſigned him, and unleſs this Article was comply'd with, menaced the Government with a long War: The Emperor was ſo affronted at this Inſolence, that he ordered *Junius Blæſus* to ſeize *Tacfarinas* at what Expence ſoever. The War held on to the Year of *Rome* 777, when the Proconſul *Dolobella* made an End of it. *Tacfarinas*'s Army was routed, and Endeavours were made to ſeize the General; but he choſe rather to loſe his Life fighting, than be made Priſoner by the Proconſul. * *Tacit. Annal. lib.* 2. & 4.

TAFALLA, anciently *Alta Failla*, a Town of the Kingdom of *Navarre*, with an old royal Palace: It ſtands upon the River *Cicados*, a League above *d'Olive*. * *Baudrand.*

TAGAVOST, a Town belonging to the Kingdom of *Sus* in *Barbary*, fifteen Leagues from the City *Tarudant* to the South. * *Maty, Diction.*

TAGGIA, a good Town belonging to the Republick of *Genoa*, well known by the fine Muſcat Wine made there: It ſtands about a League from the Coaſt, and three from *Oncille* to the Weſt. * *Maty, Diction.*

TAGLIACOSSO, a Town with the Title of a Duchy. It ſtands in the farther *Abruzzo*, within the Kingdom of *Naples*, about three Leagues from the Lake *Celano*, to the Weſt. * *Maty, Diction.*

TAIBA, a Town upon the Frontiers of *Arabia*; 'twas built by the *Arabians* upon the ſcore of its being well watered, which is no common Convenience in that Country. It was formerly inhabited by rich *Arabian* Merchants, who accommodated Travellers, who paſſed that Way, in their going to *Syria* and return from thence. But the *Turk* making himſelf Maſter of the Frontiers of *Arabia*, Trade fell off, and the Town was ruined, ſo that at preſent, 'tis reduced to a Village, and ſerves only as a Shelter for Robbers. * *Carre's, Travels to the Eaſt Indies.*

TAIN, or *Thin*, a Town in *France* ſituated in the Province of *Dauphiné*, upon the *Rhone*, over againſt *Tournon*, and two Leagues above *Valence*; the fine Wine called *Hermitage* grows near this Town.

TAIPING, there is two Towns of this Name in *China*; one of them near the Lake *Taiping*, and the River *Kiang*, within *Nankin*, where 'tis the City of the eleventh Claſs, and has two other Towns within its Juriſdiction; the other is the eighth City of the Province of *Quangſi*, and belongs to the King of *Tunquin*, and has two and twenty Towns within its Dependency. * *Maty, Diction.*

TALANDI, a Town of *Greece* in *Livadia*. Sir *George Wheeler* in his Travels, reports it ſituated a League and a half from the Lake *Livadia*, to the North, and a League from the Gulph of *Negropont*, over againſt the Iſland *Talanda*; this Gentleman relates it an epiſcopal See, ſuffragant to *Athens*, and that there's above five or ſix thouſand Chriſtians, *Jews*, and *Turks* in it. He adds it has been much larger, and that the Ruins reach half a League from the Town: He takes it for the *Old Opus* or *Opuns*, Capital of the *Locriopuntii*; but others ſuppoſe it the *Old Larimna inferior*, a Town of *Bœotia*.

TAMAYO *(Martin,)* a *Spaniſh* Centinel, who ſerved in *Germany* in the Emperor *Charles* Vs. Army: This Man in the Year 1546, made himſelf famous by his Bravery, and by a Sedition, which he was very near being the Occaſion of; the Emperors Troops being weaker than thoſe of the Proteſtants, commanded by the Landgrave of *Heſſe*, was encamped before the Enemy near *Ingolſtad*. A Rebel of a gigantick Size, who took himſelf for the Hero of the Age, came ſtrutting out every Day between the two Camps, with a Halbert in his Hand, and offered to fight ſingle with the beſt Man in the imperial Army. *Charles* V. forbid all his Men to undertake the Challenge upon Pain of Death. Not that he thought the Fellow ſo formidable, but he was afraid that in Caſe one of his Soldiers ſhould be worſted, the reſt might be intimidated, and draw ſome unlucky Preſage from the Miſadventure. This *Fanfaron* came braving the Army every Day, and coming up to the *Spaniſh* Quarters, reproached them with Cowardice, in very groſs Language. *Tamayo* who was only a common Soldier, in a Regiment of his Nation, could not bear the Inſolence of this new *Goliah*. He ſnatched a Halbert from one of his Comrades, and edging along the Entrenchments, attacked the Challenger, and without receiving a Wound, drove his Halbert into his Throat, and laid him a ſprawling; and drawing the vanquiſhed Man's Sword, cut off his Head, and carried it into the Camp. He likewiſe preſented it to his Majeſty, and falling at his Feet begged his Life; the Emperor had no Regard to *Tamayo*'s Bravery; and conſidering nothing, but the ill Conſequences of the Example, ordered him to be ſhot to death. All the chief Officers of the Army interceded for this heroick Man: They ſuggeſted to his Majeſty, that it was not adviſable to ruffle the Soldiers at this Juncture; and eſpecially not the *Spaniards*, who were the Choice of his Troops, and would be extreamly out of Temper, in Caſe any Contempt ſhould be put upon them; that it was dangerous to uſe Severity as things ſtood, and to puniſh a noble Exploit as if it was a Crime; And that

if brave People were treated with ſuch Rigour, the whole Army would grow languid and negligent in their Duty. The Prince of *Hungary*, the Cardinal *Farneſe*, the Pope's Legate, the Prince of *Piemont*, the Duke of *Parma*, in a Word all thoſe that had Quality enough, either by Birth, Employment, or Reputation, to give them Liberty of Speech, begged the Emperor, though he might drop the Rewarding this brave Man, yet at leaſt to pardon him. The Emperor continued inexorable, and reſolved on the Execution of this unhappy Perſon, who either out of Stomach, or Greatneſs, refuſed to ask Pardon any more, after Sentence of Death was pronounced againſt him. When he was led to the Place of Execution, he carried the Challenger's Head in his Hand, and ſhewing it to his Comrades, put them in Mind, that was the Crime for which he ſuffered. He likewiſe offered them the Sword taken from the Enemy, and deſired them to run him through with it, that no loyal Subject might reproach the Emperor, with revenging the Death of thoſe Hereticks who revolted againſt him. In ſhort; when his Cap was pulled over his Eyes, and the Minute for ſtooting him was come, the *Spaniards*, to the Number of nine thouſand, broke out into a Mutiny, and threatned the Emperor with the laſt Extremities, unleſs he gave his Pardon to ſo brave a Man. This ſeditious Menacing affected *Charles* V. who referred the deciding this Affair to his General the Duke of *Alva*; this Duke as rough humoured as he was, was forced to give Way to Neceſſity and pardon *Tamayo*, who then quitted the Service, and returned to *Spain*. * *The Hiſtory of the Duke of Alva.*

* TANGERMUND: For *Gharles* X. in *Morery* Vol. II. read *Charles* V.

TANIS, or *Tanes*, a City where the old Kings of *Ægypt* kept their Court, and where *Moſes* wrought his Miracles before *Pharaoh*; 'twas one of the oldeſt Towns in this Country: However, to correct the Vanity of the *Ægyptians*, who valued themſelves in being the oldeſt Kingdom in the World; to correct this Vanity, I ſay, *Moſes* obſerves that *Hebron* was built ſeven Years before. *Tanis* ſtood upon one of the Mouths of the *Nile*, a little diſtant from the Sea, in an Iſland likewiſe called *Tanis*: It has undergone ſeveral Revolutions. The Chriſtians who undertook the Cruſade ſettled a Biſhop's See here under the Archbiſhop of *Damieta*; 'tis likewiſe a Biſhop's See for the *Copti*, who call it *Thennis*. * *Baudrand. Le Clerc ſur la Pentateuque. L'Abbé de Commanville Tables Geographiques, &c.*

TANNER, or *Tannerus (Adam,)* a learned Jeſuit born at *Inſpruck*, at the latter End of the ſixteenth Century. He was at *Ratisbonne* in 1601, and had a Share in the famous Conference between the *Roman* Catholick and Proteſtant Divines, where the Dukes of *Bavaria* and *Newbourg* were preſent. *Tanner* printed the Diſpute, which produc'd Anſwers and Replies. However, the Duke of *Newbourg (Woolfgang William)* it ſeems was convinced on *Tanner*'s Side, and went over to the Church of *Rome*. *Tanner* dy'd in 1632, ſixty Years of Age: His Works are, *de Verbo Dei ſcripto & non ſcripto, & de Judice Controverſiarum Fidei. De bonis Operibus, &c. De Juſtificatione. Diſputationes Theologicæ in ſummam S. Thomæ*, with a Supplement entituled *Theologia ſcholaſtica, ſpeculativa, practica: Anatomia Confeſſionis Auguſtanæ: Antichriſtus proſcriptus, &c.* * *Alegambe, Biblioth Script. Societatis Jeſu.*

TANSILLO *(Lewis,)* born at *Nola*, and living at *Naples* in the Popedom of *Paul* IV. was an *Italian* Poet of Character. He wrote three Comedies, and ſeveral other things well received in his Country: But no Performance of his made ſo much Noiſe as his Play *du Vendangeur, & de la Culture des Jardin des Dames*; and his Poem *des Larmes de St. Pierre*, or St. *Peter's Tears*. His *Vendangeur* or *Vintager* gave him no ſmall Mortification: It ſeems having ſtuffed this Performance with rank Smut, the Court of Inquiſition cenſured not only this Play, but the reſt of his Poems. *Tanſillo* being convinced his *Vintager* deſerved to be put into the *Index*, made his Submiſſion to Pope *Paul* IV. who reſented ſo far as to order his Name to be ſtruck out of the Cenſure; and thus though the Performance was cenſured the Man was ſpared. And now being brought to a due Recollection, he writ his Poem called St. *Peter's Tears*, which, notwithſtanding his Death happen'd before it was finiſhed, is the beſt thing which came from his Pen, and is tranſlated into *French* and *Spaniſh*. * *Girolam. Ghilin. nel Theat. d'Huom. Letter. Part.* 1. *cart.* 159. *Nicolo Toppi, nella Biblioth. Napoletan. à carte* 197. & 346. *Johan. Matth. Toſcan. in Peplo Ital.*

TAPHRES, a Town of *Taurie Cherſonneſe*, at preſent called *Preops*, and the royal Seat of the *Precopenſian Tartars:* It ſtands thirty Miles from the Mouth of the *Tanais*. This City was taken by *Trajan*; *Stephanus de Urbibus* calls it *Taphré*, and reports that the Burghers going upon an Expedition againſt the *Thracians*, their Slaves made themſelves Maſters of the Town. * *Pliny, lib.* 4. *Stephan. de Urb.*

TARACUS, Son of *Sabaco*, an *Æthiopian*, who ſeized the Kingdom of *Ægypt:* He is called *Tirhacah*, and by *Strabo*, *Theraco:* He ſent auxiliary Troops to *Hezekiah* againſt *Sennacherib*, as we may learn from *Iſaiah* and the ſecond Book of *Kings*. His Father *Sabaco*, after having conquered *Ægypt*, left his two Sons there; they were *Sevecus* and *Taracus*, who reigned ſucceſſively: *Taracus* ſucceeded his Brother *Sevecus* in the the 710th Year before the Incarnation, and reigned 18 Years: After his Death *Sabaco* returned into *Ægypt*, kill'd *Neco*, and reigned there ten Years. * *Euſeb. in Chron. African. Syncell. Marſham, Canon. Chronic. M. Du Pin. Bibliotheque univerſ. des Hiſt. Prof.*

TARACHUS (St.) a Martyr of *Cilicia*, with St. *Probus* and St. *Andronicus*. When *Dioclesian* and *Maximian* the Emperors raiſed a Perſecution, theſe Saints were brought before *Maximus Numerianus*, Governor of *Pompeiopolis*, a Town of *Cilicia*, who had them conveyed to *Tarſus*, where he ſat upon them: *Tarachus*, who was an old Man, and had taken Service was firſt interrogated: He condemned Idolatry in plain Terms, and profeſſed himſelf a Chriſtian: The Governor had him cruelly whipped, and remanded him to Priſon loaded with Irons. His two Companions being ſet to the Bar, made likewiſe a noble Confeſſion of their Faith; the Governor ordered them to be thrown into Dungeons, and then ſent 'em to *Mopſueſtia*, whither he was going. The three Priſoners were brought here again before him; but not being able to force their Reſolution, he had them carry'd to *Anazarba*, where they were brought into Court the third time: And when neither threatening nor Torture could make 'em bend and renounce their Religion, he ſentenced 'em to be thrown to wild Beaſts: But when they came into the Amphitheatre, the wild Beaſts would not faſten upon them, upon which the Governor ordered them to be diſpatched by the Gladiators. Their Corps were carried off and buried by the Chriſtians, who afterwards ſet a Feſtival for them to the 11th of *October:* There was a Church at *Conſtantinople* built in Honour of their Memory by *Narſes* the famous General. We have the Acts of their Martyrdom drawn from the publick Regiſters, and which ſeem to be preſerv'd in their original genuineneſs; they have been publiſh'd by *Bigotius* and *Ruinart*. * *De Tillemont, Memoirs for Eccleſiaſtical Hiſtory, Tom.* 5.

TARANTOLA, or *Tarentula*, a ſort of Spider ſo called becauſe 'tis bred in the Territory of *Tarentum*. The Venom which this Animal ſheds by biting produces ſuch ſurprizing and contrary Effects, that one could hardly believe them if they were not atteſted by Proof in abundance. Some of thoſe that are ſtung can't ſleep, and others cannot be awaked: Some are perpetually complaining, and others laugh without Intermiſſion; ſome gnaſh their Teeth and bound with Rage and Fury; others, on the contrary, are perpetually ſinging and dancing: This Poiſon makes ſome vomit, and others fall into violent Sweats; and almoſt all of 'em have a ſtrong Fancy for Colours, but not the ſame; thus red pleaſes one, green entertains another, and a great many of them are delighted with yellow, *&c.* The particular Quality of this Venom is, that being glutinous, and the *Saliva* or Spittle of this Spider, it immediately fixes the Imagination upon the Object which entertained the Perſon when ſtung; inſomuch that if a Man then fanſy'd himſelf a King, this pleaſant Whimſy would lodge in his Brain, till the Humour thrown in by the Bite or Sting of the *Tarantola* is quite diſperſed. Thus this Poiſon, upon the ſcore of its Viſcocity, does not make the Perſon feel any troubleſome Symptom at firſt; but after it has ſlept a long

time in the Body, it may be ſometimes at a Year's diſtance, the Parts are attenuated, and rouzed by the Heat of the Sun; and now being, as it were, fledg'd with Motion and Strength, it produces different Effects, according to the Parts of the Body ſeized by it: For inſtance, if this Poiſon ſtops the Nerves near the Brain, the animal Spirits being choaked in their Way to the Organs, lie, as it were, in a Slumber; on the contrary they keep the Perſon always awake, when this Poiſon by its active Quality holds the Channels of the Nerves always open, by which means the animal Spirits are perpetually poſting through them. Farther, by vitiating the Choller this Venom burns the Blood to a Fever; and mixing with the animal Spirits, where the Nerves are inſerted, it pricks and ſpurs the Muſcles, and makes the Patient friſk and dance; which happens moſt commonly when the animal Spirits are ſet a-float by muſical Tunes, which ſuit the Conſtitution of the Patient, and the Quality of the Poiſon; and for this Reaſon it is, that Muſick is the only ſovereign Remedy for this Diſeaſe; for the Patient by dancing vigorouſly to the Tune of the Inſtrument, which they will do, and be exact too in their Movements and Meaſures, though they never learn to dance; this ſtrong Motion, I ſay, draws off the Venom, and makes it exhale in a Sweat; and if it happens that ſomething remains unevacuated, 'tis a ſort of Leaven, which cauſes Returns of the ſame Symptoms at certain Revolutions; and thus ſome People are plagu'd with it forty or fifty Years. * *Senguerd's Diſſertation upon the Tarantola. Baglivi upon the ſame Subject.*

TARGA, a Town of *Zaara* in *Africk*. It is the Capital of the Kingdom of *Targa*, which is likewiſe called *Hayr*, and *Sagra*, or *Zagharn*. It lies between *Biledulgerid* and the Country of the *Negroes*; with the Deſert of *Lempta* to the Eaſt, and that of *Zuenzica* to the Weſt; this latter Deſert is not ſo Sandy, and unwatered as thoſe about it. Here are good Wells, and Paſture Ground; there are likewiſe great Quantities of *Manna* here, which furniſhes Trade. * *Maty, Diction.*

TARKU, a City of *Georgia* in *Aſia*. It is the Capital of the *Dagheſtan Tartars:* It ſtands upon the *Caſpian* Sea, between *Derbent* and *Terky*, about fifteen Leagues from the firſt and twenty from the latter. * *Maty, Diction.*

TARQUINIA, a Town and Colony in *Tuſcany*. It is ſuppoſed this Town was built by *Tarchon*, one of *Æneas*'s Allies againſt *Turnus*; but 'tis more likely that it has its Name from the *Tarquins*, who retired thither after their Expulſion from *Rome*. **Varro. Livy. Strabo. Pliny. Dionyſius Halicarnaſſ.*

TERSIA, a Town which gives the Title of a Principality: It ſtands in the hither *Calabria*, a Province in the Kingdom of *Naples*, five Leagues from *Caſſano* to the South. This Town is ſuppoſed to be the *Old Capraſæ*, or *Capraſis*, a ſmall Town of the *Brutians*. * *Baudrand.*

* TARSUS. In *Morery* Vol. II. a Town of *Cilicia* read *Tarteſſus* in *Spain*.

TAUBMAN *(Frederick,)* a *Franconian*. He was born in 1565 and died in 1613: He was Poetry and Humanity Profeſſor at *Wittemberg* eighteen Years. His Notes upon *Plautus* and *Virgil* are much valued; It is ſaid that a little before he died, when he was firſt taken ſick, he ſaw one Morning a long Trunck by his Bed, with a Man lying in it like himſelf. At firſt he took it for a Whimſy; but lifting up his Head and examining the Matter, he found his Eye ſight did not deceive him. * *J. P. Lotichius, part. 3. B. P. pag. 187. Quenſted. pag. 176. Henn. Witte. in Memor Philoſ. pag. 83. Bart. Adv. 16. 3.*

TAURELLUS *(Nicholas,)* a Philoſopher and Phyſician, born at *Montbeliard*, *November* 1547. When the Magiſtrates of *Nuremberg* founded a Univerſity at *Altdorf* in the Year 1581, they made him Phyſick Profeſſor there. He managed the Chair with Commendation enough: But being a Perſon of Singularities, he created himſelf Enemies eſpecially amongſt the Clergy: Inſomuch that the Divines at *Heidelberg* gave him no better Character, than that of a Sceptick. He died at *Altdorf* in 1606; ſome of his printed Works are, a diagnoſtick Method; *Diſcuſſiones Phyſicæ de mundo contra Piccolomineum; Diſcuſſiones Phyſicæ & Metaphyſicæ de Cœlo, adverſus eundem: Alpes cæſæ*, or a Book againſt *Ceſalpin. de Infiniti continui Sectione. de rerum æternitate. De Vitâ, & Morte.* * *Melchior Adam, in Vitis Medicorum, pag. 403. Paulus Freherus, in Theatro Virorum Illuſtrium. pag. 1820. Scioppius, in Scaligero Hypobol. fol. 196.*

TAUVRY *(Daniel,)* born in 1669, was Son to *Ambroſe Tauvry*, who practiſed Phyſick at *Laval*. His Father taught him the Theory-Part of Phyſick, and the practic too by carrying him to the Hoſpital. However, for farther Improvement he was ſent to *Paris* at thirteen Years of Age, and two Years forward, the Univerſity of *Angers* declared him qualified for the Degree of a Doctor in Phyſick. He returned to *Paris*, and having ſtudied Anatomy three Years, he publiſhed his Book entituled, *Anatomie Raiſſonnée*. From Anatomy, he proceeded to the ſtudy of Medicines, and wrote his Tracts of the Compoſition of Medicaments at one and twenty Years of Age. Sometime after he was examined by the Faculty of *Paris*, and had his Doctors Degree. In 1698 his Book entituled *Nouvelle Pratique des Maladies aigues &c.* or a new way of Practice in acute Diſeaſes, and in all thoſe which are cauſed by the Fermentation of the Humours. His Tract *of the Generation and Nouriſhment of the Fœtus*, was printed in 1700. He was now a Member of the Academy of *Sciences*, and had a famous Conference with Mr. *Mery* about the Circulation of the Blood in the *Fœtus*, which was the Occaſion of his Writing of his Book laſt mentioned. And having a very conſiderable Adverſary to deal with in this Controverſy, he overſtudied himſelf and died of a Conſumption *February* 1701. 31 Years of Age; had his Life been longer he would have ſhined in his Profeſſion to an extraordinary Degree. * *De Fontenelle, Hiſt. de l'Academie des Sciences, de l'année* 1700. *pag.* 201. *Edit de Holl.*

* TAXANDRE. For ſided with *Maximinus* in *Morery* Vol. II. read with *Maximus*.

TCILDIR, or *Chielder*, formerly called *Pariedrus*, *Paryadris Mons*, *Pariedri Montes*. Mountains of *Aſia* in *Great Armenia*; they are famous for their extraordinary Height, and particularly becauſe the Rivers *Euphrates*, *Tibris*, and *Araxes*, riſe there. * *Baudrand.*

TECKELEMBOURG, a Country within the Circle of *Weſtphalia*. It lies between the Biſhoprick of *Munſter*, and that of *Oſnabrug*: It reaches about ſix Leagues from North to South, and three from Weſt to Eaſt. There is nothing conſiderable in it except the Caſtle of *Teckelembourg*, in *Latin Tacelia*. * *Maty, Diction.*

TECOANTEPEQUE, a Town in *America* within *New Spain*. It is within the Province of *Guaxaca*, upon the *South Sea*, with a good Haven belonging to it. *Maty, Diction.*

TEDNEST; the Capital of the Province of *Hea*, in the Kingdom of *Morocco*. It ſtands upon the River *Amana*; the Walls are Wood and the Houſes are likewiſe Timber, with earthen Floors, mixed with Plaiſter. In 1514, the King of *Protugal* took it from *Xeriff Mahomet*, who had pitched upon this Town as a Place of Defence againſt the Chriſtians of *Safi* and *Azamort*. But ſome time afterward this *Xeriff* recovered the Place, till the Reign of *Tafilet*, who made himſelf Maſter of the Kingdom of *Fez* and *Morocco*. * *Marmol, de l'Afrique, lib.* 3.

TELESIUS *(Bernardin,)* extracted from a noble Family at *Coſenza*, a Town in the Kingdom of *Naples*. He applied himſelf wholly to the Study of Mathematicks, and particularly to Opticks: And here he made great Diſcoveries, as he did likewiſe in natural Philoſophy, where he frequently went off from *Ariſtotle*'s Principles. He wrote two Books entituled *De Principiis rerum naturalium*: And ſome other Tracts in Phyſick. He died at about 80 Years of Age at the latter End of the ſixteenth Century. * *J. Imperial. in Muſ. Hiſt.*

TELLIER *(Francis Michael le,)* Marquis of *Louvois*, Miniſter and Secretary of State. He was born at *Paris January* 18. 1641: In 1668 he was made General Poſt-Maſter, for *France* and foreign Countries; three Years after he was Chancellor of the Kings Orders, and Secretary of State for foreign Affairs; the Orders of St. *Lazarus* and our Lady at Mount *Carmel* were fallen into great Decay; the Knights in Virtue of an

Edict set forth in 1672, which confirmed the Union of these two Orders, and Mr. *de Nereſtan* grand Maſter of the Order of St. *Lazarus*, having laid down his Commiſſion; things ſtanding thus, the Knights of theſe Orders petitioned the *French* King, to annex the Office of grand Maſter to the Crown, and to beſtow the Direction of the Order upon Mr. *de Louvois*, with the Title of great Vicar; this Miniſter being thus impowered in 1673, put the Edict of the foregoing Year in Execution. And now a great Number of Infirmaries and Hoſpitals, which had been diſmember'd from the *Order*, were re-annex'd to it; theſe he got form'd into five great Priories and ſeveral Commandries, with which the King gratify'd near two hundred Gentlemen, and maimed, or ſuperannuated Officers. The Soldiers whom the War had diſabled from Service, found a comfortable Subſiſtence in the King's *Hôtel* of Invalids, which was founded and built by the Suggeſtion and Care of the Marquis *de Louvois*. His Inclination for the Education of the Nobleſſe, prompted him to prevail with his Majeſty to found ſeveral Academies upon the Frontiers of the Kingdom, where a great many young Gentlemen, maintained at the Expence of the Crown, learned the Buſineſs of War. After the Death of Mr. *Colbert*, which happened in the Year 1683, *Louvois* was made Surveyor of the Buildings, Arts, and Manufactures of *France*. The Comprehenſiveneſs of his Genius made him more than equal to this Multiplicity of Employments, which he always went through himſelf; but his extraordinary Capacity appeared particularly in providing for the Campaigns, *&c.* for after the Management of military Affairs came into his Hands, the Troops were always well furniſhed with Proviſion and Forage; the Artillery and Ornance of which he was Maſter more than once, was better provided for than ever; and the Magazines, erected by his Advice, were furniſhed with a prodigious Quantity of Arms and Ammunition, and kept with the utmoſt Exactneſs. While this Marquis was Miniſter of State, there was no Complaint of Miſcarriage in all the Fortifications; the Plans of the Campaign were drawn to all imaginable Advantage, and the Marches were executed accordingly. Nothing could be better concerted than the Regulations publiſh'd for the Magazines upon the Routes, and for aſſigning the Marches and Quarters; there was always Funds ready for paying the Officers and Centinels, as ſoon as the Money was due. In Buſineſs of this Extent and Conſequence the Marquiſs of *Louvois* ſpent his time, and exhauſted his Conſtitution; and being thus overloaded a great while, he dy'd ſuddenly at *Verſailles*, *July* 16, 1691, being 51 Years of Age. He was buried in the Church of the *Capuchins*, in *Lewis the Great*'s Square, where he has a *Mauſoleum* ornamented with very fine Braſs and Marble Figures.

TEMPLE *(Diana*'s.) The firſt Temple built for her at *Rome* was upon the Mount *Aventine*, in the Reign of *Servius Tullus*: At this Prince's Inſtance the *Romans* and *Latins* built this pretended Deity a Temple at their joint Expence; they met here every Year, ſacrificed in behalf of both Nations, and compromiſed the Differences which happened between them; and to perpetuate their good Correſpondence they had the Articles of their Alliance cut upon a Pillar of Braſs, with the Names of the Towns comprehended in the Treaty, and of the Commiſſioners who ſigned it. *Auguſtus Cæſar* built a Temple for *Diana* in *Sicily*: He had three Legs engraved upon the Frontiſpiece of this Temple, which were an Emblem of *Trinacria* or *Sicily*. * *Strabo*, *lib.* 14. *Livy*, *lib.* 4. *Decad* 5.

TEMPLE *(Saturn*'s.) The firſt Temple built for *Saturn* at *Rome*, was that by the Capitol, done by *Tatius* King of the *Sabines*, after the Peace concluded between himſelf and *Romulus*: *Tullus Hoſtilius* built the ſecond, after having thrice triumphed for his having beaten the *Sabines*, and twice for the ſame Succeſs againſt the *Albans*: At the Dedication he inſtituted the *Saturnalia*. His third Temple was dedicated by the Conſuls *A. Sempronius Atratinus*, and *M. Minutius*: Others will have it that *Tarquinius Superbus* built it, and that by *Valerius Publicola*'s Advice, they lodged the publick Treaſure in it, and made it an Exchequer: 'Twas in this Temple where Ambaſſadors were firſt received by the high Treaſurers, who enter'd their Names upon the Regiſter, and furniſh'd their Expence; 'twas here likewiſe that the Minutes of Contracts were recorded, and all other Buſineſs executed by Heads of Families; the Names of all thoſe who were *Roman* Citizens were enter'd upon Books made of Plates of Ivory. Thoſe who had recovered their Liberty likewiſe hung up their Chains there, and conſecrated them to *Saturn*, as *Martial* informs us.

Has cum gemina compede dedicat catenas,
Saturne, tibi Zoilus annulos priores.
* *Danet.*

TENGEHEU, a well fortify'd Town in *China*, ſtanding upon the Gulph of *Nanking*, within the Province of *Xantung*, where 'tis the fifth in Conſideration. It has ſeven other great Towns under it's Juriſdiction. * *Maty*, *Diction.*

TENSIFT, formerly called *Fut* and *Phthuth*, a great River in *Barbary* within the Kingdom of *Morocco*: It riſes in the Mountain *Tenſif*, and running between the Provinces of *Aſcala* and *Ducala* to the North, and thoſe of *Morocco* and *Hea* to the South, and taking in the River *Aſifnual*, with ſeveral leſſer ones, it falls into the *Atlantick* Ocean at *Azaphia*. * *Maty*, *Diction.*

TEORREGU, a Country of *Africk* in *Biledulgerid*. It is ſituate between the Kingdom of *Tripoli*, and the Deſart of *Berdoa*, with the Deſart of *Barka* to the Eaſt, and the Territory of *Fez* to the Weſt. The Precinct of *Torregu* has three walled Towns within it, and ſix and twenty Villages. * *Maty*, *Diction.*

TERRANUOVA, formerly called *Phaſiana* and *Phanſina*: It is a ſmall Town with a Biſhop's See in the Iſland of *Sardinia*. It ſtands upon a great Gulph of the ſame Name, ſeventeen Leagues from *Caſtel Aragoneſe*. * *Baudrand.*

TERSKOY LEPORI, a Country in *Lapland*, belonging to the *Muſcovite*: It ſtretches itſelf to the Eaſt in the Figure of a great *Peninſula*, between the *White Sea* and that of *Muſcovy*, with *Moremanskoy Lepori* to the Weſt. *Jokena*, or *Lokena*, and *Warſiga* are the two principal Towns, and yet there is not much in 'em. * *Maty*, *Diction.*

TESCHEN, *Teſſin*, a ſmall Town in *Sileſia*; it ſtands upon the *Elza*, eleven Leagues from *Ratibor* to the South. *Teſchen* is fortify'd with a Citadel, and is the Capital of the Duchy or Principality of *Teſchen*, which is ſituated near the Head of the *Viſtula*, between the Principality of *Ratibor*, *Moravia*, *Hungary*, and *Poland*. * *Maty*, *Diction.*

TEWKSBURY. For Prince *Edward*, only Son to *Henry* VI. was ſlain in that Battel, in *Morery* Vol. II. read was taken Priſoner, and ſlain by *Richard* Duke of *Glocester*.

TEXEL, an Iſland in the *Atlantick* Ocean in *America*. It lies upon the Coaſt of the new *Low Countries* and *New York*, between the Iſlands of *Lange* and *Uliland*; the *Dutch* had it, but the *Engliſh* are Maſters of it at preſent. * *Maty*, *Diction.*

TEYN, there are two large Towns of this Name in *Bohemia*; the one ſtands upon the River *Muldaw*, two Leagues from *Bechin* to the Weſt, the other upon the *Cadburz*, ſeven Leagues from *Pilſen* to the South. * *Baudrand.*

TEZA, a City in the Kingdom of *Fez*; 'tis the Capital of the Province of *Chaus*, and ſtands upon the River *Nocor*, about eighteen Leagues from the Town *Fez* to the Eaſt. *Teza* is a large Town where the Kings of *Fez* ſometimes reſide. All the Nobility and People of Condition of the Province, commonly live there; and beſides other ſtately buildings, there is a Moſque bigger than that of *Fez*, and which is ſaid to be half a Mile in Circumference. *Maty*, *Diction.*

TEZUCO, a Town within the Province of *Mexico* in *America*. It ſtands upon the eaſtern Side of the Lake of *Mexico*, ſix Leagues from the City *Mexico*; 'tis but ſmall, notwithſtanding 'tis the Capital of a large Juriſdiction. When *Ferdinando Cortez* beſieged *Mexico*, he made a Canal at *Tezuco* half a Mile long, for the Convenience of building eighteen Brigantins, which he wanted to carry on the Siege of *Mexico*; and now the Town of *Tezuco* had four hundred thouſand *Indians* employ'd in this Work, forty Days quarter'd upon them, beſides a hundred thouſand *Indian* Soldiers,

diers, in *Cortez*'s Army. But now *Tezeuco* is only the Shadow of what it was formerly, the *Spaniards* having deſtroyed almoſt all the Natives in the Neighbourhood of *Mexico*. * *Maty, Diction. The Hiſtory of the Conqueſt of Mexico.*

THEAGINES, for *Theſſalians* in *Morery* Vol. II. read *Athenians*.

* THEBALDESCHI *(Francis,)* for *Bartholomy Prignan*, Archbiſhop of *Paris* in *Morery* Vol. II. read Archbiſhop of *Bary*.

* THEBES, or *Dioſpolis*; a Town of *Upper Ægypt*. *Paul Lucas* in his Voyage to the *Levant*, printed at *Paris* in 1704, gives the following Deſcription of it. *After having walked a great while*, ſays he, *in the Ruins of this old Town, I ſaw the fineſt thing imaginable. I was aſtoniſhed at the ſight of the largeſt and moſt magnificent Building of the World; 'tis a Palace as big as a ſmall Town; there are four Avenues of Pillars, leading to four Porticos. At each Gate between two great Pillars of Porphyry, there are two black Marble Figures of Giants, with each of them a Club in their Hand. The Avenue of Pillars which Leads to each Gate, conſiſts of three Columns triangularly placed for every Pillar, which make fifteen hundred Pillars in all. Upon the Chapiter of every Pillar there is a Sphynx. Every Pillar is ſeventy Foot high, and all of a ſingle Stone; and thus in the four Avenues there muſt be between five and ſix thouſand Pillars, for ſome of them are fallen down.* Afterwards he proceeds to a Deſcription of ſome of the Apartments of this vaſt Palace. The Ruins would not ſuffer him to view every thing; however, he made a Shift to get up to the Top of it, from whence he had both the Pleaſure and Mortification of the Proſpect of the Ruins of the greateſt City in the World. Upon the Verge of the Deſart, to the Eaſt, he diſcovered twelve great Pyramids, not at all inferior to that of *Grand Cairo*; he likewiſe ſaw a great many Buſts, thirty Foot high; this Gentleman likewiſe mentions not a few Palaces ſo far buried in the Ruins, that the Gates were ſunk. He got into ſome of them through the Windows, and came out very diſconſolate to ſee ſo many noble Buildings uninhabited, and Serpents lurking, where Kings uſed to be lodged. * *Tacit. lib. 2. Annal. c. 19. Strabo, l. 17. Pliny, l. 5. c. 9, &c. Paul Lucas, Voiage du Levant.* See *Dioſpolis*.

THEODORUS, Biſhop of *Perinthus*, called *Heraclea*, a Town of *Thrace*, was in the Intereſt of *Euſebius* of *Nicomedia*. St. *Athanaſius* ranges him among thoſe, who have been cenſured for Misbehaviour, when Prieſts were afterwards promoted to the Epiſcopal Character by the *Arian* Faction. *Theodorus* aſſiſted at the Council of *Tyre*, and was afterwards one of the Commiſſioners ſent to *Mareotis* to get Evidence againſt St. *Athanaſius*. He was likewiſe at the Council of *Antioch*, and afterwards came to that convened at *Sardica*, from whence going off with the eaſtern Biſhops, he was depoſed and excommunicated by the weſtern Part of this Synod. He wrote Commentaries upon the *Pſalms*, upon the Goſpels of St. *Matthew* and St. *John*, and upon St. *Paul*'s Epiſtles; in which he makes it his chief Buſineſs to explain the hiſtorical Senſe. There are ſome Fragments of his upon the Goſpels extant in the *Catena. Patrum* * *Athanaſ. Epiſt. ad Solit. Vit. agent. Hieron. de Script. Eccleſ. Theodoret. in Dial. Tillemont, Memoires &c. Du Pin, New Eccleſ. Library, Cent.* IV.

THEODORUS of *Amaſea*, born in the Province of *Armenia*, was a young Soldier at *Amaſea* when an Edict was publiſh'd againſt the Chriſtians *A. D.* 306. *Theodorus* declar'd himſelf a Chriſtian, and being ſeiz'd made a noble Confeſſion of his Faith. As it happen'd he was diſcharged, but being afterwards proſecuted for ſetting Fire to *Cybele*'s Temple, and convicted of the Fact, he was firſt put to the Torture, and then ſentenc'd to the Stake. * *Gregor. Nyſſen, vita Theodori. Baillet, Vies des Saints au 9. de Novembre.*

THEOTIMUS, a Biſhop of *Tomos* in *Scythia*, was at *Conſtantinople* when St. *Epiphanius* was there, and being an *Origeniſt* defended *Origen*'s Writings. He wrote ſome ſhort ſententious Tracts in form of Dialogues. * *Hieron, de Script. Eccleſ. Socrat. Hiſt. Eccleſ. lib. 6.*

THERAPEUTÆ; ſo *Philo Judæus* calls thoſe whoſe way of living he deſcribes in his Book *de Vita contemplativa:* He tells you the chief Buſineſs of theſe *Therapeutæ* was to contemplate the Deity, that they quitted their Eſtates, Relations, Friends, and Country, to live in ſolitary retired Places; that their chief Reſidence was in the Neighbourhood of *Alexandria*; that they ſpent their time in Meditation, in Prayer, and in reading the holy Scriptures, and the Writings of their learned Predeceſſors; that they ſung Hymns in their religious Worſhip; that they met every *Saturday*, which they kept as a great Holiday; that they lived a Life of Frugality and Diſcipline; that their Refreſhments were ſober, and on the lean Side of Temperance; that they ſung Hymns at theſe Entertainments; that at the End of their Meal they had leaven'd Bread and Hyſſop ſprinkled with Salt, in Honor of the Shew Bread Table in the Temple; that the Men and Women were ranged in two Diviſions, and moved ſomewhat in the meaſure of a Dance; that in the Morning, turning their Faces to the Eaſt, they waited the riſing of the Sun, and with their Hands lifted up they begged God Almighty would ſend them a happy Day; that after theſe Devotions they went to their reſpective Seminaries or Cells, and ſpent their time in their cuſtomary Speculations. Now theſe *Therapeutæ* being mention'd by no Author but *Philo*, and his Account of them being only general, has made ſucceeding Writers pretty much divided concerning their Religion and Profeſſion. *Euſebius* perceiving a great Reſemblance between their manner of living and the primitive Chriſtians, reports them Chriſtians; ſeveral of the Fathers, as St. *Jerom*, St. *Epiphanius*, *Caſſian*, *Sozomen*, go into *Euſebius*'s Sentiment; and ſome have advanced farther, refin'd upon his Conjecture, and fanſy'd theſe *Therapeutæ* were Monks; *Scaliger* and *Blondel* are of Opinion they were *Jews*, and of the Sect of the *Eſſens*; *Valeſius* owns 'em *Jews*, but denies their being *Eſſens*. This Opinion has been receiv'd by a great many Criticks; but now lately *Dom. Bernard de Mont Faucon*, a *Benedictin*, has reviv'd the old Opinion of the *Therapeutæ* being Chriſtians; and though he does not affirm them Monks, yet he believes their manner of living was much like that of the old *Ægyptian* Monks. *M. Mont Faucon*'s Reaſons upon which he founds himſelf falls ſhort of Satisfaction, and ſo are his Anſwers to *Valeſius*'s Conjectures. I ſhall give the Reader a brief Recital of the Grounds he goes upon to prove they were Chriſtians and Monks too. 1. Their throwing up the common Buſineſs of Life, and renouncing the World. 2. The ſpreading their Sect into almoſt all Quarters, and particularly in *Ægypt*. 3. Their Monaſteries or Seminaries in *Ægypt*, built in the ſame Places where there was chriſtian Monaſteries in the third Century. 4. Their reading the holy Scriptures. 5. The Subject of their Hymns and the manner of ſinging them. 6. Their Meetings. 7. The Faſhion of their Churches. 8. The Auſterities practis'd by 'em. 9. Their having Prieſts, Deacons, and retired Virgins among them. 10. Their holy Table. 11. Their Morning Devotions with their Faces to the Sun: The Conjectures on the other Side to prove they were no Chriſtians are, 1. Becauſe the *Therapeutæ* were prior to Chriſtianity, which appears from *Philo*'s reporting their having Books in their Cuſtody, written by the old Doctors of their own Sect. 2. Becauſe the *Therapeutæ* prayed only twice a Day, whereas the primo-primitive Chriſtians went to their Devotions at nine in the Morning, twelve at Noon, and three in the Afternoon; as we may learn from the *Acts of the Apoſtles*. 3. That the Cuſtom of Hymns and ſinging does not run up ſo high among the Chriſtians. 4. The *Therapeutæ*'s dancing is altogether foreign from the Practice of the firſt Chriſtians. 5. *Philo* never calls them Chriſtians, and being a *Jew* himſelf there is no likelihood of his running a Panegyrick upon Chriſtianity. Thoſe who pretend the *Therapeutæ* were *Eſſens*, have only this Proof for their Aſſertion, that amongſt all the *Jewiſh* Sects, there are none, excepting the *Eſſens*, which come up to ſo near a Conformity to the *Therapeutæ*. But in anſwer to this it is objected, that the Beginning of *Philo*'s Book, which comes after that, *de Vita activa*, where he deſcribes the *Eſſens*; this Book makes it appear he ſpeaks of another Sect; and if we compare what *Philo* relates concerning the *Therapeutæ*'s way of living, with *Joſephus*'s Account of the *Eſſens*, we ſhall find a plain Difference between them: And be-

 ſides

ſides there is no retreating to the Diſtinction of two ſorts of *Eſſens*, one active, and the other contemplative; for there is nothing in Antiquity to ſupport ſuch a Diſtinction. To decide the Queſtion whether the *Therapeutæ* were Chriſtians or not, 'twill be neceſſary to premiſe this general Remark, that in order to prove them Chriſtians 'tis not ſufficient to ſhew a Conformity of Practice with the Chriſtians in ſome things; for there have been heathen Philoſophers who have come towards the Reſemblance of the Chriſtians in a great many Inſtances of Practice: This being therefore ſhort of Proof, we muſt look for ſome Characteriſticks in the *Therapeutæ* peculiar to the Chriſtians, as the Name of Chriſtians, or a Point of Doctrine, which they could not have learn'd unleſs from our Saviour and his Apoſtles, or ſome Practice particular to the chriſtian Religion. Farther, if the *Therapeutæ* had ſome Cuſtoms uſed among the Chriſtians, they had likewiſe other Uſages practiſed by the *Jews*; to which we may add, that *Philo* never calls 'em Chriſtians, though that Name was well known when he wrote: In ſhort, their being thought Chriſtians ſtands only upon *Euſebius*'s Conjecture; the chriſtian Writers who came after him rely only upon his Authority: *Photius* ſpeaks pretty plainly that he believed them *Jews*; the firſt Chriſtians had no Monaſteries, nor affected a particular way of living like the *Therapeutæ*; their keeping the Sabbath, or *Saturday*; their Veneration for the Number ſeven, and the Force they fanſy'd lodg'd in this Number; their leavened Bread, and their Salt mixed with Hyſſop, in Honour of the Shew Bread Table in the Temple, are Uſages much more ſuited to Judaiſm than Chriſtianity; thus 'tis ſufficiently probable that the *Therapeutæ* were neither Chriſtians nor *Eſſens*: What then is this Sect thus particularly deſcribed by *Philo*, and unmentioned by all other Authors contemporary with him? 'Tis pretty plain theſe *Therapeutæ* were *Jews* living in *Ægypt*, particularly given to Contemplation, upon which *Philo* runs a Panegyrick, ſwells the Deſcription, and paints beyond the Life, according to his Cuſtom: And this is what comes neareſt Truth in this Queſtion. * *Euſeb. Hiſt. Eccleſ. lib.* 6. *Hierom. Epiphan. Caſſian. Photius, Biblioth. Scaliger, in Chronic. Blondell, de Sibyllis. Valeſius, Annot. ad Euſeb. Du Pin, New Eccleſ. Library, Cent.* XVIII. *De Tillemont, Memoires, pour ſervir â l'Hiſt. d'Égliſe. Bernard de Montfaucon, in his Book upon this Subject. Diſſertat. de Du Pin, in his Continuation of the Jewiſh Hiſtory from our Saviour to the preſent time. Lettres anonymes ſur les Therapeutes.*

THEVENOT *(Melchiſedeck,)* a celebrated Writer of his Travels. He had ſcarcely gone through his Academical Studies before he had a ſtrong Fancy for travelling; at firſt he ſaw only part of *Europe*: But then he took care to make an Acquaintance with thoſe, who had been at the fartheſt Part of the old and new World. And to inform himſelf of every remarkable Circumſtance they had met with, forgetting to enquire of nothing relating to the natural Hiſtory of the Country, the Temperature of the Air, the Condition of the Soil, the Mines and Metals, the Spring-Heads and Courſe of the Rivers, the different Kinds of Plants and Animals, the Inclinations and Cuſtoms of the People, their Government, their Commerce and Religion. 'Twas from this Gentleman's Information, and the Memoirs that they put into his Hands, that he wrote his Travels publiſhed about thirty Years ſince; ten Years afterwards he printed a fourth Part, in which he has laid down, among other things, ſome Rules, together with the Invention of an Inſtrument for the better finding out of the Longitude, and the Declination of the Loadſtone. He ſpent his whole Life in collecting ſcarce Books in all Sciences, eſpecially in Philoſophy, Mathematicks, and Hiſtory. When he had the Care of the *French* King's Library, though it is one of the beſt furniſhed in *Europe*, he found two thouſand Volumes wanting in it, which he had in his own. Beſides printed Books he bought a great many Manuſcripts in *French*, *Engliſh*, *Spaniſh*, *Italian*, *Latin*, *Greek*, *Hebrew*, *Syriak*, *Arabick*, *Turkiſh*, and *Perſick*. He read the Manuſcripts of theſe five laſt Languages, underſtood their Propriety, and Elegancy, and engaged one of his Friends to tranſlate ſome of them which were moſt remarkably curious. The Marbles preſented him by Mr. *Nointel*, at his coming off his Embaſſy at *Conſtantinople*, upon which there are Baſreliefs, and Inſcriptions of almoſt two thouſand Years Antiquity; theſe, I ſay, may be reckoned among the Curioſities of his Library. He ſpent moſt of his time among his Books without aiming at any Poſt of Figure or Profit. However, he had two honourable Employments: He aſſiſted at a Conclave held after the Death of Pope *Innocent* X. and was the *French* King's Envoy at *Genoa*. He died of a double Tertian *October*, 1692, in the ſeventy firſt Year of his Age. *Journal des Savans Tom.* XX. *pag.* 646.

THIERRI *de Niem*, a *German*, Secretary to ſeveral Popes, and afterwards Biſhop of *Cambray*, wrote the Hiſtory of the Schiſm of the Popes, from the Death of *Gregory* XI. to the Election of *Alexander* V. in three Books, to which he added another Book entituled *Nemus Unionis*, which takes in the Original Inſtruments and Diſcourſes written by both Parties concerning this Schiſm; he likewiſe inſerted an Hiſtorical Account of the Life of Pope *John* XXIII. in which he gives a Narrative of what paſſed in the Council of Conſtance, till this Pope was depoſed. He alſo wrote a Tract of the Privileges of the Empire, concerning the Inveſtiture of Biſhops and Abbots. This Author's Style is ſomewhat dry and unentertaining; but then it wants neither truth in the Narration, nor Force in the Argument. * *Du Pin, New Eccleſ. Library, Cent.* XV.

THIERUS *(John Baptiſt,)* born at *Chartres*, Batchelor of Divinity, of the Faculty of *Paris*, and Humanity Profeſſor in that Univerſity. He died in 1693, 60 Years of Age. He affected to write upon Subjects of Singularity, and levelled his Studies in animadverting againſt Abuſes and Criticiſeing upon Authors. Some of his Works ſhall be mentioned; his firſt Diſcourſe printed in *Latin* in 1660, endeavours to weaken the Force of a Negative Argument; 'tis pointed againſt the famous *Launoy*; with a Reply to that learned Doctor's Anſwer. In 1673, he wrote a *French* Tract againſt the Inſcription upon the great Portal of the *Cordeliers* at *Rheims*, *Deo homini B. Franciſco utrique crucifixo.* In 1679 he publiſhed a Tract Concerning *Superſtition*, and two Years forward another touching *incloſing the Nuns.* To mention ſome more of his Works, *viz.* a Tract of Sports and Diverſions; the Hiſtory of Perriwigs; a moral Tract entituled *the moſt Subſtantial, and the moſt neglected Part of Devotions*; Remarks upon the new Breviary of *Cluny*, &c. * *Du Pin, New Eccleſ. Library, Cent.* XVII.

THOISSEI, in *Latin Toſſiacus*, the ſecond Town for Conſideration belonging to the Sovereignty of *Dombes:* It is ſituated in a fruitful Country, near the River *Chalarone*, and that of the *Saône* to the Eaſt. This Town was four times beſieged to no Effect by the Earls and Dukes of *Savoy*; and being ſtrongly garriſoned, checked the Motions of the Hugenots a great while. But at laſt the Leaguers ſeized it, to hinder the carrying Proviſions up the *Saône* to *Lyons*. At the Pacification at *Vervins* in 1598, the Caſtle, at the Inſtance of the Burghers of *Lyons*, was demoliſhed. However; the Town is ſtill conſiderable for the Linen Manufacture vented in *Spain* and other foreign Countries; the Water of the River *Charalone* is very ſerviceable for making woolen Cloth, Paper and Linen. In 1680 *Ann-Mary-Louiſa* of *Orleans* founded a College there, for the whole Principality of *Dombes*. She ſettled a Principal, with ſeveral other Prieſts formed into a Society, for teaching Grammar, Humanity, Rhetorick, Philoſophy, Mathematicks, and Divinity. *Neuvegliſe, Abrégé de l'hiſtoire de la Souveraineté de Dombes.*

THOMÆUS *(Nicholas Leonicus,)* a famous Profeſſor at *Padua* in the ſixteenth Century. He was a *Venetian*, and the firſt among the *Latins*, who explained *Ariſtotle* in *Greek* at *Padua*: He died at this Town in 1535. 75 Years of Age: He wrote ten Dialogues upon curious and conſiderable Subjects, *viz. de Divinatione, de nominum inventione, de Ludo talario, de Precibus, de Animarum immortalitate*, &c. He likewiſe wrote three Books *de varia Hiſtoria.* * *Bayle, Diction. Critic.*

THOMAS DE FOSSE *(Peter,)* was born at *Roan A. D.* 1654. He aſſiſted *M. M. de Tillemont* at *Burluguay* in writing Church Hiſtory: Afterwards he wrote the Life of *Becket* Archbiſhop of *Canterbury*, and his next Work was the Lives of *Tertullian* and *Origen*.

Some Years forward he begun a whole Body of the Lives of the Saints; the two firſt Volumes were publiſhed 1685, and another the Year after. This Work is valuable for his judicious Choice of the Matter, and for the Correctneſs and Unction of the Style. He likewiſe wrote an Expoſition upon all the Books of the *Old Teſtament*, and upon the four Goſpels. * *Memoires Hiſtoriques. Couſin, Journal des Savans. Le Clerc, Bibliotheque univerſelle, &c.*

THOMASSIN *(Lewis,)* a Prieſt of the *Oratory* born at *Aix* in *Provence Auguſt* 28 1619: He was extracted from a Family formerly well diſtinguiſhed in the military Profeſſion, and ſince no leſs famous for Eccleſiaſticks and the long Robe. He was bred amongſt the *Oratorians*, and after having read Lectures of Humanity and Philoſophy in their Congregation, he was made Divinity Profeſſor at *Saumur*, and brought in the Cuſtom of explaining and proving Points in Divinity from the Scripture, the *Fathers*, and the Councils. *P. Thomaſſin* was very indefatigable in his Studies. His Works are an excellent Collection: He wrote with more Eaſe than Elocution both in *Latin* and *French*; he was young when the Controverſy of *Janſeniſm* grew warm, and having not then read St. *Auſtin* excepting in the Books of *Janſenius* and his Party, 'tis ſaid he ſlip'd unawares into the Doctrine condemned at *Rome* under the Name of the *five Propoſitions*; but as ſoon as he had gone through St. *Auſtin*'s Writings upon this Subject, and found how much *Janſenius* had miſreported this *Father*, he made a publick Retractation; and afterwards in his Writings oppoſed *Janſeniſm* both as to the Queſtion of Fact, and Right. His Works are Diſſertations upon the Councils in *Latin*; *Memoirs upon Grace*, ſince enlarged to three Volumes. *Dogmata Theologiæ*; *de Diſciplina Eccleſiaſtica*; *de Poteſtate Eccleſiaſtica*; *de Officio Divino*; *of Feſtivals*; *of Faſts*; *of Truth and Lying*; *of the Unity of the Church*; *of Communion under both Kinds*; *of Alms*; *of Trade, and Uſury. A Dogmatical Tract of the Expedients made uſe of through every Century, for preſerving the Unity of the Church*; *A Method for ſtudying Philoſophy, prophane Hiſtory and Poetry*; *an univerſal Hebrew Gloſſary*. He died in 1695, in his ſeventy ſeventh Year. * *L'Hiſtoire des cinq Propoſitions de Janſenius, imprimée in* 12. *en* 1699. *pag.* 66. *Journal des Savans, Tom.* XXIV. *Perrault, les hommes illuſtres, qui ont paru en France.*

THREASURE (the publick,) in *Latin Ærarium*, was the Revenue of the *Roman* Republick, for furniſhing the Expences through Peace and War, or the civil and military Liſts. The Funds for the War ſettled by *Auguſtus Cæſar* was called *Ærarium militarium*, and managed by three Commiſſioners; that part of the Exchequer reſerved for preſſing Occaſions was called *Ærarium viceſimarum*, or the Branch of the twentieth Penny.

When the *Romans* were grown ſtrong enough to enlarge their Empire, and ſtretch their Conqueſts to a vaſt Extent, publick Intereſt directed them to diſpoſe abſolutely of the Perſons and Eſtates of thoſe who ſunk in the Conteſt with them. Thus they conveyed all the Gold and Silver, and rich Furniture to *Rome*, after having diſtributed part of the Booty among the Soldiers. With this Plunder, they ornamented their Triumphs, and then lodged it in the publick Treaſury as a laſting Monument of Victory; they reſerved the Eſtates, and Lands of thoſe they conquered, as *Demeſnes* to the *Roman* Republick, and made the Natives no better than Farmers, who were obliged to till the Lands, and pay part of the Iſſues in Rent to their Lords the *Romans*. Theſe Eſtates for this Reaſon were called *Agri vectigales*, or *Prædia tributaria, & ſtipendiaria*. As for the Perſons of the Enemy, thoſe eſpecially who refus'd coming to Articles, and held out to the laſt, they ſold for Slaves. But becauſe the vending ſo many Slaves was ſometimes impracticable, and beſides 'twas by no means for the Benefit of the Republick to unpeople a whole Country, for this Reaſon they frequently gave part of the People their Liberty upon Condition of paying a capitation Tax, an annual Rent, or perſonal Services to the *Romans* in Acknowledgement of their Sovereignty. This Capitation was aſſeſſed upon all Perſons, without Diſtinction of Sex or Condition; the Males pay'd it from fourteen Years of Age and the Females from twelve, to ſixty five; the Maſters of Families were bound to pay for their Children. The *Romans* as we may learn, from *Pliny*, were not diſcharged from paying this Tax, till after *Paulus Æmilius* had conquer'd *Macedonia* in the five hundred eighty ſixth Year of *Rome*. *Paulus Æmilius Perſeo Rege Macedonio devicto, &c. ——a quo tempore Populus Romanus tributum pendere deſiit.*

This Pole Tax was proportioned to the Revenue of every Perſon; and that the publick might neither loſe nor oppreſs, every four Year all the Perſons within the Empire were regiſtred, and a Valuation of their Eſtates taken by Officers called at firſt *Cenſores*; and after the Republick was changed to a Monarchy, *Cenſitores*, *Peræquatores*, and *Inſpectores*; becauſe they entered the Names of all the Subjects upon a Regiſter, and took an Account what every one was worth, that they might pay the hundredth Penny every Year in proportion to the Valuation.

From hence we may perceive that the *Roman* Republick had two ſorts of Tribute or Taxes; one a Pole Tax, and the other a Rent or Quitrent for Eſtate and Land: *Cenſus ſive Tributum aliud Prædii, aliud Capitis.* They likewiſe paid a Tax for every Head of Cattel, ſomewhat like that called in *France, le Pie fourchu.*

'Tis not eaſy to make an exact Computation of what theſe three common Taxes, which made the publick Treaſure, amounted to; but 'tis eaſy to conclude this Revenue roſe to an immenſe Sum, becauſe 'twas no leſs than the eighth, or at leaſt the tenth Part of the worth of all thoſe vaſt Provinces, from *Hercules*'s Pillars to the River *Euphrates*. Several Writers have endeavoured to compute the Sum, but without any Exactneſs.

To this ſettled Revenue we muſt add another fourth, drawn from the Impoſts or Cuſtoms laid upon all ſorts of Proviſions and Commodities; which Cuſtom or Toll was to be paid not only at the Frontiers of the Empire, but at every Sea Port, at the Gates of great Towns and Bridges, Highways and Rivers. This Revenue was not ſo certain as that abovemention'd, but was more or leſs according to the Difference of Places and Commerce; this Cuſtom or Toll moſt commonly amounted to the twentieth Penny, and ſometimes was let down to the fortieth or fiftieth; the leaſt Proportion of all was the hundredth Penny, and the moſt the eighth. Foreign Commodities, which ſerved only for Luxury, Niceneſs, and Figure, were charged with a deeper Cuſtom; Officers and Magiſtrates pay'd nothing for the Proviſions and Goods which were carry'd from one Place to another for their own Uſe.

They had likewiſe another Revenue no leſs conſiderable than the former, which accrued from the Profits of Gold and Silver Mines, and other Metals; to which we may add what came into the Exchequer from the Marſhes and Salt Pits.

From this Recital we may collect in general what were the Funds of the *Romans* publick Revenue, which was employed to maintain the civil and military Liſts, and anſwer the Exigences of the Government. But the civil Wars having diſturbed the Branches of publick Payments, and exhauſted the Exchequer, and the Commonwealth being ſunk in a Monarchy, this Alteration gave occaſion for a ſupplemental Fund to maintain the Emperor's Court: This turn put *Auguſtus* upon making a Partition of the Revenues abovementioned, one Share of which he gave the People, and reſerved another for himſelf; thus there were two ſorts of Exchequers, one for the People or the publick, called *Ærarium publicum*, and the other for the Prince, called *Fiſcus:* And from hence Authors commonly make a Diſtinction between *Ærarium* and *Fiſcus*; tho' others think it no better than a Diſtinction without a Difference, becauſe the Emperor had the Diſpoſal of both Branches; though the Diviſion or Separation of them was kept on foot, to preſerve ſome Remains of ancient Liberty. And now to proceed to the mention of the Method in levying theſe Taxes: At their firſt Conqueſts, and while their Commonwealth ſubſiſted, the *Romans* ſent a Governor, called a *Proconſul*, *Prætor*, or *Proprætor*, into every Province; the Perſon commiſſioned had this Diſtinction, becauſe he exerciſed the Office, and had the Authority of a Conſul

and

and *Prætor* throughout the Province. This Magiſtrate had a ſort of Treaſurer in his Train called *Quæſtor*, who levy'd the publick Money: Theſe two Magiſtrates had a Company of Archers for their Guard, who attended them in the Courts of Juſtice, and levy'd what was aſſeſſed; what was collected was put in Cheſts, and after the Governors and Soldiers were ſubſiſted, and other publick Buſineſs anſwered, the Remainder was ſent to *Rome*, and lodged in the Exchequer, then kept in *Saturn*'s Temple, and intruſted with a Treaſurer called *Præfectus Ærarii*; and from hence was iſſued what was neceſſary for the publick Buildings, for exhibiting Spectacles in the Circus and Amphitheatre, for ſubſiſting Fleets and Armies, and entertaining Embaſſadors.

This Method of levying Taxes by the *Quæſtors* or Treaſurers did not always continue. A Cuſtom was at laſt begun to let out the publick Revenues of every Province to Farmers, who commonly took a Leaſe of five Years for a certain Sum, payable every four Months, and for which Payment they gave ſufficient Security. However, this Method made no Alteration in the Governors and *Quæſtors* of Provinces, who ſtill kept their Poſt, countenanced the Farmers, and took care to ſee the Taxes levy'd; and when any difference happened, they try'd the Cauſe as formerly; 'twas likewiſe part of their Buſineſs to make the Farmers anſwer their Covenants, without any Allowance for Deficiencies, in which caſes the Farmers were to ſtand the Hazard. Theſe Farmers were form'd into Companies, ſome of which had one Branch of the Taxes, and ſome another; ſome farmed the twentieth, ſome the tenth, ſome the eighth, and ſome the hundredth Penny, *&c.* And thus they are call'd *Octavarii*, *Decimarii*, *Vigeſimarii*, *&c.*

Theſe Men who farmed the publick Revenues are in *Latin Mancipes*, *Redemptores vectigalium*, *& Publicani*. This laſt Name which was honourable at firſt, as *Cicero* informs us, grew odious afterwards by the Rigour and Injuſtice of the Perſons employ'd; and for theſe Abuſes *Nero* had ſuppreſſed the Office, had it not been for the Remonſtrances of the Senate. However, he made theſe Publicans hang up Boards or Plates of Braſs in their Shops, where the rate of every thing taxed was particularly ſpecified.

This Cuſtom of letting the publick Revenues to farm laſted a great while under the Emperors. And thus in their law Books, and eſpecially in the *Pandectes* there is a Title *de publicanis*, but after the Seat of the Empire was removed to *Conſtantinople*, this Method was quite changed for the following; *viz.* Every Year towards the End of the Summer thoſe who were the prime Miniſters drew up a general State of what was to be levied upon the Subject; and after having divided the Empire into Prætectures or Provinces, and aſſeſſed the Sum every Province was charged with, they diſpatched Commiſſions called *Delegationes* to the four Lord Lieutenants of the Empire, ſtyled *Præfecti Prætorio*. Theſe *Præfecti* had each of them a great many Provinces and likewiſe each Province had a diſtinct Governor.

The Lord Lieutenants having received an Account of the Sum, which was to be levied within their Juriſdiction, ſent diſtinct Commiſſions to each Governor of the Province, and the Governor of the Province ſent the Aſſeſſment to the Magiſtrates of every City and Borough; theſe Magiſtrates they called *Decuriones* or Aldermen; they were a ſort of Senate or governing Body who took care of the Buſineſs of the Town. Theſe Magiſtrates having received the Order ſpecifying how much was to be levied, were obliged to nominate ſome of their own Body to make an Aſſeſſment of what every one was to pay; for which Reaſon theſe Aſſeſſors were called *Peræquatores*, or *Diſcuſſores*. When the Tax was thus adjuſted, the Town-Clark entered it upon a Roll, that every Body might underſtand his Proportion, and pay it to authoriſed Collectors, called *Suſceptores*; the Money thus raiſed was part of it firſt diſtributed to ſubſiſt the Officers and detray the Expences of the Provinces, and the reſt was ſent to the Treaſury at *Rome*, and lodg'd in the Cuſtody of the high Treaſurer, called under the firſt Emperors *Præfectus Ærarii*, and after *Conſtantine Comes Sacrarum Largitionum*; or elſe it was convey'd to the Prince's private Coffers, and entruſted with a Perſon called *Comes rei privatæ*, or the privy Purſe.

Theſe were the cuſtomary Methods practiſed in the *Roman* Empire for levying Capitations and Taxes upon Perſons and Lands in the Conquered Provinces. As for the Impoſts at the Cuſtom-Houſes and Toll-Houſes they were levied at Seaport Towns, and when People brought or carried Commodities into, or out of Towns: And for this they had Farmers on purpoſe, and ſettled Rates * *Cicer. Orat. pro Manilio. Sueton. in vit. Veſpaſ. Digeſt. Cod. Theod. Roſinus. Danet.*

THURTHUR, a Country with the Title of an Earldom in *Upper Hungary*. It lies between the *Theyſſe* and the *Berethon*, which Rivers bound it on the South, Weſt, and Eaſt. And the County or Earldom of *Kalo* lies to the North of it. Its Extent is not great, and the Town *Thurthur* is the Capital * *Maty, Diction.*

THUS, a Town of *Perſia* in the Province of *Chorazan:* Some Geographers take it for the Town anciently called *Antiochia Margiana*, *Alexandria*, and *Seleucia*. * *Baudrand.*

THYATIRA, a Town of *Lydia* in *Aſia minor*, upon the River *Hillus*; 'twas formerly an epiſcopal See, ſuffragant to the Archbiſhop of *Sardis*; the *Turks* call it *Akkiſas*, that is to ſay, *the white* or *new Caſtle*; 'tis at preſent inhabited by about ſix thouſand *Turks* and a few Chriſtians: It ſtands in a Plain where there are a great many Remains of Antiquity. St. *John* wrote a Letter to the Biſhop of this Town. * *Revelations, chap.* 2. *Baudrand. Harduin's Notes upon Pliny.*

THYRSO, *Torſo*, the biggeſt River in *Sardinia*; it riſes in the eaſtern Part of the Iſland, and falls at the weſtern into the Gulph of *Oriſtagni*, after having run by the Towns *Gociana* and *Solaroſſa*. * *Maty, Diction.*

TIBERIUS *(Alexander,)* Son of *Alexander*, *Alabarcha* of *Alexandria*, and Nephew to *Philo Judæus*. He quitted the *Jews* Religion and turned Heathen, and it may be in Complaiſance to the *Roman* Emperor, who ſoon after gave him the Government of *Judæa*, when *Cuſpius Fadus* left it: He acquitted himſelf honourably in this Poſt. There happened a great Famine at *Jeruſalem* while he was Governour, which had well nigh ſtarved the whole Country, if *Helena*, Queen of the *Adiabenians*, and her Son *Izates* lately proſelyted to the *Jewiſh* Religion, had not ſeaſonably ſupply'd the *Jews* with Corn and Money. *Tiberius* crucify'd *James* and *Simon*, Sons to *Judas Galilæus*, who when *Cyrenius* order'd all the People's Names to be entered upon a Regiſter, hurry'd the *Jews* into an Inſurrection. About this time *Tiberius*'s Father dy'd at *Alexandria*, and declar'd him his Succeſſor in the Office of *Alabarcha:* And now he reſigned the Government of *Judæa* to *Cumanus:* And here we are to obſerve that from the Death of *Alexander the Great* the *Jews* of *Alexandria*, always enjoy'd equal Privileges with the *Greeks*, in Conſideration of the Service they had done that Prince in his War with the *Ægyptians:* But now it ſeems theſe Advantages and Immunities were conteſted; the Buſineſs went thus; the *Greeks* of *Alexandria* reſolving to diſpatch Agents to *Nero* about their own Affairs, ſome *Jews* grew jealous of the matter; and fanſying this Deputation was concerted againſt their Privileges, they thought it moſt adviſeable to ſend ſome of their own People among them to obſerve their Motions: The *Greeks* on the other Side were apprehenſive that the *Jews* went along with them only to lie croſs to their Deſigns; for this Reaſon they bid them retire; but not prevailing by Perſuaſion, they dragged three of them along the Streets as if they intended to burn 'em alive. The other *Jews* ruffled to ſee their Countrymen thus outraged, pelted the *Græcians* with Stones, and run directly with Torches in their Hands to ſet the Amphitheatre on fire, where Abundance of People were got together; this had certainly been done, if *Tiberius Alexander* had not run immediately thither. He entreated them with his cuſtomary good Humour not to fly out into Sedition, which would provoke the *Romans* to the laſt Degree, might draw fatal Conſequences upon them; and over and above, he promiſed to do them Juſtice: But they were ſo far from Obedience and diſperſing, that they made a Jeſt of what was ſaid, and inſulted him. The Governor, as might eaſily be expected, grew very angry at this Inſolence; and to check the Inſurrection, ordered two *Roman* Legions, and five thouſand *Libyan* Troops, then garriſoned in the Town, to charge theſe Mutineers: But all this proved inſufficient to quaſh this Sedition. *Tiberius* therefore being

being forced upon a ſtronger Expedient, ordered all his Troops to march to *Delta*, to plunder the *Jews*, to ſet Fire to their Houſes, and put them all to the Sword. Theſe Orders were executed, fifty thouſand *Jews* were cut off, and the Carnage had gone farther, if *Tiberius* had not told his Men they had done enough. This happened in the twelfth Year of *Nero*'s Reign; and at the breaking out of the *Jewiſh* War againſt the *Romans*. *Tiberius*'s Loyalty, Courage, and other commendable Qualities, made him much valued by the *Roman* Emperors. And being a Perſon who underſtood military Buſineſs very well, *Titus* made him a Lieutenant General at the Siege of *Jeruſalem*. And here *Tiberius* ſerved him very ſignificantly with his Advice, and diſtinguiſhed himſelf very honourably in Action. * *Joſeph. Antiquit. lib.* 20. *cap.* 3. *&* *de Bell. Judaic. lib.* 2. *cap.* 36. *&* *lib.* 5. *cap.* 6.

TICHONIUS, flouriſh'd in the fifth Century in the Reign of *Theodoſius the Great*, and in that of his Son, and was contemporary with *Ruffinus* and St. *Auguſtin*. He was a *Donatiſt* of Parts, and was reckoned a good Expoſitor of the literal Senſe of the Scriptures. He wrote a Tract where he lays down ſeven Rules for a Commentator. St. *Auguſtin* has abridg'd this Diſcourſe in his third Book *de Doctrina Chriſtiana*. *Tichonius* likewiſe wrote three Books *de Bello inteſtino*, and a Narrative, in which he cites ſeveral old Councils in Defence of his Party. We have nothing of his extant but his Book *de ſeptem Regulis*, publiſhed by *Schottus*, and inſerted in the *Bibliotheca Patrum*. * *Gennad. Du Pin, New Eccleſ. Library, Cent.* V.

TIDOR, an Iſland in the eaſtern Ocean; 'tis one of the *Molucca*'s ſituated near the weſtern Extremity of *Gilolo*, between *Ternate* and *Motier*. 'Tis not more than twelve Leagues in Circumference, but affords Abundance of Spice, and eſpecially Cloves. The *Dutch* have ſome Forts there; however the Country has a King of its own, who is likewiſe Maſter of part of the Iſland *Gilolo*. The Town *Tidor* is the Capital, and gives it's Name to the Iſland. * *Maty, Diction.*

TIENCHEU, a Town within the Province of *Quanſi* in *China*. It has four other great Towns under it's Juriſdiction, and belongs to the King of *Tunquin*. * *Baudrand.*

TIENLICA, is a Country of the *Indian Peninſula* on this Side the *Ganges*; 'tis ſituate upon the eaſtern Side of the Kingdom of *Biſnagar*, where it confines upon the Kingdom of *Golconda*. *Tienlica* takes its Name from the Capital. * *Maty, Diction.*

TIEPOLI *(Bajamond,)* Son to a Doge of *Venice*, formed a Deſign to overturn the Conſtitution, and make himſelf a Monarch: But the Plot being diſcovered, the Republick drew a Body of Troops to *Venice*, and defeating his Men in St. *Mark*'s Square, ſeiz'd his Perſon, and puniſhed his Accomplices. * *Egnatius, lib.* 3. *cap.* 5.

TIGRIS; for it ſeparates *Syria* from *Meſopotamia* in *Morery* Vol. II. read it ſeparates *Aſſyria*.

TIL *(Solomon van,)* a famous Divinity Profeſſor at *Leyden*, was born at *Weſop* a ſmall Town two Leagues from *Amſterdam*. He was extracted from an ancient Family, originally of the Duchy of *Cleves*. He was a voluminous Writer; Some of his *Latin* Works are *Methodus concionandi, & Methodus ſtudendi. Phoſphorus Propheticus, ſeu Moſis & Habacuci Vaticinia, &c. Diſſertatio paradoxa Theologico-Chronologica de anno, menſe, & die nati Chriſti. Malachias illuſtratus, &c. Cui accedit Diſſertatio ſingularis Geopraphico-Theologica, de ſitu Paradiſi Terreſtris. Theologiæ utriuſque compendium, cum naturalis tum revelatæ, una cum appendice de Origine Controverſiarum, &c.* He died *October* 1713. * *Memoires Manuſcrit.*

TILLEMONT *(Lewis-Sebaſtian le Nain de,)* a Prieſt born at *Paris November* 30, 1637. His Father was *John le Nain*, Maſter of the Court of Requeſt, a very worthy Magiſtrate, of a lively and penetrating Genius, inflexibly juſt, and exemplarily religious. *Lewis-Sebaſtian le Nain*, commonly known by the Name of *M. de Tillemont*, was no leſs remarkable for Probity and Religion than the reſt of his Family. He ſpent the whole Courſe of his Life from firſt to laſt in religious Exerciſes. He kept himſelf diſengaged from Intereſt and Ambition, and apply'd himſelf wholly to the writing Church Hiſtory. But this Subject being too extenſive for a ſingle Perſon, eſpecially for one ſo ſcrupulous and exact as himſelf: For this Reaſon he drew his Plan leſs, and confined himſelf to the ſix firſt Centuries; which, though the richeſt, is, it may be, the moſt rugged and ſlippery Ground to go upon. And being ſenſible that Providence in making the Members of the Church ſubject to the ſecular Powers, deſigned the Events of prophane Hiſtory ſhould be interwoven with thoſe of the Church; and that therefore a Church Hiſtorian ought to conform himſelf to this Order, and not undertake to go to the bottom of the one without diſentangling the other. Upon this view he publiſh'd his *Hiſtory of the Emperors* before his *Memoirs for Eccleſiaſtical Hiſtory*. The matter of both theſe learned and large Performances is extracted from original Authors, and oftentimes in their own Terms; their Senſe is always exactly preſerved, ranged in order, and judiciouſly remarked. M. *Tillemont*'s *Memoirs* have beeen ſerviceable to a great many learned Perſons, who have publiſhed new Editions of St. *Cyprian*, St. *Hilary*, St. *Ambroſe*, St. *Auguſtin*, St. *Paulinus*, and a great many others. M. *Tillemont*'s Modeſty was ſuch as to conceal this Circumſtance. He ſerved his Friends very frankly with his Learning, but it was upon condition not to make him any Acknowledgment. Notwithſtanding his great Reading and Judgment he gives his Sentiment with Diſtruſt, and is never dogmatical and deciſive. At laſt being worn up with Study and Mortification, he dy'd *January* 10, 1698, a little more than ſixty Years of Age. His Memoirs for Church Hiſtory are ſixteen Quarto's, and his Hiſtory of the Emperors ſix. His Hiſtory conſiſts of the Saints Lives, of famous Men, of Emperors, of the Hiſtory of Hereſies, ranged under diſtinct Titles, and interwoven with the Paſſages of old Authors, and ſometimes moderns; and all done with Perſpicuity and Connexion: He has ſubjoin'd critical Notes at the End of every Volume, which are remarkably exact and judicious. He is modeſt in his Expreſſions, faithful in his Citations, reſerved in his Determinations, and makes his Remarks upon reaſonable and ſatisfactory Grounds. His Work is very ſerviceable both for Knowledge and Edification. * *Du Pin, New Eccleſ. Library, Cent.* XVII.

* TILLET *(John de,)* Biſhop of St. *Brieu*. He had a Brother called *Lewis de Tillet*, Canon of *Angoulême*, who entertained *Calvin*, who had been their Tutor. This *Lewis* turn'd *Calviniſt*, went to *Geneva*, and ſtay'd there ſome time; but afterwards returned into *France*, and dy'd a *Roman* Catholick. He wrote the Education of a chriſtian Prince, a Book ſhewing when the *French* Kings are *Majors*; a Memoir concerning the Liberties of the *Gallican* Church; an abridg'd Hiſtory of the *Albigenſes*; an Epitome of the Hiſtory of the *French* Kings. The Biſhop's Works are, a Tract concerning the chriſtian Religion; an Anſwer to the *Calviniſtical* Miniſters; Advice to miſled Gentlemen; a Diſcourſe concerning the Antiquity and Solemnity of the Maſs; a Tract upon the Apoſtles Creed. He likewiſe publiſhed the Apoſtles Canons, and thirteen Councils in *Greek*, St. *Matthew*'s Goſpel in *Hebrew*; *Lucifer Calaritanus*'s Works; *Pacianus*'s Exhortation to Repentance, and the *Caroline* Books. He likewiſe wrote a Chronicle of the *French* Kings, from *Pharamond* to *Henry* IV. and a Book entituled, Inſtances of ſome Popes Conduct and Behaviour, compared with thoſe of heathen Princes. * *Thuanus, Hiſt. Poſſevin, in Appar. Biblioth. Sainte-Marthe, in Elog. l.* 2. *Du Verdier, & la Croix du maine, Biblioth. Franc.*

TIMAVO, a River within the Republick of *Venice*. It has nine Spring-Heads near the Town St. *Giovanni*, on the Frontiers of *Iſtria* and *Friuli*, and falls into the Gulph of *Trieſte*, between the Town *Trieſte* and the Mouth of the River *Lizonſo*. * *Baudrand.*

TINTORET *(James Robuſti,)* a famous Painter born at *Venice* in 1512. His Father was a Dyer, from which Buſineſs his Son had the Name of *Tintoret*. When a Child, he was perpetually drawing upon the Walls with Charcoal or dye Stuff. His Parents obſerving his Diverſion, reſigned him to his Genius, and put him to *Titian*. His ſtrong Inclination made him quickly outſtrip thoſe of his Age: And ſoon after he came to his Maſter, his Paintings made every Body wonder. *Titian* himſelf grew jealous of him, and perceiving by his drawing he would make a great Maſter,

he parted with him for fear he might ſomewhat diſſerve his own Reputation. *Tintoret*, piqued with this Diſcharge, reſolv'd to exert himſelf. However, the Affront he had received did not make him undervalue *Titian*'s Pencil: He ſtill reſolv'd to imitate his Manner, and Deſign from the Statues of the famous *Michael Angelo*. And that he might not go off from theſe great Maſters, he wrote upon the Walls of his Cloſet the Rule he intended to follow, in theſe Words, *Il diſegno di Michel Angelo, il colorito di Titiano: Michael Angelo's drawing, and Titian's colouring*. *Tintoret* ſucceeded in both theſe Parts of Painting. The Strength of his Genius, and his great Application, made him one of the greateſt Painters in *Italy:* His chief Care was firſt to ſtudy Nature, and then heighten it by Art. He commonly drew from the Life, and was particularly buſy in examining the Poſition of the Muſcles and Nerves in dead Bodies. By this Information he was prepared to place his Figures exactly, and give them proper and entertaining Poſtures. At laſt, Genius, Practice, and Care, made his Reputation run ſo high, that when the Confraternity of St. *Roch* deſigned to have a Piece of Painting in their Church, they pitch'd upon *Tintoret*, *Paul Veroneſe*, *Andrew Schiavon*, *Joſeph Salviati*, and *Frederick Zucchero*, to ſhew each of them their Drawings, that they might chuſe one whom they lik'd beſt. Each of them bringing what they had done, *Tintoret* finiſhed a large Picture in the time that the reſt had only drawn a Sketch. Thoſe who have ſeen this Painter's Performances at *Venice* are much ſurprized at the Speed and Niceneſs of his Pencil. He was more afraid of failing in the drawing than in the colouring. Some of his finiſh'd Pieces are two and fifty Foot high in the the Church of *la Madona dell' horto*, one of which repreſents the golden Calf, and the other the laſt Judgment; that which is called at *Venice Miraclo del Servo*, which in a Square of twenty Foot repreſents a Miracle wrought by St. *Mark* upon a Servant, who becauſe contrary to his Maſter's Pleaſure, he had made a Viſit to this Evangeliſt's *Relicts*, had his Eyes pulled out, and his Legs broke. Another of his fine Pieces is the Aſſumption, the Crucifixion of our Saviour; and ſome other Portraits done for the Confraternity of St. *Roch*, the Siege of *Zara*, formed by *Mark Juſtiniani*, after this Town had renounced the *Venetians* Government, and received a Garriſon of *Lewis* King of *Hungary*; and here we muſt not forget the great Picture thirty Foot high, and teventy four Foot broad: It ſtands at the great Palace in *Venice*, and was the Admiration of the whole Town. He made Portraits of a great many Princes and Noblemen; and particularly *Henry* III. King of *France* ſat to him, at his paſſing through *Venice* in his Return from *Poland*. *Tintoret* dy'd in 1594, 82 Years of Age. * *Ridoſi, Vit. de Pittor. Part.* I. *Pag.* 3, *&c. Felibien, Entret. des Peintres. Tom.* 1.

TIRINUS *(James,)* a Jeſuit of *Antwerp* living in the ſixteenth and ſeventeenth Centuries. He wrote a Commentary upon all the Bible: 'Tis an Extract from the beſt of other Commentators. He does not inſiſt upon the explaining every Word, and marking the different Readings; but makes it his Buſineſs to open the true Meaning of the Text according to the received Interpretation of the *Fathers* and Expoſitors. * *Du Pin, New Eccleſ. Library, Cent.* XVII.

TIROS, originally of the *Franche-Comté*, who deſerves to be remember'd only for one of the greateſt Eaters of his Age. Mr. *de Bonvalot*, Abbot of *Luxen* who would not believe what was reported of him, ſaw him one Day eat up a whole roaſted Sheep in leſs than an Hour, with only a penny Loaf with it. At the ſame time he drank off three Pints of Wine *Paris* Meaſure. The Abbot had afterwards ſuch an Averſion for his *Swallow*, that he would never ſee the Face of him. * *Goulart en ſes Hiſtoir. Admirab.*

TISSAPHERNES, one of the chief *Perſian* Noblemen in the Reign of *Artaxerxes*, commanded this Prince's Army, when *Cyrus*, *Artaxerxes*'s Brother, gave him Battel. The Victory was wholly owing to him by his maintaining the Fight when *Artaxerxes* was wounded. To reward his Service *Artaxerxes* made him his Son in Law, and gave him the Government of that Country where *Cyrus* had commanded before. *Tiſſaphernes* afterwards happening to loſe a Battel in *Aſia minor*, againſt *Ageſilaus* the *Lacedemonian* General, fell under *Artaxerxes*'s Diſpleaſure, and was ſlain by this Princes's Order at *Coloſſe* in *Phrygia*. * *Xenophon, Hiſt.*

* TITUS, St. *Paul*'s Diſciple. This Apoſtle carried him with him to *Jeruſalem*, *A. D.* 51, when the Council was held in this City: And at this time it was that ſome new *Jewiſh* Converts, would have had him circumciſed, which St. *Paul* would not ſuffer. Afterwards he attended St. *Paul* at *Epheſus*, from whence this Apoſtle ſent him to *Corinth A. D.* 56, to quiet the Diſturbances occaſioned by the Schiſm in that Church. He ſucceeded to St. *Paul*'s Expectation in his Negotiation, and returned to the Apoſtle who had now ſailed from *Troas* to *Macedonia*. He informed him in what Condition he had left the Church at *Corinth*, and gave him an Account of the Charity collected to be ſent to *Jeruſalem*. St. *Paul* diſpatched him back to *Corinth*, where after ſome ſtay, he kept with him about ſix Years, till St. *Paul* left *Rome A. D.* 63, and embarquing for the *Levant* touched at *Crete*, and put the Government of the Churches there in *Titus*'s Hands. Some time after St. *Paul* writ to him to meet him at *Nicopolis*, and afterward ſent him to *Dalmatia*. After St. *Paul*'s Death he returned to *Crete*, and ſpent the reſt of his Days there. He is ſuppoſed to have lived to a great Age. The *Latins* keep his Feſtival on the fourth of *January*, and the *Greeks* the twenty fifth of *Auguſt*. *Acts. Epiſt. to Titus. Euſeb. Hiſt Eccleſ. Hierom. de Script. Eccleſ. Baronius, in Annal. & Martyrol.*

TOCAT, formerly called *Neo Cæſarea* and *Hadrianopolis*. A Town of *Natolia* in *Aſia*; It ſtands in the Province of *Amaſia*, upon the River *Caſalmach*, about three and thirty Leagues from the Town *Amaſia* to the Eaſt. 'Tis a large populous City, and an Archiepiſcopal See. *Tavernier* reports it the Reſidence of the *Baſhaw* of *Siwas*; but others affirm *Tocat* and *Siwas* diſtinct Governments. * *Maty, Diction.*

TOCAYMA, a ſmall Town on the Continent of *Southern America*. It ſtands in the Kingdom of *New Granada* at the Confluence of the River *Pati* and *Maudlin*, about twenty Leagues from S. *Fe de Bogota*, to the Weſt. Near this Town, there is the *Volcano* of *Tocayma*, which is a Mountain that throws up Flame. * *Maty, Diction.*

TOINARD *(Nicholas,)* born at *Orleans* 1627, and deſcended from one of the beſt Families there. He began with the Study of Languages and Hiſtory, and held it to the End of his Life. He is reckoned one of the beſt Antiquaries of this Age, and was much eſteemed for his Learning and Candor. Notwithſtanding his great Reading and Study he printed very little. He wrote a new Concordance in *Greek* for the four Evangeliſts; but this Work though done with great Exactneſs and Curioſity, was not publiſhed till a Year after his Death. We have nothing more printed with his Name to it, excepting a little Book, of *Latin* Annotations upon *Lactantius de mortibus perſecutorum*, where he handles ſome Chronological Queſtions; and two ſmall Diſſertations upon Medals. However there is a ſmall anonymous *French* Tract reckoned to him, with Remarks upon the Verſion of the *New Teſtament*, done by *P. Bouhours*, and that of *Mons*, where in a very genteel way he diſcovers a great many Faults in *Bouhours* Verſion, and diſagrees in ſome Paſſages with that of *Mons*. However, he never owned theſe Animadverſions, though they are not unworthy his Pen, M. *Toinard* is ſomewhat blamed for keeping many of his curious Diſcoveries to himſelf. * *Du Pin, New Eccleſ. Library, Cent.* XVII.

TOLNA, a Town in *Lower Hungary*, Capital of the Earldom of *Tolna*: It ſtands upon the *Danube* four Leagues below *Colocza*. The County of *Tolna* lies between the Counties of *Pilſen*, *Zigeth*, *Baraniwar*, and the *Danube*. There is nothing conſiderable in it, except the Capital. * *Baudrand.*

TOLU, a City in the Province of *Cartagena*, within *Caſtello del Oro*, in *Southern America:* It ſtands twelve Leagues from the Town *Carthagena* to the South Weſt, and ſix Leagues from the Sea: The Soil produces Plenty of all ſorts of Fruits and Plants which grow in *Spain*. Particularly it furniſhes the excellent *Balſam*, called *the Balſam of Tolu*, which is gotten by making a gaſh in a Tree, which is like a ſmall Pine Tree. The *Indians* Cleave the Bark, which is thin and tender, and then receive the Liquor, in Spoons made of black Wax, and

and put it in Veſſels prepared for that purpoſe. The Balſam is red inclining to a gold Colour. 'Tis ſtrong and ſweet ſcented, and has an agreeable Taſte. *Laët Hiſtory of the New World.*

TOMMASSI *(Joſeph Mary,)* eldeſt Son to the Duke of *Palma*. Notwithſtanding the Advantage of his Birth he retired from the World, and entered into the Order of the *Theatins*, where he practiſed great Auſterities, and Self-denial; and to do him Juſtice his Learning was no leſs remarkable than his Piety. He underſtood *Greek*, *Hebrew*, *Chaldee*, Philoſophy and *Pagan* Learning: But his chief Study was the Scriptures and Divinity, and particularly the liturgick part of that Learning. Pope *Clement* XI. as 'tis ſaid, forced him to accept a Cardinal's Cap, *May* 18. 1712. And though he lived with this Honour little more than ſix Months, he gave away four thouſand Crowns to the Poor. His Works are as follow; *Codices Sacramentorum nongentis annis vetuſtiores. Romæ in* 4. 1680. *Pſalterium juxta duplicem Editionem Romanam & Gallicanam, cum Canticis, Hymnario, & Orationali. ibid. in* 4. 1683. *Pſalterium cum Canticis verſibus priſco more diſtinctum, argumentis & orationibus vetuſtis novaque literali explicatione breviſſima dilucidatum, ibid. in* 4. 1697. *Reſponſorialia & Antiphonaria Romanæ Eccleſiæ a Sancto Gregorio Magno diſpoſita, cum appendice monumentorum veterum & Scholiis; ibid in* 4. 1686. *Sacrorum Bibliorum Tituli, ſive Capitula ante mille annos in Occidente uſitata; ibid. in* 4. 1688 *Antiqui Libri Miſſarum Romanæ Eccleſiæ, id eſt Antiphonarius Sancti Gregorii Papæ, Comes ab Alpino commendatus & Capitulare Evangeliorum; ibid. in* 4. 1696. *Officium Dominicæ Paſſionis feria ſexta Paraſceve majoris hebdomadæ ſecundum ritum Græcorum, nunc primum latinè editum; ibid. in* 8. 1695. *Indiculus Inſtitutionum Theologicarum veterum Patrum; ibid. in* 4. 1702. *Inſtitutiones Theologicæ antiquorum Patrum, quæ aperto ſermone exponunt breviter Theologiam, ſive Theoreticam ſive practicam, Tomus primus; ibid. in* 8 1702. This Book contains *Tertullian*'s Preſcriptions, *Vincentius Lirinenſis* his *Commonitorium*, and two Orations of S. *Gregory Nazianzen*, upon that Moderation, which ought to be obſerved in Theological Controverſies; the other is that Father's firſt Theological Oration, *&c.* This Cardinal died *December* 31. 1712. 63 Years of Age. * *Memoires de Trévoux, Février.* 1714.

TORNA, or *Tornaw*, a ſmall Town in *Upper Hungary*. 'Tis ſix Leagues from *Caſſovia* to the Weſt, and the Capital of the ſmall Country of *Torna*, which lies between the Countries of *Abanwivar*, *Gevinar*, *Gomor*, and *Barſod*. * *Maty, Diction.*

TORNIEL *(Auguſtin,)* was born at *Novarro* in 1543, and was profeſſed a *Barnabite* at twenty ſix Years of Age. He endeavoured to diſintangle the difficulties in Eccleſiaſtical Hiſtory, from the beginning of the World to the *Incarnation*, and to digeſt the Work into Annals. He is the firſt who has drawn up this Work into Length, and handled it with Exactneſs. And this not only with reſpect to Hiſtory; but he clears up the Difficulties in Chronology, Geography, Topography. And likewiſe explains the Rites and Cuſtoms, which occur in Hiſtory: Inſomuch that he deſerves the Character of an excellent Commentator upon the Books of the *Old Teſtament*. His Style is unornamented, but clear, and methodical. *Torniel* died in 1622. His Work has been printed at *Millan*, *Francfort*, and *Antwerp*. * *Du Pin, New Eccleſ. Library, Cent.* XVII.

TORRE DE MONCORVO, a large Town of *Portugal* in the Province of *Tra-los-Montes*. It ſtands at the Confluence of the Rivers *Sabor* and *Douro*, eleven Leagues from *Samego* to the Eaſt. * *Baudrand.*

TORTUE, the Iſland of *Tortue*, ſituate between the twentieth and one and twentieth Degree of northern Latitude, upon the Edge of the great Iſland *S. Domingo:* It is ſo called becauſe the Figure of it reſembles a Tortoiſe. 'Tis about ſixteen Leagues in Circumference, and every way inacceſſible, excepting on the South Side, where there is a Canal which parts it from the Iſland *Hiſpaniola*, where there is a good Haven both for Depth and Shelter. The Haven is commanded by a good Fort. There is likewiſe a Battery upon the Shore where the Guns are planted againſt the Haven. There is only a ſmall Town call'd *la Baſſe Terre*, where there are Tradeſmen's Shops and little Alehouſes. *Blondell*, the *French* King's Engineer, being at the *Antillæ* in 1667, went to *Tortue*, where he ſtruck out a Plan for a new Fort; but his Draught was not well executed. There are ſix Quarters of this Iſland inhabited, *viz. Baſſe Terre*, *Cayone*, *&c.* The Country where 'tis planted, affords all ſorts of Fruits, which are the Growth of the *Antillæ*, for the Soil is very good. The Hills are all perfect Rock as hard as Marble, and yet Trees grow upon them as big as moſt in *Europe*. The Roots of theſe Trees lie all bare, and run upon the Rocks, and claſp only in the Hollows and uneven Places. The Wood of the Trees which grow in this manner is very dry; inſomuch that as ſoon as 'tis cut the Sun ſplits it in a great many pieces, and makes it good for nothing but Fuel. The Country produces Tobacco of the beſt Kind. The Sugar-Canes are extraordinary large, and the Juice of them richer, and more homogeneous than elſewhere. There are likewiſe a great many ſort of Trees, and Medicinal Plants, but there is little Game for hunting: for the wild Boars there, were brought from the great Iſland S. *Domingo*. There are ſome little Birds, Fiſh, and Reptils of very particular Kinds. Amongſt other living Rarities, there are *Camelions* which change as far as three or four Colours, that is from black to white, and from red to an iron Colour, but then they don't alter to all Variety of Colours, as ſeveral have written, and as 'tis commonly believed. Farther, there is a Tree of a poiſonous Quality grows there, the Leaves reſemble thoſe of a wild Laurel: It bears Apples of a beautiful Colour, and pleaſant Taſte. The poiſon in them is ſo very ſtrong, that when any of them fall into the Sea, they kill the Fiſh that chop at them. Thoſe who come firſt out of *Europe*, are frequently deſtroy'd by theſe Apples; for the Fruit is tempting both to Sight and Smell, ſo that thoſe that do not know them are apt to venture. If any one ſleeps under this Tree, or handles any of the Branches, he is preſently troubled with red Bliſters which are not eaſily cured. This Iſland is planted with a Colony of *French*, who have a Governour of that Nation. * *Wytfliet, of the Weſt Indies. P. du Tertre, Hiſtoire des Antilles. Oexmelin, Hiſtory of the Adventurers.*

TOTAY, a City of *India* bevond the *Ganges*. 'Tis the Capital of a Kingdom of the ſame Name, and ſtands upon the River *Chœor*, near the Lake of *Chiamay*, upon the Frontiers of the Mogul's Dominions * *Maty, Diction.*

* TOUL; for 659. in *Morery* Vol. II. read 859.

TOURNEFORT *(Joſeph Pittowde,)* was born at *Aix* in *Provence*, *June* 1656: His Father was *Peter Pittow*, Lord of the Mannor of *Tournefort*; his Mother was *Aimere de Fagouë*, deſcended from a Gentleman's Family at *Paris*. He diſcovered from his Childhood a ſtrong Genius for Botany, Anatomy, and Chymiſtry: And therefore, notwithſtanding he was deſigned for Divinity, yet upon his Father's Death he was left to his own Inclinations. He went ſimpling to the Mountains of *Dauphiné* and *Savoy*, through *Provence*, *Languedoc*, the *Alps*, and *Pyrenæan* Mountains. He travelled likewiſe into *Portugal*, *Holland*, and *England*, where he found new Plants, and made an Acquaintance with ſeveral famous Botaniſts. Mr. *Herman* the celebrated Botanick Profeſſor at *Leyden*, offered to reſign his Chair to him, but he choſe to ſettle in *France*, where he was made a Member of the Academy of *Sciences*. His Works are *Elemens de Botanique, ou Méthode pour connoitre les Plantes*, printed at the *Louvre* in three Volumes in 8vo. This Book though well received by moſt of the learned, was attacked in ſome Points by Mr. *Ray*, the famous *Engliſh* Botaniſt and natural Philoſopher: To this Gentleman's Exceptions M. *Tournefort* made a Reply in *Latin*. The Conteſt was genteely managed on both Sides. In 1698, he publiſhed his *Hiſtory of Plants which grow about Paris, with the uſe of them in Phyſick*. Another Book may be reckoned to him, or at leaſt part of it. It is entituled *Schola Botanicæ ſive Catalogus Plantarum, quæ ab aliquot annis in Horto Regio Pariſienſi Studioſis indigitavit Vir Clariſſimus Joſephus Pitton de Tournefort, Doctor Medicus; ut & Pauli Hermanni Paradiſi Batavi Prodromus, &c. Amſtelodami* 1699. One *Simon Warton* an *Engliſh* Man, who had ſtudied Botany in the *French* King's Garden under M. *Tournefort* tranſlated his

his *Elemens de Botanique* into *Latin*, with enlargements The Title is *Inſtitutiones Rei Herbariæ*, three Volumes in 4^to^; the firſt part gives the Name of the Plants, ranged by the Authors Syſtem; and in the other two the Figures of them are all furniſhed with very good Cuts. To this Tranſlation there is prefixed a large *Preface*, or *Introduction to Botany*, which contains the Principles of *Tournefort*'s Syſtem, ingeniouſly and ſolidly ſettled, together with a Hiſtory of Botany, and Botaniſts carefully collected, and entertainingly written. His Inclination for Plants, did not check him from enquiring into other Curioſities of Nature, ſuch as Stones with various Figures upon them, Marcaſſites, Petrifications, and Cryſtalliſations, when extraordinary; to which we may add a Collection of Shells of all Kinds. In the Year 1700, he was ordered by the *French* King to travel into *Greece*, *Aſia*, and *Africk*, not only in queſt of Plants mentioned by ancient Writers, but likewiſe to make Obſervations relating to natural Hiſtory, to old and modern Geography, and likewiſe to remark the Diſpoſitions and Cuſtoms, the Religion, and Trade amongſt thoſe People. Mr. *Tournefort* in Company with Mr. *Gundelſheimer*, an excellent *German* Phyſician, and Mr. *Aubriet*, a good Painter, went as far as the Frontiers of *Perſia*, ſimpling and making Obſervations all the Way. He made as little of his Voyage by Sea as poſſible, and travelled out of the common Roads on purpoſe to meet with more Plants. He deſigned to go to *Africk*, but the Plague being then at *Ægypt*, he came from *Smyrna* to *France* in 1702. The Diſcoveries he had made in the vegetable World, furniſhed matter for his Book entituled *Corollarium Inſtitutionum Rei Herbariæ*, printed in 1703. At his coming home he practiſed Phyſick again, was Profeſſor in that Faculty, and had the Direction of the *French* King's Garden as before. He overlaid himſelf with Study, and beſides had the Misfortune of a violent Blow on his Breaſt, which haſtened his Death. He died *December* 28, 1708. By his laſt Will and Teſtament he left his Cloſet of Curioſities to the King, for the uſe of the learned, and his Botanick Books to the Abbot *Bignonius*. His Travels were printed at the *Louvre* in two Volumes 4^to^. The firſt before his Death and his ſecond after. *Hiſtoire de l'Academie Royale des Sciences, de l'an* 1701. *pag.* 174. *& deinc. Edition de Hollande.*

TOURNEMINE, an ancient and illuſtrious Family of *Bretagne*, which, according to a Tradition in this Province, derives it's Original from a Prince of the Houſe of *Anjou*, Son of *Jeffery Plantagenet* Earl of *Anjou*, and Brother to *Henry* II. King of *England*. *Francis Tournemine*, the Baron of *Camſillon*, and the fourteenth in Deſcent, ſerved King *Henry* III. and King *Henry* IV. with great Fidelity. His Loyalty made him loſe great part of his Eſtate, and amongſt the reſt his Caſtle of *Camſillon*, which after a long Siege was taken and demoliſhed by the *Spaniſh* Garriſon of *Croiſie*. Thus he hazarded himſelf and his Fortune againſt the *Leaguers* for the Service of King *Henry* IV. notwithſtanding this Prince was then a *Calviniſt*, and himſelf a *Roman* Catholick: This was living by his Father *Peter* II's Principle, who notwithſtanding his being a *French* Proteſtant, fought for the *Roman* Catholick *French* Kings againſt his Countrymen, tho' of his own Religion. *Francis Tournemine* dy'd at the Camp of *Amiens*, whither he had brought the King a Reinforcement of five hundred Gentlemen at his own Charge *A. D.* 1597. * *Argentre*, *Hiſtoire de Bretagne*, *&c.*

TOURNEMINE *(Renatus,)* the ſecond of this Name, of the Branch of *Coitmur*, Baron of *Hunaudaye*, Knight of the King's *Order*, and Lieutenant General of his Forces in *Bretagne:* He made his firſt Campaign in *Piemont* under the Marſhal *Briſſac*, and ſerved in the Field through five Reigns, with extraordinary Bravery and Conduct. In the Year 1574, when at the Siege of *Luſignan*, the Rebels making a Sally, and puſhing the King's Troops as far as the Batteries, he ſtood almoſt ſingle againſt them, broke their Charge, ſaved the Artillery, and drove them back into the Town. Afterwards he was employed to recover the Town of *Rochelle* to their Duty by ſmooth Applications, after Force had been try'd to no purpoſe: This Negotiation ſucceeded, and was managed with ſuch Dexterity, that the Court rewarded him with the Poſt of Lord Lieutenant of *Bretagne*. The Reduction of this Province was chiefly owing to his Care and Services. And notwithſtanding all the tempting Propoſals of the Duke of *Mercœur* and the reſt of the *Leaguers*, he held firm to the Intereſt of King *Henry* IV. broke *Mercœur*'s Meaſures, and gave a finiſhing Stroke by the taking of *Rennes*, which he gained by holding Correſpondence with thoſe within. This great Man, worn up in the Service of the Government, fell ſick at the Camp before *Roan*, then beſieged by King *Henry* IV. and dy'd in 1590. * *Argentré*, *Hiſtoire de Bretagne. Du Pas*, *Hiſtoire Genealogique de Bretagne. Thuanus. Duvila. Mezeray*, *Titres de la maiſon de Tournemine*, *&c.*

TOURNEUX *(Nicholas le,)* Prieſt and Prior of *Villers*, born at *Roan A. D.* 1640. He was a Perſon of Character for his Learning and exemplary Life. He wrote the Life of our bleſſed Saviour; the beſt Preparation for hearing the Maſs; the Tranſlation of the *Roman Breviary* into *French*; chriſtian Inſtruction upon the Sacraments; ſix controverſial Letters, *&c.* * *Memoires Hiſtoriques. Du Pin*, *New Eccleſ. Library*, *Cent.* XVII.

TOURNON *(Charles-Thomas Maillard de,)* a Cardinal, extracted from an ancient Family, originally of *Savoy*. This Family for ſeveral Ages paſt, has produced not a few great Men, who have handſomely diſtinguiſh'd themſelves in their Princes Service, and filled ſome of the higheſt Poſts in the Court, the Field, and the Adminiſtration. Many of them have been Knights of the *Annunciada*. *Peter de Maillard*, Earl of *Tournon*, Governor of *Savoy*, and General of the Horſe, was made Knight of the *Annunciada* by *Emanuel Phillibert*, Duke of *Savoy*, *A. D.* 1568. *Victor Amadæus Maillard*, Marquiſs of *Tournon*, was the Cardinal's Father, and was likewiſe Knight of the *Annunciada*, and preferred to ſome of the higheſt Offices in the Court of *Savoy*. This Nobleman had two Sons, the eldeſt called *Fœlix Emanuel*, now Captain of the firſt Company of the Duke of *Savoy*'s Guards *du Corps*, Marſhal and Lieutenant General of his Forces; the ſecond Son *Charles Thomas* was born at *Turin December* 21, 1668. Pope *Clement* XI. conſecrated him Patriarch of *Antioch December* 5, 1701, and ſent him to *China* as Legate of the holy See. He arriv'd at *Pondeheri* in *April* 1703, and went from thence in 1704, towards *China*, where he arrived in *April* 1705. He was fortify'd with an Order from the Pope, not then publiſhed in *Europe*, againſt the ſuperſtitious Worſhip of the *Chineſe*, which ſome Miſſionaries have indulged their new Converts. In virtue of this Brief or Decree the Legate publiſh'd a Mandate at *Nanquin February* 7, 1705, forbidding putting a Picture or Board in their Churches, with this Inſcription, *worſhip the Heaven or the Sky:* Forbidding likewiſe the religious Worſhips the *Chineſe* pay to their Anceſtors, to *Confucius*, and to the Planets. The Cardinal at his Arrival at *Pequin* was at firſt well received by the Emperor of *China*. His Eminence ſent for the Biſhop of *Conon*, apoſtolical Vicar, who having declar'd in writing, and told the Emperor by Word of Mouth, that the Doctrine and Worſhip of the *Chineſe* was by no means conſiſtent with the chriſtian Religion; upon this Declaration, I ſay, the Biſhop was apprehended, and afterwards baniſhed. The Cardinal *Tournon* had been ſent away ſome time before. He was conveyed to *Macbao*, after having left Inſtructions dated *January* 25, 1707, to regulate the Miſſionaries Conduct, and to teach them what Anſwers they were to make when Queſtions were put to them concerning the Worſhip of the *Chineſe*. His Eminence being kept Priſoner there in the Jeſuits Houſe by the Emperor of *China*'s Order, dy'd in his Confinement in *June* 1710. He behaved himſelf to the laſt like a Perſon of Conſcience and Reſolution, neither could any rough Uſage make him bend and relax in his Principles. The Pope made a ſhort Panegyrick upon him in a full Conſiſtory *October* 14, 1711. * *Memoires du tems.*

TOURVILLE, or *Coſtentin Tourville*, an ancient Family within the Precinct of *Coſtentin* in lower *Normandy*. *William de Coſtentin* Knight, Lord of *Tournville*, lived in the Reign of St. *Lewis*, and dy'd about the Year 1292. *Anne-Hilarion de Coſtentin de Tournville*, Marſhal, Vice-Admiral of *France*, and General of the Marines,

Marines, was third Son of *Cæſar*, Count *de Fimes* and *Tourville:* He was made Knight of *Malta* at four Years of Age, but did not undertake the Vows of that *Order*. He was bred to the Sea, and in his firſt Services diſtinguiſhed himſelf upon ſeveral Occaſions, eſpecially in a bloody Engagement of one Gally againſt another, where he behaved himſelf with ſuch extraordinary Bravery, that they took the *Turkiſh* Gally. Afterwards going along with the Chevalier *d'Hocquincourt*, they took conſiderable Prices, gave chace to ſix *Algerines*, and forced ſix and thirty Gallies to a ſhameful Retreat near *Pont Dauphine* in the Iſle of *Chio*, where theſe Gallies loſt above five hundred Men in a Fight which laſted nine Hours. In 1667, the *French* King gave *Tourville* the Command of a Man of War, and from hence forward he was in almoſt all the Sea Fights in which the *French* engaged. He was ordered to ſail with three Men of War into the Gulph of *Venice*, where before the Town of *Barlett* he burnt a Veſſel belonging to *Raguſa*, which had carry'd Forces to the Enemy; afterwards he cannonaded the Town, and took a Ship of fifty Guns, freighted with Corn and other Proviſions, with which he ſupply'd *Meſſina*. He likewiſe took more Ships before the Town *Brindiſi*. At his Return to *Meſſina* he cannonaded *Reggio*, whither he ſent in a Veſſel which burnt a Man of War, and fourteen other Veſſels in the Haven. He commanded under the Mareſchal *de Vivonne*, at the Engagement near *Palermo*, where nine *Spaniſh* Men of War were burnt, the Admiral being on board one of them. *Tourville*'s Ship ſailing at the Head of the *French* Fleet, was the firſt that entered the Haven of *Auguſta*, where he took the Fort *Aroley*; upon which the other Forts and Towns ſurrendered. Being Captain of the *Duke*, and going to touch at *Malta* for freſh Water, he received Advice that there was ſeventeen Veſſels in the Haven of *Souza*; upon this he made towards the Port, took a Veſſel and burnt it. After having the Command of a Squadron given him in 1677, he always went along with *du Queſne*, and in the Sea Fight at the Iſlands of *Stromboli* he ſailed along with the Fireſhip, which was ſent off to burn *de Ruiter*. In 1681, being Lieutenant General, he ordered the firſt Galliot her Station to bombard the Town of *Algeir* in broad Day Light, which had never yet been done excepting in the Night. In 1684 he had a Share in the bombarding of *Genoa*, and was the firſt who debarked Sword in Hand to attack the Enemy's Retrenchments. In 1688 he forced a *Spaniſh* Man of War to ſtrike Sail, notwithſtanding the Reſiſtance of the Commander *Papeſchin*, who was much ſtronger in Guns and Complement. In the Year 1689, having the Command of a Squadron of twenty Men of War, he ſailed through the Streights of *Gibraltar* to join the reſt of the *French* Fleet then at *Breſt*, and executed his Deſign in the Sight of the Enemy. Afterwards having the Command of the whole Fleet he went in queſt of the Enemy, but they happened to ſheer off. At laſt in 1690, the *French* King made him Vice-Admiral, and General of his Marines, with Orders to hoiſt the Admiral's Flag: With this Commiſſion he gained a Victory againſt the *Engliſh* and *Dutch* Fleets in the *Chanel*, tho' the Enemy had then the Weather gage. 'Tis true, the *Engliſh* did not ſeem to fight ſo much in earneſt as uſually. In 1692 *Tourville* was made Marſhal of *France*, and that Summer had conſiderably the worſt of it at the Engagement near *la Hogue*, where the *Engliſh* and *Dutch* Fleet were almoſt double the Number of the *French:* However *Tourville* having no diſcretionary Latitude bore down upon the Enemy, fought them boldly for four Hours, and then ſheer'd off. The burning fourteen of the capital Ships which put in at *la Hogue*, was a great Blow to the *French* Fleet, who never ſince recruited their naval Strength to the ſame Condition. This Marſhal dy'd at *Paris May* 1701, 59 Years of Age. * *See P. Anſelme. Hiſtoire des Grands Officiers.*

TRACHONITIS, a Country of *Palæſtine*, near the Lake made by the River *Jordan*, which are called the *Waters of Meros*. This Country is bounded with *Arabia* to the Eaſt, with Mount *Lebanon* to the North, with the River *Jordan* and *Galilee* to the Weſt, and with *Iturea* to the South: It reaches as far as the Sea of *Tiberias*. Here formerly the half Tribe of *Manaſſeh* was ſettled, who had their Diviſion beyond *Jordan*. 'Tis called *Trachonitis* becauſe it is a rough hilly Country. * *Baudrand.*

TRADUCIANS: The *Pelagians* gave the Orthodox this Name, becauſe they held original Sin *ex traduce*, or conveyed from the Parents to the Children. Thoſe likewiſe were called *Traducians*, who believed the Soul was no leſs *ex traduce* than the Body. * *Marius Mercator. Prudentius, in Apotheoſi. Hieron. Epiſt.* 61. *ad Pammach.*

TRAERBACH, a ſmall Town of the *Palatinate* upon the *Rhine*. It ſtands upon the *Moſelle*, over againſt the Fort of *Mont-Royal* now demoliſhed, and eight Leagues below *Treves*; 'tis fortify'd, and the Capital of one of the Bailiwicks within the County of *Spanheim:* The Confederates took it from the *French*, and kept it till the Peace at *Utrecht*, when it was reſtored. * *Memoires du tems.*

TRAHONA, a large Town belonging to the *Griſons*. It ſtands in the *Valteline*, near the River *Adda*, a League from *Morbegno* to the North. * *Maty, Diction.*

TRAITORS (the Iſle of,) 'tis an Iſland in the *Pacifick* Sea to the Eaſt of the Country *Quir*. *Jacob le Maire*, a *Dutchman*, diſcovered it in the Year 1616, and gave it this Name, upon the ſcore of the ill Uſage ſome of his Crew received from the Natives. * *Maty, Diction.*

TRAMBOWLA, a Town in *Upper Podolia* upon the River *Seret*, about twenty Leagues from *Caminiac* to the North Weſt. *Trambowla* is fortify'd, and the Seat of a Caſtellany. The *Turks* ſet down before it in 1675, but were forced to raiſe the Siege. * *Maty, Diction.*

TRANGABAR, a ſmall Town of the *Indian Peninſula*, on this Side the *Ganges*. It ſtands upon the Coaſt of *Coromandel*, within the Principality of *Tanjaor*, eight Leagues from *Negapatam* to the North. *Trangabar* or *Tranquebar* has a good Haven, and the *Danes* who trade there are poſſeſſed of the Fort of *Danebourg*. * *Baudrand.*

TRAVEL-MUNDE, is a large Town at the Mouth of the River *Travel* upon the *Baltick*. It is within the Duchy of *Holſtein*. Chevalier *Beaujoue* compares this Town to *Quillebeuf* in *Normandy*, and reports it a Town moſt fit for Seamen. * *Memoires de Beaujoue.*

TRAYGUERA, a *Spaniſh* Town in the Kingdom of *Valentia*. It ſtands upon the Frontiers of *Catalonia*, upon the River *Servol*, three Leagues from the Town *Peniſcola* to the North, and nine from *Tortoſa* to the Weſt. * *Baudrand.*

* TREASURE (the publick.) See *Threaſure.*

TREBIA, a River in *Lombardy*. It riſes in the State of *Genoa*, runs by *Bobio* in the *Milaneſe*, and falls into the *Po*, a little above *Placentia*. The *Romans*, commanded by the Conſul *Sempronius*, and entirely routed by *Hannibal*, took this River, and loſt great Numbers in it. * *Maty, Diction. Florus.*

TREBISACCI, a Town within the Kingdom of *Naples*. It ſtands in the hither *Calabria*, upon the Gulph of *Tarentum*, about two Leagues from *Caſſano* to the Eaſt. 'Tis ſuppoſed to be the old *Viceſimum*, a ſmall Town of *Lucania*. * *Baudrand.*

TREMOUILLE, a *French* Family of great Antiquity and conſiderable Alliances. *Peter*, Lord of *Tremouille*, ſtands at the Head of the Pedigree. He lived in the Reign of *Henry* I. King of *France*, about the middle of the eleventh Century. *Claude*, the eleventh in Deſcent, Lord of *Tremouille*, Duke of *Thoüars*, Peer of *France*, Prince of *Talmond*, &c. was born in 1566. He made his firſt Campaign under *Francis de Bourbon*, Duke of *Montpenſier*. Afterwards he turned *French* Proteſtant, and was dangerouſly wounded when the Regiment of *Tiercelin* was routed. He commanded the King of *Navarre*'s Right Wing at the Battel of *Coutraſs*, where he diſtinguiſhed himſelf in the Year 1587. This Prince afterwards detached him with the Lord of *Châtillon*, to reinforce King *Henry* III. when the Duke of *Maine* attack'd his Majeſty's Troops quarter'd in the City of *Tours*. Some time after he attended theſe two Kings at the Siege of *Paris*, where after King *Henry* III. was aſſaſſinated, the King of *Navarre*, who ſucceeded to the Crown, ordered the Duke *de la Tremouille* to march into *Tourain* to recover ſome

Towns which the *Leagners* had ſeiz'd. When he had executed his Commiſſion he returned to the King into *Normandy*, where he aſſiſted at the taking Fort *Meulan*. He ſignalized himſelf both for Courage and Conduct at the Battel of *Ivry*, in the Year 1590. Afterwards in Conjunction with *Francis Bourbon*, Prince of *Conty*, he had a Share at the ſecond Siege of *Paris*, where part of the Suburbs was taken. When the *Spaniards* entered *Normandy* this Duke marched into that Province, and reinforced the King with five hundred Gentlemen, all his own Vaſſals, and two thouſand Foot raiſed within his Eſtate. The King afterwards ſent him into *Poitou* with the Prince of *Conty*, where they routed the Enemy near *Mont-Marillon*, and took *Chauvigny*, *Saint Savin*, *le blanc en Berry*, and other Places. He was afterwards at the Siege of *Roan*, and at that of *Poitiers*, which latter had fallen into the King's Hands, had it not been for the Truce concluded at *Surênne*. He was likewiſe at the Battel of *Fontaine-Françoiſe* in 1595. In acknowledgment of his great Services the King made him Peer of *France*. He dy'd in 1604, 38 Years of Age. * *Saint Marthe*, *Hiſt. Geneal. P. Anſelme*, *Hiſt. des Grand Officiers*.

TREPTOW, or *Old Treptow*. This Town is much decayed. However 'tis fortify'd with a Citadel; it ſtands in the Duchy of *Stetin* in *Pomerania*, upon the River *Tollenſch*, fifteen Leagues from *Stralſund* to the South. There is likewiſe a Town called *New Treptow* in *Ducal Pomerania*. It ſtands within the Duchy of *Pomerania* properly ſo called, upon the River *Rega*, near its falling into the *Baltick* Sea, three Leagues below the Town *Greiffenberg*. * *Maty*, *Diction*.

TRESEN, a Burrough with a Haven. It ſtands in *Sudermania*, upon the *Baltick* ten Leagues from *Stockholm* to the South Weſt. * *Maty*, *Diction*.

TREVOUX, upon the *Saône*, in *Latin Trivorſium*, Capital of the Sovereignty of *Dombes*: It has a Parliament, a Court of Requeſts, and a Collegiate Church. This Town has one of the fineſt Proſpects imaginable: It ſtands three Leagues from *Lions*, to the Eaſt of the *Saône*, upon the Sloping of a Hill which ſinks gradually, to the Bank of this River. There is a large Plain on the top of the Hill, where a bloody Battel was fought, between *Septimius Severus*, and *Albinus A. D.* 198. *Lewis Auguſtus* of *Bourbon*, Sovereign Prince of *Dombes*, removed his Parliament to *Trevoux*. *A. D.* 1696, erected a Court of Requeſt, and built a magnificent Palace for the Tryal of Cauſes. He likewiſe built a fine Printing-Houſe, and ſtruck out a Plan for a large College. Farther there is a Paper Office, a Mint, and a Palace for the Governour in this Town. There likewiſe is a very fine Hoſpital; a Convent for the Monks of the third Order of St. *Francis*; one for the *Carmelites* and another for the *Urſulins*.

TRIANON, a Seat belonging to the *French* King, near the Caſtle of *Verſailles*. The Place is not large, but very finely built, and curiouſly faced with party coloured Marble, both on the out, and inſide. * *Maty*, *Diction*.

TRIGLAND *(James,)* a famous Profeſſor of Divinity at *Leyden*, and a celebrated *Jewiſh* Antiquary, Son to *James Trigland*, Paſtor at *Amſteraam* by *Jean Marces* a very rich Merchant's Daughter of the ſame Town. *James* in this Article, died in 1705, 54 Years of Age. He publiſh'd ſeveral Works very well received, *viz.* *De Dodona*, *de Karæis*, *Scripturæ Vindiciæ*; beſides ſeveral Diſputations or Harangues upon curious and important Subjects; *viz.* *De librorum Apocryphorum appellatione*; *de Libro Juſtorum*; *de Corpore Moſis*; *de Trium Cœleſtium Teſtium apud Johannem authentia*; *de legitima Fidei propagandæ ratione*; *de Utilitate Religionis in Republicâ*; *de Origine & Cauſis Rituum Moſaicorum*; *de Joſepho Patriarcha in Sacri Bovis Hieroglyphico ab Ægyptiis adorato*. 'Twas this Author who made the funeral Oration for *Frederick Spanheim*. *Mr. Marck in Mr. Trigland's funeral Oration*.

TRINITY, a Name the ancient Chriſtians made uſe of for expreſſing the three divine Perſons. Notwithſtanding this Article has all along been believed, yet the Feſtival of this Branch of the Chriſtian Belief and Worſhip is not of ſuch early Antiquity. *Stephen* Biſhop of *Liege*, *A. D.* 620, had an Office drawn up, relating to the Myſtery of the Trinity, which made its way by Degrees into ſeveral other Churches. The Maſs of the Trinity was commonly ſaid upon Days which had no particular Office: But Pope *Alexander* II. would not allow of any particular Day for the Feſtival of the Trinity, notwithſtanding it was ſettled in ſeveral Churches. *Alexander* III. about the End of the twelfth Century declared that the Church of *Rome* knew no ſuch Holiday. *Photo* a Monk of *Prom* who lived in the ſame Age oppoſed this Cuſtom, and in the thirteenth Century, 'twas vigorouſly attacked. In the mean time the Council of *Arles* held *A. D.* 1260. decreed the keeping it in that Province. 'Tis commonly believed the Church of *Rome* received the Feſtival of the Trinity in the fourteenth Century, in the Pontificate of *John* XXII. who fixed it to the Sunday after *Whitſuntide*; but here the Matter of Fact is queſtionable; for in the Year 1405, *Petrus de Alliaco*, a Cardinal, ſolicited *Bennet* XIII. to ſettle this Feſtival, and *Gerſon* reports that in his time the keeping it was newly begun. The *Greek* Church have no ſet Holiday, for recognizing this Myſtery. They have only an Office for this purpoſe upon *Whitſun-Munday*. * *Baillet. vies des Saints. Hiſt des Fêtes. Mobilles*.

TRINITY, or the *Trinity* Fort; 'tis a ſmall Fortreſs built by the *Poles* ſome Years ſince in *Podolia* near *Kaminiec*, to ſtreighten that Garriſon when it belong'd to the *Turk*. * *Memoires du tems*.

TRINQUEMALE, or *Trinquenemale*, a Town with a Fort upon a Gulph of the ſame Name, on the eaſtern Side of the Iſlands of *Ceylon*; 'tis the Capital of a Kingdom of the ſame Name, and belongs to the *Dutch*. * *Maty*, *Diction*.

* TRIPOLI DI SORIA: For twenty thouſand Houſes in *Morery* II. read two thouſand.

* TRIUMPH. For *Pompey* the Great's having a *Triumph* at fourteen Years of Age, in *Morery* Vol. II. read at twenty ſix Years of Age.

TROMP *(Cornelius,)* was born at *Rotterdam September* the ninth 1629. He was ſecond Son to *Martin Harpert Tromp*, the famous *Dutch* Admiral. He was very early ſtruck with a Fancy for Fame, and thought himſelf obliged to ſtrain to come up to his Father's Reputation. The War the *Dutch* had with the Pirates upon the Coaſt of *Barbary* in 1650, was his firſt Opportunity for ſhewing his Courage; for now though but twenty one Years of Age he commanded a Man of War. Two Years after he was made Rear Admiral of *Amſterdam*, and in 1653 he fought the *Engliſh* in the *Mediterranean*, boarded one of their Men of War of forty Guns and took her. In 1665 he was made Vice Admiral of the Admiralty of *Amſterdam*. And now *Charles* II. King of *England* declaring War againſt the *Dutch*, the two Nations came to a bloody Engagement, and here *Tromp* behaving himſelf very honourably both with Reſpect to Conduct and Courage, he was made Lieutenant Admiral of *Amſterdam*, in *Auguſt* following. And a Month forward, he was choſen Admiral of *Holland* and *Weſt Freezland*, in Order to qualify him for the Command of the whole Fleet. The next Year *June* 11. N. S. there was another rugged Engagement between the *Engliſh* and *Dutch*, which laſted three Days, and where the Shock fell hardeſt upon *Tromp*. After another Engagement *Auguſt* the 5th the ſame Year, Admiral *de Ruiter* complained of *Tromp*'s Conduct, upon which the *States* took away his Commiſſion of Lieutenant Admiral. And thus he lay by for ſix Years. In 1673 being earneſtly ſolicited to reaſſume his Poſt, void by the Death of Leiutenant Admiral *Gent*, he complied with the Motion. On the ſeventh of *June* the *French* and *Engliſh* Fleets fought the *Dutch*, where *Tromp* ſhifted his Ship thrice, and had been loſt, had he not been diſengaged by *de Ruiter*. On the twenty firſt of *Auguſt* there was another Engagement, where *Tromp* behaved himſelf to ſuch a Degree of Commendation, that the States of *Holland* and *Weſt Freezland* gave him a Penſion of 4000 Livers by way of Acknowledgment, and a Peace being concluded between the *Engliſh* and the *Dutch*, and the King of *England* deſiring to ſee *Tromp*, he came to *London* in *January* 1675, was honourably received by his *Britannick* Majeſty, and created a Baron. In the beginning of *May* the ſame Year the *States* declared a War againſt *Sweden*, and joyned the King of *Denmark*. *Tromp* had the Command of the Fleet, came up to *Copenhagen*: And two Days after his coming aſhore, the King of

Denmark

Denmark made him Knight of the *Elephant*, and ſometime forward created him Count of *Sylicsbourg*. Towards the End of *March* 1677, he was with the Prince of *Orange* at the Action at S. *Omers*, and *May* following he ſucceeded *de Ruiter* in the Poſt of Lieutenant Admiral General of the united Provinces. However being permitted by the *States* to continue the reſt of the Summer in the King of *Denmark*'s Service, he had a Share, in the laſt Conqueſt that Prince made in the North. The enſuing Peace, and it may be ſome Diſſatisfaction received, made him throw up his Buſineſs at Sea. But in 1691 being preſſed to engage once more in the Publick's Service, he could not refuſe the Offer: But while the Fleet was rigging he fell ſick, and died *May* 21. 62 Years of Age * *See his Life in French printed at the Hague in* 1694.

TRYPHIODORUS, an *Ægyptian* living in the Reign of *Anaſtaſius*, wrote a *Greek* Poem upon the taking of *Troy*. This Poet's Performance goes much upon the ſame Argument with that of *Quintus Calaber*. The Manner and the Faults of both are pretty near the ſame: And *Tryphiodorus* no leſs than the other aimed at continuing and perfecting *Homer*'s Poem. His Style is ſomewhat darker, more perplexed, and leſs raiſed than that of *Quintus Calaber*. * *Borrichius. Rapin, Reflexions upon Poetry. Baillet, Jugem. des Savans ſur les Poetes.*

TSCHIRNAUS (*Ernſroy Walter de,*) Lord of *Kiſlingſwald* and *Stoltzenberg*, was born *April* 10 1651, at *Kiſlingwald* in *Upper Luſatia*: His Father was *Chriſtopher Tſchirnaus* and his Mother was *N*—— *de Sterling*, both of them extracted from an ancient Gentleman's Family. *Ernſroy*, beſide his firſt Education in his own Country, travelled into *Holland*, *England*, *France*, *Italy*, *Germany*, *Sicily*, and *Malta*. He had a ſtrong Genius for moſt of the parts of Mathematicks. The *French* King made him a Member of the Academy of Sciences. He found out the way of making Porcelain full as good as that of *China*. Till this time Porcelain was thought a Commodity peculiar to *China*, and that no Clay but that of the *Chineſe* could make it. But this is a Miſtake, for it is only a particular Way of mixing ſeveral ſorts of Earth which are uſually found in moſt Countries, but the main ſecret lies in adjuſting the due Proportions of each. He ſold the late Duke of *Orleans* a a burning Glaſs of his own invention, which makes conſiderable Diſcoveries in Dioptricks, and natural Philoſophy. *Les Cauſtiques de Mr. Tſchirnaus*, are little leſs talked of than the *ſpiral Line* of *Archimedes*; the *Conchoides of Nicomedes*; and the *Ciſſioides* of *Diocles*. He wrote likewiſe a Book *de Medicina Mentis & Corporis*. He died of the Stone in 1708: He behaved himſelf with great Fortitude and Reſignation under this acute Diſeaſe: And his laſt expiring Words were *Triumph*, *Victory*. * *Hiſtoire de l'Acad. R. des Sciences.* 1709. *pag.* 143. *Edit de Hollande.*

TULN, a Town in *Auſtria* upon the River *Tuln*, a League from the *Danube*, and about eight above *Vienna*. 'Tis ſuppoſed to be the *Old Caſtra Catulina*. * *Baudrand.*

TUNCHUEN, a City within the Province of *Fokien*, in *China*. 'Tis famous for the Figure of an Idol, upon a neighbouring Mountain called *Fé*. 'Tis ſitting croſs Legged, with the Hands in the ſame Poſture upon the Stomack. This *Coloſſus* of a prodigious Bulk is plainly no Workmanſhip of Art, but a wonderful Production of Nature, which has formed the parts of the Rock into the Shape of Limbs and human Proportions; that when viewed at a Diſtance, it looks like a gigantick Figure. Thus in *Sicily* near the Town of *Palermo*, there is a Rock with a Reſemblance of a *Cæſar* upon it, ſo beautiful finiſhed, that one would take it for the Performance of ſome famous Statuary * *Kircher's, China illuſtrata.*

* TUNIS. The Kingdom of *Tunis* has under gone a great many Revolutions. *Sinan Baſhaw* the Houſe of *Cigali*, a noble *Genoeſe* Family, gave a particular Sett of Laws to this Government in 1514: To this Government which had paſſed from the *Tyrians* to the *Romans*, from the *Romans* to the *Vandals*, from the *Vandals* to the *Greek* Empire, from the *Greeks* to the *Arabians*, and from theſe to the *Spaniards* who after a little while loſt it to the *Turks*. This *Sinan* abovementioned ſettled a ſtanding Militia of 5000 *Turks*, divided into 200 Companies or five and twenty each. Theſe Soldiers, provided they behaved well, had an Expectation of riſing to the higheſt Poſt in the Government. He likewiſe ſettled a Divan or Council Board, compoſed of almoſt all military Men, where the *Baſhaw*, who repreſented the grand Seignor, was preſident; and under him there was an *Aga*, who was changed every half Year. This Council ſat upon all publick and private Affairs, and gave Judgment with abſolute Authority. He likewiſe made a *Bei* or high Treaſurer. This Poſt was every ſix Months offered to the beſt purchaſer. He was as it were a receiver General of all the Taxes levied upon the *Moors*: And in Caſe they refuſed to pay, he commanded a ſufficient Number of Troops to force them. *Sinan*, after having thrown the Government into this Form, died, and named his Succeſſor, who reigned but a ſhort time. This Succeſſor having but a ſlender Capacity ſunk his Authority and ſuffered the *Aga* to encroach upon him. And from this time the *Baſhaw* makes ſcarcely any Figure in the Government, and lives in the Town only to put the Burghers in Mind, that they have formerly reſigned themſelves under the Protection of the Grand Seignior. And now the *Aga*'s being at the Head of the *Divan*, governed quietly enough for fifteen or ſixteen Years. But the Militia riſing upon them, removed the adminiſtration to one called *Califf*, who reigned with the Title of *Dei* or *King*. He was murthered three Years after his Acceſſion to the Throne, and almoſt all his Succeſſors had the ſame Fate. At laſt the Scepter was wreſted from theſe Princes and the Government transferred upon the *Beis* or high Treaſurers: One *Morat* a Renegado of *Sardinia* was the firſt who governed in this Form. His Family held the Reins almoſt throughout the ſeventeenth Century, but not without Revolutions. The Uncles uſurping upon their Nephews, and the Nephews endeavouring to deſtroy their Uncles. Thus *Scidi Morat* dethroned by his Uncle *Ramadam*, Bowſtringed this Uſurper, but at laſt in 1699 was himſelf aſſaſſinated by *Ibrahim* a *Turk* who was Captain of his Guards: This *Ibrahim* put the two Nephews of this unfortunate Prince to death; and at laſt extirpated *Morat*'s whole Family. And 'tis this Man at preſent who governs in *Tunis*. * *Davity, Marmol. Le Pere de la Motte, Trinitaire, Etat du Roiaume de Tunis, &c.*

TURBAN, a ſort of Cap worn by the *Turks*, *Perſians*, and other *Mahometans*. The top of that of the *Turks* is white Linen, but that of the *Perſians* is red Wool. *Sophi* King of *Perſia*, who was of the Sect of *Hali*, one of the Expoſitors of the *Alcoran*, choſe this Colour to diſtinguiſh himſelf from the *Turks* and *Arabians*, who followed *Omar*'s Doctrine, another famous Interpreter of the *Mahometan* Law. The *Tartars* formerly wore a green Tourban, but now it is red like that of the *Perſians*. The Grand Seignior has three Tufts upon his Tourban ſet with Diamonds and other precious Stones, and the Grand Vizier has two. Some other Officers wear one ſmall and another larger, and others have but one Tuft, and ſome none at all. The Tourban of the Council Board has a particular Shape; the *Emirs*, or Deſcendents from *Mahomet*, Tourban is green, for that was the Colour worn by this falſe Prophet. * *Sir Paul Ricaut's Hiſtory of the Turkiſh Empire.*

TURENNE (St. *Ralph* of,) Archbiſhop of *Bourges*, Primate of *Aquitaine*, and Abbot of *Fleury ſur Loire*, was Son of *Ralph*, Count of *Turenne* and *Quercy*, by *Aigue* his Counteſs, Daughter to *Aimond* Count of *Perigord*. The Count his Father deſigned him for the Church in his Infancy. He was promoted to the Archbiſhoprick of *Bourges A. D.* 839. This Prelate went into the Intereſt of *Pepin* II. King of *Aquitaine*, againſt *Charles the Bald*, and was one of the Mediators of the Peace, concluded by theſe two Princes, in his Abby of *Fleury A. D.* 845. In 855 he crowned *Charles*, Son of *Charles the Bald*, King of *Aquitaine*. In 869 he aſſiſted at the Council held at *Savonieres* near *Toule*, where *Charles the Bald* was preſent; and was nominated by this Council to examine the Complaint preferr'd by this Prince againſt *Venillon*, Archbiſhop of *Sens*, and to put an end to that Buſineſs. He was likewiſe at the Council of *Toucy* in the Year 860. Pope *Nicolas* I. ſent to him concerning the Character and Authority of the *Chorepiſcopi*. This Archbiſhop founded ſeveral Abbies

bies, begun the Structure of the Cathedral at *Bourges*, and governed to Commendation. There are some Canons which he made for the Government of his Diocess extant. He dy'd *July* 21. *A. D.* 876. upon which Day the Church of *Bourges* keeps his Holiday. * *Mabillon, his Acts of the Saints of the Order of St. Bennet, and Annals of the same Order. Sainte Marthe, Gall. Christ. Sirmondus, his Gallican Councils. Du Chesne, &c.*

TURNEISSER, was a good Chymist, and an artificial Solderer of Metals: This Man pretended to transmute Iron into Gold; and to make an Experiment when the Duke of *Florence* was present, he took half a Nail, which seemed to be all Iron, and dipped it in Oil: Now that Part which was dipped was Gold, both in Colour and upon Trial, as soon as it was taken out. Now a great many People, who had well examined the Nail, and perceiving the Gold and Iron exactly join'd, believed it a real Transmutation; because they thought it impossible to solder them together. But nothing is more feasible, provided the Iron is prepared for the Operation in the manner laid down by *Otto Tachenius* in his *Hippocrates Chymicus*, printed at *Venice*, and from whence this Article is extracted. He tells you this was all *Turneisser*'s Secret, and that the rest was nothing but Trick: For when he thus prepared the Iron, and soldered half a Nail of Gold with half a Nail of Iron, he understood which way to give the Gold such an Iron Colour, that every Body thought the Nail was all Iron, and afterwards putting the Nail into the Fire, and dipping it in Oil to take away the Colour, the Gold which lay hid before came up to View. Whether this *Turneisser* was the same with one *Turneisserus*, a *Brandenbourg* Physician, is uncertain: This *Brandenbourg* Doctor had a particular Opinion, and held that all Plants had two Sexes. * *Monconis Voyages, Tom.* 1. *pag.* 354. *Edit. de Holland de* 1695.

* TURKS. For *Solyman* I. that subdued *Syria*, *Arabia*, and *Ægypt*, in *Morery* Vol. II. read *Selimus* I.

TUTUCORI, a small Town and Kingdom of the same Name; 'tis in the *Indian Peninsula* on this side the *Ganges*, upon the Fishery Coast, seventeen Leagues from the City *Madura* to the East. * *Baudrand.*

TWENTE, or *Tuvente*, a Country in the Province of *Overyssel*. It lies between the Countries of *Salland*, the Bishoprick of *Munster*, and the Counties of *Zutphen* and *Benthem*. 'Tis a very marshy Country; *Oldenzael*, *Ootmursum*, *Delden*, and *Enschede*, are all the chief Towns in it. * *Maty, Diction.*

TYTON *(Maximilian,)* Lord of *Ognon*, Secretary to the *French* King, and Director General of the Arsenals or Magazines of Arms through the Kingdom of *France:* He was the first who suggested to his most Christian Majesty the settling these Magazines, that there might be always a Stock of Arms ready for publick Occasions, and that the Troops might all be armed in the same manner. He began this Project in 1666, with the Royal Magazine of the *Bastille* in *Paris*, from whence the Court dispatched Orders to the other Magazines in the Kingdom. The Sieur *Tyton* went on with this Direction to his Death, which happened in *January* 1712. * *Memoires du Tems.*

TZETZES *(John,)* a *Greek* Poet living in the latter end of the twelfth Century. His miscellaneous History, of which there are thirteen Chiliads, is written in a sort of loose Numbers, called popular Verses, but they are not Iambicks, as several have fansy'd. *Tzetzes*'s Style is not without a Tincture of Conceit, and he has no small Mixture of languid and insignificant Stuff in his Performance: His *Greek* Epigrams are printed at *Basil*, with some Compositions of *Heraclides Ponticus*. *John Tzetzes* was a better Grammarian and Critick than a Poet. He has written very good *Scholia* upon *Hesiod.* * *Nicol. Gerbel. Præfat. in Tzetz. Hist. Polit. Olaus Borrichius Dissert. de Poet. Græc. Baillet, Jugemens des Savans, sur les Poetes.*

TZETZES *(Isaac,)* Brother to him in the preceding Article, wrote Notes upon *Lycophron*'s Poem called *Alexandra* or *Cassandra*. His Commentaries furnish a great many serviceable Remarks for the clearing up History and Mythology, and help to disentangle a great many perplexed Passages in other Authors. There are likewise important Difficulties in the *Greek* Tongue, and several Maxims in Philosophy, explain'd to Satisfaction. * *Arnold. Arlen. Peraxyl. Epist. ad Lycophr. Gerbel. Præfat. in Hist. Joan.*

VAILLANT,

U.

VAILLANT *(Germain de Gueſlis,)* born at *Orleans*, Abbot of *Painpont*, his *Latin* Name is *Germanus Valens Guellius Pimpontius*. *Vaillant* took a new Method in his Commentary upon *Virgil*; for in inſtead of making *Scholia* or Notes like other Commentators, he compared the *Greek* and *Latin* Poets carefully together, and from thence endeavoured to clear up the darkeſt and moſt difficult Paſſages in this Poet; and to give him his due, he had very good luck with his Fancy. His Style is a little too cloſe and ſparing, which poſſibly makes him ſomewhat dark; but then this ſmall Fault is much overbalanced by a great many fine judicious Thoughts furniſhed by him. *Sainte-Marthe. Du Sauſſay, Annales d'Orleans. G. Sciopp. de Art. crit. pag.* 12.

VALBELLE, a Precinct in *Provence* in the Neighbourhood of *Melne*, gave it's Name to the Family of *Valbelle*. This noble Family is deſcended from the old Counts of *Marſeille: Coſmus* II. of *Valbelle*, Lord of *Beaumelles*, Captain of a hundred Men at Arms, and of one of the King's Gallies, did conſiderable publick Service. When the *French* Fleet fought the *Spaniſh* near *Genoa Auguſt* 15, 1638, this *Valbelle*, then ſeventy Years of Age, having received twelve Wounds, and not being able to ſtand, bade his Men tie him to the Maſt of his Gally, and there he gave Orders with great Reſolution and Conduct, and occaſion'd the taking of ſeveral of the Enemy's Gallies. He was buried at *Genoa*, and had a magnificent Funeral from that Republick.

VALBELLE *(John Baptiſt de,)* Knight of *Malta*, Son of *Coſmus* II. was Captain of a hundred Men at Arms very young, and afterwards Captain of a Gally, *&c.* During the Queen Mother's Regency he behaved himſelf with great Loyalty, and raiſed ſome Troops for the King's Service: He likewiſe rigged out ſeveral Ships at his own Charge againſt the *Spaniards* and *Turks*. In 1655 he defended himſelf in a ſingle Ship againſt four *Engliſh* Men of War, who ordered him to ſtrike: He unmaſted two of the Enemy in the Diſpute, and at laſt obtained honourable Conditions; to be conveyed with his Men and Guns into ſome *French* Port. In 1669 he commanded a Squadron for the Relief of *Candia*, and afterwards another upon the Coaſt of *Tunis* and *Algeir*. In 1672 and 73 the *Engliſh* and *French* being Allies againſt the *Dutch*, he diſtinguiſhed himſelf remarkably in all the Sea Engagements. In 1674 he commanded ſix Men of War and four Fireſhips, and convey'd a Reinforcement into *Meſſina:* Upon his landing he took the Caſtle of *Salvador*, and drove the *Spaniſh* Troops out of all their Ports. In 1675 he ſailed with more Troops for *Meſſina*, and ruſhed into the Haven, maugre the Reſiſtance of the *Spaniſh* Gallies and Men of War. The ſame Year he open'd the Duke of *Vivonne*'s Paſſage thither, who brought freſh Succours; he cleared the way for this Duke by making a vigorous Sally upon the Enemy's Troops, who, having a conſiderable Superiority, fanſy'd they could have hinder'd *Vivonne*'s landing. In 1676, in an Engagement, where the *French* fought the *Spaniſh* and the *Dutch*, *Valbelle* commanded the Vantguard's Squadron, after the Death of *Almeras*, who was killed in the Beginning of the Action; and Admiral *de Ruiter*, who received his Death's Wound from *Valbelle*'s Ship, declared that the Perſon he fought againſt deſerved to command. In 1679 the *Corſaires* of *Tripoli* failing in their Articles to the *French* King, this Officer was ordered to make them give Satisfaction: He anſwered his Commiſſion, forced them to beg Pardon, and reſtore a great many Chriſtian Slaves. At his Return from this Expedition, and having been nominated by Pope *Innocent* XI. Great-Croſs of the Order of *Malta*, he fell ſick, and dy'd in the Year 1681 * *Peireſc, Notes Genealogiques. Archives de l'Evêche de Marſeille. Sainte-Marthe, Gallia Chriſtiana. Tom.* 2. *pag.* 640. *Gaufredi, Hiſtoire de Provence. Liv.* 4. *pag.* 208. *Liv.* 10. *pag.* 419, *&c.*

VALDIVIA, a Town in *Southern America*. It ſtands in *Chili*, at the Mouth of the River *Chabin*, where the Haven is good. *Valdivia* took its Name from one of the Governors of *Chili*, who putting the Natives to the Torture to make them work in the Gold Mines, provoked them to an Inſurrection: In ſhort, this Governor was routed and taken Priſoner; and, as ſome Authors affirm, was killed by pouring melted Gold into his Mouth, telling him they would now give him enough of that Metal he was ſo barbarouſly fond of. * *Maty, Diction.*

VALENTINUS, an *Hereſiarch:* He fanſy'd a Genealogy of *Æons*, out of which he made his divine *Pleroma*. Under this *Pleroma* he ranged the *Demiurgus*, and the Angels who governed the World: Theſe *Æons* he fanſy'd Male and Female, and ranged them under ſeveral Claſſes. The firſt is *Proarchos* or *Propator*, that is to ſay, the firſt Principle, which he call'd *Bythos*, that is to ſay, *Profundity*; and to this *Bythos* he ranged *Sige*, that is to ſay, *Silence*; from whence *Nous* or *Underſtanding* was propagated, who had *Aletheia*, that is, *Truth* for her Siſter; *Nous* and *Aletheia* had Iſſue *Logos* and *Zoe*, that is, the *Word* and *Life*; and theſe two were the Parents of *Anthropos* and *Eccleſia*, *Man* and the *Church:* Theſe were the firſt eight *Æons* which produced the reſt to the Number of thirty, which made the whole *Pleroma*. *Sophia*, the laſt of theſe *Æons*, produced *Achamoth* or *Enthymeſis*, that is to ſay, *Thought* and *Invention*, on the outſide of the *Pleroma*, and within the *Pleroma Chriſt* and the *Holy Spirit:* All theſe *Æons* contributed to the Production of *Soter* or the *Saviour*. *Acamon*, according to him, made the World out of three different Subſtances, material, animal, and ſpiritual. The *Demiurgus* created all material Subſtances: *Valentinus* held that the Savionr within the *Pleroma* deſcended upon *Chriſt* in his Baptiſm in the Shape of a Dove. *Valentinus* diſtinguiſhed three ſorts of Men, ſpiritual, material, and animal; the firſt, according to him, were to be immortal let them live never ſo wickedly; the ſecond ſunk inevitably to Annihilation, notwithſtanding all their Virtues; and as for the animal Men they were lodged in a Place of Refreſhment, provided they lived well, and annihilated if guilty of much Misbehaviour. His Diſciples, called *Valentinians*, held his Syſteem of the *Æons*, but ſome of them with ſome Variation. They drew ſcandalous Inferences from their Principles with reference to Practice, gave themſelves up to all ſorts of Licentiouſneſs, and affirm'd there was no Obligation to ſuffer Martyrdom. Some of them declared againſt Baptiſm, and others adminiſter'd it in a particular and prophane manner. * *Irenæus, de Hæreſ. Tertull. adv. Valentinianos. Theodoret, lib.* 1. *Hær. Fab. Epiphan. Hær.* 31. *Euſeb. &c.*

VALERIAN (St.) Biſhop of *Aquileia* in the fourth Century: He ſucceeded *Fortunatianus*, an *Arian* Biſhop, *A. D.* 355. He cleared his Dioceſs of *Arianiſm*. He preſided at the Council of *Aquileia A. D.* 381. and the next Year aſſiſted at a Council of *Rome*, held under Pope *Damaſus*. He is ſuppoſed to die in the Year 389, and was ſucceeded by *Chromatius*. The Martyrology ſets his Feſtival to the 27th of *November*. * *Hieron. in Chronic. Epiſt.* 42, 43. *Acta Concilii Aquilienſis. Theodoret, lib.* 5. *cap.* 8. & 9.

VALERIAN, an *African* Biſhop of the fifth Century, and made a Martyr by the *Vandals*. Upon his refuſing to deliver the Books and Church Furniture to *Genſericus*'s Officers, he was expelled the City of *Benza* where he was Biſhop, and all People forbidden to entertain him. And thus he was forced to lie upon the Road, and was ſtarved to Death. * *Victor Vitenſis. Hiſt. Perſecut. Vandalic. lib.* 1. *cap.* 4.

VALESIUS *(Adrian.) Charles Valeſius*'s Father deſcended from a Gentleman's Family in *Lower Normandy*, ſent him to the College of *Clermont* for his firſt Education, when the Jeſuits taught there. When he had finiſhed his Claſſes he apply'd himſelf to the reading of the beſt *Latin* and *Greek* Poets, Orators and Hiſtorians; and was directed in his Progreſs by *Sirmondus, Petavius, Bignonius, Rigaltius, Puteanus, &c.* He made

the Hiſtory of *France* his principal Study, and ſpent a great many Years in queſt of the beſt Manuſcripts and Prints. The great Pains he took upon this Subject, and his excellent *Latin* Style qualify'd him throughly for this Undertaking.

In 1646, he printed the firſt Tome, in which he has cleared up the moſt obſcure Parts of the *French* Hiſtory, traced the *Old French* to their Original, and given a Detail of their Exploits, from the Reign of the Emperor *Valerian* to the Death of the Elder *Clotaire*. And here he works upon good Grounds: He aſſerts nothing without Authority, prefers the ancients to the Moderns, and the greater Number to the leſs. When the Text of his Authors, appears corrupted by the Ignorance of the Tranſcribers, he takes care to reſtore it, when no better Copies are to be found, by probable Conjectures, founded in Geography or Chronology. He ranges every Event under the time and Place where and when it happened, to ſettle the Periods of time, and the Conſulſhips the better. To make this firſt Tome more intelligible, he has prefixed a Chronological Table of the Actions done by the *French*, from the Reign of *Valerian*, to the twenty fifth Year of *Juſtinian*'s Empire, together with an Account of the Provinces and Cities in *Gaul*.

In 1658, he printed his ſecond and third Tome. The ſecond takes in the Occurrences which happened from the Death of *Clotair* the elder, to the Reign of the younger. To give a full Recital of what was Material within this Interval, he read *Gregory* of *Tours*, very carefully, and compared *du Cheſne*'s Edition with ſeveral Manuſcripts; and where the Author miſtakes in his Chronology, and doth not bring Truth and time together, he makes no Scruple to diſſent from him. He gives ſeveral Inſtances in his Preface of ſuch Chronological Miſtakes. He conſulted the Manuſcripts of *Fredeggrius*, and the *Annals* of *Mets*. At the End of the third Tome, which reaches from the Reign of *Clotaire* the younger, till *Childeric* was depoſed, he ſubjoins a Diſſertation *de Baſilicis*. This Diſſertation was anſwered by *Launoi*, to which *Valeſius* replied, and added by way of Appendix an hiſtorical Tract of the old Churches in *Paris*. And this Year, which was 1660, he was made Hiſtoriographer to the *French* King.

In 1675, he publiſhed his *Notitia Galliæ*, a very valuable Performance: In peruſing the Authors, who concerned themſelves with any part of the Hiſtory of *France*, he was nicely careful to obſerve what they delivered concerning the Country, the Mountains, Foreſts, Rivers, Iſlands, Havens, Cities, Monaſteries, Biſhopricks, with their Foundation and Extent of Dioceſs: And from Collections upon theſe Heads he wrote his *Notitia*, in an Alphabetical Order, and here he advances nothing, but what is atteſted by the beſt Records of Antiquity. The Preface gives an Account of what the beſt *Latin* and *Greek* Geographers and Hiſtorians have reported, concerning the Situation of *Gaul*. The Diviſion of the Provinces, and the Alterations, which happened there upon the Progreſs of time. He diſcovered the Spuriouſneſs of a Fragment of *Petronius*, found at *Traw* in *Dalmatia*. He died in *July* 1692. * *Journals des Savans*, *Tom.* 20. *pag.* 503.

VALID, (firſt of that Name, a Caliph of the Family of the *Ommiades*, was Son to *Abdalmalek*, and ſucceeded his Father in the 186th Year of the *Hegira*. The *Arabians* made greater Conqueſts in his Reign than under any Caliph. For during his Government, which was but nine Years and a half, *Spain*, *Sardinia*, the Iſlands of *Majorca* and *Minorca*, with part of *Gallia*, *Narbonnenſis*, were conquer'd by the *Saracens*. The great Province of *Mavaralnaher*, or *Tranſoxan*, with *Turqueſtan*, were made Proſelytes to the *Alcoran*, and a conſiderable Part of *India*, on this Side the *Ganges*, was brought under Tribute. This Caliph rebuilt the *Moſche* at *Medina*, where *Mahomet* and the firſt Caliphs are buried, much larger and more magnificent than it was before: He likewiſe built the great *Moſche* at *Damaſcus*, and join'd the ſtately Church of St. *John Baptiſt* to it. This Church the *Greek* Emperors had richly ornamented for ſeveral Ages, but this Caliph forced the Chriſtians to ſell it him. * *D'Herbelot*, *Biblioth. Orient.*

VALONA, a City in *Greece*. It ſtands upon the Coaſt of *Epirus*, over againſt the Mouth of the Gulph of *Venice*. 'Tis an Archiepiſcopal See, and fortify'd with a Citadel. It has a very large Haven, called the Gulph of *Valona*, formerly *Onoeus Sinus*; the Entrance is ſecured by two Forts. At fifteen Leagues Diſtant from *Valona*, there is a Mountain with a Spring in it, which throws out great Quantities of of Pitch. * *Maty*, *Diction.*

VANDALE *(Anthony,)* born at *Harlem* in 1638, and died there in 1708. His Genius lay moſtly for Languages, but his Parents took him off from Books, and put him to a Trade which he followed ſome time. But at about thirty Years of Age he turned Scholar again, ſtudied Phyſick, and ſometimes preached amongſt the *Mennonites* in *Holland*. He has printed two Diſſertations upon the heathen Oracles, which he pretends were no better than Juggle and Prieſtcraft. But theſe Diſcourſes, have been fully anſwered by one *Baltus* a *French* Man. He has written a Tract concerning the Origin and Progreſs of Idolatry, and a Diſſertation upon real and pretended Prophecy. A Diſcourſe upon *Ariſtæas*'s Hiſtory of the *Septuagint*, together with an hiſtorical Diſcourſe of *Baptiſms*, both *Jewiſh* and Chriſtian; a Diſſertation upon *Sanchoniathon*; and Diſſertations upon old Marbles. He was a Perſon that had dipt pretty much into Antiquity, but his Style, was negligent and immethodical; and his reaſoning often inconcluſive. * *Le Clerc*, *Bibliotheque choiſie*, *Tom.* 17. *pag.* 308.

VARILLAS *(Anthony,)* Hiſtoriographer of *France*, was born at *Gueret* in *Upper Marche* and extracted from a reputable Family. The *Puteani* put him into the *French* King's Library, which ſuggeſted the Thought of his Writing the Hiſtory of *France*, which he executed in ſome Meaſure afterwards. He wrote the Hiſtory of *Lewis* XI. *of Charles* VIII. *of Lewis* XII. *of Francis* I. *of Henry* II. *of Charles* IX. and *of Henry* III. *The Hiſtory of Hereſie*; *the Anecdotes of Florence*; *the Politicks of the Houſe of Auſtria*; and ſeveral other Works printed in twenty one Volumes in 4to. He died *June* 1696, 72 Years of Age. This Author is none of the beſt Vouchers, as Dr. *Burnet* has ſufficiently ſhewn in his Conteſts with him. * *Memoires du Tems.*

VARIN *(John,)* born at *Liege*, Son to *Peter Varin*, *Sieur de Blanchard*. He was Page to the *Count de Rochefort*, Sovereign Prince of the Empire. His Genius lay ſtrongly for drawing, and when he could ſpare any leiſure from riding the great Horſe, fencing, dancing, and leaping, he uſed to ſpend it this way. He likewiſe underſtood Painting, Sculpture, and Engraving, and invented ſeveral ſerviceable Tools for ſtriking Medals. *Lewis* XIII. King of *France* being informed of his Talent, ſent for him to *Paris*, gave him Letters of Naturalization, and employed him in coining, and Medals; and ſoon after he was Director General of the Mints in *France*. He made the *French* Academy a Seal for their Society; 'twas only the Effigies of Cardinal *Richelieu*, but reckoned, for the Life and Beauty of it, a Maſter Piece of this Kind. He engraved the Stamps for the Money coined in *Lewis* XIII. reign, and in that of the Minority of *Lewis* XIV. He ſtruck all the Medals of *Lewis* XIII. of the Queen Mother *Ann of Auſtria*, of King *Lewis* XIV. after his being a Major, particularly the Medals ſtruck at his Coronation, and others upon ſeveral remarkable Events in that Reign. He likewiſe engraved the Medals *of the Duke of Orleans*; *of the Prince of Condé*, of *Cardinal Mazarin*, of the *Queen of Sweden*, of *Mr. Colbert*, and ſeveral other Perſons of Diſtinction, all admirably done, and ſtanding in Cloſets as Curioſities. He made a Buſt of the late King of *France*, which ſeems to rival ſome of the fineſt Performances of Antiquity, though it was the firſt thing he did in Marble. He afterwards made a marble Figure of this Prince, between ſeven and eight Foot high, which is ſurpriſingly beautiful. He made a braſs Buſt of the aforeſaid King, not at all inferior to what he had performed before. *Mr. de Menars* Preſident *au Mortier* has a golden Buſt of Cardinal *Richelieu*, weighing *55 Louis d'or* done by *Varin*, and valued as one of the fineſt Curioſities of this Sort. *Varin* beſides the Poſts abovementioned, was Secretary of State, Privy Councellor, and Surveyor of his Majeſties buildings. He died at *Paris Auguſt* 1672, 68 Years of Age. * *Perrault*, *Hommes illuſtres*, *qui ont paru en France*, *Tom.* 2.

VARIORUM (The) of *Holland*. The Editions of the Claſſicks printed in *Holland*, with Notes and extracts

tracts of ſeveral Criticks (which for this Reaſon are called *variorum*) have been well received, rather upon the Score of the Title, and beautiful impreſſion, than for the Significancy of the Notes in them. Theſe Extracts are oftentimes injudiciouſly made; and inſtead of ſcimming the beſt from other Commentators, they have only inſerted literal Remarks, different Readings, and other reſembling Trifles: So that a great part of theſe Extracts are unſerviceable to the Reader, excepting where the whole Remarks of the Criticks and Commentators are tranſcribed. And there is even Reaſon to fear, that theſe epitomizing Extracts, may at length occaſion the Loſs of the original Books, and that inſtead of the entire Remarks of *Lipſius*, *Caſaubon*, and other Commentators, nothing but the imperfect Abridgements may remain: This has already happened to *Servius*'s Commentaries upon *Virgil*, and to other excellent Pieces of Antiquity; for inſtance, to the Hiſtories of *Trogus Pompeius*, *Livy*, *Dion Caſſius*, *Nicholas Damaſcenus*, *Polybius*, and to ſeveral *Old Roman* Lawyers, where the Extracts and Abridgements have occaſioned the Loſs of the Originals. The greateſt part of thoſe who wrote the *Variorum*, have miſſed their way for want of Judgment: And thus out of many good Commentaries, they have oftentimes made one but indifferent. But then out of theſe Men of *Rapſody*, we are to except *Thyſius*, *Gronovius* the Father, *Schildius*, and particularly the famous *Grævius*. Their Pen ſtrikes always with Judgment, and their extracted Notes are ſignificant. Amongſt thoſe who have ſucceeded leaſt, we may reckon *Cornelius Schrevelius*; he commonly overlooks the beſt Diverſion, and flies at ſmall Game. * *Journal des Savans du* 8 *Fevrier*, 1667. *Ant. Borremanſius*, c. 7. *Variar Lection. Nouvelles de la Republique des Lettres de Mai*, 1684.

VASCONCELLOS *(Michael,)* a *Portugueſe*. Secretary of State to *Margaret* of *Savoy*, Ducheſs of *Mantua*, and Regent of *Portugal*; this Miniſter was Independent of his Miſtreſs in Effect. He received his Orders from Count *Olivarés*, firſt Miniſter of *Philip* IV. King of *Spain*. *Vaſconcellos*'s Head was admirably turned for State Affairs; He never tired upon Buſineſs, and had a fertile Invention in contriving Ways, and means to get Money from the Subject: As for the reſt of his Qualities, he ſeemed to have no Senſe of Compaſſion, and was harſh even to Cruelty. He grew vaſtly rich in his Poſt, ſcrupuled no Expedients to aggrandize his Circumſtances, and put part of the Money in his Pocket, which he levied for the King of *Spain*. But the principle Nobility of *Portugal*, having concerted an Enterpriſe, for bringing the Duke of *Braganza* to the Throne, put an End to *Vaſconcellos*'s Proſperity. The Day for executing this great Deſign was *December* the firſt, 1640. And now the Perſons concerned in this Attempt, ſeized the Palace, and ruſhed into *Vaſconcellos's* Apartment. They did not find him at firſt, but after they had ſearched a great while, an old Woman, who was threatned with Death unleſs ſhe diſcovered him, made a Sign that he lay hid in a Scritoire, which ſtood out of Sight within a Wall, where they found him covered over with Papers. *Don Rodrigo Saa*, Lord Chamberlain, diſcharged a Piſtol at him; and afterwards being ſeveral times ſtabbed, the Lords in the Plot threw him out of a Window, and cried out, the *Tyrant is dead*; *God ſave Liberty*, *and Don John King of Portugal*. The Populace who run to the Palace, gave loud Expreſſions of Satisfaction for what was done, run furiouſly upon the dead Body, and cut it in Pieces. * *Hiſt. du Conjuration de Portugal.*

VATHEK, *Billah*. Ninth Caliph of the Family of the *Abbaſſides*, and Son to *Motâſſen*. His Mother *Carathis* was a *Grecian*. He ſucceeded his Father in the 220th Year of the *Hegira* he was very firm to the Sect of the *Motazales*, and gave great Countenance to to the Deſcendants of *Hali*. He perſecuted thoſe, who refuſed to declare the Alcoran was created; for it ſeems whether it was or not, was a Queſtion in that time. He loved Books, and was a kind Patron to Men of Learning. He had a great deal of Bounty and Compaſſion in his Temper, and took care that there ſhould not be ſo much as one Begger in his Dominions; inſomuch that during his whole Reign, there was not ſo much as one indigent asker, ſeen either at *Mecca* or *Medina*. He had too much Reliance on Aſtrology, and ſome of the chief Pretenders to this imaginary Science, having calculated his Nativity, promiſed him fifty Years of Life. But within ten Days of this Prediction, he died of a Dropſy in the 232nd Year of the *Hegira*, and the 36th Year of his Age. His Brother *Motavakkêl* ſucceeded him. * *Khondemir.*

VAVASSOR *(Francis,)* a Jeſuit born at *Paray*, in the Dioceſs of *Autun A. D.* 1605. After a conſiderable Progreſs in Learning, he was invited to the College of *Paris*, to read Lectures upon the Scripture, which Employment he managed to Commendation, and died in the beginning of the Year 1683. No Perſon of his time underſtood the Beauties of the *Latin* Tongue, nor ſpoke it with more Correctneſs and Elegancy than himſelf. He was a Man of a ſtrong Genius and had a nice diſtinguiſhing Judgment in Criticiſm. But he is ſaid to have been ſomewhat ſatyrical in his Remarks. His Works are *a Commentary upon Job*, with a Paraphraſe in Verſe upon this Book, where he has cut off the Digreſſions, and unſerviceable Notes, which too often ſwell the Commentaries upon the Bible; *four Books of the Morals of Jeſus Chriſt*; *a Diſſertation upon the Beauty of Jeſus Chriſt*; *Cornelius Janſenius ſuſpected*; *a Letter to one of his Friends concerning Janſeniſm*; *two Volumes of Harangues. Remarks upon the Latin Tongue, and a Collection of Poems.* All his Works were reprinted in Folio in *Holland* in the Year 1709. * *Biblioth. Script. Societ. Jeſu. Journal des Savans* 8 *Fevrier* 1683.

VAUBAN. See *Le Preſtre (Sebaſtian.)*

UBEDA. A *Spaniſh* Town in *Andaluſia*. 'Tis two Leagues from *Baëza*, to the Eaſt. This Town is conſiderably large, populous and fortifyed with a Citadel built upon an Eminence. About a League from this Town upon the River *Guadalquiver*, there is a Village called *Ubeda la Veia*, or *Puente d'Ubeda*, which is the ſame with the *Old Betulæ* * *Baudrand*

VECCHIETTI *(Jerom,)* a *Florentine*, flouriſh'd in in the Beginning of the ſeventeenth Century. He was a very good Linguiſt, Mathematician, and Chronologer. He made two Voyages into *Ægypt* by *Clement* VIII's Order. He wrote a very conſiderable Work in Chronology, divided into eight Books, and printed at *Auſbourg* in 1623. But having advanced ſome Notions in it, then not commonly maintained, and particularly having aſſerted, that our Saviour did not make uſe of unleavened Bread at the Inſtitution of the holy Euchariſt, his Book was ordered to be burnt by the Congregation of Cardinals who preſided in the *Inquiſition*; and over and above he was ſent to Priſon, where he continued during Life, and died at almoſt 80 Years of Age. * *Du Pin*, *New Eccleſ. Library*, *Cent.* XVII.

VECTURIUS, a Lockſmith, was elected Emperor after the Death of *Victorinus*, *Lollianus*, and *Poſthumius*. He reigned but three Days at the moſt, as *Trebellius Pollio* informs us; *Una die factus eſt Imperator*; *alia viſus eſt imperare*, *tertia interemptus eſt.* * *Trebellius Pollio*, *de triginta Tyrannis. cap.* 18.

VEERE, or *Camp-wer*, a ſmall Town of the *United Provinces*. It ſtands in the Iſland *Walcheren* in *Zeland*, a League from *Middlebourg* to the North-Eaſt. 'Tis fortify'd and has a good Haven, and belonged to the Prince of *Orange*. * *Maty*, *Diction.*

VEISSELMUND, or *Mund*, a Fort in *Poland*; it ſtands in *Royal Pruſſia*, at the Mouth of the *Viſtula* below *Dantzic*; the Haven of which Town is ſecured by this Fort. * *Maty*, *Diction.*

VELEZ, a City of the Province of *Errif*, within the Kingdom of *Fez:* It ſtands upon the *Mediterranean* is fortify'd with a good Caſtle, and has two noble Palaces for the Governor: Thirty ſmall Ships may ride in the Haven, and the Mountains with which 'tis ſurrounded are planted with Oaks, Cedars, and Cork Trees; the Country affords no Grain but Barley. *Velez* is the neareſt Haven to *Fez*. *Don Pedro* of *Navarre*, the King of *Spain*'s Admiral, arriving there in 1508; and cruiſing along the Coaſt of *Barbary*, to clear the Sea of Pirates, to prevent their taking Shelter in this Haven, reſolved to build a Fort, upon a Rock over againſt it, and at about half a Mile's diſtance from the Town. This Rock, which he called *Pegnon de Velez*, is ſo ſteep on all Sides, that there is no getting up to it, excepting by one ſtrait Paſſage, which a ſingle Perſon cannot climb without difficulty. *Don Pedro* built

a ſtrong Tower upon the top of it, and planted ſix large Cannon. This Fort was betrayed to the *Moors* in 1522, but *Don Garcias* of *Toledo* retook it in 1564, and from this time it has continued in the King of *Spain*'s Hands, who keeps a good Garriſon there well furniſh'd with Artillery and Ammunition. * *Marmol. de l'Afrique, lib.* 4.

* VENCESLAUS, Duke of *Bohemia* in the tenth Century, was Son of *Euratiſlaus* Duke of *Bohemia*, by *Drahomira* of *Luczko*, and Grandſon of *Borivorus*, the firſt Chriſtian Duke of *Bohemia*. *Euratiſlaus* was a Chriſtian, and *Drahomira* his Ducheſs was a Heathen: They had two Sons, *Venceſlaus* and *Boleſlaus*; *Ludmilla* their Grandmother who was a Chriſtian, took *Boleſlaus* into her Family, carried him to *Prague*, and provided carefully for his Education. When *Euratiſlaus* died, his Ducheſs *Drahomira* ſeized the Government, and ſuppreſs'd the Exerciſe of the Chriſtian Religion in *Bohemia*, *Venceſlaus*, by his Grandmother's Advice, prevailed with the *States* to declare him Duke of *Bohemia*; however to prevent Miſunderſtanding between the two Brothers, they agreed upon a Partition of the Country, the Province above the *Elbe* falling to *Boleſlaus*'s Share, and from that time forward was called *Boleſlavia*. *Drahomira* went along with *Boleſlaus*; and *Venceſlaus*, by the Direction of his Grandmother *Ludmilla*, reſtored the Chriſtian Religion: But *Drahomira* got this Lady aſſaſſinated, and procured *Venceſlaus* a great many Enemies, and amongſt the reſt *Ladiſlaus* Prince of *Gurim*, who invaded *Venceſlaus*'s Dominions with an Army, but the Difference was taken up juſt before they were coming to a Battel. To conclude, *Drahomira* and *Boleſlaus* invited *Venceſlaus* to an Entertainment, where this latter was aſſaſſinated by his Brother *A. D.* 929. *Venceſlaus* thus murder'd ſtands in the Liſt of the Martyrs, and his Feſtival is reckoned to the 8th of *September*. * *Dubravius, lib.* 4. & 5. *Bohem. Hiſt. Æneas Sylv. Hiſt. Bohem. Balbin. Miſcellan. Bohem. Decad.* 1. *lib.* 4. *Baillet, Vies des Saints.*

VENCHEU, a City in *Chekiang*, a Province of *China*. It has a good trading Haven, and is the eleventh Rate Town in the Province. There are five Towns within its Dependency. * *Maty, Diction.*

VENERIUS (St.) Biſhop of *Milan* in the fourth Century, was ordained Deacon by St. *Ambroſe*, and ſucceeded *Simplician* in the See of *Milan*, *A. D.* 400. He held a cloſe Correſpondence with the chief Biſhops of his Time. Pope *Anaſtaſius* ſent him a Letter to acquaint him with the Cenſure paſſed upon the Tranſlation of *Origen*'s Books by *Ruffinus*. The *African* Biſhops wrote to *Venerius* and Pope *Anaſtaſius* to aſſiſt them in the Revival of Diſcipline. To this purpoſe *Venerius* ſent them his Deacon *Paulinus* with Inſtructions. This Biſhop likewiſe with Pope *Innocent* I. endeavoured the reſtoring St. *Chryſoſtom*. He dy'd *May* 4. *A. D.* 409. * *Paulin. in Vit. Ambroſii. Hieron. contra Rufin. l.* 2. *Chryſoſtom, Epiſtol. ad Venerium.*

VENTA, a famous Caſtle, ſeven or eight Leagues from *Toledo* in *Spain:* 'Tis the Place where the *Moors* formerly confined a hundred Chriſtian young Women, in the Reign of *Mauregatus* King of *Leon:* Some of the Succeſſors likewiſe of this Prince pay'd the *Moors* a Tax of a hundred ſingle Women, fifty of which were to be Gentlewomen, and the reſt of lower Condition. After the *Moors* were expelled *Spain*, *Zirizeo* Cardinal, Archbiſhop of *Toledo*, purchaſed this Caſtle with the Appurtenances *A. D.* 1573, and founded a Convent there for a hundred Maids, who were obliged to prove their Family had been Chriſtians beyond the Memory of Man: Fifty of theſe likewiſe were to be Gentlewomen, and the other of inferior Deſcent. Afterwards this Number of Virgins were removed to *Toledo*, with an Augmentation of their Revenues. They are to be placed there at ſeven Years old. Thoſe who are diſpoſed to be Nuns continue there; and the reſt, who prefer Marriage, have Leave to go out. Theſe latter have a thouſand Crowns at leaſt for their Portion pay'd by the Convent, which is very wealthy. The Eſtate belonging to it reaches five Leagues: And beſides, they have the Cognizance of Cauſes in a great many Towns and Villages within the Neighbourhood. At the Entrance and going out of the Foreſt of *Venta*, the Hiſtory of this Foundation is cut upon a large Stone. As to the Tribute of the hundred Chriſtian Women pay'd to the *Moors*, 'tis mentioned in the Hiſtory of *Spain*. * *M. Berrault, Journal du Voyage d'Eſpagne.*

* VENUS, the Goddeſs of Love, Daughter of *Jupiter* and *Dione*; or as others will have it, Daughter of *Cœlus*, and born of the Froth of the Sea. *Tully* makes four *Venus*'s; the firſt had *Cœlus* for her Father; the ſecond born of the Froth of the Sea, and *Cupid*'s Mother: the third Daughter to *Jupiter* and *Dione*, who married *Vulcan*, and had *Anteros* by *Mars*; the fourth born at *Tyre*, the ſame with *Aſtarte*, and who marry'd *Adonis*. The firſt and fourth of theſe are plainly the *Venus* of *Aſſyria*, ſtyled *Urania*; and the Worſhip of this pretended Deity came out of *Aſſyria* or *Babylon* into *Syria*, where ſhe was called *Aſtarte*. *Sanchoniathon* reports her the Daughter of *Cœlus*, the Wife of *Saturn*, and Mother of the ſeven Daughters called *Titanides*. This *Urania* had a very old Temple at *Aſcalon* in *Phœnicia:* Tis mentioned by *Herodotus*. She was likewiſe worſhipped in *Arabia* and *Perſia*. The ſecond and third *Venus* is that mentioned by the *Greek* Poets, and was particularly worſhipped in the Iſle of *Cyprus*, where ſhe had a magnificent Temple richly endowed at *Paphos*. Some will have it that ſhe came thither from *Phœnicia*, which gave Occaſion to the mythological Story of her being born of the Sea. The *Venus* worſhipped at *Cæſarea*, was likewiſe the *Phœnician Venus*, as *Pauſanias*, and *Heſychius* will have it. There was a Temple of *Venus Libitina* at *Rome*. The Poets deſcribe her Chariot drawn by Swans and Pigeons. She has ſeveral Epithets beſtowed upon her, and amongſt the reſt, that of *Erycina*, from the Temple *Æneas* built for her upon the Mountain *Erix*. * *Herodot. Cicer. de nat deor. l.* 3. *Virgil. l.* 2. *Æneid. Pauſan. Plutarch. &c.*

VERBIEST *(Ferninand,)* a flemiſh Jeſuit, and a Miſſionary to *China* in the ſeventeenth Century. He made his way into this Kingdom upon the Score of his being a great Mathematician. This learned Qualification brought him into Favour with the Emperour *Cambi*, who made him preſident of the mathematick Society, and valued him to that Degree that he refuſed him nothing. *P. Verbieſt* made uſe of his intereſt for the Service of Religion, and procured a Licence from this Prince to preach Chriſtianity by himſelf and his Aſſiſtants throughout the Kingdom. The Emperour ſpent three or four Hours every Day in his Cloſet with him, where he was entertained with Diſcourſes upon ſeveral parts of Learning, and particularly upon the Subject of Mathematicks. This Converſation *Verbieſt* improved to religious Purpoſes, and endeavoured to draw the Emperour towards a Regard for the Chriſtian Faith, and in Order to this he explained ſome part of the Creed to him. At laſt the Emperour ſtruck with the Force of Truth, declared his Belief of the Unity of the Deity, confeſſing withal that the Religions practiſed in the Empire were all loaded with Superſtition, that the Idols were nothing, and that he foreſaw Chriſtianity would one Day riſe upon their Ruin. However the Emperour did not change his own Religion. *Pere Verbieſt* died in the beginning of the Year 1688, much regretted by this Prince, who ſent him his own Phyſicians, and after his Death wrote a ſhort Panegyrick with his own Hand to be laid upon the Hearſe of the deceaſed: And gave two hundred Crowns in Gold, and ſeveral Pieces of Silk, towards furniſhing the Expence of his Funeral, which was magnificent, and performed with all the uſual Ceremonies of the Church. There was a Croſs carried before the Company, which conſiſted of all the Chriſtians in *Pekin*, who with Torches in their Hands walked through the Middle of that Town; the Emperor's Father in Law, repreſenting his Majeſty, and another great Lord going along with them. * *Le Pere le Compte, Mem. de la Chine lan* 1696. *T.* I. 2. *let.*

VERGNE *(Peter Treſtand de la,)* deſcended from an ancient Gentleman's Family in *Languedoc*, was born in 1618. His Parents being *French* Proteſtants he continued in that Perſuaſion his firſt twenty Years, when one of his Uncles prevailed with him to turn *Roman* Catholick. He proved a zealous Miſſionary, and brought over a great many People to his own Communion. He wrote a Book entituled, *L'Examen General, &c.* or *a general Enquiry into all States and Conditions,*

ditions, and of the Sins which People are tempted to commit in them This Book was deſigned for Inſtruction to Confeſſors and Penitents; and being well receiv'd, he afterwards added another Volume relating to Merchants and Tradeſmen, which was printed under the borrowed Name of *le Sieur de S. Germain:* He was drowned croſſing a River *April* 1684. He was buried in the Chapel of the Caſtle of *Terargues*, in the *Sevennes*. His Character may be learned from the following Epitaph.

Expectat hic donec veniat immutatio ſua
V. Petrus de la Vergne Treſſan Presbyter,
Homo miſſus à Deo.
Ut in eo Clerici & Laici, Milites & Togati, Puſilli & Magni, ſexus uterque, nulla non ætas, genus omne hominum, in arcta via, quæ ducit ad vitam, Ductorem haberent non cæcum, nec conſuentem pulvillos ſub omni cubito manus, utque eſſent complures ſancti in Domo Cæſaris.
Quo nemo flagrantiùs juſtitiam eſuriit & ſitiit;
Nemo altiùs à Chriſto didicit, quia mitis eſt, & humiliscorde.
Nemo meliùs Evangelicum illud implevit, gratis accepiſtis, gratis date:
Nemo fœliciùs Apoſtolicum curſum cucurrit pertranſiens
Benefaciendo & ubique ſuadens de regno Dei.
Debuerat vir Apoſtolicus, nec modicæ fidei, ſuper
Aquas ambulare. Ita pater: Sed aliter
Placitum fuit ante te, in torrente obire maluiſti
De torrente voluptatis ſuæ mox potandum.
Aſcetæ optimo Hieronymo ſuo
Maria Felicia de Budos
M. de Portes, Famula Chriſti
Ann. MDCLXXXIV.
Quando ſublatus eſt; poſt factum planctum magnum,
Poſuit.

VERHEYEN *(Philip,)* Doctor of Phyſick, and King's Profeſſor of Anatomy and Surgery at *Louvain*. His Father was a Labourer in a Village of the Country of *Waes*. He followed his Father's Buſineſs till two and twenty Years of Age; when the Parſon of the Pariſh finding him a Man of promiſing Parts, entered him in *Latin* about half a Year, and then procured him a Maintenance in *Trinity* College in *Louvain*. He made an extraordinary Progreſs in Humanity, Philoſophy, Anatomy, *&c.* and managed the *Chair* with great Reputation. He died 1710, 62 Years of Age. His anatomical Performance was received with great Applauſe, tranſlated into *High Dutch* and *French*, and read upon in ſome *Italian* Univerſities: There was a ſecond Edition of it in *Latin* printed in 1710. His next Work is entituled *an anatomical* Supplement, or the ſecond Book of the Anatomy of humane Bodies: *A Diſcourſe upon Fevers: An Abridgment of Theory and Practice: The means to preſerve Health.* * *See the Abridgment of his Life prefixed to his Anatomy. Edit.* 1710.

VERT *(Claude de,)* a Monk of the *Clunic*'s Order, was born *October* 1645, and dy'd in *May* 1708. He apply'd himſelf moſtly to Liturgical Studies. He printed two Volumes upon this Subject, entituled, *Plain, literal, and hiſtorical Explications of the Ceremonies of the Church:* Upon which Head two other Volumes were printed after his Death. He had a Share in the Breviary of *Cluni*, and wrote Notes upon it. He wrote a Letter to *M. Jurieu* concerning the Ceremonies of the Maſs: he likewiſe tranſlated St. *Bennet*'s Rule, with Notes, and a Diſſertation concerning the meaning of the Terms *Miſſa* and *Communio*, mentioned in St. *Bennet*'s Rule. And laſtly, he had a Share in the Diſpute between *P. Mabillon* and the Abbot *de la Trappe*, whether Monks ought to apply themſelves to Study or not; and upon this Occaſion he has explained the ſeventy eighth Chapter of St. *Bennet*'s Rule, under the borrowed Name of Fryer *Columban*. * *Du Pin, New Eccleſ. Library, Cent.* XVII.

* VESPRIM: For retaken by the Emperor. *An.* 1565. in *Morery* Vol. II. read 1665.

UGLITZ, a City of *Muſcovy*. It ſtands in the Duchy of *Roſtow*, confining upon the Duchy of *Jeroſlaw*, within which ſome Geographers place it. *Uglitz* is particularly famous for *Demetrius*'s Misfortune, Son to the Czar, *John Baſilius*. This young Prince being but nine Years of Age was aſſaſſinated at this Town by the Order of his Brother in Law *Boris:* After this Murder two counterfeited *Demetrius*'s appeared, who revenged the Death of the young Prince, which cauſed great Diſturbances in *Muſcovy*. * *Maty, Diction.*

UGONUS *(Matthias,)* Biſhop of *Famaguſta* in *Cyprus*, flouriſhed in the Beginning of the ſixteenth Century. There is a Tract of his concerning patriarchal Dignity, written by way of Dialogue, and printed at *Breſſe* in the Year 1507. But his principal Performance is a Book concerning Councils, called *Synodia Ugonia*, printed at *Venice* in 1565. 'Tis one of the moſt exact and complete Works of this kind, which appeared in the ſixteenth Century.

VIATICUM: The Fathers and Councils gave this Name to *Baptiſm*, the *holy Euchariſt*, and *Penance*, which was adminiſter'd to dying Perſons, to give 'em a better Aſſurance of their Salvation. *Baptiſm* relates to the Catechumens; and in this Senſe St. *Gregory*, St. *Baſil*, *Balſamon*, and other *Greek* Authors, call it Ἐφόδιον. The *Euchariſt* was given to thoſe in full Communion; and often to Penitents who had receiv'd Abſolution; and ſometimes thoſe who had no Opportunity of receiving Abſolution had the holy Euchariſt ſent to them, as appears from the Caſe of *Serapion*, reported by *Euſebius*. Laſtly, *Penance* or Abſolution went under this Name, with reſpect to thoſe who were under Diſcipline, and not reconciled till the Point of Death. The Queſtion is, whether the *Viaticum*, mentioned in the thirteenth Canon of the Council of *Nice*, where 'tis decreed, *that when any Perſon is near Death, he ought not to be deprived of the laſt and moſt neceſſary Viaticum*; the Queſtion is, I ſay, whether this Term *Viaticum* means the Euchariſt or Abſolution: But 'tis plain by the Canon we are to underſtand it of Abſolution: For the Fathers of the Council declare that the Oblation, *i. e.* the Euchariſt, muſt not be adminiſter'd to Penitents, till after they have been examined by the Biſhop. The Council of *Ancyra*, Canon the ſeventh, lays down the ſame Rule, and ſo do the Councils of *Carthage* II. Can. 4. That of *Gironne*, Can. 9. and a great many others. *Innocent* I. in his Epiſtle to *Exſuperius*, reports, with reſpect to thoſe who have lived licentiouſly ſince their Baptiſm, that the Diſcipline of the Church was different. The primitive Biſhops, when the Church was under a State of Perſecution, uſed to put ſuch diſorderly Perſons under Penance, and refuſe them the Communion; but after the Emperors turned Chriſtians, and the Church was in an unperſecuted State, the Cuſtom was to grant Communion to all thoſe who deſired it at the Point of Death; but then in this Place we are not to underſtand the Euchariſt by the Word *Communion:* Pope *Innocent* means only Abſolution, which he tells us was deny'd dying Perſons by the *Novatians*; and the Reaſon he aſſigns why Communion was granted, makes it apparent he meant Abſolution by this Term; for he affirms, 'twas only given to reſcue the dying Perſons from Damnation. In the latter Ages not only Abſolution, but the holy Euchariſt was likewiſe granted all Penitents when paſt Hopes of living, provided they were in a Condition to receive it; excepting thoſe who were condemned for ſome capital Crime; theſe for a long time were barred the Benefit even of Abſolution both in *France* and other Churches; where no earlier than the Reign of *Charles* VI. at *Gerſon*'s Remonſtrance, ſuch Malefactors were permitted to receive Abſolution; but then the Practice of refuſing 'em the holy Euchariſt ſtill continues in *France*, though allowed in the other *Roman* Catholick Churches. When Perſons are dying the Euchariſt is given them though they are not faſting, ſometimes in a particular Form, and this they call *communicating with the Viaticum.* * *Morinus, de Pœnitentia, Albaſpinæus, Obſervat. Eccleſ. Rituals, &c.*

VIC *(Æneas,)* a learned Antiquary of *Parma* in *Italy*, had from his Youth a ſtrong Inclination to this ſort of Learning, and ſpent twelve Years in *Italy* and elſewhere, in queſt of Medals, which he drew and engraved himſelf. His firſt Performance, printed at *Venice A. D.* 1555, is a genealogical Table of the twelve *Cæſars*, where he relates the Years of their Reign, and their Intermarriages with Remarks. Afterwards he wrote three and twenty Books of *Roman* Medals; and got the Effigies of the Ladies of the *Cæſars* Family engraved, beginning with *Marcia*, *Julius Cæſar*'s Grandmother, and ending with *Domitia*, *Domitian*'s Empreſs.

This Book was tranſlated out of *Italian* into *Latin* by *Noel le Comte*, and printed at *Venice* in the Year 1558. * *Mart. Hank. de Roman. Rerum Scriptor.*

VICARS, of the Empire. There are two of them *viz* the Elector *Palatine*, or the Elector of *Bavaria* (for this Privilege is conteſted between them) and the Elector of *Saxony*. The *Vicariat* of *Bavaria* or *Palatine*, reaches through *Suavia*, *Franconia*, *Bavaria*, and all the Countries through which the *Rhine* paſſes; or to ſpeak more properly, through all that part of *Germany*, which reaches from the Head of the *Rhine* and the *Danube*, as far as the low Countries, taking in all that, over and above, which holds of the Empire in *Italy*, *Savoy*, and *Burgundy*. The Extent of the *Vicariat* or *Vicars* Juriſdiction in *Saxony*, takes place in the Provinces where the *Saxon* Law is obſerved; that is in the Duchies of *Brunſwick* and *Lunenbourg*, of *Pomerania*, *Meckelbourg*, and *Bremen*. *&c.* and through all the other Countries within the Circles of *Upper* and *Lower Saxony*, notwithſtanding the *Saxon* Law is not the Meaſure of Right in ſeveral of thoſe Places. Theſe *Vicars* Exerciſe their Authority ſeparately within the Provinces of their Juriſdiction, excepting in the imperial Chamber of *Spire* where the Names of both the *Vicars* are enterd upon the Records, becauſe Juſtice is there adminiſter'd in the Name of all the States of the Empire. Their chief Buſineſs is to nominate to benefices, and in Caſes of Vacancy, to preſent qualifyed Perſons to the Chapters of Cathedral and collegiate Churches and Abbies. This Privilege in *Germany* is called the Right of the Regale. Theſe *Imperial Vicars* receive the Revenues of the Emperour's Demeſns, and diſpoſe of them for publick Buſineſs. They receive Fealty and Homage from the Vaſſals of the Empire, and give Inveſtiture or Poſſeſſion, excepting Principalities, and other great Eſtates; The Inveſtiture of which is preſerved for the Emperour who at his coming to the Crown confirmes all the *Vicars* have done during the *Interregnum:* And here thoſe who have done Homage to the *Vicars* are to repeat it to the Emperour. We are to obſerve that the *Vicars* perform their Functions in the Emperour's abſence or after his Death during the *Interregnum*. This is their Authority, I ſay, in Caſe there is no King of the *Romans*; for this Prince is perpetual *Vicar* General of the Empire. The two *Vicars* of the Empire do all the Buſineſs of the old Count *Palatines*, who adminiſtered Juſtice through the Empire in the Emperour's Name.

The five ſecular Electors have likewiſe their *Vicars*, for executing great Offices belonging to the imperial Crown, which are, the chief Cupbearer, the Lord high Steward, the Lord Marſhal, the Lord Chamberlain, and the Lord high Treaſurer of the Empire. All theſe five *Vicars* are hereditary Officers, and execute their Office in the Abſence of thoſe they repreſent, that is, in the Abſence of the King of *Bohemia*, the Elector of *Bavaria*, the Elector of *Saxony*, the Elector of *Brandenbourg*, and the Elector *Palatine*. But the Function of the Lord Marſhal's *Vicar* has a much greater Compaſs than that of the others: For as the Elector of *Saxony*, in Virtue of his being great Marſhal always regulates the Circumſtances relating to Apartments, Precedency, and other Ceremonies at imperial and electoral Aſſemblies, at Elections, Coronations, and in the Emperour's Progreſs or Journies; ſo the *Vicar* in his Abſence takes care of all theſe Matters. And lately ſince there is a ninth Electorate erected in Favour of the Houſe of *Hannover* there is likewiſe a New Office ſettled for this new Elector. *Heiſs. Hiſtoire de l'Empire. Du Cange. Gloſſar. Latinitatis. Memoires du Tems.*

* VICTOR II, ſucceeded *Leo* IX. in the See of *Rome*. The beginning of his Pontificate was dangerous and diſturbed: It is ſaid that a Subdeacon would have poyſoned him in the conſecrated Wine: That the Villany was miraculouſly diſcovered: For after the Pope had conſecrated, he could not lift up the Chalice; and that the Deacon who had thrown poiſon into the Wine was immediately poſſeſſed. This Pope held a Council at *Florence*, where he depoſed ſeveral Symoniacal Biſhops. He diſpatched *Hildebrand* into *France* as Legate, where he held ſeveral Councils. This Pope was ſucceeded by *Stephen* X. * *Baronius, in Annal. Leo a Oſtiens. Sigebert, &c.*

* VICTOR III. A Cardinal Prieſt, ſucceeded *Gregory* VII. *May* 24. *A. D.* 1086. He was deſcended from a noble Family at *Beneventum*, and had ſpent all his time in the Monaſtery of *Mont-Caſſin*, where he was Abbot when choſen into the Papal Chair. He refuſed the Dignity at firſt: And thus the See continued void almoſt a Year. In the mean time the Antipope *Guibert* ſeiz'd part of the Church of *Rome*, and endeavoured to get himſelf owned a legitimate Succeſſour. To prevent his Uſurpation, the Cardinals, and Biſhops, who had recogniſed *Gregory*, coming to *Rome* at *Eaſter A. D.* 1086, repeated their Requeſt to *Deſiderius* (for that was this *Victor*'s Name) to accept the Popedom. And to prevent their being diſappointed, they took him by Force, carried him to St. *Lucia*'s Church, and proclaimed him Pope under the Name of *Victor* III, but he ſtill refuſing the Promotion, withdrew to Mount *Caſſin*, and lived privately. At laſt he gave way to be conveyed to *Rome* by the Princes of *Salernum & Capua*, who put him in Poſſeſſion of the Holy See. However, his Title was conteſted by *Guibert*, and his Faction. In ſhort, his Competitor forced him to give way, and retire to his Monaſtery. From whence he came out in *Auguſt* following and held a Council at *Beneventum*, where he excommunicated *Guibert* and his adherents. While this Council was held, *Victor* fell ſick, returned immediately to *Mont-Caſſin*, and died there *September* 16. 1087. He wrote ſome Dialogues, Epiſtles *&c.* * *Petrus Diaconus, de Vir. Illuſt. Benedic. Leo Oſtienſis. Otho Friſinghenſis. Ciaconius. Baronius. Poſſevin. &c.*

VICTOR-AMEDÆUS II. Duke of *Savoy*, was born *May* 14. 1666, and ſucceeded His Father *Charles-Emmanuel* II. *A. D.* 1675. His Mother *Mary-Jean-Babtiſt*, of *Savoy-Nemours* being Regent. This Princeſs projected a Match between the Duke her Son, and her Niece the *Infanta* of *Portugal*. Daughter to *Don Petro*, Prince Regent. The Articles were ſigned *May* 14. 1679. And to make the Buſineſs practicable, the Eſtates of *Portugal* repealed a fundamental Law, made at *Lamego A. D.* 1145, by Virtue of which 'twas prohibited to marry Heireſſes out of the Kingdom, or engage them with foreign Husbands, under the Penalty of loſing their patrimonial Eſtates. The Pope granted a Diſpenſation, and on the 25th of *March* 1681 the Contract was publiſhed at *Lisbon* by Proxy. The next Year the *Portugueſe* Fleet ſailed to *Nice*, to take the Duke on Board and convey him to *Portugal*; but ill Health being pretended, his Highneſs ſtayed at Home. In ſhort; this matrimonial Engagement was broken, and the 10th of *April* 1684, he married *Ann-Mary* of *Orleans* youngeſt Daughter of *Philip* of *France* Duke of *Orleans*; her Mother being *Henrietta Ann*, Daughter of *Charles* I. King of *Great Britan*. This Duke of *Savoy* in 1686 with the Aſſiſtance of ſome *French* Troops drove the *Vaudois* out of the Valleys of *Luzerne*, *Angrone &c*, but at the ſame time he engaged himſelf with the *French* King's Enemies, and ſigned the League at *Augsburg*. In 1687 he went to the Carnaval at *Venice*, where with the Duke of *Bavaria* and ſeveral other Princes, he concerted Meaſures for executing the League. His firſt Step was the recalling of the *Vaudois*. And *June* the fourth in 1690, he declared himſelf openly againſt *France*: But it was not long before he loſt all *Savoy*; and *Auguſt* the 19th following, M. *de Catinat*, afterwards Marſhal of *France*, routed him at the Battel of *Staffard*. His Highneſs retired to *Turin*, and ſtayed there while the *French* took *Saluce*, *Savillan*, and *Suſa* from him; and in the Year 1691, he loſt *Villa-Franca*, *Nice*, and *Montmelian*. In 1692 he marched into *Dauphiné* took *Gap* and *Ambrun*; where he ſuffered the *Calviniſt* Miniſters to preach publickly. But he was quickly forced to quit this Province, where all the Booty he carried off, was only the Bells belonging to the two Towns abovementioned. The next Year 1693, he ſat down before St. *Bridget*'s Fort near *Pigneroll*, and took it a Fortnight after the opening of the Trenches; but then he was obliged to march into the Plain of *Marſall*, then overrun by the *French:* And here *October* 4 he was defeated by Marſhal *Catinat*, with the loſs of between 8 and 9 thouſand Men killed, and two thouſand taken priſoners. In 1694, he blocked up *Caſal*, which the next Year the *French* King ſurrendered to the Duke of *Mantua*, having firſt razed all the Fortifications.

At laſt the Duke of *Savoy* ſomewhat tired with ill luck, concluded a Peace with *France Auguſt.* 30 1696. By Virtue of this Treaty, the *French* King reſtored him *Villa-Franca*, *Nice*, *Suſa*, *Montmelian*, and *Pigneroll*, which was demoliſhed and, the Works not to be repaired by an Article of the Treaty. Another Article was, that the Duke of *Burgundy*, afterwards *Dauphin*, ſhould marry the Princeſs *Mary-Adelaida* the Duke's eldeſt Daughter, as ſoon as marriageable, and that in the meantime ſhe ſhould be educated in *France*. This Princeſs was immediately conveyed thither, and upon the 7th of *December* 1697, the Duke of *Burgundy* married her. *Charles* II. King of *Spain* dying in 1700, the Duke of *Anjou* having the Crown left him by the late King's laſt Will and Teſtament, and that diſpoſition being agreed to by the States of *Spain*; the Duke of *Savoy* owned this Prince lawful King of *Spain*; and entered into a Treaty with the two Crowns of *France* and *Spain*, who made him *Generaliſſimo* of their Army in *Italy*. In Conſequence of this Treaty, *Philip* V. King of *Spain*, married *Mary-Loüiſa-Gabrielle*, the Duke of *Savoy*'s ſecond Daughter. This Nuptial Ceremony paſſed by proxy at *Turin September* 11; 1701. The Duke of *Savoy*, was now obliged to keep in the *French* Intereſt againſt the Emperour and the reſt of the Confederacy. But the *French* King ſuſpecting his Conſtancy, and ſeizing ſome of his Troops, he went off to the Emperor and engaged againſt *France* and *Spain*. Upon this hoſtile Turn, the *French* made themſelves Maſters of all *Savoy*, of *Montmelian* which was demoliſhed, of the City and County of *Nice*, and of almoſt all the Towns in *Piemont*, excepting *Turin* the Capital, which was both beſieged and defended with equal Vigour; till Prince *Eugéne* marched with his Army out of *Germany*, and croſſing a great part of *Italy* attacked the *French* at *Turin*; broke through their Retrenchments, gave them an entire Defeat, raiſed the Siege, and in Conſequence of this Advantage, drove the *French* and *Spaniſh* clear out of *Italy*. To conclude; by the Peace at *Utrecht*, the Duke of *Savoy* had not only all his Dominions yielded to him, but was likewiſe declared King of *Sicily*, which Title he has ſince reſigned to the Emperour, and is now King of *Sardinia*. * *Memoires du Tems.*

* VICTORIUS MARIANUS, wrote a new *Paſcal Cycle:* It begins *A. D.* 28, and ends *A. D.* 559, and thus it contains five hundred thirty two Years. There are eight Columns in it. The fourth Council of *Orleans*, held in 541, decreed, that all the Biſhops within the Provinces of which that Council conſiſted, ſhould make uſe of this *Cycle* for ſettling Eaſter Day. * *Gennad. in Catal. c.* 48. *Iſidor, Orig. lib.* 6, *cap.* 17. *Baronius. Poſſevin. &c.*

VICTRICIUS *(St.)* Archbiſhop of *Roan*, was born in *Gaul*, in the Reign of the Emperour *Conſtantine the Great*, about the Year 330. He was a Soldier by Profeſſion, but deſir'd a Diſcharge, that he might ſpend more of his time in religious Exerciſes. The Commander of the Legion, and the General of the Army, were much diſpleaſed with the Motion, and ſentenced him to loſe his Head. But the Executioner being miraculouſly ſtruck blind as *Paulinus* reports, could not do his Office. He was ſent to the Emperour, who not only pardoned him, but commended his Reſolution. After having ſpent ſome time in Retirement, he was choſen Archbiſhop of *Roan* in the Year 385. He took a great deal of Pains in propagating Chriſtianity, not only in his Diocеſs, but amongſt the *Morini*, and *Nervii* that is in *Artois* in *Flanders*, and in *Hainault*. Being charged with Heterodoxy, he took a Journey to *Rome*, to juſtify himſelf, *A. D.* 403, the Emperor *Honorius* being then there. Having given Satisfaction he returned to *Roan*, and conſulted Pope *Innocent* I. about ſeveral Points of Diſcipline. *Innocent* ſent him a Collection of Canons practiſed in the Church of *Rome*, and a Letter in Anſwer to his Queſtions of Diſcipline. 'Tis not certainly known what Year he died, but he is honourably remembered on the 17th of *Auguſt:* He was an Acquaintance of St. *Martius* of *Tours*. * *Paulinus, Epiſt.* 18. & 37. *Innocent* I. *Epiſt. ad Victric. Sulpit. Sever. Dial* 3. *La Pommerai, vie des Archev. de Roven. Baillet, Vies des Saints,*

VIDDIN, or *Bidin*. A Town in *Europæan Turky*. Some Maps place it in *Bulgaria*, and ſome in *Servia*. It ſtands upon the *Danube*, fifty five, or ſixty Leagues below *Belgrade*. 'Tis fortify'd, and the Reſidence of a Sangiac, and an Archbiſhop. * *Maty, Diction.*

VIENNE, conſiſting of two parts, one called *Old Vienne* and the other called *Caſtle Vienne*. It belongs to the Duke of *Lorain*, and ſtands within the Duchy of *Bar*, upon the River *Ayſen*, near *Champaigne*, two Leagues below St. *Menehoud*. *Vienne* is ſuppoſed to be the *Old Auxenna*. * *Baudrand.*

* VIGILIUS: This *Vigilius* was not Biſhop of *Trent* but *Tapſus*, a City of the *Byzacene* Province in *Africk*, as appears from the Title of a Book againſt *Eutyches* in an old Manuſcript. His Name likewiſe ſtands in the *Notitia*, or Liſt of the *African* Biſhops, drawn up in the time of the Perſecution raiſed by *Hunnericus*: In this Liſt he is called Biſhop of *Tapſus*, and ſtands the laſt upon the Roll of the *Byzacene* Province. *Theodulphus* aſſures us farther, that this *Vigilius* was an *African* Biſhop. Thoſe who ſuppoſe the eleven Books of the Trinity, written by way of Dialogue, and which go under St. *Athanaſius*'s Name, belong to this *Vigilius* of *Tapſus*, are not ill founded in their Conjecture. This Work ſtands in an old Manuſcript, with the Tracts of this Biſhop againſt *Neſtorius* and *Eutyches*. However, *P. Bernard de Montfaucon* is of Opinion, that the latter is only a Tranſlation of St. *Athanaſius*. *Vigilius Tapſenſis* is likewiſe the Author of a pretended Conference between St. *Athanaſius* and *Arius*, held before the Judge *Probus*. *Vigilius* cites this Conference in his Tract againſt *Eutyches*. He likewiſe wrote a Diſcourſe againſt an *Arian* called *Varimadus*, and another againſt *Felician* an *Arian*, which goes under St. *Auguſtin*'s Name. The five Books againſt *Eutyches* have always been printed with *Vigilius Tapſenſis*'s Name to them. *P. Queſnel*, who reckons the *Athanaſian* Creed to *Vigilius Tapſenſis*, gives probable, but not demonſtrative Reaſons for his Opinion. * *Baronius in annal. Bellarmin, de Script. Eccleſ. Du Pin, New Eccleſ. Library, Cent.* IV. & V.

VIGO, a *Spaniſh* Town, with a large commodious Haven, upon the *Atlantick* Ocean. 'Tis ſituate in *Galicia*, between *Bayonne*, *Tuy*, and *Ponte Vedra*, four or five Leagues from each. The Misfortune the Count *de Chateaurenauld* met with here may be ſeen in the Life of *Lewis* XIV. * *Maty, Diction. Memoires du tems.*

VILLA HERMOSA, a ſmall Town in *Spain*, within the Kingdom of *Valencia*. 'Tis near the River *Millas*, fifteen Leagues from *Valencia* to the North. *Villa Hermoſa* gives the Title of a Duchy, and is the Capital of the Country of *Millarez*, * *Maty, Diction.*

VILLA-JOYSA, or *Villa-Loyſa*, a Town of *Spain* in the Kingdom of *Valencia*. It ſtands upon the Coaſt, five Leagues from *Alicant* to the North. * *Baudrand.*

VILLA NUEVA DELLA SERENA, a Town within *Eſtremadura* in *Spain*; it ſtands upon the Northern Bank of the River *Guadiana*, three Leagues below *Medelina*. * *Maty, Diction.*

VILLA RICCA, an *American* Town in *Chili*. It ſtands in the *Imperial* Quarter near the *Andes*, about forty Leagues from *Valdivia* to the Eaſt. There is a *Vulcano* of the ſame Name near this Town. * *Baudrand.*

VILLA VITIOSA, a Town with a ſtately Palace belonging to the King of *Portugal*. It ſtands in the Province *Alenteio*, nine Leagues from *Evora* to the Eaſt. *Maty, Diction.*

VILLACH, a ſmall *German* Town in *Upper Carinthia*; it ſtands at the Confluence of the *Drave* and the *Geyl*, ſix Leagues above *Clagenfurt*. *Villach* is the Capital of a Country which belongs to the Biſhop of *Bamberg*. There is a Citadel and a Palace, where the Governor, who repreſents the Biſhop, reſides. 'Tis ſuppoſed that *Villach* is the old *Teurnia*, or *Tiburnia*. * *Baudrand.*

VILLALPANDUS *(John Baptiſt,)* a Jeſuit of *Corduba*. He wrote a Commentary upon the Prophet *Ezekiel*, printed at *Rome* in three Volumes Folio. 'Tis one of the moſt learned Performances that was ever written upon the Prophets. His Deſcription of the City and Temple of *Jeruſalem* is reckoned a Maſterpiece. * *Alegamb. Sotwel, Biblioth. Societ. Jeſu. Du Pin, New Eccleſ. Library, Cent.* XVII. *Villalpandus* died in the Year 1608.

VILLARS ( ) *un Bel Eſprit*, of the ſeventeenth Century, known by the Name of the *Abbot of Villars*. He is the Author of a ſmall Book, entituled

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le Comte de Gabalis, which has the Reputation of being handſomely written. The five Converſations, of which it conſiſts, are as, *M. de Vigneul-Morville* aſſures us in his *Miſcellanies of Hiſtory and Learning*, only the Reſult of ſome Conferences which this Abbot had with ſome Men of Wit and Gayety like himſelf. When this Book appeared firſt, no great Notice was taken of it; but at laſt 'twas thought it might have dangerous Conſequences; upon which the Abbot was forbidden preaching, and the Book cenſured. It is not certainly known whether the Author was in jeſt or in earneſt; the ſecond Volume, which he promiſed to publiſh, might poſſibly have decided this Queſtion. But ſoon after the unfortunate Abbot had his Throat cut by ſome Ruffians, on the Road from *Paris* to *Lyons*. 'Tis ſuſpected by ſome, that the main Deſign of this Author was to ridicule Religion. *M. Bayle*, in his critical Dictionary, informs us in the Article *Borri*, that this *Borri* was ſuppoſed to write a Book, entituled *la Chiave del Cabinetto del Cavaliere Gioſeppe Franceſco Borri Milaneſe*. That this Book contains ten Letters, of which the two firſt dated at *Copenhagen A. D.* 1666, are the ſame in Subſtance with the *Compte de Gabalis*, publiſhed by the Abbot *Villars* in 1670. And here *Bayle* leaves the curious to examine which of theſe two Performances ought to paſs for the Original. This Abbot likewiſe wrote a Book entituled, *of Delicacy*, where he defends the *Entretiens d'Ariſte & d'Eugene*, written by *P. Bouhours*. * *Memoires du tems.*

VINDEMIALIS. There were ſeveral *African* Biſhops of this Name during the Perſecution raiſed by the *Vandals* in the fifth Century; amongſt the reſt there was one who was baniſhed by *Hunnericus* with other Prelates into the Iſland of *Corſica*, and ſentenc'd to cut Timber for building of Ships. He died under rough Uſage and Indigence. Beſides this there was another *Vindemialis* of *Capſa*, who ſuffer'd Martyrdom in *Africk*, ſome time after the Baniſhment of the other. This Prelate, with *Eugenius* Biſhop of *Carthage*, oppoſed the *Arians*, and diſproved their Heterodoxy, not only by Diſcourſes, but by Miracles. 'Tis ſaid that *Cyrillus* an *Arian*, who called himſelf Patriarch of *Africk*, had a Mind to produce a Countermiracle. For this purpoſe he gave a poor Fellow fifty Gold Crowns to pretend himſelf blind; and that when *Cyrillus* paſſed through the great Square, the poor Man ſhould lie there, and beg a Cure of him, and that he ſhould declare his Sight reſtored, when *Cyrillus* pronounced this Sentence, *viz. To ſhew that the Faith we profeſs is True, your Sight is now reſtored you.* But the Event was quite Contrary to what was concerted; for this counterfeit blind Man immediately found himſelf really blind, and was forced to own the Impoſture, and apply for Cure to the catholick Biſhops. *Vindemialis* and *Longinus* layed their Hands upon him, while *Eugenius* ſigned him with the Croſs upon his Eyes. This Application recovered his Sight. *Hunnericus* provoked with this Superiority on the catholick Side, put *Vindemialis* and *Longinus* to the Torture, and afterwards beheaded them. * *Victor Vitenſis. lib.* 3. *Ruinart. Hiſt. Vandal. Baillet, au* 2 *de Mai.*

VITELLI *(Chiappin,)* Marquiſs of *Cetenia*, Field Marſhal to the Duke of *Alva*, when he was Governor of the *Low Countries*. *Bitelli* was a brave Officer, and had done *Coſmo*, Great Duke of *Florence*, good Service; his military Qualifications being more than ordinary, made *Philip* II. King of *Spain*, deſire him to command his Forces under the Duke of *Alva*. He did great Service in *Flanders*, and died when *Requeſcenius* ſucceeded the Duke in the Government of the *Low Countries*. He was ſo prodigiouſly fat, that he was forced to have his Belly bound in with a Scarf, when he walked: And being a great Eater, and ſuppoſed to be a Sceptick, the *Flanderkin* Proteſtants made him the following Epitaph:

O Deus Omnipotens, craſſi miſerere Vitelli,
Quem mors præveniens non ſinit eſſe bovem.
Corpus in Italia eſt, tenet inteſtina Brabantus;
Aſt animam nemo. Cur? Quia non habuit.

'Tis ſaid that by uſing over much Vinegar with his Meat, he became ſo lean, that his Skin might ſerve for a Cloak to wrap about him. * *Du Maurier, in the Life of William Prince of Orange.*

VITRE, in *Latin Vitræum*, *Vitraicum*, *Vitruviacum*, and *Victoriacum*, a City in *Upper Bretagne*, within the Dioceſs of *Renns*, upon the Confines of *Maine* and *Anjou:* It ſtands upon the Deſcent of two Hills, the River *Villaine* runs between them: 'Tis a Town of great Antiquity, and was built, as 'tis ſaid, by one *Vitruvius* a *Trojan.* The Chriſtian Religion, *A. D.* 70. was received here, St. *Clair*, Biſhop of *Nantes*, being the Miſſionary. This Town was formerly the Apannage or Portion of the younger Brothers of the Duke of *Bretagne:* 'Tis the firſt and moſt conſiderable of the nine ancient Baronies of the Province being divided into ſeven diſtinct Courts of Juſtice, which have ſeveral Marquiſates, Viſcomties, and other titled Eſtates, with near a hundred Pariſhes within it's Juriſdiction. 'Tis upon the ſcore of this Barony that the Lords of the Houſe of *Tremouille*, to whom it belongs, have a Right of preſiding at an Aſſembly of the Eſtates of the Province, which frequently meet in this Town, becauſe of the commodious Situation. Amongſt many other fine Churches, there is a collegiate one call'd *Magdalene*'s, built *A. D.* 1209. by *Andrew Baron of Vitrê.* The Town has three Pariſhes, four Monaſteries, and three Nunneries. On the outſide of the Town there is a fine Park to walk in. *Vitré* has frequently ſuffer'd by the Wars between the Dukes of *Bretagne* and the Barons of *Vitré.* In 1589 the Duke of *Mercœur*, Governor of *Bretagne*, and Head of the *League* againſt King *Henry* III. beſieged it in Perſon with ten thouſand choice Men, and was forced to raiſe the Siege, * *D'Argentré & Pierre le Baut, Hiſt. de Bretagne. Chron. de Vitré, &c.*

VIVEMTIOL, Archbiſhop of *Lyons* in the fifth and ſixth Centuries, He held a friendly Correſpondence with *Avitus Alcimus* Biſhop of *Vienne*, and with his Brother *Apollinarius*, Biſhop of *Valence.* He aſſiſted at the Council *Eſpaone A. D.* 517, and convened a Dioceſan Synod, where *Stephen*, Treaſurer to *Sigiſmond*, King of the *Burgundians*, was cenſured for an inceſtuous Marriage. The Exerciſes of Diſcipline upon this Man; drew Baniſhment on *Viventiol.* He has a Holiday upon the twelfth of *July.* * *Avitus, Epiſt.* 17, 52, 58, & 64. *Baillet, Vies des Saintes.*

* VIVIANI *(Vincenzio.)* Beſides what is mentioned of him in the *Engliſh* Supplement to *Morery*, he publiſhed his Book entituled *Enodatio Problematum univerſis Geometris propoſitorum a Cl. Claudio Comiers* 1677. *La Struttura, & Quadratura eſatta d. l'intorno, e delle parti d'un nuovo Cielo ammirabile, ed uno degli antichi, delle Volte regolari degli Architetti.* He likewiſe publiſhed a poſthumous Tract of Proportions, done by *Galilæus*, to explain the 5th Book of *Euclid*, which ſeems ſomewhat perplexed upon this Subject: 'Tis entituled, *Quinto Libro degli Elementi d'Euclide, overo Scienza Univerſale delle Proporzioni, ſpiegata colla dottrina del Galileo*, 1674. He died *September* 1703, above 81 Years of Age, and gave good Proof of a pious Diſpoſition, which I mention becauſe ſome People miſtook him for a Perſon of ſlender Principles. * *Hiſtoire de l'Academie Royale des Sciences, for the Year* 1703. *Monconis, Voyages. Part* 1. *Greg. Læti. Italia regnante.*

ULIELAND, or *Flieland*, an Iſland belonging to *Holland.* It is ſituate by the *Zuyder-Zee*, with the Iſle of *Schelling* to the North, and that of the *Texel* to the South; 'tis a great Road or Rendezvous for the Fleets which go to the Northern or *Baltick* Seas. * *Maty, Diction.*

ULIELAND, a ſmall Iſland in *Northern America:* It lies upon the Coaſt of *New England*, and belongs to the *Engliſh.* But it takes it's Name from the *Dutch*, who formerly held it. * *Maty, Diction.*

VOLCANOS: So the Mountains are called which diſcharge Flame. They are ſo called from *Vulcan*, the pretended God of Fire. The Reader ſhall have a Liſt of the chief *Volcanos* in the four Quarters of the World.

Volcanos in *Europe.*

In *Sicily*, Mount *Ætna*, or Mount *Gibel.*

In the Iſle of *Stromboly* near *Sicily*, the Mountain *Stromboli.*

In the Kingdom of *Naples*, Mount *Veſuvius.*

In *Iſtelande*, Mount *Hecla.*

In *Muſcovy*, the Mount of *Jeniſcey*, with three others, confining upon the Country of the *Tingoeſes.*

In *Aſia.*

In *Natolia*, the Mount of *Gorante*, formerly called *Chimæra.*

In the Iſland of *Sumatra*, in *India*, Mount *Balaluano.*

In the *Moluccas*, the Mountain of *Gumanapi*, in a ſmall Iſland near *Banda*, which the *French* call *la Grenade de Banda.*

The Mount *Ternate*, in the Iſland of the ſame Name.

Mount *Tola*, in one of the Iſlands of *Maura* near *Gilolo.*

In the *Philippins*, Mount *Majongo*, in the Iſland of *Lucon.*

The Vulcano of *Tandaia*, in an Iſland of the ſame Name.

In *Japan*, Mount *Jerchu*, in the Iſle of *Niphon.*

The Vulcano in the Iſland of Fire, near *Xicoco.*

Mount *Sine Parama*, in the Iſle of *Niphon*, near *Meaco.*

In *Africk.*

Mount *Benigua Zeval*, in the Kingdom of *Fez* in *Barbary.*

In the *Azores*, the Vulcano of *Fayal*, in the Iſland of the ſame Name.

Pictenerif, in the Iſland of *Tenerif.*

In the Iſle of *Bourbon*, the *Red Mountain.*

In the Iſland of *St. Croſs*, the Vulcano of *St. Croſs.*

In *New Guinea* in *Aſia*, the Mount of *Vulcan*'s Iſland, with three others which ſhoot Flame.

In *America.*

In the Kingdom of *Chili*, a Volcano without a Name; the Volcano of *Antoco*; the Volcano of *Auton*, the Volcano of *Chillan*; the Volcano of *Chuanauca*; the Volcano of *Copiapo*; the Volcano of *Coquimbo*; the Volcano of *Huape*; the Volcano of *Ligua*; the Volcanos of *Quechucabi*; of St. *Clement* of *Villarica*; of *Peterou*; the Volcano of *Notuco*; the Volcano of *Oſorno.*

In *Peru*, the Volcano of *Arequipa*, the Volcanos of *Coca*, of *Malpa*, and of *Pinta.*

In *Popaian*, the Volcano *de los Coconucos*; the Volcano *de los Paſſos*; the Volcano of *Quimbaia.*

In *New Spain*, the Volcano of *Guatimala*; the Volcano of *Mombacho*; the Volcano of *Nicaragua*; the Volcano of *Popochampeque*; the Volcano of *San-Salvador.*

In the new Kingdom of *Granada*; the Volcano of *Tocaymo*; the Volcano of *Vilez.* * *Baudrand.*

VOORN, an Iſland belonging to the *United Provinces.* It lies in *South Holland* at the Mouth of the *Maeſe.* The *Brill* is the chief Town. This Iſland, with thoſe of *Goerée* and *Overflackee* which lie near it, is what they call *Voornland*, and was formerly Parcel of *Zeland.* * *Maty, Diction.*

UR, a City in *Chaldæa*, the native Country of *Terah*, and of his Son *Abraham.* *Ur* is Fire in *Hebrew*, which Signification gave occaſion to an old *Jewiſh* Tradition, that the *Chaldæans* threw *Abraham* and his Brother *Haran* into the Fire, becauſe they would not worſhip their pretended Gods; that *Haran* wanting Faith was burnt to Death; but that *Abraham* was reſcu'd by a Miracle. St. *Jerom* mentions this *Jewiſh* Tradition, to which the *Rabbins* have tacked a great many other Circumſtances; but 'tis plain by the Text in *Geneſis* that *Ur* is the Name of a *Chaldæan* Town. *Ammianus Marcellinus* informs us that there was a Town call'd *Ur* in *Meſopotamia*, which ſtood upon the Road from the *Tigris* to *Niſibis.* *Eupolemus* in his Hiſtory of the *Jews*, cited by *Euſebius*, reports, that Part of *Babylon* called *Camarina*, is likewiſe called *Uriah*; and *Pliny* mentions the Town *Ur* upon the *Euphrates.* The firſt of theſe three Places is moſt probably the City of *Ur* mention'd in the Scripture. * *Geneſ. Chap.* 11. *and* 15, *Bochart, in Phaleg.*

URBANUS, was deputed by the Catholicks, with *Theodorus* and *Menædamus*, to the Emperor *Valens* then at *Nicomedia*; their Buſineſs was to complain of the *Arians:* The Emperor ſent them all there back in a Veſſel without Ballaſt; and when ſhe was out at Sea, the Sailors ſet her on fire, and ſlipt into the Boat. And thus theſe three Commiſſioners, who were forced to keep the Ship, loſt their Lives for their Orthodoxy *A. D.* 370. The *Greek* Church fixes their Feſtival on the 18th of *May*, and the *Latins* to the 5th of *September.* * *Socrat. Hiſt. lib.* 4. *cap.* 16. *Sozomen, lib.* 6. *cap.* 14. *Theodoret, lib.* 4. *cap.* 24.

URN, a Veſſel uſed by the ancients for ſeveral Purpoſes. Sometimes they put the Names of thoſe that were to fight at the publick Spectacles in them, and drew them out by way of Lots; ſometimes they threw their Votes into them at Elections of Magiſtrates; and ſometimes the Judges threw their written Opinion into Urns, which was done to collect the Majority of the Bench; and laſtly Urns were made uſe of to receive the Aſhes of the Dead after their Bodies were burnt. The Ancients ſet theſe Urns ſometimes under Tomb Stones, and ſometimes they kept 'em in their Houſes: The Emperor *Trajan* ordered his Aſhes to be lodged in a golden Urn; and which was placed upon that noble Column which is ſtill to be ſeen at *Rome.* King *Demetrius*'s Urn was likewiſe Gold, and the *Roman* General *Marcellus*, who took *Syracuſe*, had one of Silver. *Spartian* relates, that the Emperor *Severus*'s Aſhes were carried to *Rome* in a golden Urn: But *Dion. Caſſius* who is more to be credited, ſays his Urn was only Marble; and *Herodian* affirms it Alabaſter.

Varro ordered his Aſhes to be put in an earthern Urn, with Leaves of Myrtle, Olive, and Poplar; this *Pliny* calls the *Pythagorean* Faſhion, becauſe it was the moſt plain and ordinary. The earthen Urns for ordinary People were commonly larger, becauſe leſs Care was taken to burn their Bodies down to Aſhes, and therefore the Bones, which were but half conſumed, took up more room; or elſe becauſe one Urn frequently ſerved for the Aſhes of a whole Family, at leaſt for thoſe of the Husband and Wife, as we may learn from the firſt Verſe of an old Inſcription;

Urna brevis geminum quamvis tenet iſta cadaver.

As to the Shape of Urns, thoſe of Earth were pretty near the Figure of our common Pots, excepting that they were higher and narrower in the Neck: A great many of them ſhoot to the Narrowneſs of a Point in the Foot; ſome of them have Handles, and ſome have none. They are made without Ornament and emboſſing, excepting ſome few which have humane, or other animal Figures, upon them: But thoſe which are caſt in Braſs and other Metals, and made for Perſons of Diſtinction, have moſt of them ſomething of Sculpture and Baſrelief round about, as appears from ſeveral Authors and Medals.

In *Ægypt* there are ſome earthen Urns ornamented with Hieroglyphicks, and filled with Mummy, which is very particular, becauſe the *Ægyptians* uſed to embalm the whole Corps, neither were the Urns big enough to receive them.

Amongſt the great Number of Urns found at *Rome*, ſome are round, ſome ſquare, ſome great, ſome ſmall, ſome quite plain, others emboſſed; ſome have Epitaphs upon them, others have only the Name of the Perſons they belonged to: and ſome have only theſe two Letters, *D. M. Diis manibus*, that is, *to the Ghoſts of Perſons departed*; and ſometimes there was only the Name of the Potter that made them ſcratched upon the Handle, or on the bottom.

The Ancients had ways to preſerve Urns, and to hinder the Aſhes from mingling with other Earth. To this purpoſe they commonly placed the Urn upon the little ſquare Pillars on which their Epitaph was cut. They ſometimes lodged them in Coffins made of Free-ſtone or Marble, as we may learn from the following Verſes;

Te lapis obteſtor, leviter ſuper oſſa quieſce;
Et noſtro cineri ne gravis eſſe velis.

Farther, People of Quality had Vaults where they lodg'd their Anceſtors Aſhes. There was one of this kind found at *Nimes*; the Pavement of the Vault was inlayed, and the Wall full of Niches, where Glaſs Urns gilded were ſet round, and filled with Aſhes.

At *Præneſte*, a City in *Italy*, they uſed to make uſe of Urns to caſt Lots, as 'tis hinted by *Horace* in this half Verſe.

Divinâ mota anus Urnâ.

'Twas a ſort of Divination practiſed in the following manner: They threw abundance of Letters into an Urn, and then ſhaked it. When theſe Letters were well ſhuffled they turned them out, and the Words which happened to be made out of them as they lay, was the thing they were to depend on, and as it were the oracular Reſolution. When *Tully* lived this ſort of Divination was out of Credit, and none but little People minded it. * *Cicer. de Divinat. Herodian. Dion. Caſſius. Plutarch. Danet.*

USENBERG (the Barony of) is a ſmall Country within the Circle of *Suabia*, lying between the Marquiſate of *Hochberg*, the Barony of *Malberg*, and the *Rhine*. This Country had formerly independent Lords, but now it belongs to the Houſe of *Auſtria*, and the principal Places in it are *Kentſingen* and *Endingen*. * *Maty, Diction.*

*USHER: For King *James* preferred him *A. D.* 1626. in *Morery* Vol. II. read 1625.

USORA, a Country in *European Turky*. It lies in *Boſnia*, *Arki le Turk* is the Capital. * *Maty, Diction.*

USOUS, Brother to *Hypſuranius* a *Tyrian*, who happening to fall out with his Brother, made him a Boat of a Tree made hollow, and put to Sea: *Tibullus* ſeems to make him the firſt Adventurer upon the Salt Water.

Prima ratem ventis credere docta Tyros.

The *Phœnician* Prieſts reckoned 2300 Years from this time. But they were miſtaken in their Chronology, for *Tyre* was not built many Years before the Deſtruction of *Troy*. According to *Joſephus*, *Tyre* was no more than 240 Years older than the Temple of *Jeruſalem*. * *Sanchoniathon, apud Euſeb. Præpar. Evangel. lib.* 1. *Tibul. lib.* 1. *Eleg.* 7. *Marſham, Can. Chron. Du Pin, Biblioth. Univerſ. des Hiſt. Prof.*

UTRECHT: For paſſing over his Right to *Charles* V. *An.* 1327. in *Morery* Vol. II. read 1527.

UTZBERG, a Town with a Bailywick of the ſame Name: It lies between the *Landgraviat* of *Darmſtad*, and the Counties of *Hannover* and *Erpach*, and belongs to the *Palatinate* of the *Rhine*. * *Maty, Diction.*

UTZNACH, a Town with a Bailywick. It lies within the Country of *Gaſteren* in *Switzerland*, between the Cantons of *Switz* and *Glaris*, to which it belongs in common. * *Maty, Diction.*

VUCHEU, a City in *China*. It ſtands upon the River *Lienſam*, in the Province *Kianſi*, where 'tis the ſeventh in Conſideration. It has five great Towns within it's Juriſdiction. * *Maty, Diction.*

VYZA BILZIER, a Town in *European Turky*. It ſtands in *Romania*, eight and twenty Leagues from *Conſtantinople* to the Weſt. 'Tis an Archbiſhop's See, and the Reſidence of a Singiac. * *Maty, Diction.*

W.

WACKTENDONCK. A ſmall Town in *Spaniſh Guelderland*. 'Tis fortifyed with Works and a Caſtle, and ſtands upon the River *Niers*, two Leagues from the Town *Gelders* to the South. * *Maty, Diction.*

WADDING *(Luke,)* an *Iriſh Franciſcan* Monk who lived at *Rome* and died there *A. D.* 1655. He wrote the *Bibliotheque* or Hiſtory of the Authors of his *Order*. *Henry Willot* gained ſome Reputation by his Book of the *Franciſcan* Writers, printed at *Liege A. D.* 1591. But his Credit was quite eclipſed by *Luke Wadding*'s *Bibliotheque* printed at *Rome A. D.* 1650 together, though diſtinctly, with his eight Volumes of the *Annals* of his Order. This Work was very well received upon the ſcore of *Wadding*'s Character for Capacity and good Faith. But ſome things having eſcaped his Enquiry, *P. Francis Harold* has undertaken to correct *Wadding*'s *Bibliotheque* and *Annals*, which latter he has likewiſe abridged. * *Nicolas Antonio, Præf. Biblioth. Hiſpan. Baillet, Jugem. des Sçavans ſur les Bibliothecaires.*

WAES (The Country of) a ſmall Territory in *Spaniſh Flanders*. It lies between the *Seigneurie* of *Dendermonde*, and the Country of the four Offices. The Towns of St. *Nicolas* and *Rupelmunde* are the chief Places. * *Maty, Diction.*

WAGENSEIL *(John Chriſtopher,)* a very learned Perſon in the ſeventeenth Century. He was Profeſſor of Law, Hiſtory, and the oriental Languages at *Altorf*, in *Switzerland*. He died in 1705, 72 Years of Age. He has publiſhed ſeveral Works very much valued. Amongſt the reſt a learned Commentary upon a Book of the *Talmud*. A Diſſertation upon *Geneſis*, 49. ℣ 10, and ſome other rabinnical Tracts. * *Acta Lipſiac. Konig. Biblioth.*

WAGRIA, a Country of *Holſatia*, in *Lower Saxony*. It lies between the *Baltick* Sea, *Holſatia Proper*, *Stormaria*, and the Duchies of *Lawemberg*, and *Mecklembourg*. This Country which is but ten Leagues in length, and of the ſame Extent in breadth, is divided between three Sovereigns; the King of *Denmark*, the Duke of *Holſtein Gottorp*, and the Biſhop of *Lubeck*. The principal Towns are *Lubeck*, an imperial City, *Oldeſſo*, *Oldenberg*, *Ploen*, *Segeberg*, *Eutyn*, and *Travemunde*. * *Maty, Diction.*

WALLIS *(John,)* one of the greateſt Mathematicians of his time. He was mathematick Profeſſor at *Oxford*, and managed the Chair with great Reputation. He was likewiſe a Member of the Royal Society in *London*. He died at *Oxford October* 28, 1703, 87 Years of Age. His Works ſeparately printed were afterwards collected and printed in three Volumes Folio. **Athen. Oxon. Acta Lipſiaca, ad An.* 1704.

WALLIUS *(Jacobus,)* a *Flemiſh* Jeſuit born at *Courtray A. D.* 1599, and dying in 1680, was a famous *Latin* Poet: His Poems are collected into one Volume, and divided into nine Books; *viz:* Two Books of *Heroic* Poetry; one in *Hexameter* Verſes by way of *Paraphraſe* upon *Horace*; two Books of *Elegies*, one entituled *the Olive Tree of Peace*, which likewiſe conſiſts of *Elegies*, and three Books of *Odes*. They are all printed at *Antwerp*. * *Baillet, Jugem. des Sçavans ſur les Poetes Modernes.*

WANGEN. A Town within the Circle of *Suabia* in *Germany*. 'Tis a ſmall *Imperial* Town, famous for Linen Manufacturies. 'Tis ſituate within the Territory of *Algow*, upon the River *Arg*, four Leagues from the Town *Lindaw* to the North. *Wangen* is ſuppoſed to be the *Old Vemania*, or *Vimania*, a Town of *Vindelicia*. * *Baudrand.*

WARNMUND. A Fort within the Duchy of *Meckelbourg* in *Lower Saxony*. 'Tis ſituate in the *Seigneurie* of *Roſtoc* at the Mouth of the *Warnow*, where that River falls into the *Baltick*. This Fort belongs to the *Swedes*, and is conſiderable upon the Score of the Duties paid for all goods which go to *Roſtock* or come from thence. * *Maty, Diction.*

*WARNER *(John.* For the Cathedral of *Rocheſter* in the Supplement to *Morery*, read the Biſhop's Houſe in *Bromly*.

WASBOURG *(Richard,)* born at St. *Michael* in *Lorain*, living in the Middle of the ſixteenth Century. He wrote two Tomes of Antiquities of the *Upper Belgium*, under the Biſhop's of *Verdune*, and here according to the Order of time, he gives an Account of the Reigns of the Emperors and Kings of *France*, and *England*, and of the Dukes of *Lorain* and *Bar*. This Work is reputed excellent in its Kind. **Hiſtoire de l'Univerſité de Paris.*

WAST (St) Biſhop or *Arras*, was born at *Toul* in *Lorain*. *Clovis* King of *France*, having gained the Battel of *Tolbiac* againſt the *Germans*, countermarched through *Arras*, where St. *Waſt* begun to inſtruct him in the Chriſtian Faith. After this Preparatory Inſtruction, this holy Prelate attended the King to *Rheims*, where St. *Remigius* informed the King farther to full Satisfaction, and then baptized him. The Queen *Clotilda* being apprehenſive her Husband might fall after his Converſion into the *Arian* Hereſy, requeſted St. *Waſt* to inſtruct him in the conſubſtantial Belief, which he happily accompliſhed. This Prelate after having governed the See of *Arras* eight and twenty Years departed this Life *February* 6. *A. D.* 540. * *Albinus Flaccus, in vit. ejus. The Martyrologies. Des Rozieres, Stemmata T.* 2. *Liliaſeu flores Gallicæ Sanctæ, c.* 1.

WEIDNERUS *(Paul,)* a *Jew* and Phyſician in the ſixteenth Century, was invited from *Udina* a City in *Italy* to practice Phyſick in *Carinthia*. He lived there ſix Years and received a conſiderable Penſion from the publick. During this time, he began to doubt the Truth of his Religion, which brought him to make a Compariſon between the *Old* and *New Teſtament*, and to examine the *Rabbines* Expoſitions: And being convinced by this Enquiry, that *Jeſus Chriſt* is the *Meſſiah*, he reſolved to declare himſelf a Chriſtian. However, conſidering the Danger of ſuch a Profeſſion, he concealed his Sentiments for about a Year, for fear of his Countrymen. But at laſt the Intereſt of the other World overbalancing all Conſiderations, he removed to *Vienna*, and was there publickly baptized with his Wife, and four Children, in the Year 1558. He was choſen *Hebrew* Profeſſor in the Univerſity of *Vienna*, and publiſhed a Diſcourſe concerning the Motives to his Converſion. * *Bayle, Diction. Critiq.*

WENSUSSEL, a Country in *Denmark*. 'Tis a ſmall *Peninſula* in the northern Extremity of *Jutland*. 'Tis bounded on the South with the eaſtern part of the Canal of *Alborg*; the Channel of *Denmark* is its eaſtern Boundary; and the *German* Sea lies to the North and Weſt. The chief Towns in it are *Wenſuſſel*, *Hyering*, and Cape of *Scagen*. * *Maty, Diction.*

WERDENBERG, a ſmall Town, but the Capital of a Country of the ſame Name. It ſtands in *Switzerland*, near the weſtern Bank of the *Rhine*, three Leagues below the Town *Sargans*. *Werbenberg* with its Country belongs to the Canton of *Glaris*. * *Maty, Diction.*

WEREN, or *Trevuren*, a Town with a Palace in it belonging to the old Dukes of *Brabant*. It gives a Title to a Viſcount, and is ſituated between *Bruſſells* and *Louvain*, two Leagues from the firſt, and three from the latter, * *Maty, Diction.*

WERMELANDE. A Province of *Weſtrogothia* in *Sweden*. 'Tis bounded with *Dalecarlia* to the North; with *Weſtmania* and *Nericia* to the Eaſt; with the Lake *Wenar* and *Dalia* to the South; and with the Mountains of *Norway* to the Weſt. This Province ſtretches about forty Leagues from Weſt to Eaſt, and twenty from North to South; but then it is a great part of it Lakes and Moraſſes, ſlenderly planted and little improved. *Carelſtat* and *Philipſtat* are the two chief Towns in it. * *Baudrand.*

WERTHEIM, a ſmall Town with a ſtrong Caſtle. It ſtands in *Franconia* at the Confluence of the *Tauber* and the *Maine*, and is the Capital of a ſmall County of the ſame Name, and which belongs to the Earls of *Loevenſtein*. It lies between the County of *Caſſel*, and the Territories of *Wurtzburg*, and *Mentz*, and is about five Leagues ſquare. * *Maty, Diction.*

WESTERBERG. A ſmall Town with a ſtrong Caſtle. It is the Capital of a ſmall County of the ſame Name: 'Tis ſituated in the Weſterwald, between the Electorate of *Treves*, and the Principalities of *Naſſaw-Sigen* and *Naſſaw-Hademir*. This Country belongs to the Earl of the Houſe of *Runkel*, of the Branch of *Linange*. * *Maty, Diction.*

WESTERWALDT, is parcel of *Weteravia* generally taken. 'Tis bounded on the Weſt by the *Rhine*, on the North by the River *Sige*; which parts it from the Duchies of *Berg* and *Weſtphalia*; on the Eaſt by *Upper Heſſia*, and on the South by the *Lohn*, which parts it from *Weteravia Proper*. The Territory of *Weſterwald* takes in ſome part belonging to the Archbiſhopricks of *Cologne* and *Treves*, and likewiſe the Counties of *Iſembourg*, of *Sein*, of *Weyd*, of *Sigen*, of *Dillenbourg*, of *Beilſtein*, and the Printipality of *Hademar*. * *Maty, Diction.*

WESTMANIA, a Province in *Sweedland Proper*. It is ſituated between the Provinces *Sudermania*, *Geſtricia*, *Nericia*, and *Uplande*. This Province is about thirty Leagues long, and eighteen Leagues broad. The Soil is but indifferent, but there are a great many Copper and Iron Mines in it. The principal Towns are *Aroſio* and *Arboga*. * *Baudrand.*

WETSTEIN *(John Rodolph,)* a Doctor and Divinity Profeſſor at *Baſil* in *Swizerland*, was born *A. D.* 1647, and was a very learned Man. In 1673 he publiſhed *Origen*'s Dialogue againſt the *Marcioniſts*, with that Father's Exhortation to martyrdom, and his Letter to *Africanus* concerning the Hiſtory of *Suſanna*. He printed three Speeches by way of Apology for the clear Dealing of the *Swiſſes*, againſt a Libel entituled, *la Suiſſe démaſquée*, or *the Swiſs unmaſqued*. Two Harangues upon Baniſhment, and Conſolatory Arguments againſt that Misfortune; and nine Diſcourſes concerning the Pronunciation of the *Greek* Tongue. He died in 1711. * *See his funeral Oration written by Mr. Iſelius, Divinity Profeſſor at Baſil.*

WETTIN, A Town with a County of the ſame Name. It ſtands within the Circle of *Leipſick* in *Miſnia* upon the River *Sala*, on the Frontiers of the County of *Mansfeld*, and the Principality of *Anhalt*. The old Counts of *Wetting* deſcended from the famous *Wittekind*, Duke or King of the *Saxons*, ſtand at the Head of the Family of the Marquiſſes of *Miſnia*, now Dukes of *Saxony*. * *Maty, Diction.*

WICELIUS *(George,)* a learned Divine of the ſixteenth Century, was born at *Fulda* in 1501. He was firſt a Monk, but turned Lutheran when thirty Years of Age. *Juſtus Jonas* was one of his warmeſt Antagoniſts; but *Luther* wrote in his Defence, and covered him from Proſecution for his being charged with Practiſes againſt the State. He afterwards went back to the Church of *Rome*, where for ſome time he was but coldly received, and had no more preferment than a ſingle Pariſh. But at laſt the Emperours *Ferdinand* and *Maximilian* brought him to their Council Board. *Wicelius* was a Reconciler, notwithſtanding his Return to the Church of *Rome*, and would gladly have ſeen a great many Practices of that Communion ſet aſide, for procuring a Coalition with the reſt of Chriſtendom. The famous *Caſſander* had the ſame healing Temper. *Maſius*, the Cordelier, *Ferus*, and the Biſhop *Julius Pflug*, who was for the *Interim*, were *Wicelius*'s particular Friends. Now his Mind may be ſomewhat collected from his Acquaintance, but much better from his Writings entituled, *Via Regia*, *Methodus Concordiæ*, *&c.* He wrote Abundance of Books moſt of them in *High Dutch*; which have been tranſlated into *Latin*, and run through a great many Impreſſions. * *Faſciculus rerum expetendarum.*

WIED. A ſmall County within the Territory of *Weſterwaldt*, in *Germany*. It is of ſmall Extent, and has only two Towns of Conſideration. They are the *Old* and the *New Wied*; the firſt ſtands upon a River of the ſame Name and the other upon the *Rhine*. * *Baudrand.*

WIELKILUKI, a City within the Duchy of *Reſchow* in *Muſcovy*. It is well fortifyed and ſtands upon a Hill, near the River *Lowat*, about forty two Leagues from *Reſchow* to the Weſt, and thirty from *Novogrod Weliki* to the South. * *Baudrand.*

WIENNERWALD, that is to ſay, *the Foreſt of Vienna*. 'Tis the ſouthern part of *Lower Auſtria*. The *Danube* parts it from *Manhartzberg*, which is the Northern Diviſion. The River *Ens* likewiſe parts moſt of it from *Upper Auſtria*; 'tis bounded on the South with *Stiria*; and on the Eaſt by *Lower Hungary*. This Country is divided into *Low Wiennerwald*, upon the Frontiers of *Hungary*, and *Upper Wiennewald*, confining upon *Upper Auſtria*. Within the firſt Diviſion there lies *Vienna* the Capital of *Auſtria*, *Newſtat*, *Newbourg*, *Baden*, and *Bruck*; and within the latter there is *Tula*, *Traſmuar*, and *S. Polten*. This Country is part of the *Old Noricum*, formerly called *Deſerta Boiorum*. * *Baudrand.*

WIFLISBOURGERGOW, that is to ſay the Territory of *Avenches*. 'Tis one of the four Quarters of *Switzerland*. It lies between the River *Aar*, the Lake of *Geneva*, and the Mount of *Jura*. It takes in the Country of *Vaud*, the County of *Neufchâtel*; the ſmall Republick of *Bienne*, the Canton of *Fribourg*, and that part of the Canton of *Berne* which lies South of the River *Aar*. *Avenches* was formerly the Capital. The Towns *Bern*, *Fribourg*, *Lauſane*, *Neufchâtel*, *&c.* are now within this Diviſion. * *Maty, Diction.*

WILLIS *(Thomas,)* a famous *Engliſh* Phyſician in the ſeventeenth Century, and of the Univerſity of *Oxford* where he commenced Doctor. He practiſed Phyſick at *London* with great Reputation from 1667, to 1676, when he died. He is likewiſe an Author of Character in his Faculty, and wrote *de Fermentatione*, *de Febribus*, *de urinis*, *de cerebro*, *de morbis convulſivis*, *de affectionibus Hyſtericis*, *& Hypocondriaſis*, *de Scorbuto*, *de animâ brutorum*, *&c.* * *Athen. Oxon. Journal des Savans*, 20 *Juliet* 1676. *Memoires du Tems.*

WIMPTEN. Formerly *Cornelia*, a Town within the Circle of *Suabia* in *Germany*. It ſtands upon the *Necker*, three Leagues above *Hailbron*. *Wimpten* though not large, is very Populous: 'Tis an Imperial free Town, and the Magiſtrates are Proteſtants. * *Maty, Diction.*

* WIT *(John de,) Penſioner* of *Holland*, a Stateſman of great Abilities, was Son of *Jacob de Wit*, Burger Maſter of *Dort*, who was ſent Priſoner to the Caſtle of *Louveſtein*, with five others for adviſing the diſbanding part of the Troops of the Republick of *Holland*, to leſſen the vaſt Expences of their Pay: This Advice was direct Oppoſition to *William* II. Prince of *Orange*, who was of Opinion, that they ought to keep on all their Forces for the Security of the Government. *John de Wit's* Mother was *Ann Van de Corput*, deſcended from a noble Family in *Brabant*. He was born *September* 25 *A. D.* 1625. He ſtudied Law, Politicks, Mathematicks, and other Sciences. He wrote a Treaty of *Curve Lines*, publiſhed by *Francis Schooten*. After he had commenced Doctor of Law, he ſpent ſome Years in travel, and upon his return Home, was made Penſioner of *Dort*, and afterwards of *Holland*, and *Weſtfreezland*, and Keeper of the great Seal. He had very difficult Junctures to manage in. The War with *England*, which was not always Fortunate to the *Dutch*, put him upon the Stretch, and gave him full Buſineſs; He was much admired for his expeditious recruiting the Fleet almoſt ruined by the *Engliſh*, and his putting himſelf on board the Fleet with ſome other Deputies of the States, in order to retrieve the falſe Steps which had been taken, and to reform the former Diſorders. In the mean time the ill Condition of the United Provinces, made a great many People deſirous of a *Stadholder*, and though *William* III. Prince of *Orange* was then a Child, yet warm endeavours were made to put him into this Poſt. *John de Wit* exerted himſelf in oppoſition to this Motion, being of Opinion that ſuch a Promotion might be unſerviceable to the Liberties of his Country; and 'tis poſſible the rough Uſage his Father received from this young Prince's Father, might ſtick in his memory. To give a Detail of the Life of this Magiſtrate, 'twould be neceſſary to tranſcribe the whole Hiſtory of *Holland*; for while he was Penſioner, he had the whole Direction of the Helm. But here it muſt not be forgotten, that whether it was to gratify *Cromwell*, of whom the States were afraid; or whether the Enemies of the Houſe of *Orange* puſhed the ſetting aſide the young Prince *William*, a publick Reſolution paſſed, by Virtue of which this Prince was for ever excluded all the Offices of Juriſdiction and Command which his Anceſtors held in the Republick. People did not forbear charging the Penſioner

ſioner with this Act of the States, and it can't well be doubted his having a ſhare in it. This extraordinary Zeal to exclude the young Prince, and the Misfortunes which happened to the Dutch in 1672, occaſioned the Ruin of this great Stateſman. The putting the Prince of *Orange* in the Station of his Anceſtors was thought neceſſary to reſtore the Republick, which was now upon the Verge of Deſtruction. Thus this Prince had all the Poſts poſſeſſed by his Father, and with ſomething of Enlargement in Authority. All the Misfortune which fell upon the *United Provinces*, were laid upon the Penſioner *de Wit*, and ſome People carry'd the Impeachment ſo far, as to charge him with holding Correſpondence with the Enemy, which by diſintereſted Perſons was looked on as notorious Calumny. For the reſt ſee the *Supplement* to *Morery:* Beſides, there is a particular Narrative of this matter, printed in the Year 1709.

WITEBSKO, a City in the Duchy of *Lithuania*, Capital of a Palatinate of the ſame Name, ſtanding at the Confluence of the Rivers *Witebska* and *Dwina*, thirty Leagues above *Poloczko*. *Witebsko* ſtands ſurrounded as it were with Moraſſes, which makes it difficult to come at; and beſides 'tis fortify'd with Works and a Citadel; the *Muſcovites* have beſieged it ſeveral times, but to no purpoſe. All the Maps place the Palatinate of *Witebsko* partly to the North, and partly to the South of the *Dwina*, and bound it on the Weſt with the Palatinate of *Poloczco*; on the South with the Palatinates *Minsk* and *Mſciſlaw*; and on the two other Sides with *Muſcovy*. But *Baudrand* and *Audifred*, who follow *Starovolski*, bound this Palatinate on the North with the *Dwina*, ſtretching it to the Weſt as far as *Samogitia*, and to the South up to *Mohilow*, and then divide it into three Precincts, which bear the Name of their Capitals. 1. The Caſtellany of *Witebskow*. 2. The Caſtellany of *Braſlow*. 3. The Territory of *Mohilow*. * *Baudrand.*

WITSHIUS *(Herman,)* Doctor in Divinity, and Profeſſor in this Faculty, firſt at *Franecker*, then at *Utrecht*, and laſtly at *Leyden*, has the Reputation of a very learned and judicious Divine. He was born at *Enckhuyſen*, a Town in *North Holland A. D.* 1626. His Father was *Nicholas Wits*, a Magiſtrate of that Town; and his Mother was *Jean*, Daughter to *Herman Gerard*, a Paſtor at *Enckhuyſen*. He underſtood *Hebrew*, *Chaldee*, *Syriack*, and *Arabick*. He died *October*, *A. D.* 1708. His Works are, *Oeconomia Fœderum Dei cum Hominibus*; *Exercitationes ſacræ in Orationem Dominicam*; *Ægyptiaca & Decaphylon, cum Diatriba de Legione Fulminatrice Chriſtianorum*; *Miſcellaneorum ſacrorum Libri duo.* * *See Witſhius's Funeral Oration done by Mr. Marck, Divinity* and Eccleſiaſtical *Profeſſor at Leyden.*

WITTICHIUS *(Chriſtopher,)* Doctor in Divinity, and Profeſſor in that Faculty, firſt at *Duysburg*, then at *Nimeguen*, and laſtly at *Leyden*, was a learned Perſon of great Reputation. He was born in 1625. at *Brieg*, a Town in *Lower Sileſia*; and died *A. D.* 1687. His Works are, a Book entituled *Conſenſus Veritatis*; *Theologia pacifica*; *Anti-Spinoſa*; *Commentarius de Deo & ejus Attributis.* * *See his Funeral Oration done by Jacobus Gronovius. Konig. Biblioth. Memoires du tems.*

WITTOW, a Peninſula; 'tis the Northern Slip of the Iſle of *Rugen* in *Pomerania.* The Town *Wick* is the principal Place in it. * *Maty, Diction.*

WIZNA, a City within the Province of *Mazovia* in *Poland*; there is a Caſtellany belonging to it: It ſtands upon the River *Narew* within the Palatinate of *Czersko*, and confines upon the Palatinate of *Bielsk.* * *Baudrand.*

WLODZIMIERS, a ſmall Town of *Red Raſſia* in *Poland.* It ſtands within the Palatinate of *Belz*, upon the River *Bug*, between *Luſuc* and *Chelm*, about twenty Leagues from each. *Wlodzimiers* is the Capital of a Caſtellany. * *Maty, Diction.*

WOLKOVISCA, a City of *Poland* in *Lithuania.* It is the Seat of a Caſtellany, and ſtands upon the River *Roſs* in the Palatinate of *Novogodeck*, and twenty Leagues from the Town *Novogodec* to the Weſt. * *Baudrand.*

WOLLIN, formerly *Julinum*, a ſmall Town in *Royal Pomerania*; 'tis the Capital of the Iſle *Wollin. Wollin*, the only conſiderable Town in this Iſland, ſtands near the River *Groſſe-Haff*, upon the River *Diwenow*, four Leagues from the *Baltick* Sea, and three from the Town *Camin:* It was built upon the Ruins of the old *Julinum*, and was a Biſhop's See, afterwards removed to *Camin.* * *Baudrand.*

WOLODIMER (the Duchy of,) a Province of *Muſcovy*; this Duchy lies between thoſe of *Niſi-Novogorod*, *Suſdal*, *Rezan*, and the *Morduan Tartars. Wolodimer* is one of the ſmalleſt Provinces in the *Muſcovite* Dominions: But the Soil is ſo rich, that with a very little tilling it produces thirty Grains of Wheat for one; and the Woods are ſo ſtocked with Swarms of Bees, that very few Trees are unfurniſhed with them. The Capital of this Duchy is of the ſame Name: It ſtands upon the River *Cleſma*, between the Cities *Niſi-Novogorod* and *Moſcow*, thirty Leagues from the firſt, and forty from the latter. *Wolodimer* was the Capital of *Muſcovy* before *Moſcow.* 'Tis fortify'd with a Caſtle, but the Walls are Timber. * *Maty, Diction.*

WORCUM: There are two Towns of this Name in the *United Provinces*; one in *Weſtfreezland* upon the *Zuyderzee*, between *Staveren* and *Harlingen*; the other in *South Holland*, over againſt the Town of *Gorcum.* This latter *Worcum* is fortify'd. * *Maty, Diction.*

X.

XALAPPA, a ſmall Town within the Audience of *Mexico* in *America*; 'tis ſituate in the Province of *Tlaſcala*, about twenty Leagues from *Vera-Crux* to the Weſt. This Town has a Biſhop's See, erected *A. D.* 1634. And notwithſtanding this Biſhoprick is no more than the third part of *Los Angeles*, out of which Dioceſs it was taken, 'tis endowed with 10000 Ducats *per annum.* * *Thomas Gage.*

XAMO, a Deſart in *Great Tartary.* Mr. *Witſen* in his Map ſays 'tis now called *Gobée*, and places it to the Weſt of the River *Houmk*, and the Wall of *China:* According to this Geographer the Town *Shirogalgoe*, *Uquechin*, and *Sibren*, which belonged to the *Chineſe*, lie within this Deſart. Mr. *Witſen* makes *Lop* and *Xamo* two diſtinct Deſarts, which the common Maps make the ſame.

XAOCHEU, a City in *China*; 'tis the ſecond rate Town of the Province of *Quantung*, and has five Cities within it's Juriſdiction: It ſtands upon the Confluence of two Rivers, twenty Leagues from the City *Quancu* to the North. * *Maty, Diction.*

XARAYES (the Lake of the.) 'Tis a very great Lake in *Southern America*, and lies between the Provinces of *Chaco* and *Paraguay.* The River *Paraguay* comes out of it, and the Lake takes it's Name from the *Xarayes*, a Clan planted on the Northern Side of it. * *Baudrand.*

XINCHEU, a City in *China*; 'tis the twelfth for Bigneſs and Value within the Province of *Huquang*, and has five other great Towns within it's Juriſdiction. * *Baudrand.*

XUCHAR, a great River in *Spain:* It riſes in *New Caſtille*, runs by *Cuença*, continues it's Courſe through the Kingdom of *Valencia*, takes in the *Cabriel*, and falls into the Gulph of *Valencia*, at the Town *Cullera.* * *Baudrand.*

XUICHEU, a Town in *China*; 'tis the tenth for Value within the Province of *Xiangſi*, and has but two Towns within it's Juriſdiction. * *Maty, Diction.*

XUNCKIN, a City in *China*; it ſtands near the River *Kiang*, within the Province *Suchuen:* 'Tis a third Rate, and has nine other Cities under it's Juriſdiction. * *Baudrand.*

XUNNING, a City in *China:* 'Tis large, and ſtands near the Mountains within the Province of *Junnan.* * *Baudrand.*

XUNT, a City in *China*; 'tis the fifth for Conſideration within the Province of *Peking*, and has eight other Towns within it's Juriſdiction. * *Maty, Diction.*

XUTHUS. Son of *Hellen*, and Grandſon to *Deucalion*, came from *Phthiotis* to *Athens*, in the Reign of *Pandion*, married *Creuſa* this King's Daughter, and adopted her Son *Io*, ſhe had by *Apollo*, from whom the *Greeks* fanſy the *Ionians* are deſcended. * *Herodot.*

Y.

YAMARITO, a Kingdom in the Iſle of *Niphon*. It lies within the Precinct of *Jetſengo*; the ſmall Town *Jamarito*, and *Meaco*, formerly the Capital of *Japan*, ſtands in this Territory. * *Maty, Diction.*

YANCHEU, a City of *China:* It ſtands upon the River *Kiang*, in the Province of *Nanking*, ſeventeen Leagues from the City *Nanking* to the Eaſt. *Yancheu* is a large City, has a great deal of Trade, is the ſeventh Rate in the Province, and has nine other Towns within it's Juriſdiction. * *Baudrand.*

YAVOROUF, a City of *Poland* in the *Palatinate* of *Ruſſia*, ſeven Leagues from *Leopol.* 'Tis conſiderably improved ſince King *John Sobieski* choſe it for his uſual Reſidence. There is a Staroſty belonging to it of twenty thouſand Livres *per annum*, which the Republick of *Poland* ſettled upon this Prince and his Family to the third Generation. The Town, like moſt of the other Cities in *Poland*, is incloſed with a Rampart of Earth, covered with a Parapet of Boards, without either Ditch or Outworks. However, 'tis ſufficiently ſtrong againſt the *Tartars*. Beſides this Rampart there is a Canal about a League in Compaſs, which covers almoſt half the Town; 'tis one of the fineſt and beſt ſtocked with Fiſh in *Poliſh Ruſſia*; the Caſtle is only Timber, but large and convenient, with two Courts parted by a Wall of Sods; 'tis ſtrengthned with Baſtions and a wet Ditch. * *Memoires du Chevalier de Beaujeu.*

YENCHEU, a City in *China:* It ſtands in the Province of *Xantung* near the Province of *Nankin*; 'tis large well built and populous: It ſtands in the third Rank for Conſideration; and has ſeventeen Towns within it's Juriſdiction. * *Baudrand.*

YERACH-AGEMI, *Hierak-Agemi*, *Airiak-Atzen*, *Erak-Atzen*, a Province of the Kingdom of *Perſia*; 'tis bounded on the Weſt by *Arzerum*, a *Turkiſh* Province; on the North it confines upon *Adirbeitzan*, or as it is ſometimes written, *Adirbeian*, upon the Provinces of of *Kilan* and *Tabareſtan*; on the Eaſt 'tis bounded with the Province *Khoraſan*, and with part of the Province of *Kherman*; and on the South with the Territories of *Fars* and *Chuſiſtan*. This Province has no conſiderable River in it; however, 'tis one of the beſt Provinces in all *Perſia*, with reſpect to Extent, the Temperature of the Air, the Goodneſs of the Soil, and the Number of Cities. The principal Towns are *Iſpahan*, the Capital of *Perſia*, *Teſt*, *Kaſchan*, *Kom*, *Rhey*, *Casbin*, *Soltanie*, *Hamadan*, *Kulpajan*, &c. * *Baudrand.*

*YEKACH-ARABI, or *Chaldar*; 'tis a Province belonging to the *Turk* in *Aſia*; 'tis almoſt incloſed between the *Euphrates* and the *Tigris*, ſtretching from *Diarbeck Proper*, or *Meſopotamia*, as far as the *Perſian* Gulph, between *Arabia deſerta*, which lies to the Weſt, and partly to the South, and the Province of *Chuſiſtan* or *Suſiana*, from which the *Tigris* parts it, to the Eaſt. This Country is divided into two Beglerbeglies, that of *Bagdat*, and the other of *Balſora*, the Capitals: The other conſiderable Towns are *Waſſiti*, *Kufa*, *Medain*, and *Quorna*. *Yerach Arabi* is much the ſame with the old *Chaldæa* or *Babylonia*, the moſt famous Country in the World. 'Tis ſuppoſed that God made *Adam* in this Country, and that Paradiſe lay within it. The Plain of *Shinar*, mentioned in *Geneſis*, was part of this Country, and where, after the Flood, the Tower of *Babel* was built. 'Twas in this Province that *Nimrod* built *Babylon*, the chief, and it may be, the firſt *Poſt-diluvian* City, and the Capital of the firſt Monarchy: And in fine, this was the Patriarch *Abraham*'s Country. The principal Towns were *Babylon*, *Ur*, or *Urchoa*, *Cteſiphon*, *Barſita*, *Seleucia*, *Teredon*, of which there is none but the laſt remaining, which is now called *Balſora*. * *Baudrand.*

YESD, or *Jeſſed*, a City in *Perſia*. It ſtands in the Province *Yerach-Agemi*, about forty Leagues from *Iſpahan* to the Eaſt. This Town is famous for making of Carpets, which are reckoned the fineſt in the World. There are ſome Remains of old Idolatry in the Neighbourhood, and where the People worſhip the Fire. Some Writers take this Town for the old *Hecatompolis*, the Capital of *Parthia*, which others ſuppoſe to be the ſame with *Iſpahan*. * *Baudrand.*

YGUALADA, a conſiderable Town of *Spain* in *Catalonia*. It ſtands upon the River *Noya*, twelve Leagues from *Barcelona* to the North Weſt. This Town is ſuppoſed to be the old *Anabis*, or probably the old *Ergavia*. * *Baudrand.*

YVON *(Peter,)* of *Montauban* in *Languedoc*, where *John Labadie* was Paſtor of a *French Proteſtant* Church. *Yvon* followed him into *Holland*, and dwelt at *Middleborough* when *Labadie* was Miniſter there. When this latter was expelled that Church he withdrew into *Weſtfreezland*, whither Mr. *Yvon* went after him. After *Labadie*'s Death he was the Head of the *Labadiſts*, and ſettled at *Wiewert* in *Weſtfreezland*, belonging to the Family of *Sommelſdyck:* He preached there to a ſmall Congregation, and was afterwards Lord of the Place, by marrying one of the Daughters of the *Sommelſdyck* Family, to whom the Eſtate was fallen: He has not been dead many Years. His moſt conſiderable Works are, *Impietas convicta à Petro Yvone, Paſtore Eccleſiæ reformatæ, quæ ex Mundo retractæ Wiweræ in Friſia nunc colligitur, Tractatibus duobus; in quorum priori Exiſtentia Dei, ut omnium veritatum prima & certiſſima, clarè ſtabilitur; in ſecundo Scriptura ſacra defenditur, impio Libro Spinoſæ, cui Titulus Tractatus Theologico-Politicus, integrè refutato. Amſterdam*, 1681. * *Memoires du tems.*

Z.

* ZACHARIA. One of the twelve ſmall Prophets, Son of *Barachias*. He begins his Prophecy at the ſecond Year of *Darius Hyſtaſpes*, and continued it to the fourth Year of that Prince's Reign. He is not the ſame with *Zacharias* Son of *Barachias*, who was Contemporary with *Iſaiah*, which *Zacharias* by King *Joaſh*'s Order was killed between the Temple and the Altar. The Prophet *Zacharia* exhorts the *Jews* to rebuild the Temple, precautions them againſt Idolatry, and the Misbehaviour of their Fore-fathers. He aſſures them of God Almighty's Protections foretells the Calamities which would happen to other Nations, and the happineſs of good People at the coming of the *Meſſiah*.

* ZACHARIAS. St. *John Babtiſt*'s Father. Some of the Fathers and particularly *Peter* of *Alexandria* are of Opinion that *Herod* put this *Zacharias* to death, and that he was the Son of *Barachias*, whom the *Jews* killed between the Temple, and the Altar; that is to ſay between that part of the Temple, into which none but the Prieſts entered, and the Altar for burnt Offerings. This Opinion was common in the *Greek* Church, and followed by St. *Baſil*, by St. *Gregory Nyſſen*, by St. *Cyril* of *Alexandria*, and by *Theodoret*. But St. *Jerom* rejects it, and believes it has no better than Apochryphal Authorities to ſupport it: This Father ſuppoſes that *Zacharias* mentioned by our Saviour was the Son of *Jehoiada*, whom King *Joaſh* ordered to be killed in the Temple. And to diſentangle the Difficulty, that this *Zacharias*'s Father was not called *Barachias*, St. *Jerom* obſerves, that in the *Nazaren's* Goſpel *Zacharias* mentioned by our Saviour is called *Jehoiada*. * *Hieronym lib.* 4. *Commentar. in cap.* 23. *Matth. Epiphan. Hæreſ.* 26. *Theodoret, lib.* 4. *Hiſt. cap.* 7.

ZACHARIAS, Son of *Baruch*, a *Jew* of illuſtrious Extraction, but ſtill more nobly diſtinguiſhed for his Probity, for his great Intereſt, and Zeal for his Country. His great Wealth was the Occaſion of his Ruin. Being deeply affected with the Misbehaviour of the Factions, and particularly of the *Zealots* in *Jeruſalem*, he reſolved to form a Party to oppoſe their Tyranny, and Profanation of the Temple. Theſe Wretches percieving that as long as this Nobleman lived, they could not be abſolute Maſters, charged him with holding Correſpondence with the *Romans*, apprehended him, put him in priſon, and proſecuted him before the *Sanhedrim*, or Bench of ſeventy Judges. But not being able to make good their Charge, he was acquitted by this Court. But theſe arbitrary *Zealots*, reſolving to have his Blood, ſeized and murthered him in the Middle of the Temple. * *Joſeph. de bell. Judaic. lib.* 4. *cap.* 19.

ZAFFE-RAMINIS, People in the Iſland of *Madegaſcar*, who practiſed the Mahometan Religion. They are commonly called *Whites*, to diſtinguiſh them from the *Negroes* who are Natives of the Country. Their fabulous Hiſtory relates that *Ramini*, Mahomet's Son in Law was ſent by God Almighty to that Side of the *Red Sea* Shore near *Mecca*; that here he met with Mahomet, who married him to one of his Daughters that by this Woman he had Iſſue Prince *Rahouvoude*, who had two Sons *Rahadz*, and *Racoub*; who putting to Sea landed on the eaſtern Coaſt of *Madagaſcar*, and ſettled in that Iſland. * *Flaccourt's Hiſtory of Madagaſcar.*

ZAGAROLO, a Town within St. *Peter*'s Patrimomony in *Italy*. It gives Title to a Duke, and ſtands in *Campania di Roma*, ſix or ſeven Leagues from *Rome* to the Eaſt. * *Maty, Diction.*

ZAGORA, a Country of *European Turky*. 'Tis ſituate in *Romania*, upon the Frontiers of *Bulgaria*. *Zagora*, otherwiſe called *Devalto* is the Capital.

ZAHARA, a Town of *Spain* in *Andaluſia*. It ſtands near the Kingdom of *Granada*, and the head of River *Guadaletta*, fifteen Leagues from *Seville* to the South Eaſt. This Town is very ſtrong upon the Score of its being ſituate upon a ſteep Rock, and the Defence of a good Citadel. * *Baudrand.*

ZAHASPA, A City of great *Tartary*. It ſtands in the Province of *Mawaralnahar*, at the Mouth of the River *Gihum*, where it falls into the *Caſpian* Sea. * *Maty, Diction.*

ZAKROCHIM, or *Zakrozim*, a City in *Poland* upon the River *Bug*, five Leagues from *Warſaw*. 'Tis one of the moſt conſiderable in the Palatinate of *Maſcovy*, upon the Score of a ſmall Diet held there. * *Memoires du Chevalier de Beaujeu.*

ZAMORA, a City of the Province of *Quito* in *Peru*, ninety Leagues from the Town *Quito* to the South Eaſt. It ſtands in a Country very rich with Gold Mines. There have been Pieces of an extraordinary Bigneſs dug there; one of which weighing eight Pounds of good Gold, was preſented to *Philip* II. King of *Spain*. The Town is finely built, the Churches are ſtately Structures, and the King's Treaſurer lives there. * *De Laet, Hiſtory of the New World.*

ZANHAGA, a large Country within the Province of *Zaara* in *Africk*. It ſtretches a great way from Eaſt to Weſt, along the River *Cavalos* from the Kingdom of *Zuenziga* to the *Atlantick* Ocean, having the Province of *Teſſet* to the North, and the Kingdoms of *Gualata* and *Tombut* to the South. Some Geographers mention a Capital of the ſame Name. But the Maps take notice of none but the Town *Tegaſſa*. * *Baudrand.*

ZAPOROGES, that part of the *Coſſacks* which continued firm to the Crown of *Poland*, when the reſt of that Nation revolted. The *Poles* called them *Zaporos*. Thoſe who remained true to the Republick of *Poland*, with drew into the Iſlands at the Mouth of the *Boriſthenes*, under the command of a General of their Clan nominated by the King of *Poland*. They furniſh a Body of very good Foot upon Occaſion. The Places where they dwell are in a manner inacceſſable, which makes their conſtant firmneſs to the Republick of *Poland* more to be valued. They are rough and unpoliſhed, but not barbarous and cruel: And though they have but little breeding, they are ſtout in the true Notion of Bravery. Their Cloaths are ſheep Skins, and their Diet Milk and Sallets. The *Boriſthenes* having Cataracts no leſs than the *Nile*, that is to ſay, violent falls of the Current from ſteep Rocks, the *Zaporoges* who paſs down this River to the *Black* Sea, carry their boats upon their Shoulders, when they come to theſe unmanageable Places, and put them in the Water again, when paſſed the Caſcades. And thus they uſed to go pyrating through all the *Boſphorus*, as far as the Suburbs of *Conſtantinople*; which made the *Turks* frequently complain of them to the Republick of *Poland:* But lately they have provided a ſtronger Remedy than Remonſtrances and force the *Poles* to complain in their Turn. For the *Turks* have ſtopped the *Zaporoges*'s Paſſage by making themſelves Maſters of two Forts at the Mouth of the *Boriſthenes*, and building two others in the middle of the Stream over againſt the old ones. * *Memoires du Chevalier de Beaujeu.*

ZARATE *(Auguſtin de,)* a *Spaniſh* Author, who wrote the Hiſtory of the Diſcovery and Conqueſt of *Peru* in his own Language. It has been twice printed, once at *Antwerp* in 1555, and afterwards at *Seville* in 1577. Theſe two Editions don't agree in every thing. 'Tis thought the firſt is preferable to the ſecond, becauſe ſuperviſed by the Author. 'Twas tranſlated into *French* and printed at *Amſterdam* in 1700. *Auguſtin de Zarate* was in the Year 1543 ordered by *Charles* V. and his Council for the *Indies*, to go to *Peru* to be high Treaſurer there; to pay the King's Officers, and to receive the Cuſtoms and Duties payable to his Majeſty from this Country. He embarqued upon the Fleet, which carried *Blaſco Nugnez Vela*, who went Vice Roy of *Peru*. Upon his Arrival in this new World, he found things ſo embroiled by the diſagreeing of the *Spaniards* who had conquered it, that he reſolved to write the moſt material Occurrences. And ſometime afterwards, having reviewed what he had written, he found it ſhort of his deſign; and that to make himſelf rigthly underſtood, 'twould be Neceſſary to begin higher, and trace matters cloſer to their Original. And thus from one Step to another

another he wrote up to the Diſcovery of the Country. His Circumſtances would not give him leave to finiſh the Performance while he ſtayed at *Peru*. He had like to have loſt his Life for beginning it there: For *Gonzales Pizarro*, Field Marſhal, threaten'd to kill any Body that ſhould attempt the writing what he had done, becauſe he knew they could ſay nothing to his Advantage. *Zarate* therefore was forced to hold his Hand; all that he could do being only to collect Memoirs for a Hiſtory, which he afterwards drew out to a juſt length, when he found himſelf in a Place of Security. He preſented his Hiſtory in Manuſcript to *Philip* II. King of *Spain*, who approved it, and ordered it to be printed. *Zarate* dedicated it to this Prince who was then in *England*, and not King of *Spain*. The Epiſtle dedicatory was dated at *Antwerp March* 30, 1555; and 'tis from this Epiſtle, and the Preface prefixed to the *French* Edition, that moſt of this Article is taken.

ZARNAN, a City in *Upper Poland:* It ſtands in the Palatinate of *Sendomir*, between the Towns *Sendomir* and *Sirad*, about thirty five Leagues from the firſt, and thirty from the latter. * *Maty, Diction.*

ZARPANE, or *Rota*, which the *Spaniards* call *St. Ann's Iſle*, is one of the *Ladrones*; 'tis fifteen Leagues in Circumference, lies in the fourteenth Degree of Northern Latitude, ſeven Leagues from the Iſle *Guahan*, and thirteen from the Iſle *Aguiguan*. * *Charles le Gobien, Hiſtoire des Iſles Marianes.*

ZARICHOST, a City in *Upper Poland*; 'tis the Seat of a Caſtellany, and ſtands upon the *Viſtula*, within the Palatinate of *Sendomir*, five Leagues from the City *Sendomir* to the North. * *Maty, Diction.*

ZBOROW, a ſmall Town in *Poland* of *Red Ruſſia*. It ſtands within the Palatinate of of *Lemberg*, between the Towns *Lemberg* and *Zbaras*, five and twenty Leagues from the firſt, and ten from the latter. *Zborow* is famous for the Defeat *John Caſimir*, King of *Poland*, received there *A. D.* 1647. This Prince having drawn ſome Troops together there, to diſengage his Army beſieged at *Zbaras* by the revolting *Coſſacks*, and by the *Cham* of the *Leſſer Tartary*, was attacked by part of the Enemy's Troops, and having loſt no ſmall Number of his Men, and ſeeing the reſt beſieged, he was forced for diſentangling himſelf to grant the *Coſſacks* a very advantagious Peace, and to revive the Penſions the *Poles* uſed formerly to pay to the *Cham* of *Tartary*. * *The Hiſtory of Poland.*

ZEGZARD (the County of,) a Country in *Lower Hungary*. This County lies between the Counties of of *Pilſen*, of *Alba Regalis*, of *Sighet*, and *Tolna*. *Dombo* is the Capital. * *Maty, Diction.*

ZEILA, a Town upon the Coaſt of *Ajan* in *Æthiopia*; 'tis fortify'd and ſtands upon the Confines of the Kingdom of *Adel*, about thirty Leagues from the Streights of *Babelmandel* to the South. 'Tis ſuppoſed to be the old *Avalites*, a Town of *Trogloditis* in *Æthiopia*. * *Baudrand.*

ZELANDIA (the Fort:) 'Twas built by the *Dutch* near the City *Taon* in the Iſland of *Formoſa*, which lies between the Coaſt of *China* and the Iſland of *Luçon:* The *Chineſe* made themſelves Maſters of it in 1661. * *Maty, Diction.*

* ZEPHYRINUS (Pope:) For *Severus*'s being Father in Law to *Plautian* in *Morery* Vol. II. read he was Father in Law to *Caracalla*.

* ZEUGITANE: For the Gypſies being driven out of *Spain* and *Brabant* by *Ferdinand* V. in *Morery* Vol. II. read by *Charles* V. Emperor, and King of *Spain*.

ZIDEN, *Sidde*, *Giodda*, a Town of *Arabia the Happy*. It ſtands within the Principality of *Zibith*, at the Mouth of the River *Chaiba*, where it falls into the *Red Sea*, eighteen or twenty Leagues from *Mecca* to the South Weſt. * *Baudrand.*

* ZOILUS, a Rhetorician and Critick living in the Reign of *Ptolemy Philadelphus*, two hundred and ſeventy Years before the Incarnation. He was not born at *Epheſus* but at *Amphipolis*, a City of *Thrace*, now called *Amboli* by the *Turks*. He attempted the raiſing his Reputation by ſpying Faults in *Homer*, *Plato*, and *Iſocrates*. He valued himſelf upon being called *Homeromaſtix*, or a *Scourge for Homer*, and repeated the Verſes he had written againſt that famous Poet to *Ptolemy*, who was ſo angry at it, that when *Zoilus* begged a Bounty of that Prince he made him this Anſwer, that ſince *Homer*, who had been dead a thouſand Years, had maintained a great many thouſand People, *Zoilus*, who pretended to have more Wit than *Homer*, ought to work his Brain for his Subſiſtence. 'Tis from this Man that thoſe who are over ſevere and injudicious in Criticiſm are called *Zoilus*'s. Authors ſpeak differently about his Death; ſome report *Ptolemy* crucify'd him; others report him ſtoned, and ſome will have him burnt alive at *Smyrna*. * *Ælian: Var. Hiſt. lib.* 11. *Vitruvius, in Præf. lib.* 7. *Ovid. de Remed. Amor. lib.* 1. *Voſſius, de Hiſt. Græc. lib.* 1. *cap.* 16.

ZOLDO, a Town belonging to the Republick of *Venice:* It ſtands in the Territory of *Belluna*, five Leagues from *Belluna* to the North Weſt, ſurrounded with Mountains. Thereare very good Iron Mines about it. * *Maty, Diction.*

ZOLKIEWSKI *(Staniſlaus,)* a *Poliſh* Nobleman, and Grandfather by the Mother's Side to *John Sobieski* III. King of *Poland*. *Zolkiewski* gained a conſiderable Battel againſt the *Muſcovites* in 1610, in the Reign of *Ladiſlaus* IV. being then only Palatine of *Kiovia*, and Lieutenant General. Afterwards, when promoted to the Station of Lord Chancellor, and Crown General, he had the chief Command of the *Poliſh* Army ſeveral times. The laſt time of his being General was in the Valley of *Lopuczna*; where he made a Retreat, as much celebrated in *Poland*, as that of *Xenophon*'s was through the *Perſian* Dominions, with only ten thouſand *Greeks*; but *Zolkiewski* marching back to bring off a Regiment which the other Generals had forgotten to diſengage, was charged ſo vigorouſly by the *Tartars*, that before his Men could come up and join him, he was laid dead upon the Corpſe of three or four of the braveſt of the Enemy, whom he had killed with his own Hand. That he died thus honourably appears by a *Latin* Inſcription cut upon his Mauſolæum, ſet up in the Field where he died. He lies buried in the Church of *Zolkiew*, on the left Side of the great Altar, with this Inſcription,

Exoriare aliquis noſtris ex oſſibus ultor.

* *Anecdotes de Pologne.*

* ZOZIMUS (Pope,) *Celeſtius*, a Diſciple of *Pelagius*, who had been condemned at a Synod at *Carthage*, held *A. D.* 412, made his Appeal from that Council to the See of *Rome:* He came to *Rome* in the Beginning of *Zozimus*'s Popedom, hoping to prepoſſeſs this Biſhop in his Favour by lodging the final Iſſue of the Cauſe in his Hands. *Zozimus* convened a Synod in St. *Clement*'s Church, to examine the Articles of Impeachment drawn up againſt *Celeſtius*. He brought *Celeſtius* to a Confeſſion of Faith, by which he renounced the Heterodoxies which *Heros* and *Lazarus* had charged him with. *Zozimus* informing himſelf of the Character of the Proſecutors, found them, as he ſays, two Biſhops uncanonically conſecrated, expelled their Biſhopricks, and excommunicated. However, his Holineſs was not ſo hardy as to abſolve *Celeſtius* without writing to the *African* Biſhops; but then by his manner of writing 'tis plain he had a very good Opinion of him. Some time after he received a Letter from *Prailus* Biſhop of *Jeruſalem*, in Juſtification of *Pelagius* and *Celeſtius*; upon this Teſtimonial he wrote a ſecond Letter to the *African* Biſhops, in which he pronounces *Pelagius* and *Celeſtius* innocent and acquitted. The *African* Biſhops diſguſted with *Zozimus*'s Partiality, wrote back to undeceive him. The Pope coming a little off his Prepoſſeſſion, ſummoned *Celeſtius* to appear before him, and renounce the Errors charged upon him in plainer and more deciſive Terms: But *Celeſtius* was ſo far from making his Appearance, that he run away out of *Rome*. Upon this *Zozimus* confirmed the Sentence given againſt *Pelagius* and *Celeſtius* by his Predeceſſor Pope *Innocent*, and wrote a Letter to the *African* Biſhops to acquaint 'em with what he had done. *Zozimus* had ſomething of another Diſpute with the Biſhops of *Gaul*, occaſioned by a Conteſt between the Churches of *Arles* and *Vienne*, touching the metropolitical Juriſdiction upon the Provinces of *Vienne* and *Narbonne*. He gave the Cauſe in favour *Patroclus* Biſhop of *Arles*, and, together with metropolitical Juriſdiction, aſſigned him particular Privileges. Laſtly, he had a third

third Conteſt with the *African* Biſhops concerning an Appeal made to him by *Apiarius* a Prieſt: This Appeal he pretended was good againſt the *African* Biſhops Claim for judging Prieſts and Biſhops too in the laſt Reſort. But notwithſtanding this Pope's Pretenſions, the *African* Biſhops inſiſted on their right, and refuſed to yield. He died *December* 26, *A. D.* 418. There are thirteen Epiſtles of this Pope's extant. * *Epiſtolæ Zozimi. Auguſtin. contra duas Epiſtolas Pelagian. lib.* 2. *cap.* 3. *De Peccato originali, lib.* 1. *cap.* 17. *In Julian. lib.* 6. *cap.* 4. *Epiſtol.* 44. & 209. *Marius Mercator, in Commonitor. Anaſtaſ. in Zozim. Du Pin, New Eccleſ. Library, Cent.* V.

ZUCALA, formerly called *Iſthmus Tauricus*. 'Tis an *Iſthmus* which joins *Crim Tartary* to *Nagayan Tartary*, which are both parcel of the *Leſſer Tartary*. This *Iſthmus* lies between the Lake of *Seſcan* and the Gulph of *Nigropoli*, which makes part of the *Black Sea*. *Zucala* is but half a League broad; the Town *Precop*, which is a Place of ſtrength, ſtands in it. * *Baudrand.*

* ZUINGLIUS *(Ulrick,)* was born at *Wildehauſen* in the County of *Toggenbourg* in *Switzerland*, *January* 1487. He was ſent to *Baſil*, for his firſt Education, and from thence to *Berne*, where he learned *Greek* and *Hebrew* under *Henry Lupulus*. He ſtudied Philoſophy at *Vienna*, and Divinity at *Baſil*, in which Faculty he he commenced Doctor *A. D.* 1505. He began to preach with Reputation in 1506, and was choſen Rector of *Glaris*, in the chief Town of the Canton of *Glaris*, where he continued till 1516. About this time 'tis ſaid he had a Conference with Cardinal *Matthew*, Biſhop of *Sion*, touching the Abuſes he conceived had crept into the Church, and concerning the Expedients to reform them. Soon after he was invited to *Zurich* to preach and take care of the chief Pariſh in that Town. Here he began to ſtrike out into Doctrines then reckoned Singularities, and to recommend *Luther*'s Books. And now one *Sumpſon* a Cordelier of *Milan*, was ſent by the Pope to publiſh Indulgences at *Zurich*. *Zuinglius* imitating *Luther*'s Zeal, declaimed warmly againſt this Preacher, and the indulgences he ſet forth. *Hugo* Biſhop of *Conſtance* believing he only ſpent himſelf againſt Abuſes, encouraged him to go on: But *Zuinglius* not ſtopping at this Point continued preaching, not only againſt Indulgences, but likewiſe againſt the Interceſſion and Invocation of the Saints, againſt the Sacrifice of the Maſs, the Laws of the Church, Vows, the Celibacy of Prieſts, and Abſtinence from eating Fleſh, and all this without altering any thing in the Service, or form of Worſhip. After having preached this Doctrine at *Zurich* about four Years and prepared his Audience, he prevailed with the Senate of *Zurich* to convene a Meeting *January* 29 *A. D.* 1523: The Buſineſs was to have a Conference with the Commiſſioners of the Biſhop of *Conſtance*, and other Eccleſiaſticks. *Faber* and *Zuinglius* diſputed there before Judges nominated by the Senate. After this Conference an Edict was ſet forth to ſuppreſs part of the Worſhip and Ceremonies of the Church. Soon after Images in Churches were broken, and at laſt the Maſs was aboliſhed. Notwithſtanding *Zuinglius* and *Luther* agreed in ſome Points, yet they differed upon other very material Heads; for *Luther* lay'd all the Streſs of Piety and Virtue upon Grace; whereas *Zuinglius* in Conformity to the *Pelagians*, gave all the Force to free Will, actuated only by the Powers of Nature; Inſomuch that he is reported to believe that *Cato*, *Socrates*, *Scipio*, *Seneca*; even *Hercules*, and *Theſeus*, and other Heroes, and honeſt Heathens got to Heaven by the Strength of their Probity, and good Practice. *Luther* always owned the real or corporal Preſence of our Saviour in the holy Euchariſt, though he held at the ſame time that the Subſtance of Bread and Wine remained. But *Zuinglius* maintained that nothing but the Bread and Wine was received, which he affirmed ſignifyed and repreſented our Saviour's Body, to which the Communicants were ſpiritually united by Faith. And in regard the *Roman* Catholicks, and particularly the *Dominicans* oppoſed this Doctrine, the Senate of *Zurich* endeavoured to convene a general Aſſembly *A. D.* 1523 to debate this Controverſy. The Biſhop of *Conſtance*, of whoſe Dioceſs *Zurich* was part, ſent *John Faber* his Vicar General thither, to forbid their Proceedings: But *Zuinglius*'s Party overnumbring the other, 'twas carried by a Majority, that his Doctrine ſhould be received through the whole Canton of *Zurich*. And ſoon after Images were knocked to Pieces, the Altars were overturned, and all the Ceremonies of the *Roman* Church diſcharged. The Biſhops of *Baſil* of *Conſtance*, and *Lauſanne*, procured the Meeting of a general Aſſembly of all the Cantons at *Baſil*, where *John Oecolampadius*, repreſented *Zuinglius*, who refuſed to appear there. Here *Zuinglianiſm* was condemned by a ſolemn Decree drawn up in the Name of the whole Nation: But the Canton of *Bern* refuſed ſubmiſſion, and called another Aſſembly in 1528. The greateſt part of the *Roman* Catholicks declined coming thither, becauſe, as they affirmed, the matter was already decided; and thus *Zuinglius* having a Superiority of Numbers, got his Doctrine paſſed which ſoon after was received by the Canton of *Baſil*. And now the Cantons of *Zurich*, *Schafhouſe*, *Berne*, and *Baſil*, entered into a Confederacy, and treated their Neighbours ſomewhat ruggedly to bring them into their Party. But the five Cantons of *Lucerne*, and *Zug*, of *Uri*, *Underwald*, and *Schwits* continuing *Roman* Catholicks, made an Incurſion upon the Territories of the other Confederates; theſe mutual Hoſtilities drew on a main Battel *A. D.* 1531, which proved very unfortunate to thoſe of the *Zurich* Alliance. In ſhort their Army was routed and cut in Pieces, and *Zuinglius* himſelf fighting reſolutely at the Head of a Battalion was killed upon the Spot. The *Roman* Catholicks followed their Blow, and worſted the Enemy very much in four or five Battels: After which a Peace was concluded upon Terms that each Party might have the free Exerciſe of their Religion. Afterwards the four *Zuinglian* Cantons, going into an Alliance with the *Genevians*, turned *Calviniſts*. * *Florimond de Raimond, lib.* 2. *de Orig. Hær. cap.* 8, & *lib.* 3. *cap.* 3. *Spondan. in Annal. Melchior Adam, in vit. Theol Germ. Maimbourg, Hiſt. du Calviniſm.*

ZUYLICHEM *(Chriſtian Huygens de,)* Son to *Conſtantine*, Lord of *Zuylichem*, and Secretary and Councellor to the Princes of *Orange*: *Chriſtian Huygens*, one of the moſt celebrated Mathematicians in the ſeventeenth Century, was born at the *Hague*. He ſtudied the Law, under the famous *Vinnius*, who dedicated his Commentary upon *Juſtinian*'s Inſtitutes to this *Huygens* and his elder Brother *Conſtantine*. Afterwards *Chriſtian* applied himſelf moſtly to the Study of Geometry, and in the Year 1651 publiſhed his firſt Work in this Science, entituled, *Theoremata de Quadratura Hyperboles, Ellipſis, & Circuli, &c.* He continued to make a great Progreſs in this Learning, and in 1654 printed his Book *de Circuli Magnitudine inventa*. In 1657 he printed a Treatiſe in *Flemiſh*, in which he calculates the Chances, which may be expected in Play which depends upon Hazard, to which he annexed *Schoten*'s Exercitations. *Schoten*, who had been his Maſter, tranſlated this Book into *Latin*, to ſhew the Serviceableneſs of *Algebra*. In 1658 he publiſhed his Deſcription for the making a Pendulum. Here he explained the Springs and Peculiarities of this new Automaton, to ſhew 'twas quite different from the Aſtronomer's Pendulum invented by *Galilæus*. In 1659 Mr *Huygens* publiſhed his *Syſtem* of the Planet *Saturn*, called *Syſtema Saturninum*, *&c.* The learned are very ſenſible of the noble Diſcoveries he has made in this Work. His Fame procured him an Invitation to *Paris* where he was preſented with a large Penſion, and choſen a Member of the Royal Academy of *Sciences*. He dedicated his geometrical Demonſtrations of the Motion of Pendulums to to King *Lewis* XIV. intituled *Horologium Oſcillatorium, ſive de motu pendulorum ad Horologia aptato Demonſtrationes Geometricæ, in folio.* After the Death of *Mr. Colbert*, that great Incourager of learned Men, he returned to *Holland*, where he ſpent the reſt of his time in curious and uſeful Reſearches. In 1690 he publiſhed his *Diſcourſe upon Light*. He worked with great Application to find out the Longitude, and pointed out the Manner how to make Clocks meaſure the Longitude. His Coſmotheoros was printing when he died, and publiſhed afterwards with other poſtumous Works. He made an admirable and very plain Machine, in which the true Motion and Situation of the Planets is repreſented according to the Syſtem of *Copernicus*. He died at the *Hague July* 1695, 66 Years of Age. * *De Bauval's Hiſtory of the*

Works of the learned, August 1695, *Pag.* 542. *Memoires du Tems.*

ZURICHGOW, 'twas formerly one of the *Helvetian* Territories: It took its Name from the *Tigurini*, or *Zurichers* who dwelt in it, and comprehended that part of *Switzerland*, which lies between the *Rhine*, the *Limmat*, and that part of *Mount-Jura* which reaches from the Confluence of the *Limmat* and the *Aar*, as far as the *Rhine*. * *Baudrand.*

ZYPE, was formerly a large *Morasse* in *North Holland*, lying to the North of the Town *Alemaar*. The *Dutch* having drained it, 'tis now good Pasture Ground. * *Maty, Diction.*

ZYTOMIERS, a City in *Polish Russia*. It stands in the *Upper Volhinia*, near the River *Ciecierief*, between the Towns of *Lusuc* and *Kiovia*, sixty five Leagues from the first, and thirty six from the latter. * *Maty, Diction.*

FINIS.

FR
MVSEVM
BRITANNICVM